

PROMOTING VALUES EDUCATION IN SCHOOLS: EXPERIENCE OF  
PRINCIPALS

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AN ABSTRACT

of the dissertation of *Rajkumar Yonjon* for the degree of *Master of Philosophy* presented on 23 August 2023, entitled *Promoting Values Education in Schools: Experience of Principals* is

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This study explores the practice of school principals in promoting values education in their schools. The Education Act (2006, 2<sup>nd</sup> Edition) and Education Policy (2006, 3<sup>rd</sup> Edition) state school principals' role in maintaining discipline among students and staff, ensuring students' learning and achievement but have not mentioned promoting values education in schools. They have the role of controlling students' behavior in school but have faced many challenges in doing so. It states more of the implementing roles of school principals than planning and decision-making. Hence, this research has aimed to answer the roles of school principals and the challenges they face while promoting values education in their schools.

I have adopted narrative inquiry as my research method to explore the lived experiences and stories of school principals. Stories have powerful meanings and testimonies. School principals' unique lived experiences were collected through in-depth interviews and coded into different categories using Saldana's (2016) four steps of coding. The coded data were generated into different themes ensuring its alignment with Allen's (1975) Actual Value Education and Kirschenbaum's (1976) Value Clarification Concept. The findings are also sorted into three subheadings for readers' convenience and named the Role of Change Maker, the Role of Empathizing, and the Role of Being a Model. School principals were found to be acting as the change-makers in their schools and beyond. It was found that principals made changes in curriculum, pedagogy, and

policy, and outside the school, they have played the role of creating awareness among the parents and community people. They were found showing love, care, and compassion by accepting students even when they were difficult to love because of their behavior. As school leaders, they listened to their students and subordinates, counseled them, gave their valuable time, and prayed for them. When principals empathized with their students and subordinates, they felt morally supported, encouraged, respected, and aware of their needs and priorities. It helped them to realize that the world is not full of unjust and demeaned creatures but also with a heart of love, compassion, and respect. They were self-aware and behaved better in morality once they experienced what they had not expected. Principals were role models in their schools for both students and subordinates. They were not only teaching and training them on values education but living the values was the art of living for them. They were convinced that their students, subordinates, and community looked up to them and counted on them. They even copied them. It created a reciprocity effect. When principals treated students and subordinates with love, care, compassion, just, and respect, the same their students and subordinates returned.

Similarly, their challenges are also sorted into two subheadings Tangible and Intangible challenges. It was found that curriculum, heavy textbooks, and the paper-pencil evaluation system at the school and board level were the challenges they faced as tangible challenges. They didn't find that the curriculum has any space to foster values in students through experiential learning. The textbooks of different subjects were too bulky with subjective knowledge missing the values of education in it. The subject of moral science also is not adequately prepared. They also found that the paper-pencil evaluation system at the school and board level is also the challenge they faced in promoting values education. Parents' and teachers' perspectives regarding learning and growth and students' upbringing and background were denoted as intangible challenges where they expected rote memory as learning and exam marks to an achievement. It hindered principals from practicing values education in school. It challenged their patience.

This study can contribute to the school leaders if they intend to develop their schools ensuring holistic growth of their students through values education. It can also contribute to the researchers in values education, especially in Nepali Universities, helping them to find the gap in their research. Finally, it contributes to the policymakers

as it states its challenges from the policy level. The study states the challenges faced by principals from the provision of policy level while implementing it in their schools. It helps policymakers to re-think or reframe the necessary provisions for promoting values education at the practice level.

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This dissertation entitled *Promoting Values Education in Schools: Experience of Principals* presented by *Rajkumar Yonjon* on August 23, 2023 is

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I understand that my dissertation will become a part of the permanent collection of the library of Kathmandu University. My signature below authorizes the release of my dissertation to any reader upon request for scholarly purposes.

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## DECLARATION

I hereby declare that this dissertation is my original work, and it has not been submitted for candidature for any other degree at any other university.

.....

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23 August 2023

## DEDICATION

This dissertation is dedicated to my God to whom I serve as my Master and Savior who guided my path in every decision I made during this journey and to my loving wife Sita and the Somang Academy family who supported me unceasingly and without question.



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## TABLE OF CONTENTS

ACKNOWLEDGEMENTS.....	i
TABLE OF CONTENTS.....	ii
GLOSSARY OF CULTURAL TERMS.....	v
LIST OF ABBREVIATIONS.....	vi
LIST OF FIGURES .....	vii
CHAPTER I.....	1
INTRODUCTION .....	1
Living a Religious Life: My Faith and Service .....	1
Contextualizing Concerns of Values Education in Private Schools .....	3
My Own Context in Relation to Private School .....	4
Statement of the Problem.....	7
Purpose of the Study .....	8
Research Question .....	8
Rationale of the Study.....	9
CHAPTER II.....	11
REVIEW OF LITERATURE .....	11
Policy Review .....	11
Purpose of Teaching: Aspire Value .....	14
Value Education as a Moral and Ethical Base .....	15
Value Education for Shaping Behavior and Practice.....	16
Integrating Value Education in Pedagogical Practices .....	18
Teaching ‘Dharma’ as a Moral Value.....	19
Actual Values Education Approach.....	21
Value-Clarification Approach.....	22
Theoretical Relations in Research .....	23
Empirical Review.....	25
CHAPTER III .....	32
RESEARCH METHODOLOGY.....	32
Ontology .....	32

Epistemology .....	32
Axiology .....	33
Interpretive Research Paradigm .....	33
Narrative Inquiry as a Research Design.....	33
Research Participants .....	34
Profile of Participants .....	35
Methods of Data Collection .....	38
Interpretation And Meaning Making .....	39
Quality Standard of the Study.....	40
Trustworthiness.....	40
Confidentiality .....	40
Credibility .....	40
Temporality.....	40
Spatiality .....	41
Ethical Consideration.....	41
CHAPTER IV .....	43
SCHOOL PRINCIPAL’S PRACTICES IN PROMOTING ACTUAL VALUE EDUCATION .....	43
Sense of Empathy: Fostering Morality and Pride.....	43
Sense of Reciprocity: Hard Work for Self and Others .....	48
Sense of Social and Personal Ethical Principles: Right Direction for Real Change.....	51
Sense of Integrated Action: A Day-to-Day Life .....	56
Challenges in Promoting Actual Value Education .....	65
Theoretical Analysis of Principals’ Practices on Actual Value Education.....	74
CHAPTER V .....	78
SCHOOL PRINCIPALS’ FOCUS ON VALUE CLARIFICATION .....	78
Self-Actualization with Alternatives.....	78
Personal Growth via Repeated Daily Life Activity .....	91
Challenges in Promoting Values Clarification .....	103
Analyzing Principals’ Voices with Assumptions of Value-Clarification .....	110
CHAPTER: VI.....	114

INSIGHTS, CONCLUSIONS, REFLECTION, AND IMPLICATIONS .....	114
Key Insights .....	114
The Change-Maker .....	114
The Empathizer .....	115
Being a Role Model .....	116
Tangible Challenges.....	117
Intangible Challenges.....	117
Conclusions.....	117
Reflection .....	119
Way Forward .....	121
Implications.....	122
REFERENCES .....	124
APPENDICES .....	133

## GLOSSARY OF CULTURAL TERMS

- Bhagwat Geeta: One of the Holy Scriptures of Hindus which is part of an epic Mahabharat.
- Chatur: Fourth in a row.
- Dharma: Decree or custom, Righteous Duty of the individual.
- Dharmik: A person who does a righteous act.
- Karma: An act of action; in the Buddhist and Hindu religions, the force produced by a person's action.
- Upanishad: Hindu scriptures' texts.

## LIST OF ABBREVIATIONS

AAE: Academy for Academic Excellence

CAS: Continuous Assessment System

ECD: Early Childhood Development

GoN: Government of Nepal

MoE: Ministry of Education

MOEST: Ministry of Education, Science, and Technology

NEP, India: National Education Policy, India

NEP, Nepal: National Education Plan, Nepal

PPC: Pre-Primary Classes

SESP: School Education Sector Plan

SSRP: School Sector Reform Plan

## LIST OF FIGURES

Figure No. 1. Theoretical Relational Concept .....	22
Figure No. 2. Conceptualizing Actual Values Education in Educational Practice.....	69
Figure No. 3. Conceptualizing Value-Clarification in Educational Practices.....	104

## CHAPTER I

### INTRODUCTION

This chapter begins the discussion on insights into value education with my personal and professional engagement as a concept of the researcher's position. It also highlights the contextual discussion on the value-education and the practice of school principals through different literature. The discussion leads to the problem of the statement and rationale of the study. It also provides the purpose of the study with research questions providing the research perspectives for the study. Finally, it ends with the delimitation of the study.

#### **Living a Religious Life: My Faith and Service**

My father was a man of faith. He believed in Christianity and led his whole life purposefully and driven by the values of the Bible. He left a great impact on my journey of faith. I started going to church when I was still very young. I attended regular Saturday fellowship and weekly fellowship where I learned about faith and service to humankind to show love and care. I was instilled with the Biblical values of selfless service to the needy as mentioned in the Bible. The Book of Philippians chapter two verses three and four says, "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your interests but each of you to the interests of the others." I saw many people with faith who led their lives with this teaching of the Bible. Those figures in whom I saw selflessness and commitment to the service of humankind always attracted me. I wanted to be like them and followed their path among which my father was one. Even before my father converted to Christianity, he was a man of faith who encouraged me to be respectable to the elders, kind to needy ones, and honest in moral conduct. I could still remember freshly on how we (siblings) used to bow down and touch my parents' feet early in the morning in Maghi Parva. He taught us to do so as per his value of respecting elders. He used to take us to temples like Pashupatinath and Swoyambhu on Saturdays where he gave some money to the needy ones on the way even when he was struggling financially. This helped me to acknowledge how important it is to help the needy in the community.



I was preparing for my MBBS studies when I first heard about my church starting school in Nuwakot. The pastor of the church informed why the school was being established in Nuwakot where illiteracy was high by then. He said that they were recruiting freshers for the service. At that very moment, inspired by his message of selfless service to the community through education in Nuwakot, I accepted to join the team as a teacher leaving my dream of pursuing a medical career. I had always believed in showing love and selfless service to people whenever possible and this school was a perfect place to harness my values in daily life. I left Kathmandu to start school. When I started my service as a teacher in preschool, I used to gather students from communities in the evenings who had nobody at home to guide their studies. Most of the parents were illiterate and didn't support their students in the study. So, I stood in the gap to provide the service to the students free of cost. But I enjoyed their company, and they did mine. I did this for three years continually. I have been in the education field for the last 17 years now and have never accepted a job offered by any profit-making institution. At no point, I am conveying the message that profit-making schools can't provide the service. Some are doing excellent. I believe that education should be the burden and responsibility of the State, and students and parents shouldn't have to pay the extra fee after paying heavy taxes to the government. My philosophical understanding has led me not only to advocate but to walk the talk for my conviction. This conviction partly came from my learning of the Biblical values of service and orientation to the early learning of deities from the Nepali culture.

One day I was greeting students at the gate in the morning. A kid from Nursery greeted me shaking hands and asked, "तैले भान्न खायो? (Did you eat your food)?" I was stunned. Even though I realized that he didn't mean to disrespect me, I felt awkward. He was from the Tamang family and most of our students were from the Tamang family. Later I learned that most of the Tamang students struggled to use the language of respect as they lacked this learning at home. It doesn't mean that Tamang people don't respect people with words they have their own respectable words in their language. They just struggle to learn it properly in other languages. Words have power, a power to encourage or discourage the relationship. So, the words should convey the message that the speaker respects the listener (Brown, et al., 2021). It triggered me to take a stand to promote

values education in school rather than just portray it with action. My entire teaching team was oriented toward the practice of values in school. But so far, I had never thought of values including education itself. For that, I needed a baseline to take the stand. So, I reframed the school policy in consultation with SMC and set the specific values after doing a need survey among SMC, parents, students, and teachers. Among the five values set, respect was one. I clearly stated in the school policy that every single individual in the school should be respected with words and deeds. It was stated that no one should refer to any individual as “ते” (a Nepali word used to refer to somebody lower), teachers to students, and students to students. Within a few months, this brought a drastic change not only in school but in the whole community as our SMC members, teachers, and students started referring people with respect and dignity with words which was a completely new thing for the community populated densely with Tamang people. People realized that our students were learning something new and better in school. The of students doubled in school the very next year.

I, as a school principal, took this heavy burden of teaching values in school and integrating them into school curriculum, policy, strategy, and activities as I believed those values of love, care, respect, honesty, and service were something that the whole world approves and deserves.

### **Contextualizing Concerns of Values Education in Private Schools**

In general, two types of educational institutions are in existence in Nepal: community-based schools and private schools. School education in Nepal became widespread after the people’s democracy in 1950 AD (Shrestha, 2014). The community schools were owned by the Nepal government whereas private schools by an individual with a motive of making profits in education.

Educational institutions were categorized into various levels: Pre-primary, primary (1-5), lower-secondary (6-8), secondary (9-10), and higher-secondary (11 and 12) before the advent of the School Sector Reform Plan (SSRP) (2009-15AD). With the recommendation of SSRP, (Ministry of Education ([MOE], 2009/2015), an education bill was passed that classified school education into basic level education (grades 1-8) and secondary level education (Grades 9-12).

As per the information of Education in Figure 2017, approximately 35601 general schools are functioning in Nepal within which the coverage of community schools is 29035 (MOEST, 2016/2017). This means, about 81 % of schools belong to the Nepal government whereas 15-19% of schools belong to an individual owner.

There are more than 3,500 schools in Nepal where about eight million (From ECD/PPC to grade 12) go to school in search of their future (Ministry of Education, Science, and Technology [MOEST], 2016/2017). Providing quality education has to do with the role, effectiveness, and agility of principals. Despite this, school leaders are failing to cultivate values such as love, care honesty, justice, service, etc. in students.

There are a couple of reasons behind the failures of principals in cultivating values for students. First of all, principals go through a lot of ethical dilemmas while making a decision (Muktan & Bhattarai, 2023). Many principals fail to make an ethical decision that is centered on the best interests and needs of children (Paul, 2006). In the context of Nepal, our education system has been exam-centric where a two-three-hour paper-pencil test defines the fate of students as good or bad.

Therefore, to do so well, children in schools are asked to memorize books, practice, and participate in a lot of tests to get a good score (Butroyd, 2003). Those children that are academically incompetent, are forced to cheat and copy from friends in the exam. For cultivating such unethical values in children, primarily the education system of the country and secondarily principals of the schools are solely responsible figures. In the bedrock of this scenario, I would like to explore on what is the role of principals in cultivating or promoting value education to students. Are they so mindful of promoting value education as a necessary ingredient in school education? How do students who learn values-education in schools behave outside of school life? In this section I have explored more on these questions, the context of private schools, and my own context to establish my research agenda.

### **My Own Context in Relation to Private School**

There are two reasons for this contextualization, Firstly, I started my preschool in a private school and completed my secondary level of school at a private school. As soon as I completed my secondary-level schooling, I joined to serve as a teacher in a private school and it has been 17 years now. So, in this sense, I have a deeper understanding of

private schools. Secondly, I have been involved in the Educators Network with more than 25 like-minded schools in which I have learned that values education is being promoted.

Being born in a Tamang family, I have seen many practices that seem awkward to people from different communities like referring to people in general as “त”. But my father was transformed and he taught me to love others, to be honest, and to serve others in life which could help better human life. This was the life-transforming learning for my father from his religious orientation which was passed on to me. This is the value that I learned and still, I am living up to it. It was taught by my parents, not the school principals/teachers. I don't have any memory where my teachers intentionally taught such values in classroom teaching or portrayed love and care to students. I never experienced such values being portrayed by school teachers or leaders nor they taught us in classes. In school, I was taught various things that are not so helpful now. I was taught to memorize textbooks and make good scores on exams to be a good and smart student. Scoring in exams was the only importance emphasized by both the school leaders and teachers.

Deep inside my heart, having experienced as a school principal and seeing people achieve degrees of higher education, I feel like the major failure of our school education is to produce individuals with ethically and morally upright character (Malone, 2019). A school principal wrote a letter to parents in his school where he stated that he was a survivor of a concentration camp, how he witnessed a gas chamber built by learned engineers, children poisoned by educated physicians, infants killed by trained nurses, women, and babies shot and burned by high school and college graduates. So, he states his suspicion towards education if only education would make a person moral and ethical (Joussemet, et al., 2018). He further encouraged parents to help their wards become human and not to produce learned monsters, skilled psychopaths, and educated killers. And he finally argued that reading, writing, and arithmetic are important only if they serve to make our children more humane. So, this lived experience shared by the American professor matches my experience of getting an education from private schools that mere knowledge of facts and books will not change an individual who could decide on a moral basis and act with love, justice, honesty, service, etc.

Now where is the individual's character based? How does one behave ethically? How does one have a moral character in practice? The answer to my questions is directed

toward the values that he/she has been taught in school (Maddock, 1972). Now the values come in different forms. Some may have values in written form some may have in verbal terms and some in practice. Either way, every individual is instilled with values either by parents, siblings, and other family members at home or by teachers, friends, and leaders in school and beyond.

All those values in any form either written, verbal, or behavioral, the individual is influenced by for some degree. Values drive an individual's attributes, some consciously some unconsciously. People's action is directed by the values that they think are worthy of. They practice what they believe. People's belief system is guided by what they have observed, what they have heard, or what they have been taught (Thornberg, 2008). Once people's mind is ready to accept those action or words they have seen or heard, they act in the same way as their belief system is wired up. An individual is taught values in family, schools, community, friend's circle, and whatever environment he/she is in. They are either taught by words or by action when they are very young.

The motivation for studying has been focused on having a good life for oneself with fame and financial success (Vansteenkiste et al, 2006). The more you study, the better you earn and the better you live. I remember one of my math teachers saying, "I have completed my Master's Degree now. Now I need to earn 60-70k monthly and my life will be set." He was so much money-oriented. He never gave an extra minute to students in need. I wonder what his Master's Degree taught him. But where is the problem with all these motives and values instilled? Why do high-achieving candidates fail on moral and ethical bases? Why do they bribe? Why have they no heart to serve? Why are they not sensitive toward the feelings of people? Where is their contribution to society? It's because of the values instilled while they were still very young (Dehghani, 2019). If we consider his conclusion, the very reason for failure can be directed toward the values instilled in young minds. Many have made education a business where they want to build their fortune rather than build individuals and communities. An individual in the education field comes with motives of earning and living better where they are concerned about what they will receive rather than what they can offer.

With the experience I have had and the practices I have seen, I have developed the argument that our education may have failed in teaching and instilling values to young

minds to stand morally and ethically upright and the school can be the place to instill those values to young minds and school principal as a leader can play a vital role. I have tried to explore the roles of school principals in promoting value education to students in school.

### **Statement of the Problem**

After the provision of free access to secondary-level education and the establishment of many Universities in Nepal after 2007, the literacy rate of Nepal has been increasing (Shrestha, 2014) with extensive growth in the number of schools. But the literacy increment hasn't decreased the immoral acts. Recently, a government official who won a gold medal has been caught red-handed with bribes (Online Khabar, 2022). Many primary schools, graduate schools, and universities in Germany and Palestine have been aware of and practicing value-based education (Adwan, 2011) where they focus on values along with academics. They have practiced good governance and accountability. They have encouraged students, teachers, and parents to participate in building candidates who could live a moral and ethical life. Research in schools in Kenya sheds light on how important is value education (Amollo & Lilian, 2017) as compared to mere degrees and shows how particular institutes of individuals have been practicing value education. Asif et al. (2020) studied moral education in China and Pakistan and concluded that moral education in Pakistan was based on State religion and portrayed Islamic values, and education of citizenship was focused more in China with an ideology of politics. Even when the teachers played significant roles in developing the values of students, it was found that none of them used a research-based approach while teaching in class.

Gold et al. (2003) found that school principals in England were practicing their intrinsic values strongly in school but failed to find educating students as such. Bruggencate et al. (2012) stated that school principals in the Netherlands play more of a generic role in school effectiveness and improvement but couldn't find principals promoting values education directly.

Even though Nepali schools have been trying to practice value education to some extent, the Nepali National Education Policy (2019) states producing morally and ethically upright citizens is its objective but it has not included value-based education in

its goals, and strategies. So, the idea has become limited and has been practiced only in a few private sectors. The situation and need for value-based education have not been researched in the way it should have been. The previous studies highlighted the responsibilities and pedagogical practice of teachers in teaching values education but have no actual research on how principals could promote values education. Shrestha and Parajuli (2019) in their research on teaching moral education found that teachers were teaching moral education through various stories and preaching which helped students to understand the meaning of actual values and lead to behavioral change. It has still not been able to introduce values education as a planned activity or pedagogy. Wagle et al. (2019) found that school children's characters are deviated from local values and are copied from Western influence. The national curriculum has failed to endorse the learning and practice of local and national values of the place. The curriculum has not given space for such teaching-learning of values at the local level. So, they advocated the local curriculum of place to foster the values of education in school and hence develop the national character is students. So, in such a scenario what could be the practice of school principals in promoting values-educations in school? What can they do intentionally and strategically to foster values in students?

My research is primarily focused on finding the roles of school principals in promoting values education. I have tried to find some schools in Nepal that are practicing value education and shed light on how they have been doing it so that others can learn from the existing practice and the findings in the gap for the promotion of value education in schools in days to come.

### **Purpose of the Study**

The purpose of this study is to explore the experiences of the practice of principals in promoting value education and their challenges in their schools.

### **Research Question**

1. How do school principals narrate their experiences in promoting value education in their schools?
2. What are the challenges they encountered while practicing value education?

### **Rationale of the Study**

Among the four aspects of teaching in school the aspect of ‘Schooling’ was found more dominant among four (Butroyd, 2003). The second aspect ‘Self’ was found struggling with the dominance of Schooling which measures the success of education with the marks obtained in various subjects. The first aspects ‘Students’ and ‘Context’ are completely neglected. Under the domination of marks-based achievement, which he referred to as Schooling, personal values, which he referred to as the ‘Self’, were deemed which led to frustration among both the teachers and students. Values education is a must to achieve holistic aspects of education as focusing on the final result based on paper-pencil tests only brings frustrations and not the love for learning in itself.

Hidayati et al. (2020) found that values education in higher education gave students examples that they required for coming challenges and problems in their social lives. Values education helps them to actualize moral values in their daily lives. It is referred to as education to make students responsible and enable them to make better decisions and finally to be good citizens. This helps them reflect good characters in behaviors and actualized in daily lives.

The process of education policy choices, policy formation, and policy implementation should include values as its core aspect (Vaughan & Walker, 2012). Public Education Policy should arrange five different aspects including resourcing, teacher education, curriculum, pedagogy, and ethical aspects. Such ideas help create humans to be human, and experience worthwhile education and educational practices. Education Policy should be different than other public policies as it directs teaching good ‘citizenship and democratic values’ but also enables people to practice value formation (p. 9). The policy should promote values through a code of conduct, curriculum formation, and pedagogy. However, education policy in Nepal is in line more with the Labor Act than having a unique identity and hence fails to meet the holistic domain of promoting values in the policy.

Many schools have failed to inculcate values in students through values education in school. Even the schools promoting values do not have a clear understanding of promoting and implementing them. School Principals as a leadership have the responsibility of assuring the education that provides holistic growth to the students and



teachers. The findings of this study would be helpful to private and community schools to provide holistic education that could foster moral values in students. This could also help the education department that makes an educational policy to include values education at the policy level. Most importantly, it will be helpful to school leaders such as principals, directors, administrators, teachers, and curriculum designers to understand the needs, challenges, and ways to promote the values-education in schools.

### **Delimitation**

In this study, I focused on the practice of principals in promoting value education in their schools. In addition, I also explored the challenges of values education in Nepal, based on their experiences. It relies on two theoretical perspectives which focus on Actual Values Teaching and Values Clarification. I did not incorporate my religious understanding as I started my context while conceptualizing values education. However, I related my perspectives as a researcher and practitioner of values education.

## CHAPTER II

### REVIEW OF LITERATURE

A review of related literature is presented by adopting the structure of a relevant, Policy review followed by a Thematic review and Empirical review. Policy documents and other literature are reviewed to understand the legal provisions made on the related field or research at the national level, state level, or school level. Thematic literature was studied to support the research based on an established theoretical perspective and to link to the research to guide the research throughout the whole process. An empirical review was performed to understand the previous findings and suggestions and to state the gaps in the previous research.

#### **Policy Review**

Department of Education, UK has made a guideline and has given departmental advice to promote British values as part of their SMSC (Spiritual, Moral, Social, and Cultural) values in all the schools in the UK on 27<sup>th</sup> November 2014 as per which all the schools should promote the fundamental British values of democracy, the rule of law, individual liberty, mutual respect, and tolerance. This has been advised to all the schools in the UK and to make all the schools, teachers, and students accountable for the practice of such values, inspection guidelines and handbooks are created by which they assess the students concerning their development in spiritual, moral, social and cultural aspect (Department for Education, UK, 2014). The school principal and systems are accountable for implementing and assessing the values taught in schools. School principals do not prepare curriculum for value-based education in the UK but they have roles in integrating it into the policy in their own schools.

Value Education in America seems to be in practice from the Colonial Period till date which is generally referred to as Character Education (Mabary, 2017). The curriculum is sectioned into grades K-5, 6-8, and 9-12. The curriculum of the US mentioned students' holistic development which includes cognitive, social, and physical development (Defazio, 2022). However, it has not clearly mentioned the values of education. The government of the US has not provisioned separate curricula to integrate

values education in schools. But in the present scenario, American schools are promoting value education in their schools by designing a special curriculum in different levels of classes in schools. Values education curricula are prepared by education organizations under the character education program which has many years of research support and has a proven track record. Teachers are provided with curriculum, handbooks, and guidelines designed to teach values in school. They are the major aspect of imparting values to the students (Eskew, 2004). It includes activities and an assessment process to keep track of achievement. Principals of such schools using this curriculum do not need to prepare their own curriculum but when they agree to teach value-based education in school, they need to include it in their policy and cover the cost of curriculum partly.

The Ministry of Human Resource Development, The Government of India reformed its National Education Policy in 2020 where value-based education has been made an integral part of the education system in India where it is clearly stated that both the education system and individual institutions within it should be guided by the fundamental principles among which ethics, human and Constitutional Values like empathy, respect for others, cleanliness, courtesy, democratic spirit, a spirit of service, respect for public property, scientific temper, liberty, responsibility, pluralism, equality, and justice (NEP, 2020) are included. National Education Policy has summoned the need to adjust values education through curriculum reframing. The Policy aims to bring holistic development in students building their character. To achieve this goal, the Policy will revamp all the aspects of curriculum and pedagogy and will ensure the development of values among students by engaging them in the process of using the new curriculum. It will ensure experiential learning for the students adopting the integration of various subjects.

The Ministry of Education (MoE, 2019) has prepared the Nepal National Framework 2030 for developing education in Nepal. The framework is formulated with the Government of Nepal's long-term vision of achieving inclusive and equitable quality education for all. The framework has basic objectives among which 'promoting the culture of peace, civic awareness, sustainable behavior, social harmony, and shared values', is one (p. X). The framework states about promoting a culture of shared values but it doesn't clearly state the guidelines of having values education in educational

institutes. The National Education Policy (2019) of Nepal has stated 13 different objectives in which it states of producing manpower with attributes of creativity, lifelong learning, positive thinking, and harmony. But it has also not stated the values of education which focus on teaching values to the students. The Policy has stated 33 different strategic plans that do not cover proven methods of values education to students.

Developed countries like the USA and the UK (Department for Education, UK, 2014) have made values education mandatory in their schools where the role of the principal seems to be more of implementing rather than designing any sort of curriculum by themselves. The team of experts seems to be providing a successfully proven curriculum to their schools. Developing neighboring country India has also clearly stated that values education in its education policy (NEP, 2020) where curriculum and subject matters are prepared by a team of experts, and the principal and school are responsible for its implementation and evaluation. However, the Nepali National Education Policy (GoN, 2019) has not included values education adequately in its objectives, goals, and strategies as it was supposed to as the whole Nepali education system has the objective of producing morally and ethically upright citizens.

Recently formulated SESP (2022) by the Government of Nepal, has stated to prepare capable, creative, and value-oriented citizens to fulfill its vision of prosperous Nepali and prosperous Nepali but it fails to state values in its key strategies to achieve its objectives. It has stated that curriculum, textbooks, and teaching-learning activities are to improve and enhance to meet the relevance and quality for the desired outcomes. It also stated about the further sensitizing of curriculum to train teachers to enhance students learning in various subject matters but fails to state the values of education. The intended change in the curriculum does not state the curriculum, textbooks, or any learning materials and activities for the promotion of values education which is the basis of preparing value-oriented citizens. Even when it has the vision of preparing value-oriented citizens, it fails to include any of the aspects of values education in its core values and guiding principles. While stating the enhancement of the curriculum, it stated to revamp to ensure holistic growth of the student but it has no place for values education, its practice, and promotion of values education.

The National Curriculum Framework (GoN, 2019) of the Government of Nepal has stated that moral values like honesty, love and care, and elegance are the part of hidden curriculum. So, the effort will be applied to ensure that the curriculum will address the value of education to foster the mentioned moral values. However, it has failed to assign or frame the pedagogy that could foster the desired values. Regarding the evaluation of learning outcome, it has stated the full Continuous Assessment System (CAS) till grade 3, 50% CAS in grades four and five, 40% CAS in grades six and seven, and 25% CAS in grades eight and up till secondary level education. The CAS was to ensure student attendance, classroom participation, project and practical works, creativity, and behavioral change. Even though the term behavioral change may refer to values it has no clear notion and guidelines for the assessment of behavioral change.

### **Purpose of Teaching: Aspire Value**

Tirri and Kuusisto (2016) say that while teaching, teachers should promote the holistic development of the students which includes students' mental, physical, social, and moral aspects. They need to prepare students to be competent to meet the needs of modern times as well as for the future and life. They need a lot more than subject knowledge but a set of skills and knowledge. The school's moral aspect should represent a strong and significant dimension of the effort as it has the responsibility of raising responsible future citizens. Moral learning should be a central part of teaching as teaching itself is a moral endeavor. Teachers should understand the importance and nature of such teaching as it plays a crucial role in the development of holistic growth of students. Furthermore, they stated the moral aspect of teaching is to find a sense of purposefulness through their work both for teachers and their students. Teaching should foster the development of individuals harnessing their talents and skills at the same time society as a whole. They also argued that teaching should bring about the development of ethical values in students. Furthermore, teachers should be responsible for students' holistic growth including their personal and ethical growth.

Ulfah (2021) stated that after teaching-learning activities students should have skills, knowledge, and behavior change. She argued that the learning environment be so arranged that it should enhance the behavior of students. She stated that for a student to live a better life in the future, they should be introduced to religious education from early

life. Education needs to be a lifelong process as a cultural process harnessing human dignity in students. She stated that teaching-learning should bring about self-control, personality, intelligence, noble character, and skills needed by him, society, nation, and State which comes from the teacher's conscious and planned effort to create an atmosphere of learning such aspects of teaching (Arifin, 2003 as cited in Ulfah, 2021).

Kamolova (2021) stated that teachers should consider the holistic development of the students which should include their mental abilities, maturity, spiritual needs, and environmental adjustment and not merely cognitive development. Teachers should bring such growth to students through pedagogical skills, imagination, and a set of organized skills. He further stated that teaching should prepare students to conduct justice, kindness, assertiveness, perseverance, self-control, and a high level of professional ability.

### **Value Education as a Moral and Ethical Base**

The aim of teaching is that of helping others to be educated, to help discover the truth of one and another, to bring a change of one kind or another (Langoford, 1986). Here educated in the sense that the person becomes wise enough to distinguish based on the moral and ethical base, to be decisive enough not to flow with the crowd but to be strong enough to create the flow. Moral decision-making is more democratic, that is, up to the individual himself (Maddock, 1972). One can make a moral decision as appropriate as one thinks it is. The teaching he/she has received creates the value system in an individual which in turn manipulates the decision one makes in a moral stand. Maddock (1972) has referred to value education as moral education and also sometimes as character education. He further states that value education is not a separate part of learning but is a recognized aspect of the total education process in itself. As the world and our society are changing rapidly and radically with the pace of time, our values are also changing showing crisp distinction in learners and performers in any social context. So, in such a context defining education and educators' role in promoting values seems problematic, and new, unexpected needs and changes are emerging (Maddock, 1972). Research done by Cameron et al. (2001) among 73 senior baccalaureates has concluded that teaching value education for ethical and moral decision-making in their workplace has worked well and students have been able to choose a value to resolve their workplace-related ethical and moral conflict. Hess et al. (2016) stated that engineering

students who have considered empathy as one of their core values have made decisions considering their work and research in ethical and moral responsibility. The researchers have concluded that the students are to teach empathy as one of the core values to promote ethical and moral decision-making within the practice of engineering.

In their research with 193 business students, Mladenovic et al. (2019) found that the students have been through a transformation after the intervention program which was designed to explore and reflect more on their values, beliefs, and assumptions. This reflective process with students helped the students transform their ethical assumptions and practice. They concluded that the ethical and moral assumption and practice can be done more by self-reflection and experience of an individual rather than forced intervention. So, the suggestion was to lead students through experiential learning of the values, beliefs, and assumptions they have towards business accounting.

Haydon (2006) has stated that schools should provide an environment where students have a choice of decision-making. Schools cannot just superficially reinstate the values or ethos or rewrite it, but that is something that individuals working in school should demonstrate in action and behavior which needs to be experienced by students before they practice it for themselves. The writer has given the example of respect and tolerance as examples of values which is not enough just to be written on the walls or procedural paper but to be practiced before them which leads them to ethical consideration as per the values they have been experiencing and learning in the school environment. Furthermore, in his research article, Haydon (2006) emphasized teaching value education as an important way of sustaining an ethical environment. He has stated that value education is the tool by which teachers can realistically see their own responsibilities and can make decisions on an ethical and moral basis.

### **Value Education for Shaping Behavior and Practice**

A child in any school is taught rules and regulations which in fact are shaping a child's behavior and practice. In doing so, they develop a sense of obligation to the demands of a particular situation. He is taught to be accountable and use guidelines and procedures. In conclusion, the teaching is more relational and purposeful towards making the individual who could be wise enough to decide on the moral basis as an obligation or as conscience. Haydon (2006) states that the idea of choosing all the values at once is

incoherent to the students but if students go through the process of standard evaluation, they could find their way through the world of values which they can take into account when considering behavioral practice. They learn and get shaped in behavior and practice by implementing the idea of choosing values they have been learning. Thornberg (2008) stated that the procedures, rules, and behavioral expectations in schools are guided by the values taught in the school which in turn shapes their behavior. He gave the example where students have demonstrated greater virtue of obedience. He has further stated that teaching values can promote and empower students to develop democratic skills and moral reasoning.

The value of education shapes and guides them in shaping their behavior and practice by virtue of obedience. While stating 15 different ways of teaching values in school, Berkowitz (2011) says that service learning as a value education has positive impacts on both academic achievements and character development. Similarly, developmental discipline focuses on building relationships and preventing and responding to undesirable behavior. Teaching values in school helps in developing the social and emotional competencies of the students. In doing such, students are adequately prepared to learn and grow with behavioral changes induced by the growth mindset. Arthur and Carr (2013) state that a student's character is by no means fixed by pre-schools and learning at home only. He states that character-forming experience occurs over lifelong. Even though the student or the individual who has not learned values in pre-school age or has entered school in poor form, the hard work and nurturing attributes from school and teachers can help them instill the values for life. So, the value education that students receive and experience in school, higher education, and even in employment helps in shaping the behavior and practice cultivating or reinforcing character qualities of discipline, responsibility, care, and reliability.

Dehghani (2019) has stated two major findings in his research in which the second one states that the role and function of a teacher acts as a background factor for shaping students' behavior and practice. Students learn and experience the values that their teacher shows in individual character, practical models, and interactive patterns. Students perceive this as the source of power for internalization as a role model.



. Pramudyani and Arini (2022) in their research concluded that parents' awareness of holistic education reveals significant outcomes on their development. They also found that parents lacked awareness of non-academic skills such as promoting values in life that were most for their future well-being. There was no interaction between parents and children which fostered social ability in students.

### **Integrating Value Education in Pedagogical Practices**

Fraenkel (1969) argues that we need to bring the systematic design of appropriate teaching strategies to bring about crucial and important values. He further states that we shouldn't be in the dilemma of children learning values accidentally or we intend deliberately to influence their value development in the direction we consider desirable (Fraenkel, 1969). Educational leaders do have the obligation of bringing about the deliberate change in teaching strategy which aims to teach desired values to the students. The teaching then intends or aims to bring the kind of change in values that individuals eventually will practice in their lives. Berkowitz (2011) has suggested 15 different trainable practices for both the individual and the institution as a whole. In his tenth practice name pedagogy of empowerment, he says that integrating value education should be the pervasive philosophy of the school. Such integration of value education when led by the students is more effective. The pedagogical practice when included with student's involvement in problem-solving, decision-making, and planning events does effective character shaping. So, his suggestions are to deliberately integrate such value teaching in the pedagogical practices.

While doing research in China and Pakistan among 300 teachers Asif et al. (2020) found that those teachers are teaching values in classroom settings even though the curriculum was not very explicit in guiding the specific values to be taught. Value education was being taught as a moral education not as a separate subject but embedded with other subjects in both countries. China being a socialist country with a rich culture and history, promoted collectivist and socialist values in the classroom. Researchers have found that unity, love for family, nationalism, achievement, and self-esteem were dominant values being promoted in the classroom setting. Teachers used group discussion and critical analysis as a major method of teaching values in the classroom. Pakistan being different than China had different sets of values being promoted among

the students. Students were being instilled with religious Islamic values like empathy, devotion, sacrifice, honesty, and respect. The researchers have found that the pedagogical practice was traditional, conservative, and authoritative with no use of teaching methods to include students in group discussion, critical analysis, and problem-solving. They have suggested that teachers need to be equipped well so that moral education can be taught better to equip students with values.

Gui et al. (2020) have found that teachers play important roles in teaching values to students as they act as foster parents of students. They are not just the teacher for the subjective discipline but they are mentors and role models of the students. Teachers are creators of caring environments and facilitators and counselors in pedagogical practice. As teachers wear different hats for developing moral values in students, they face various obstacles in pedagogy practice among which teaching strategy, assessment system, and lack of instructional materials in teaching have been the prominent ones. Teaching and promoting values by being a role model has not been easy when there is no specific subject, specified values, and pedagogical pattern or system when at the same time, parents have high expectations from the teachers. Amri et al. (2020) have used simulation as a pedagogical method to see if the method helps promote values among the students. The result has shown that the pedagogical practice used to teach values to the students has shown positive effects. Their pre- and post-experimental design has shown that the pedagogical technique used does have a positive impact in promoting values among students.

### **Teaching ‘Dharma’ as a Moral Value**

Moral values are also emphasized in our Eastern Philosophy as a Dharma. It emphasizes doing Dharma or being Dharmik. Ranganathan (2007) has stated Dharma as a moral term. He stated that the extensional, orthodoxical meaning of dharma could be defined as attributes or rituals or sometimes as the constituents of reality. But he stands with the intentional meaning of the word as having a moral and ethical meaning which leads us to the understanding of following the path of moral and ethics as dharma. Dharma occupies significant space in Eastern philosophy. Bhagwat Geeta, the foundation for Eastern philosophy, starts with the very word dharma which means the righteous duty of the individual. Bhagwat Geeta explains Karma Yoga in its first six chapters which

means selfless action (Muniapan & Satpathy, 2013). It also states about Karma which refers to the actions or deeds of the individual. So doing righteous action is referred to as the duty of the individual which serves as the basis for moral and ethical value orientation in an individual. Muniapan and Satpathy (2013) have stated chatur-dharma quoting from Bhagwat Geeta meaning four righteous responsibilities of humans where the first responsibility indicates the personal social responsibility of the individual. This denotes one's moral and human values that need to be performed as a Karma. When Arjun was in a dilemma on the battlefield during the war, Lord Krishna taught him to fulfill one's dharma and not run away from it. It emphasizes behaving morally and ethically when we go through dilemmas. Bhagwat Geeta signifies the value of empathy, harmony, peace, sacrifice, and patience. Dhamija et al. (2023) established the relationship between the values taught in Bhagwat Geeta to the moral and ethical decision-making by the organizational leaders hence leading toward organizational excellence.

Dharma leads to karma, from humanistic and righteous values to practice of it in daily life activities. Dharma has paved the path of values of morality giving a sense of awareness to world reality and oneself (Dhamija et al., 2023). Many Eastern Philosophers of progressive education who incline their thinking towards the Eastern philosophy of Upanishad advocate that education should be the art of cultivating moral values among the students along with its spiritual and intellectual dimensions for their holistic development (Bhatta, 2009). Upanishad states how the students were encouraged to live selfless lives and contribute to society. Inculcating the values of civic sense and morality has been the purpose of education in ancient Indian education. It has prioritized producing a disciplined and values-based individual as its main aim and teaching human values like honesty, dignity, courtesy, trust, and respect were the foundation of society.

### **Theoretical Referents**

The theoretical framework guides the whole research process which helps to understand the guiding theory for Values Education. My research has focused on exploring the roles of school principals in values education and the theory used guides to see from the two theoretical lenses of Allen's (1975) Actual Values Education and Value-Clarification theory by Kirschenbaum (1976).

### **Actual Values Education Approach**

I explored Allen's model of Actual Values Education to justify the perspectives and actions of school leaders. The model was developed in 1975 at the University of Florida by Allen after analyzing Kohlberg's theory on moral development. Since Allen's work, sharply, has been able to answer schools, leaders, and students to actual values with its clear objectives and not just deal with superficial and incipient moral stages and clarification, is regarded as a highly developed model of actual values-education. Allen has been able to state seven probable outcomes as a result of values education.

At first Allen (1975) discussed reciprocity, equality, and universality. He explains that a moral person thinks justly and does only those things that he thinks are okay if another person does the same thing to him. He wants fair treatment for everybody which is acceptable anywhere. A person with morality thinks for others' feelings and interests before acting and if it's something that they feel is not beneficial to themselves then they will not want it for others too. Secondly, he discussed empathy and stated that a moral person has a better understanding of one's own self. A person develops an understanding of people's feelings, emotions, motives, and intentions and becomes able to stand in other people's shoes. Third, he explains Factual Knowledge. Here a learner of moral values has a deeper understanding of human behavior and they master the factual knowledge developed by social science on facts, concepts, generalization, etc. on human behaviors. They have a deep understanding of how an individual functions as a holistic creature.

Fourth, he discussed social Ethical Principles: Here a person has a deeper understanding of the previous three components and can acknowledge how and why people function in certain ways. As per the understanding from the previous three components, they formulate the values or life principles that represent the functioning of societies. They become able to live with a guiding value that they believe in and is acceptable. He knows the expectations of society from individuals regarding the morality of a person and develops morality as per the expectations of society. His point of discussion for the fifth one is Personal Ethical Principles. Here the person not only thinks about the expectations of society but can look deeper within self and is rational about what he wants in his own life, and how he wants to live and behave in the community. He has his personal values and life principles which he rationally formulates for his own

interest and life's goal apart from the social context. This understanding comes from his social interactions, experience, needs, and plans. In the sixth point, he discussed Moral Judgements and Resolutions. In this stage, a person becomes able to make a moral judgment and resolve the conflict and interest. A person becomes able to assess, evaluate, judge, and sense morality. He could question and think for reflection. He can picture any incidents or specific interests from the lens of social and personal ethical principles. And finally, in the seventh point, he discussed Actions. This is the level of doing where all conceptually formulated values and principles in stages four, five, and six are shown in actions and behaviors. The values become a person's lifestyle which is constantly reflected in a person's words and deeds or actual situations.

### **Value-Clarification Approach**

The second theory I applied in my research is the Value-Clarification Approach developed by Kirschenbaum in 1976. The theory has been able to provide learners, researchers, and practitioners of Leadership Education with a clear roadmap for values education with its treasuries insights and hence regarded as one of the most utilized value education techniques. Since the theory deals with the individual students' emotions, feelings, needs, and values in life, tries to personalize education. The very emotions, feelings, needs, and values in life help in their educational development. Kirschenbaum's idea seems highly influenced by John Dewey's theories on "Valuation and Actions" as he has adapted many ideas from Rath's Book (Wagschall, 1976) which itself is a reflection of Dewey's work in many ways. This Theory sheds light on individual human traits like "Self-Actualization" and "personal growth" and hence is based on a psychological model of human development (p. 39).

The theory states that individual students have their own life experiences which helps to form incipient values. Teachers act as a facilitator who helps students find their incipient values and later develop them into the actual values of life. The teacher goes through various steps to help clarify the students with their actual or real values. According to Rath's conclusion, the teacher helps find students' true values after assessing through the seven criteria of choosing Freely, choosing from among many alternatives, explaining the consequences of the chosen alternative, making sure of chosen alternatives are cherished and prized, making sure of chosen alternatives be

publicly approved, chosen alternative be acted upon daily in life, and It must be acted repeatedly' (Wagschal, 1976). Value Clarification is conceptualized in seven steps as mentioned as such from the very early stage to its maturity.

Students are encouraged to choose some values they think are important for them randomly. Not all need to be sure in the beginning but can be sorted out later on. Amongst many values they have picked randomly, students are encouraged to choose the most important ones to them and omit the remaining. It is made clear that the value chosen comes with consequences and they need to be able to face the consequences of the choices made. This is something that they live with, and cling with no matter what the price is. The chosen values are something an individual should be proud of. They should be able to share it proudly and assure in public with words. The chosen values must be simple and clear for even a layman to understand and be generalized. The chosen values are now able to be acted upon in day-to-day living. This should be manifested in our actions and behaviors. Finally, the values should be acted upon and practiced every day and repeatedly in any situation. This is not something that we do when we are happy or want to do so. But this is something that we must follow even when we don't want to, or even when the price is too high.

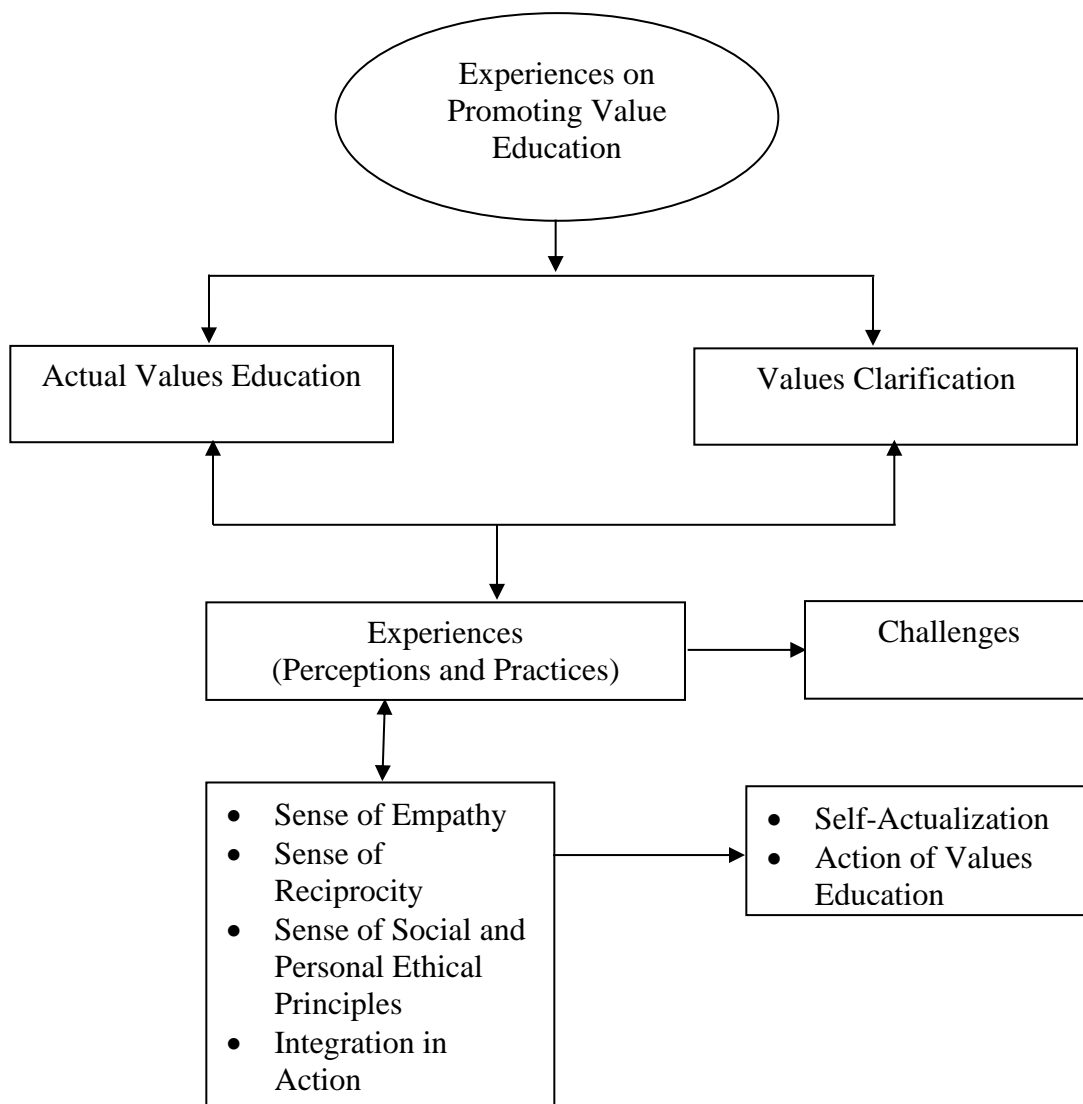
Any form of incipient values can be developed into true values by assessing through the seven criteria. The theory could be used in school while teaching any subjects like Language, Mathematics, and Science. It can also be used at home in a family setup using various learning approaches. The theory is useful in a diverse range of organizations and group dynamics. The teacher's role in clarifying the values will be to facilitate or to create an environment where students can freely discuss, trust, and feel secure to express themselves. Teachers do not dominate the conversation as the ones having authority but facilitate it by asking provoking questions for discussion and expression. The final result of the approach will lead the students to adopt universal moral values like love, care, empathy, compassion, self-actualization, etc. The model has been widely used across the globe.

### **Theoretical Relations in Research**

This research is based on the concepts of value education, basically the theoretical discussions on Allen's (1975) Actual Values Education and Kirschenbaum's (1976)

Value Clarification as discussed above. The concepts are related to the experiences of school principals as per their understanding and practices. It also visualizes the challenges during implementing value education with their different perceptions. The theoretical relational concept is presented in Figure No. 1.

*Figure No. 1. Theoretical Relational Concept*



This research has tried to explore the experiences of school principals in promoting values education in their schools from the theoretical concept of Allen's (1975) Actual Values Education and Kirschenbaum's (1976) Value Clarification. While

exploring the experiences of principals on value education, their perceptions and practices are explored using the two theoretical lenses mentioned above. The relational concept also has visualized the challenges of principals while implementing values education in schools.

The Outcomes of the Actual Values Education and Values Clarification were shared by school principals based on their experiences which gave us the themes of Empathy, Reciprocity, Social and Personal Ethical Principles, Self-Actualization, and Action of Values. Practicing empathy in school fostered morality and pride in students and teachers. Teaching-learning values education in schools helped principals, teachers, and students to develop a sense of reciprocity. The values education guided them to understand social ethical principles but at the same time confirm their own personal ethical principles in life. Teaching-learning of values helped students to choose values among other values as incipient values and to understand them with their consequences. This led them to self-actualization of their values and life with values. The values-education was then put into action by the students repeatedly which became their lifestyle.

### **Empirical Review**

There were only a few researches done previously on value-based education in Nepal. My search in Kathmandu University's library led me to only a handful of dissertations that were related to my research. I have selected a few national and international dissertations whose research agendas and findings were relevant to my research and studies to understand the previous findings and research gap.

Bhattarai (2015) in his study on Ethical Leadership among school principals have found that leadership with ethics is important to cultivate professional practices and integrity in school and their principals. The research was carried out to explore the perceptions of principals' ethical leadership, factors contributing to the evolution of ethical leadership in principals, and the difference in principals' ethical leadership (p.i). The research has concluded that care, justice, and critique were the key dimensions in the perceptions of ethical leadership which coincides with the moral values that my study defines. Bhattarai (2015) has referred ethics to as the behavioral practice of people which is based on specific values and principles that guide to distinguish right from wrong. He



has also stated ethics as moral values. He has concluded that ethics should be defined concerning the culture and context as people's ethics, morality, and perceptions are influenced by what they see and acknowledge as acceptable in society. The finding of the research is in course with my understanding of the power of values to shape the behavior of individuals who have understood the values and its practice.

The research found that the principals were not demonstrating ethical values like care and justice while making their professional judgments. The decisions made were supposed to be guided by ethical values like care and justice which seemed replaced by anonymous decisions. The decisions made by school principals were not value-driven or based on the ethics of the individual but were heavily laden by his/her own personal interaction and organizational context. His research found that principals' ethical leadership consisted of care, duties and codes, and transparency and empowerment. He has mentioned care as 'love and compassion', duties and codes as 'justice', and transparency and empowerment as 'critique'. He has mentioned that principals' ethical leadership was reflected in the practice of mentioned values (p.196). His findings on the topic of principals' perception towards their ethical leadership concluded that values of care, justice, and critique were portrayed in action by school principals in degrees from stronger to weaker.

Neupane (2018) in his study on ethical decision-making practice has also come up with similar ideas. He has stated that some scholars have taken ethics as the moral values of an individual. He has stated that the moral values of an individual serve as guiding principles or habits that enable him/her to decide right and wrong conduct. He has stated that ethics like integrity is connected with moral values. Even though he stated that ethics are more extensive than moral values, he has stated that they cover the broad areas of a leader's actions in day-to-day life. He has mentioned that ethics deals with the character and conduct of morals of human beings and in this case, has stated for headteachers or principals. Defining ethics as "the basic principles of the right action and rules of conduct", he stated that leadership can achieve the high social status of pride and his followers also implement the vision into actions (p.18). He has also stated that the whole process of ethical decision-making is connected with school principals' social norms and values. This is what he needs to perform in his/her daily life within the school context. He

has further stated that such social norms and values are developed and obeyed by the people of society as a social ethical principle. The social norms and values that he/she believes in drive their action from right or wrong as a school leader.

The mentioned principles are the moral values that a person needs to demonstrate in day-to-day living whether it is making actual decisions making choices or just interacting with individuals. He has stated the principal's role in school as building trust, respect, honesty, equity, justice, compassion, fairness, and integrity which can also be referred to as moral values.

Neupane (2018) concluded that principals need to build trust among subordinates and establish a sound culture in school and he/she can do this by making ethical decisions based on the moral values mentioned above. The researcher argued that schools are regarded as the hub for producing not only competent and productive citizens but also trustworthy, honest, patient, and friendly citizens. For the educational hubs to produce such citizens the primary role and responsibility is given to school principals (GoN, 2002 as cited in Neupane, 2018) which he has to do by convincing all the subordinates. Their subordinates then will be convinced only when they perform those values in daily life. While stating the principals' role in fostering values in subordinates, he mentioned that small deeds in day-to-day activities like running classes on time, being punctual, school cleaning, being involved in social activities, etc. were mentioned as the best technique of role modeling to foster the values that he/she wants to teach in a school or to promote in school. His study results concluded that the principal's actions in day-to-day life developed intimacy, honesty, fairness, courage, and dedication toward work among the subordinates. In line with Neupane's (2018) finding, as I reflect on my past and commitment to serving in rural Nepal, the values have played a great role. It has shaped not only my perspective but my actions too. It has encouraged and enforced me, to be honest, fair, committed, and service-oriented. Such actions helped to build trust among my students, staff, and leadership.

Bhatti et al. (2021) have referred to values education as moral education which should help students to be wise and principled citizens. The research found that students became honest, virtuous, and compassionate by teaching moral values of empathy, love, care, honesty, and other human values in school. Research concluded that values

education to students in schools play a significant role in shaping their behavior and moral life and hence recommended that teaching of social, religious, and moral values to be considered as part of school culture where teachers become role model for young children to learn from them and be inspired.

McDonnell (2020) states that schools are deviating from the teaching of Fundamental British values in schools and getting less attention even though the National Education Policy has set objectives to teach them in schools. The study found that teachers who were value-driven in their own lives were more committed and willing to engage with the policies. It also stated that subject-specific pedagogical practices were important to teach the values to the students in school apart from teachers' personal and professional commitment. Finally, it suggested that teachers could play a significant role in shifting the policy formulation and implementation of values education in schools.

Haukes (2005) defined values education as an aspect to shape students to grow in morals and be useful and caring members of society. Values education is an intentional personal and social education given to students to enhance their moral growth. It included the spiritual, moral, social, and cultural aspects of education. He further stated that values education is an important feature of a hidden curriculum that students learn by role-modeling of adults, discipline, and visible social interactions. He argued that if values education programs in school develop ethical aspects of the curriculum, the whole school community develops individually and collectively being more reflective which brings the understanding of how individuals should behave. He stated two major challenges of values education in schools. Firstly, he has mentioned political pressures on schools for better performance in subjective knowledge including English and Mathematics. The second challenge he has stated is regarding the school principal's personal vision and policy regarding values education. Many school principals lacked accountability.

Haukes (2005) found that the school community becomes more reflective and harmonious if the values-education is seriously applied to develop the moral and spiritual aspects of individual teachers and students contributing to developing their inner thoughts, feelings, and emotions. Students become more responsible for their learning and behavior contributing to the improvement of the quality of education in schools. He found that in many schools where values education was effectively running, the

relationship between staff seemed significantly improved. Its impact was seen directly in staff's behavior and relationships. Students developed an impressive ability to reflect on their values and their own behavior and practices. It was also found that values education in schools had a great potential to provide a framework for schools regarding decision-making in ethical dilemmas and dealing with difficult and unfamiliar situations and events. Basically, it had the potential to provide a framework for a common language. I once met a man who was chief of education in Nuwakot district who shared his testimony saying how hard working he was before getting the government's permanent job. He shared that he was just wasting his time in the office as there was no one to be accountable in his office. He said that it was due to the perspective and wrong motivation for getting a secured government job. What leads a person to make such a decision? What shapes such behaviors? Haukes' (2005) finding seems to be the answer where the values have played a significant role in an individual's decision-making process.

Butroyd (2003) in his research on Values and Teaching Experiences of Secondary School Teachers made research on how teachers were practicing values in their teaching experience. He tried to explore teachers' experience of teaching their subject and to investigate links between values and disengagement. He states that even though there is a certain understanding of what values are to be promoted by teachers in school, there's certainly no such fixed idea of how these values should look in practice. So, he stated that it is the school that needs to figure out the values, implementation, monitoring, and reward for its achievement. He states that even though there is a provision on how the whole school values should look like and ways students reflect on it and implement it, there is no clear reference on how teachers should review their own values in subject teaching guidance or consultation material.

His finding suggests four aspects of values which are values in context, values in relation to students and subject, schooling, and self. He said that when teachers used the first two values, context and student and subject, in teaching, it got no recognition from the higher authorities. The third value of school was the most dominating one. Schooling reached deep into the subject teacher's classroom. It was significantly emphasized. When Schooling is in strong domination, the context of self struggles. When you are forced into schooling and academic achievement, your self-context seems dim. It eventually results

in denying intrinsic values and distorts instrumental values leading to the bitter consequences of mortification of self.

His finding suggests the challenges of how teachers teaching subjective content struggle when mere academic excellence prevails over holistic learning. He uses the strong word mortification to portray how devastating the consequences of the prevailing importance of Schooling could be. He found that when teachers are denied and distorted of their self-values, they are mortified. It leads to teacher disengagement with promoting values. He also stated that even when a certificate seems excellent with the dominance of schooling, there is little or no exchange of values in such qualification. When Self is denied, intrinsic values mortify which leads to frustration and disengagement between both the teachers and students. His findings also state that intensification of the working days not only prevents the engagement of teachers and students' intrinsic values but their learning will be overcrowded by the curriculum driven by examination imperative. Both the teachers and students were supposed to be involved in an intense exchange of ideas through words and deeds offering intrinsic values to each other. But when Schooling gets too dominant, the teacher experience is centered on the production of examination success. Promoting Values Education seems challenging in Nepal too. Nepali curriculum, heavy textbooks, and written exam-centered assessment system have always hindered the holistic developmental practice of teaching-learning in Nepal. Butroyd's (2003) finding has shed light on the challenges of Values Education beyond Nepal and our practice.

### **Research Gap**

The intensive study of the literature has drawn me to the conclusion that value education has been practiced in different parts of the world for decades. Schools in different parts of the world have taken different approaches to teaching life-guiding values to students where policymakers play a vital role. Curriculum makers, who are not the principals in schools, have integrated values into the curriculum. Teachers use the curriculum to teach the values to the students using the provided materials or instructions (Wagle et al., 2019). The role and practice of school principals don't seem clear on what they can contribute to promoting the value of education in educational institutes or schools where they are working (NEP, 2020). So, this research has filled the gap as a

missing piece of the jigsaw puzzle to fully understand the practice of school principals in promoting the values of education.

## CHAPTER III RESEARCH METHODOLOGY

I have started this chapter by writing my Ontological, Epistemological, and Axiological stance. It includes my choice of Interpretive Research Design followed by the Narrative Inquiry as my research design considering the best approach for this research. Then, it includes the selection of Research Participants along with their profile and Methods of Data Collection. It is then followed by how the Interpretation of Data and Meaning-Making process was carried on in this research. It then includes the process of maintaining the Quality Standard in the Study and concludes with Ethical Consideration in the research process.

### **Ontology**

Life is full of beautiful and powerful stories (Clandinin, 2006). They are produced and lived under a certain space, context, time, etc. before the story. My ontological assumption is that the lived experiences of principals in private schools are stories and uniquely different and meaningful as they are formed within different temporality, space, and sociality (Clandinin, 2013). The stories told by principals are their experiences in various turns of life which have now become the story of lived experiences. Even if the principals have similar experiences in promoting values education, their lived stories are different. The experiences principal has had in executing their responsibilities in private schools are shaped by time, social context, and the place where they are working (Cohen, et al. 2018). The knowledge in my study is assumed to rely on the multiple realities projected in practice and understanding of values education from principals.

### **Epistemology**

Epistemology is the process of acquiring and validating knowledge. It is to acquire knowledge and to communicate the acquired knowledge with others (Rehman & Alharthi, 2016). Since my epistemology was guided by the ontological stance of socially constructed multiple realities, my epistemological stance was to listen to the participants' stories and understand them in their own context. It was an inter-subjective discourse where the researcher and participants co-created the knowledge. The lived narratives of

principals in schools are meaningful as they are shaped in different time, social, and personal contexts and places (Richards, 2003). These experiences as stories will be explored and collected through in-depth interviews. They will be interpreted with the help of an interpretive paradigm.

### **Axiology**

Axiology is the nature of ethics. This refers to what researchers believe is valuable and ethical (Killam, 2013). As my research focused on exploring the roles of principals in value education by listening to their stories and experiences my axiological stance was to understand their stories and experiences as true knowledge. My values are not laden with meaning-making and decision-making during the research data interpretation. As I have taken the participants' stories and experiences as true knowledge, I have tried to keep their answers at the core of this research.

### **Interpretive Research Paradigm**

The Interpretive Research Paradigm coincides with the notion of multiple realities adopting standards of varying and temporary truth. (Rehman & Alharthi, 2016). It believes that realities can be constructed and not discovered as it is to be perceived by our senses. Reality is perceived subjectively and is influenced by people's experiences, concepts, backgrounds, and worldviews. People generate meaning and theme from their experience, perception, and understanding. As human beings people behave differently in various physical phenomena and create further depth and different meanings with richness in it (Alharahsheh & Pius, 2020). Using Interpretivism helps to have a diversifying view of phenomena and can deeply understand them in the social context in which the phenomena happen. It also helps researchers to conduct research through participants' life histories and get a deep understanding of the research agenda. As an interactive interview is used as a research method, it helps researchers to dig deep into participants' thought processes, perceptions, feelings, perspectives, values, and prejudices which allows the researcher to collect the best possible data with better insights (Pham, 2018).

### **Narrative Inquiry as a Research Design**

The research agenda I have explored is related to the lived experience of the principal. It is about what are the roles of principals in promoting value education to



students in a school setting. It is about the stories of roles that school principals play in promoting value education. What kinds of roles are being played by school principals? What are the hindrances that they confront while executing these roles?

Our life is full of narratives (Clandinin, 2006), and they are very powerful and change the lives of many who listen to them. Therefore, they are in the lived form before they are told (Clandinin & Caine, 2013). As a principal in a progressive private school, I have always emphasized on holistic development of a student, creative and critical thinking, loving, and honesty as fundamental values to be promoted to children. They have become my lived experiences and whenever I have to share my experiences, I would think narratively and re-tell them as a story. This experience lived at a certain juncture of time and now has become my story.

Narrative Inquiry is the study of experience as a story. It is the first and foremost way of thinking about the experience (Clandinin, 2006), the experience lived by principals. It is also a way of understanding and inquiring into experience through collaboration between researchers and participants, over time, in a place or series of places and social interaction with milieus.

Every people live under certain conditions, and so do the principals in private schools. These conditions as time pass-by pile up into the solid foundation of a story powerful enough to transform the lives of many. They are shaped by sociality, temporality, and locality. Such experiences and their meanings are influenced by the social context of the particular time and the location of the incidents or events.

### **Research Participants**

I have included three different school principals for my research based on purposive sampling as per the needs of my research. Those school principals were chosen because I had some kind of connection with them and had visited their schools and seen their work. It had given me the confidence that they were practicing values in school. So, based on my understanding of those school principals practicing values education in school, I chose them as my research participants. I have done Purposive Sampling as it is a practical and efficient tool when used properly and can be as efficient as random sampling or even better (Tongco, 2007).

While selecting participants, principals, are purposively chosen with the assumption that they have in-depth information about the problem under study. The purposive sampling technique, also called judgment sampling, is the deliberate choice of an informant due to the qualities the informant possesses (Tongco, 2007). It is a nonrandom technique that does not need underlying theories or a set number of informants. Simply, I as a researcher could decide what I needed to be known. With this sampling, I can set out to find people who can and are willing to provide the information by virtue of their knowledge or experience. The sampling I have chosen is especially exemplified through the key informant technique (Bernard 2002, as cited in Tongco, 2007). The key Informant Technique helped to find the individual with the experiences and information necessary for my research topic.

The three school principals whom I considered as the key informants are experienced, observant, reflective members of the community or required field of interest which in my context is practitioners of values education, who know much about the issue I have raised and are able and willing to share their knowledge (Bernard, 2002; Campbell, 1955; Seidler, 1974; Tremblay 1957, as cited in Tongco, 2007). Their detailed profile has been attached in Appendix V. In this study context, key informants are considered school principals. Three principals practicing values education in their school are chosen to maintain the balance of purposive sampling. I was convinced to select them as my research participants as they all were highly contributive members of the volunteer educators network named Educator's Network. We have been in the core team for the last five years where I had collected information that they were practicing values education in their school for many years. The research sample was reduced to three from the original idea of four in total after the first round of data collection as the sample stood to be too large for the narrative research chosen. I have not included any school where I was not sure of promoting values education in their school. I have pseudo-names to refer to my participants, their schools, and their locations.

### **Profile of Participants**

My research participants were not new faces to me. They are friends with whom I have been acquainted for many years now. Mr. Speedy, Ms. Gorgeous, and I have been serving voluntarily in the Educators' Network for the last four years where we train and

encourage teachers from different parts of Nepal through trainings, workshops, and seminars. Ms. Brainy comes from a school where I have been serving as an educational consultant voluntarily for the last five years. I visit her school annually for meetings and facilitate training for the teachers.

**Mr. Speedy.** My first research participant Mr. Speedy has been a principal of Lovely Academy for the last 14 years. I have known Mr. Speedy, my first research participant, for more than 10 years now. He reminded me of a movie character “Speedy”. The movie character used to be very fast in whatever he did. So, his friends named him Speedy in the movie. Mr. Speedy is a figure with an outgoing personality. He has wonderful skills in making quick decisions, getting involved in a flash of a second, young and energetic. This led me to give him the pseudo-name Mr. Speedy. His contribution to promoting values education in his school seems unmatched compared to whoever I have come across. I have personally seen the development of his school Lovely Academy (pseudo name) under his leadership. He is a man of ethics. He easily attracts people with his friendly nature. He has proven himself as a successful educational leader not only on his premises but in the Educators’ Network too. Not to forget, he is a fantastic football lover and a player.

As his name suggests, he loves to do things fast. He has the wonderful skill of being engaged and making prompt decisions. I have known him for the last 12 years and have seen him lead and develop his school successfully. Mr. Speedy and I have been serving voluntarily in Educator’s Network for the last four years which gave me an understanding of promoting values education in his school. When his father married another woman who didn’t care for him, he left his home and family to work in hotels in Kathmandu to work as a dishwasher which led him to live a life of humility. He not only faced hardship but thought that the world was immoral and unjust. His passion for education drove him to pass SLC and intermediate level of education from night school. While pursuing his education, he started going to church where people treated him with love, care, respect, and compassion. His understanding changed and committed himself to serving people through better education which could instill human values in students. He has been promoting values education in his school for the last 12 years and has been successful in leading the school through the change process.

**Ms. Brainy.** I have given the pseudo-name of Ms. Brainy to my second participant as she possessed the quality to sense the things around her. She is a slim girl with a small stature but her ability to sense things around her and her reaction to it shows how her wisdom works. I think the name Ms. Brainy suits her quite well. She looks smart in the suit that she wears most of the time. She comes from a school where I have been serving as an educational consultant voluntarily for the last five years. I visit her school annually for meetings and to facilitate training for the teachers. I have seen her promotion of values education in her school through the actions of students who are well nurtured holistically in her school in the remote village of Sindupalchowk.

She is a principal of Hope Academy. She has been the school principal for the last four years. I have known her since 2019 when I visited her school to train teachers from her school. She is a smart and courageous young lady who has been promoting values education in her school excellently which I witnessed when I was there in her school. She came from an illiterate family working in India as a daily wage worker. However, her parents' conviction in educating her for a better life helped her complete her education at one of the reputed Universities in India. She and her family had always believed that better education could change people's lives. She came back to her village when she heard that a school was established after the earthquake in Nepal. She volunteered for six months in the beginning before committing herself to full-time vice-principal service. Her values and the school's values exactly coincided which helped to commit herself to the change of the community through education. Her school provides an excellent education for the holistic development of individuals. Not only within the school compound, but their values seem to be serving the whole community and beyond.

**Ms. Gorgeous.** If you happen to meet my third research participant, you will find out why I named her Ms. Gorgeous. She was named after her elegant and charming personality. She is a beautiful, intelligent, smart, and multi-talented young lady. Her charming personality and positivity could easily attract you. I met her many years ago in a school leadership training when I was still working in Nuwakot. I didn't have any contact with her since then but we got to be in contact when I came to Lalitpur in 2018 to serve as a school principal. We meet once again in the Educators' Network and we happen to serve voluntarily among educators being in the core team of the Network. I

haven't seen any person so passionate about education in Nepal. She is not just an educator, but also an inspiring leader in her community. Her dedication and commitment to education and promoting values education in her school seem promising. When it comes to the fostering of values in students, her action speaks louder than her words.

She is the principal of Heavenly Academy. I first met her in 2011 in leadership training when she had just started her principalship in school. We are both serving voluntarily in Educator's Network since 2019 which has connected us for various trainings and visits to each other's school. She had to work in many homes for education from a very young age when her father left her mother and her. She was devastated but convinced that she would treat children with love, care, and compassion if she got any opportunity in the future. Her prayer was heard and adopted by American missionaries who changed her perception through love, care, and compassion which she always thought of. She was confirmed of her promotion of values education in school when she took over the school she is serving now. She found that senior students were too difficult to handle, aggressive, and undisciplined. She committed herself to the behavioral change of students by promoting values education in her school.

### **Methods of Data Collection**

Data was collected by the use of in-depth interviews with unstructured questions in the form of formal and informal conversations as it helped me to get my participants to express their perspectives, feelings, opinions, and experiences (Milena et al., 2008). I have deliberately encouraged them to share particular stories or more of certain activities, experiences, turning points, and realizations by asking provoking questions as per the need for the narrative inquiry to summon my research questions (Flick, 2017). I have referred formal conversations to the conversation which was recorded. Informal conversations are not recorded and those were very important for my understanding of their situation, temporality, perspective, and interest in the study topic.

I collected data in two stages where an in-depth interview physical interview was carried out with all three participants. My second data was conducted for further data and clarification by phone call interview with two of them and a physical meeting with one of them. The second round of interviews was taken to summon the specific need and clarification of the answers they had given in the previous conversation as the first

conversation had not been so clear regarding the questions asked. It was also undertaken to get some examples from their experiences in the particular topic of discussion. Even though I was focused on my particular questions, it provided them the space to develop and share their narrative accounts. Even though the data collection was massive after listening to their stories, I did not use any data which was not necessary and relevant.

### **Interpretation And Meaning Making**

As a narrative researcher, I listened to my research participants to engage with them and not merely record the story of their lives. As the research is designed as a qualitative narrative inquiry, data were narrated and analyzed to generate meaning from the interviews and questionnaires. I also created themes from the responses of the participants involved in the research to create meaning from the data (Appendix IV). The data is reduced into themes through a process of coding, condensing, and generating themes with meaning-making (Creswell, 2007).

The coding process was based on Saldana's (2016) ideas on four levels of coding. I started by reading and reviewing the data collected which gave me a general understanding of the data collected and copied it to the data coding matrix with four columns to work as a spreadsheet. I read it again and started with the initial coding of the first cycle. I tried to identify and assign initial codes to the relevant segments of my data. These codes captured the key concepts and themes from the data. I assured the data was theory-driven. I highlighted the codes with different colors to help me sort them out easily. In the second step, I reviewed and analyzed the codes I had given to the data. I searched for patterns, connections, and relationships between different codes. This analysis helped me to create a coding scheme that organized my codes into themes. I did a thorough comparison of the codes and categories within my coding scheme. I searched for overlaps, similarities, and differences between the codes. This step helped me in ensuring consistency and accuracy in the coding process.

In the third step, I applied the revised coding to the entire dataset and went through the data maintaining consistency and some changes in the required area. The data was re-read and codes were revised and refined. It was ensured that codes captured the essentials of the data collected. The final work I did in this stage was to ensure the saturation of codes and represent the data capturing its key aspects. In the final fourth

step, interpreted and analyzed the coded data. I identified the recurring codes to generate them into themes in line with the theoretical referents and developed a deeper understanding of the data. This helped me to make meaningful themes and draw meaningful conclusions with their interpretation.

### **Quality Standard of the Study**

To ensure the best quality in my research I have considered the trustworthiness, confidentiality, credibility, temporality, and spatiality of research participants, the data collected, its interpretation, and its use in meaning-making.

#### **Trustworthiness**

I have maintained the trustworthiness of the study I have incorporated Purposive Sampling and In-depth Interview which is best for my narrative inquiry. The interpretation of the data collected was ensured to its actual meaning by the participants representing data as a whole. It is presented systematically and logically ensuring the connection between data and results (Elo, et al. 2014). Participants were provided with the coding of data, their narrative account, and meaning-making parts to make sure of the actual meanings while collecting data.

#### **Confidentiality**

I have used pseudo-names for both participants and their schools. While using data, only relevant parts are coded so as not to disclose the full details while collecting data (Morse & Coulehan, 2014). Finally, an informed consent form has been verbally agreed upon by both parties to ensure confidentiality with every right from participants to withdraw in any case before the publication of the research

#### **Credibility**

I have tried my best to make the data, its coding, and interpretation inclusive to have the original meaning. I have chosen participants whom I have known for many years. I have ensured accuracy in the research context and process as well (Nassaji, 2020). The data and its interpretation copy were sent to collect agreement from the research participants to manage its credibility.

#### **Temporality**

As time plays a role in participants' answers and hence affects data collection, I ensured the time frame of the interview. Temporality plays a great role in uniting the

past, present, and future and presents it in narrative form (Costas & Grey, 2014). Related-provoking questions were asked immediately before jumping into the next questions to catch the time moment of participants' flow in sharing their stories.

### **Spatiality**

Spatiality has an agentic nature and helps in creating a dialectical relationship between participants, space, and their expressions during interviews (Banegas, 2023). All the primary interviews were taken in the participants' offices by visiting their own schools. It helped participants to connect more with the stories they shared. This not only helped them to be comfortable sharing their stories but also helped them to visualize their stories as all the scenes were just in front of them. Two of the participants had their own private office room whereas one shared a common office room with other principal team members. However, a confidential space was created in all interviews.

### **Ethical Consideration**

Any kind of discriminating and condemning language to any sexes, racial and ethnic groups was ensured to avoid in any situation. All the participants participated voluntarily, it was clearly explained and briefed about the research and the purpose, and their consent was kept in written form (Munhall, 1988). I was consciously sensitive in the use of verbal and body language while interviewing. I have ensured the use of KU guidelines, the Informed Consent Form, Confidentiality, and Anonymity for ethical consideration in my research.

Process consent was read aloud in front of the participant to ensure confidentiality. Findings and publication are done with a verbal agreement as mentioned in the informed consent form by the participant (Appendix I). Accountability and Confidentiality of the research are most important in the procedure (Creswell, 2007). Research results are shared with participants to ensure confidentiality is maintained. Data collected and participants' profiles are ensured not to be shared with any third parties for whatsoever purpose. Written consent from participants has the right to withdraw, the right to obtain results and the right to confidentiality at any time before the publication of this research work. I have ensured not to disclose any data that might disclose an individual's identity or enable them to be traced (Cohen et al. 2018). I have used Pseudonyms for the participants, their schools, and their addresses or locations. I have filled up



the Kathmandu University's Ethical Guidelines form in detail and have been approved by the Research Committee.

CHAPTER IV  
SCHOOL PRINCIPAL'S PRACTICES IN PROMOTING ACTUAL VALUE  
EDUCATION

This chapter has conceptualized different categorical themes and has explained the narratives of data collected from all three participants. The theme has been built on the theoretical perspective of Allen's Actual Values Education (Allen, 1975). In this process of presenting and analyzing the data, I have tried to capture the main thematic concept of the research questions that have discussed the understanding and practice of values education. It has also focused on the challenges under the same thematic value construct bases.

**Sense of Empathy: Fostering Morality and Pride**

School principals' role is to foster students' behavior through value education. Values learning should enhance the behavior of the students towards other human being and their environment (Ulfah, 2021). An essential value is to foster a sense of empathy which is possible by promoting love, caring compassion, living with moral virtue, and learning to greet. Such value-based behavioral practices ensure life with morality for the children. For example, MR. SPEEDY remembered his experience, '*In moral education we were taught to love, care for each other, show compassion, live our lives with moral virtue, to teach skills to live a professional life.*'

While sharing his stories on fostering morality in students he strongly advocated that the principal should play a role in fostering morality and spirituality saying,

*Is that kid, not a human being? If that kid is a human being, then their body, soul, and*

*spirit need to be nurtured, needs to be catered. Where is their personal life?*

*Where is their moral and spiritual life? Shall not it be taken into consideration?*

*As school principals, we are the responsible ones for this.*

MS. BRAINY said that taking care of our environment and surroundings fosters moral values. Taking care of the public property fosters morality in students and hence

she has been teaching students to keep their environment clean with different activities and examples. She remembers the incident saying,

*We let them clean the classes which is as per our values. Once we had the session on how Japan has managed to keep the school clean without a Janitor. So, we motivated them to clean classes by showing them these video clips. And what we found was that our students started cleaning their classes immediately after having that class.*

She shared a story of how a principal can foster morality not only among students but also among staff or teachers by abiding by the clear vision, mission, and values of the school.

She recalls the incident saying,

*During the time of admission, we have this vision(goal) that no needy one gets left behind. We want to ensure that all the students who are not going to school get admitted to school. But there will be limited seats and we are pressured by politically influenced people to admit some children. But what is our value? Our value is to change the lives of children in a place where children have difficulty going to school.*

Compromising the vision and mission of the school was losing morality for her since as a leader she was the responsible person for teaching morality to the staff too. She said that as a school principal, one should be able to empathize even when keeping somebody in discipline whether it's a student or a staff.

The discipline itself will not help unless an individual's needs, motives, and intentions are understood. She states, '*How can I make such a consequence which will support values, those who get consequences, not as a punishment, maybe a teacher, or a student, or a staff take in such a way that it's learning and they develop and grow.*' So, she stated that principals could give moral support even when they go through the discipline process and they take it positively for their own growth.

MS. GORGEOUS stated that a sense of love and affection needs to be transferred. She recalls the memory of how she was instilled with such moral values of love and affection. She recalls saying,

*I was affected by the love and care they provided to me. I realized that, “Oh this love and care that I’m getting is something that I should be giving to others.” It was always in my heart by then. And then Whenever I see such kids, my heart fills with love automatically and I do it.*

Her story states that a moral value could be transferred to others from the action. She recalls another incident where students of grade 10 were very naughty and mischievous even threatening teachers but her continual love and affection towards them have changed them entirely. She shared her story,

*3-4 years later, those students came to me and thanked me for showing that love when they needed the most. Just yesterday, two of my former students came and said the same thing. So, this is the change we see with our adults and the same is with the younger ones too.’*

She shared her experience of transferring values like love and affection from one individual to another. MS. GORGEOUS further shared her teaching students through hands-on experience where she took her students to elderly homes for social work. She shared, ‘*We took our students in grades 8-10 to the elderly home. They washed those elderly people’s feet, trimmed their nails, combed their hair, killed lice, and cooked for them. We did this to show love to others which is our value.*’

Her story tells us that values can be transferred or fostered by others by doing or practicing them. Showing love, care, and affection creates morality among students that leads individuals to live life with pride. Narinasamy and Logeswaran (2015) also stated that when a teacher teaches a moral education role model values like care, affection, and patience, the students are influenced by it, and this helps induce positive behavior in students. As Upanishad states gurus (teachers) provide holistic education to foster morality in their shishyas (students) as the main aim of education, Ms. Georgeous seemed helping students develop morality in them. In his concept of Actual Value Education, Allen (1975) also stated when a person develops an understanding of people’s feelings, emotions, and intentions, they become able to stand in their shoes. This helps them to induce values of love, care, affection, and patience and hence helps in shaping their behavior with empathy.

A person living a life with moral values can be a proud citizen which could be fostered through value education. MR. SPEEDY shared his story of how an individual was transformed saying, *'I have incorporated three educational philosophies or values in the school where I'm, working now. One of them is educating children to be contributive to life.'* He further shared how proud students felt after the charity event saying,

*To teach them how to become contributors to life, we organize a program called "Teens Day" every year. That program is led by the students themselves by being a chairperson or members of a committee. In that program, they bring food, used-clothes to sell, and do the concert, and make this mega event to collect the funds. And finally, when the fund is collected, they buy stationeries, and clothes, and take this to government schools where students have difficulty buying such items. So, the students being brought up with such values believe that they have to be contributive in life and they find such people's problems as their own and feel proud in doing so.*

To further advocate fostering pride, he shared another story of a boy saying how a friend from the same class helped another orphan friend when he had nobody to help him complete his high school. He said, *'This is a matter of pride that a student sees a friend need help and feels that he has the same right to education as I have. This is a result of value-based education.'*

MS. BRAINY has a similar experience on how proud students felt after learning to clean and take care of their school environment which was fostered by the teaching of values in school. MS. BRAINY was very excited to share her success story saying,

*We motivated them to clean classes by showing them these video clips. And what we found was that our students started cleaning their classes immediately after having that class. I was shocked to see that. I do have pictures of that even now. They said, "See mam, we have done it.*

*She felt pride in students for practicing the values they had learned in school.*

Her story further enforced that not only students but even adults like parents feel proud when they can empathize with others and act with morality. She shared her story saying,

*We found a child who was not admitted to any school due to poor financial condition. We counseled the parents and that kid came to be enrolled in our school. The parent told us that she had sold her buffalo to manage money for admission. We were surprised and asked how courageous she had been. She has seen that kids after coming to our school were being changed. That's why she brought her kid to our school.*

She stated that even when she was losing something, but to do what was right was a proud moment for the mother. Selling a buffalo was giving up her means of living. However, her empathy towards her daughter led her to act selflessly. Sacrificing her buffalo, the means of her living, was a proud moment for a mother. Sanders, et al. (2018) have stated that pride is a key motivating factor for leaders to act ethically. She also stated that proud leaders act more selflessly, they demonstrate ethical responsiveness by responding to others' needs and interests. While conceptualizing empathy, Allen (1975) also stated that empathizing helps a person be moral and have a better understanding of self which leads them to understand others' feelings, emotions, motives, and intentions. This inbuilt pride in them which helps them act selflessly.

MS. GORGEOUS shared how she was touched by the American mum and dad which led her to lead a life of morality with pride. She feels proud to help others. She shared her story saying,

*My American dad taught me how to eat, he taught me how to wear sandals when I was 11. My American mum used to bathe me like a small child when I was 11 years old. I was affected by the love and care they provided to me. I realized that, "Oh this love and care that I'm getting is something that I should be giving to others." I have made a promise by then that this love will be transferred.*

As she taught the values in school, she had a good experience with how students influence other students. She shared an event from her school saying,

*We encourage them to give things that they don't use which may be a treasure for somebody else. For the last three weeks, we have collected many clothes. Our students will wash these clothes as part of their learning. We are going to slum areas in a few days along with our students to distribute these clothes. This is how*

*we have been integrating our values. Students seem excited and they get a real opportunity to empathize.*

She said that sense of empathy when developed and acted upon, fosters pride as a morally upright citizen. These discussions reflect that Values Education caters morality of the students by employing empathy. Empathizing helps students to be better human beings who love, care, and show affection for other human beings and the environment by helping them in moral and ethical decisions (Hess, et al. 2016). It also reflects that empathy enhances pride in students as they develop as a holistically sound citizen who can contribute to the community, take care of their environment, create change in the community, and has a sense of accomplishment and achievement (Ulfah, 2021).

### **Sense of Reciprocity: Hard Work for Self and Others**

When one wants to be treated fairly, justly, and with love and dignity, one must do the same for others. Reciprocity is deeply rooted in the social principle that influences our behavior and interactions with others in various social contexts. Understanding and harnessing this principle can have significant implications for promoting values in oneself which clearly shows as a mirror as this concept can be summarized by the phrase, “You scratch my back and I will scratch your back.” This principle suggests that when students are taught values in school, they will in turn take those values and practice them (Mladenovic, et al. 2019). When you want respect and dignity, it’s what you want for others too.

MR. SPEEDY shared that he as a school principal needs to respect his teachers if he wants the same for them. He said, ‘*We are in the same boat. If we have seen the same dream there’s no option for being accountable to each other.*’ He reflected on the incident where it became too obvious for him when he was taking his students for the educational excursion. He told,

*When I entered the bus, a student signaled me to sit in his seat. Along with me came other four teachers and none of them asked those teachers to have their seats which they did to me. It made me think. They respected not me but my position as a school principal.*

It strokes him to think about the situation. He recalls the memory and said,

*When I entered the bus, a student signaled me to sit in his seat. Along with me came other four teachers and none of them asked those teachers to have their seats which they did to me. It made me think. They respected not me but my position as a school principal.*

He was convinced that he needed to teach them respect if they wanted themselves to be treated with respect. MS. BRAINY shared an interesting story on how the transformation took place in a family where a mother admitted a daughter to school selling her buffalo and again made the extraordinary decision of bringing her eldest daughter who had been gone to India to babysit and admitted to the school. She told the story saying,

*the very parent whose kid had gone to Delhi to babysit called her eldest daughter back to the village and now she is also admitted to our school. She had missed 3-4 years of education working abroad in Delhi. She had missed the opportunity to study but our work helped her to find her interest in sending her daughter to school which she wanted for herself many years ago.*

She was sharing the story where a mother did something extraordinary for her daughter which she wanted for herself in life. She shared her second story about the girl who had missed school for three-four years and was aged for the class she was admitted to. As per the values they have in school for “change”, they went to every house in the villages to meet and counsel the parents personally.

In our conversation on how she developed those values in school, MS. BRAINY said that that was something that she wants for herself as a woman which she wants for every girl in the community. She shared the story about the girl recalling back from her experience and said,

*Let me share a story. This is quite an interesting incident. Our students come from villages far away from our school. So, we, our teachers walk to those villages on foot to meet our parents. There’s a girl with a 3-4 year gap in her study due to health issues. She is aged but again her parents admitted her to our school this year and we have her in 7<sup>th</sup> grade now. And she is very excited and she wants to learn everything. She is working very hard in school.*



She recalls her past when telling this story. She was older than other kids when she started school. She was connecting her story with the story she was telling about the girl in school. Ms. Brainy did what she always wanted for herself. She walked for hours to visit every single house in the village to bring about the change which is her value in school. Her action of hard work is reflected in the hard work of the girl admitted to her school. Molm et al. (2007) have concluded that the act of reciprocity has a greater impact on conveying symbolic value. When one acts constantly for the promotion of values, it results in a second party's similar behavioral preferences and sentiments. Ms. Brainy's hard work was paid with hard work from her students. Allen (1975) has stated that a moral person thinks justly and does only those things that they believe are good for themselves. They believe in reciprocity, doing good for others in return for goodness for themselves. Here is the story of Ms. Brainy, bringing a change in her student's life.

She further told her story on how she played a role in formulating school policy incorporating the values they were fostering in school. She advocated that when a policy reflects the values it wants to express, it brings justice, equality, and trust between leaders and teachers, and between teachers and students. She said,

*Making policy is a great role where the principal could play a role. Because once a policy is made, it will be implemented and will be implemented for all. Our values of equality are reflected by the policy when we make decisions without being prejudiced.*

Her story tells us that the value-driven person thinks of good for others as she thinks for herself. MS. GORGEOUS shared similar stories on how values are transferred when one experiences them from others. She recalled her own story and said,

*All the discrimination and the poor treatment I had gotten from people before I was 11 years old and all the love and affection after that when I came along with my American family. They treated me with love and care. And then I came to realize that God is invisible, we can't see Him but with good human deeds, we are reflecting which God we believe in. So, I saw those things and the very thing I have brought to my school.*

While she talked about God, mentioned the values associated with religious practice that her parents demonstrated. She stated that role modeling is very important in

teaching values to students in school as she learned herself from her parents and she said, *'Teachers don't understand just by saying it, they want to see what you are doing. So, while doing role modeling, teachers and students grasped the ideas of our values.'* She further explained her story saying,

*'She used to spend time with teachers counseling them personally whenever they seemed sad asking questions about what had happened and trying to listen to them. I have been a role model in promoting values sufficiently in these 10 years in school.'*

What we give is what is returned. When you love others and care for and respect them, you are treated the same. She advocated that the principal is a role model for teachers and a teacher for students. These discussions reflect that when you treat people the way they deserve, they will treat you the way you deserve. Our doing comes with results either positive or negative (Haydon, 2006). So, role modeling is something that we can find better if we want to see the same result in others who are learning.

#### **Sense of Social and Personal Ethical Principles: Right Direction for Real Change**

MR. SPEEDY after reflecting on how parents demanded the marks in the grade sheet advocated that learning is not just the mere grades in terminal exams. He said that parents' understanding was that learning is measured only through grades or marks obtained. However, his journey in value education convinced him that understanding that real change comes through practicing values and not achieving grades in the exam (Thornberg, 2008). He was convinced that values education is a must even though the parents wanted it another way.

He was reflecting on how society perceived education and learning and he was super convinced about what education should teach the learners. He said,

*We are just mass-producing where norms and values are not considered. So, when such kinds of students whose emotions and spiritual life have not been catered to when going to higher studies and the labor market, what kind of fruits can we expect? Can he or she be able to comply with the labor market?*

He further stated that even umbrella organization like PABSON has fallen in the race of grades rather than developing a holistic kid who is value-driven in life. He said,

*‘Whatever is in our curriculum, in practice, all need degrees and grades and better marks. Because they (schools) don’t want to be different than what traditional school is doing. To be different is to change and to change comes with multiple risks.’*

He said that he had gone the extra mile of risk to go against the nominal society’s line of thought regarding education to his own learning and leading a value-driven life.

While he shared his story of being involved as an umbrella organization member and taking his own stand for values education for moral development, he stated that even if teachers are barely aware of values education, or have other priorities, intentions, and interests regarding the teaching-learning process, could be trained, oriented and shaped. He said, *‘While casting vision we need to assess our teachers, Have they really understood the value-education? If they have not, we need to make them understand by sending them to seminars or training or trying to teach them.’* He said that principals can only implement value education when implementors fully understand the idea.

Teachers need to be trained if they don’t have a clear understanding of what they are doing. He further said that *‘if the teacher who implements it has not understood the Value-Education, they can’t implement it’*. He recalled the experience during the conversation and shared another event saying,

*I made the policy on it (value education in school), and did the need assessment of the teachers regarding their knowledge of value-based education. I found out that their knowledge of value-based education was little so I tried to teach them about it.*

It was mostly for him to assess the abilities and needs of teachers who implement the values of education in school before actually implementing it in the school. He wanted to make sure that it was not only him who knew it and did it but the practice of values by oneself to transferring it to others for the practice was essential too. He said that he planned to teach, train, and orient the need and use of values education in school among his staff members. He shared his story saying,

*‘I made them participate in various trainings and seminars by pointing out their names. I motivated them as a motivator to learn about value-based education. I*

*did various seminars and workshops to explain that value-based education is important, it's necessary for school parents.'*

He was taking the journey of social transformation in his school. He was well aware of the need for time, people's perception, and more than that, his conviction, the conviction of teaching and instilling values in students and his teachers. That is the reason why he shared another role where he said, *'We conduct motivational classes as per our values. Here, we reinstate our values, we demonstrate the result of implementing and practicing values. We do this regularly once a week because monitoring is very important.'* As a school principal, he was not only promoting the values but making sure that everybody was on board and practicing them. He was reinforcing the values of teaching-learning through various activities and was evaluating them continuously. He said, *'You need to monitor it, that's why we have a weekly chapel where we reinforce our value education.'* It was his role to monitor, assess, and reinforce the value of education if it was happening.

Behavioral transformation is a must for an individual learner, not a grade but a soul being transformed is essential. For learning to be as of being a morally upright citizen a behavioral transformation is important which is also the objectives set by the CDC while formulating the curriculum. MS. BRAINY has but different experiences in her community regarding her parents' understanding of being educated. She said, *'Our parent's perspective towards education is that if my child gets good grades then my child is intellectual.'* She shared an incident where a parent failed to see the wonderful progress her daughter had made just for the trade of grades for a written test. She shared the incident saying,

*We had a girl, who has now passed seventh grade and is in grade eight now. The parent came on the result distribution day and the parent said that the child's result was not good. It's just 40 or 50, I had thought of better grades, I had better expectations, and my child has learned nothing.*

Her parents completely forgot that their daughter had developed so much as a human being who could empathize, help, care, and change for a better life.

MS. BRAINY shared how she struggles to convince her parents that her school is teaching values education for the holistic development of the student and not merely the

grades achieved. She shared her experience of how hard she tried to convince that parent saying,

*I said to her that “grades are not the only things but she needs to learn many things for her holistic development. She needs to be morally upright too and needs to learn communication skills and socio-skills. Your daughter has done excellent in those areas.*

She added what she said to the parents saying, *‘I said to her “In fact, morally, with her work and behaviors, she was very nice. She was hardworking, she knew the values, and she respected teachers.’*

She said that it was difficult to convince that parent but was finally able to console her. When a person becomes aware of social norms and principles, their belief system gets into shape. Ms. Brainy was aware of the social norms that she wanted to change. For that, she had her value ‘change.’ She was not only pointing toward the change in her life, but to the whole school, students, and even the parents. She was not only able to change her students but also her parents. Yamin et al. (2019) have stated that social principles, norms, or values are popular means of bringing behavioral change in a real-world context. Such values or principles motivate individuals to adjust to the community and care about them. Ms. Brainy was successful in imparting the values of the school to her students and also to parents. Allen’s (1975) Social and Personal Ethical Principles have stated that people’s awareness and acceptance of social ethical principles and their personal ethical principles help them to look deeper into society and themselves. It helps individuals discern how to adjust to social norms but at the same time bring about change with their own value system. It brings about a real change in the behaviors of individuals by adjusting the expectations of self and community.

Her journey of transformation doesn’t only include dealing with parents but also transforming students for actual value practicing. Her story on how she managed to integrate values in moral science apart from the textbooks being used was quite an interesting story. She shared her story saying, *‘We have a subject called moral science in social studies. But we are doing it in different ways, like research-based for students of grades 6-8.’* She tried to convey the message that merely reading the stories and articles

from the book ‘Moral Science’ was not going to help her students develop moral values in themselves. She said,

*We have integrated different topics like critical thinking skills, problem-solving skills, and conflict management, and made it a curriculum that is implemented and being followed which is as per the value “quality” that we foster in our school.*

Doing so, she not only transferred the theoretical understanding of the values being learned but could critically think and act on it for the real change desired.

MS. GORGEOUS shared similar stories on the choice of values and their promotion in school education. She has been promoting a life of devotion, and mitigating problems through a spiritual lens. She expressed herself by saying, ‘*Education is not only about academic performance but is holistic, overall, in which “spiritualism” is also talked about.*’ She shared her story that the values she is teaching in school came from her spiritual journey in life which she regarded as a second life to her. She became able to convince parents how and why a value-driven life is important for the holistic development of a child. Her intentional plan and success story were shared saying, ‘*At first, we taught our kids to pray in assembly. Some parents had questioned us asking why we were praying. But some parents said that the school is good, and they are praying. So, we had both positive and negative concerns.*’ She further shared her story of how she struggled in the beginning but was able to see real values at work after her continual support and efforts. She said,

*We clarify to them what values we have, what policies we have, and how we follow up on those. We do not discriminate against any religion. But we clarify our parents during the time of admission that we have such value-based activities in school. We don’t do any activities by force to any kids but we believe in those values and we lead our students with those values.*

Her efforts to convince parents first on value-based education seemed being paid off. She seemed relieved to share her success story saying, ‘*We became able to mitigate that problem by modifying our children’s activities in learning enhancement with values integrated into it. We focused more on teaching which emphasized our moral values.*’

Her dedication and commitment to promoting the values of the school created a transformation in the school.

She said that culture should not segregate people but unify them with love and affection. She tried to integrate her values that were in line with Nepali culture and promote it with mutual understanding among the teachers. As both teachers and students came from diverse religious backgrounds, she had a challenge to get along with everybody in the same boat. But she shared her story of how she succeeded in bringing them together to follow the common values of love, affection, and care even when religions were different. She said, *'At the starting point when we took over this school, most of our teachers were from Hindu backgrounds. So, when we did devotion time, they didn't understand it. So, there used to be a dilemma in that.'* She said that prayers were made in school to foster the value of 'love and care' for all the teachers and students. Some of them never understood the integration of values in school education but many did understand and did well. She shared that, *'Slowly some of them left our school and the newcomers (teachers) understood our value. We let them share their words in meetings if they have anything in mind on this.'* She gave the example of Teej to clarify that even though they are followers of different religions, a group can get along with the same values and principles. She shared, *'There was a Teej a few days ago. So, we let them tell why we celebrate Teej, in assembly. Teej is our culture, which we need to preserve, this is not wrong to celebrate Teej.'* She was excited to share that her teachers had learned what it meant to teach values in school. She said, *'For now, I have not been facing such challenges from my staff.'* She had successfully carried on the role of transferring values from one heart to another heart. She lit another candle with her burning candle.

These discussions reflect that when we help our students and teachers to learn the values approved in person and society by encouraging, monitoring, and personal counseling, it leads to the character development of the individual helping them grow by preventing and responding to the undesirable behavior (Berkowitz, 2011).

### **Sense of Integrated Action: A Day-to-Day Life**

Everything from concrete to abstract, ideas, plans, and thought forms should be integrated and practiced during day-to-day social interaction. There will be no conclusion without the actual action of the values, ideas, principles, or philosophies. It needs to be

proven with practice in day-to-day life (Dehghani, 2019). Values can be formed, formulated, and communicated. But to make it concrete from an abstract idea, it needs to be practiced by the school principal, school teachers, and students who formulate it or abide by it. Value education should lead one to a value-driven life which comes only through the intentional integration of values in action.

MR. SPEEDY stated strongly how the practice is essential for the teaching of values in school. He said, *'I can't just say that this is my moral virtue and it is displayed in my life. The way I laugh, the way I respect others, and the way I love others, are all simple things but have bigger meanings.'* He was strongly suggesting the implication and integration of values in action. He shared an emotional story about how one of his students displayed the value of love and affection with another friend from his class. Emotionally he said,

*We had this particular student who was studying in grade 10. He used to live in a children's home where he had no problems. His financial burdens were taken by the home. But the home collapsed and was in a dilemma as to whether to leave school or continue as he had no money to continue. One of the students from his class knew about this and he created a fund by asking for help from his parents and teachers which helped him to complete his 12<sup>th</sup> grade. This is a result of value-based education. So, the result of value-based education is not seen in the short term but is seen in the long run.*

Values education and its learning will not make meaning until we prove this with our actions as we won't be doing any paper-pencil test for learning values. He had another similar story from the annual which he shared proudly,

*We organize a program called "Teens Day" every year. That program is led by the students themselves by being a chairperson or members of a committee. In that program, they bring food, used-clothes and sell and do the concert and make this mega event to collect the fund. And finally, when the fund is collected, they buy stationeries, and clothes, and take this to government schools where students have difficulty buying such items.*



This story he shared was from the annual event they do every year to collect funds and help the ones in need. The students learning from a very young age about helping others in need certainly helps in living a value-driven life.

He was clear on what he was teaching to his teachers and students as a principal. He conveyed his message to me by asking a question, *'Will a student obey the teacher who smokes outside and teachers do not do so in the classroom? Of course not. While talking about value-based education, and its role modeling by the principal and teacher.'* He made it clear that teaching-learning values need to be proven by action. His point clearly states that leaders should show values in action rather than mere words to influence students to do the same. He said, *'You implement value-based education among the students and you as principal have to do it. And to deliver it exactly is the responsibility of teachers and students to practice it in the same way.'* Teaching anybody with values is living the values, that's the best way. He said,

*And in the student's level, we didn't tell them that value-based education is this and that, but we went for the implementation. Teachers started living their lives as per the policy's stated values. They worked as role models. From that time onwards till date, we haven't faced many problems.*

The point was made clear and loud on how the practice of values being taught to students helped students practice what they were learning. Mr. Speedy was clear on his idea of integrating values into daily living. His encouragement to the students with such activities to foster values helped students to integrate values into action. Komalasari and Saripudin (2018) have found that the use of values education-based textbooks has a significant impact on shaping students' character. The values learned from such values education-based textbooks are to be practiced in day-to-day life which provides them with meaningful values for their lives helps in student achievement, acquisition of better attitudes and behavior, and helps in developing characters of unity, tolerance, and cooperation among students. Students were doing their karma, the karma driven by their dharma of doing righteous acts in daily living (Muniapan & Satpathy, 2013). The karma when practiced by students driven by dharma, gave a real meaning of helping the ones in need. Allen (1975) suggests that values individuals have learned should be demonstrated in one's actions in daily living. Such values should be a person's lifestyle and constantly

reflected in words and deeds. When such values are integrated into practice, it brings about the development of character in the individual.

MR. SPEEDY strongly stated that values are learned through procedures and practice and not merely with words and rules. He had been playing a role in creating the environment to promote the values-education in school. He ensured that both teachers and students were in the environment to feel the values being practiced or to be practiced. He said, *'Even when our students don't learn or read it in class but when they see it and get along 5-6 times, they learn from it.'* He made a strong statement about how students see the action and learn from it. For the explanation, he said,

*We worked on creating an environment. The environment is very important in terms of promoting value-based education. We prepared quotations (quotes) and activities accordingly. We customized our schedules. The main thing was that we created an environment where students could feel it literally.*

He told a story from his regular practice of teaching freedom as a value. He said, *Let me give you an example. We let our students come in out dressed once a month. Teachers come in out dressed too. The values behind this are to practice 'freedom'. So, this activity comes from our value to free the monotonous life and so, we call them in our uniform. So, for this last Wednesday of the month, they wear the clothes they like most, they feel free, no need to braid their hair, no need to follow the strict rules, that is a free day.*

His students were learning to make wise decisions in freedom through experience in their actions. He mentioned the triad relationship between principal-teacher-student for the values in action. He said, *'This is a triad relationship where the principal needs to be a role model to teachers and teachers need to be role models to students. And when students start doing what teachers are doing as a role model, parents observe.'* The values being in action and their impact are obvious to see. The values can be felt, experienced, and learned when it comes into action. He shared another story in which we shared how the love and care given by the principal teachers helped students not only succeed in academics but to give up their old naughty habits and develop as value-driven young men. He shared,

*There was a student in grade 8 who had failed in grade 8 twice and was expelled from another school. He came to our school. After joining our school, he started passing all the exams regularly. Even in grade 10's SEE he scored highest, second highest, or third highest. He had quit his habit of smoking because we used to have value education classes every week. He started enjoying school. He had stated that he liked our school a lot more than his previous school and I changed in this school. His parents came to thank us. He passed plus two from our school and now is in Australia for higher education.*

He felt accomplished while sharing his story on how his and his teacher's actions helped a young man to grow with morals. MS. BRAINY shared a similar story on how the actual values being taught in school were put into action and led to actual change. To state values verbally or to write them on the walls is not just enough but to practice in day-to-day life. She shared the story saying, *'We have "Change" as our value. Let me share a story. This is quite an interesting incident. Our students come from villages far away from our school. So, we, our teachers walk to those villages on foot to meet our parents.'* The story she was telling was heart-touching. To state that we have a change as a value is different than walking for hours to visit every home surveying the number of school children and counseling parents to send their students to school. But the values stated demanded action, an action to talk hours of walking for many days before admission. To further clarify, she shares her other experience saying,

*Like, making a lesson plan is compulsory in our school. We have "quality" as our value. So, when we say quality education, we need to provide quality education and for that teacher needs to prepare their lesson. The teacher needs to make a full preparation before entering the class. And we have weekly planning and we check it. We check it weekly, there aren't any days when we don't check the lesson plans. We provide feedback too after checking it.*

Their hard work was driven by the values as they stated 'quality'. They were ensuring the quality of the lessons they prepared for their students. Her story was fully convincing on how the values brought into the action proved to be the change agent within the school education system. As a school principal, she was a role model for many

teachers and students. She shared another story on how her actions led to similar actions from the students. She said,

*I told to my teachers that from now onwards my goal is to pick up the garbage when I walk that way to school. The next day, I implemented that. It was after a 2–3-day incident, that some kids were waiting outside the school gate as they had arrived earlier, and they saw me picking up that garbage. I was picking up wrappers wearing gloves, they saw it and they also started picking up those things and helped me. And the next day, when I went there to do the same things, some kids were picking up that garbage even before me. Those students were also implementing what they had learned by observing me.*

This was a story of values in action, an action that led to another similar action. Principals and teachers are agents of change. But what change to expect is to clarify with values. Her stories signified how important it is for us to put values into action for students' experience of what it means to live a value-driven life in day-to-day life. Our action needs to be guided by the values we want to promote. MS. BRAINY's experience and stories confirmed to us how a principal not just talks, but walks the talk. She added saying,

*The Principal's role will not only be limited to school territory. As school runs within a society, we need to pay attention to the things of the community as well. My school is in the Sherpa and Tamang communities so need to know their norms and culture too. When somebody from their family passes away or has a birthday celebration, we participate, we talk to them and counsel them, and once a year, we visit every surrounding village and interact with parents by making teams of teachers.*

She was successful in motivating teachers to not just be confined within school walls for their values as a change. She put that into action whenever possible. A principal participating in funerals, celebrations, and counseling individually takes a lot. It takes a commitment of time and resources. And she did it because that was something that came out of value for her in life.

MS. GORGEOUS stated that values come in practice. Values drive our actions and behavior. Her experience on value learning was shared as, '*regarding values, the*

*main thing is that, to be a good citizen, to be helpful in the smallest matters, to offer a helping hand, to treat same others as you want to be treated yourself.*’ She shared how the smallest deeds and action comes from values. She not only advocated for practicing values by herself but was emphasized the practice of teachers as teachers are the ones who spend a significant amount of time with students. Their learning is significantly influenced by teachers’ actions. She said,

*I educate my teachers' team because they are the ones who take these values inside the class. I may say those values in front of my students but every day every minute and moment, my teachers are the ones who spent time with them.*

Our actions show whether we are promoting the values that we think are essential for the holistic development of students. The learning of values is not portrayed by the numbers in the grade sheet but is proved by the action. Values education is learning beyond marks and numbers. It is learning life lessons from words and deeds, practice, and experience. She was excited to share how she is evaluating the values in actions in students saying here,

*This is an interesting point. Mainly, we (our education system) are book-oriented and exam-oriented. All the values we teach to our kids through stories, songs, and sharing our life experiences, From my experience of this period, it's not of writing it down (values) but what a kid could tell how their activities for that week. If any kid has done anything against it, we call them to the office and we talk asking, "What are you learning? What is your moral book teaching you?" While having this conversation, they tell us many things and we give them 1 or 2 weeks. So, we observe for that period of time to if that kid is improving on that. By doing, this we have some changes.*

Her point was clear that students needed to learn values that should be demonstrated by actions in day-to-day interactions with fellow friends. It is not easy to evaluate the actions but she observes the students and when any behavior is against the values of the school, students are made to question, think, and reflect on it.

Her stories on how she role-modeled the values in action portrayed that the principal not only put the values in action in front of the students but also with all the

teachers and staff. She shared a story on how she portrayed her love and care to her teacher saying,

*The number one thing; we usually do is when somebody gets sick, we ask them to take a rest or let them go home. But when we are practicing value education in school, let me give you an example; if any of my teachers get sick, we offer them a prayer regardless of their faith, Hindu, Buddhist, or Muslim, and they agree. Two years back, we had a teacher who was suffering from severe migraine. She was a radical Hindu. I asked her if I could pray for her. She agreed and I prayed for her. While we are practicing values, I have realized that people soften in hearts and realize that they are being loved and cared for.*

She was saying that values like love, care, and compassion should be proved to go beyond the regular duties and responsibilities. Here is her story, she just didn't let the teacher go home or take a rest but took time to talk with her and pray. It came out of her values of love, care, and compassion which were beyond her duty as a regular school principal. It gestured her values in action.

Values like love, care, and compassion when practiced, help in promoting emotional intelligence through empathy. Teaching-learning values in school take going beyond the physical needs of the students to summon emotional needs. She recalled the same story she told me and said,

*Let me give you an example sir. When I first took over this school, the students of grade 10 were very scared. Those boys have rusticated students from other schools. They used to punch and break the electric plugs when they got angry. If any teachers scolded them, they used to threaten them with beating up when outside school. That was a scary challenge for us. But all that situation is changing now and the good thing is that even in such a situation we have been able to keep our calm and show love towards such students and now after 3-4 years later, those students come to me and thank me for showing that love when they needed the most. Just yesterday, two of my former students came and said the same thing.*

To have such patience comes only from the love, care, and compassion that has been fully engraved in her heart. It takes more than a school principal to handle such

behaviors of students. It takes a value-driven principal; a principal with love and compassion.

She is a convinced principal that her actions will lead to the learning of both students and teachers. She was cultivating the culture of living values in practice not with just mere words but in action. She is a hardworking principal who makes sure that all the activities in school are value-driven and portrays them in action. She designs programs, plans, and executes them so that her teachers can learn from her. She said,

*Because I want to teach the values, the first thing I did was the hall time and assembly. Till last year, for four years, I used to conduct that program. I did that because I wanted to them and not just speak. Saying only has a problem that I have experienced. Teachers don't understand just by saying it, they want to see what you are doing. So, while doing role modeling, teachers and students grasped the ideas of our values. Myself, while teaching moral education, I did dramas and shared different other ideas and not just read books to them. I took the class, conducted the assembly and hall time, and had weekly Monday prayer time with teachers. I used to spend time with teachers counseling them personally whenever they seemed sad asking questions about what had happened and trying to listen to them. My door was always open for them and they have been always thankful for that. So basically, saying it, I have been a role model in promoting values sufficiently in these 10 years in school.*

It seemed like a lot of work for the school principal. But it seemed clear that she was motivated by her values and all her deeds are guided by the values. She was not only advocating for values education in school, but she was also living the values.

It was interesting to listen to her story on how she is not only convincing her teachers to practice values learned with their students but also students to the message of love, care, and compassion through their actions and commitments. She told another story about how her students are practicing values in action. She said,

*Let me share an example. We have a different clubhouse. Mainly, in our social club, we reflect on our values. For example, we took our students in grades 8-10 to the elderly home. They washed those elderly people's feet, trimmed their nails, combed their hair, killed lice, and cooked for them. We did this to show love to*

*others which is our value and is also a mandatory program as per our policy. From the very social club, we have been emphasizing helping/giving hands to both the students and parents. We encourage them to give things that they don't use which may be a treasure for somebody else. For the last three weeks, we have collected many clothes. Our students will wash these clothes as part of their learning. We are going to slum areas in a few days along with our students to distribute these clothes. This is how we have been integrating our values.*

She is training and giving young minds the experience of living values of love, care, and compassion. The education students get in her school proves how values-education shapes an individual's action over time when channeled properly, encouraged, and reinforced.

These discussions reflect that when Students or teachers are encouraged to integrate the values in their day-to-day lives, it becomes more effective (Berkowitz, 2011). The values learned should be portrayed in daily life rather than just memorizing them or learning them by heart. Even within the school premises, if students are encouraged to practice their values by participating in various forms of charity events, cleaning campaigns, or doing social work helps them understand the values better and helps in future integrations (Amri, 2020).

### **Challenges in Promoting Actual Value Education**

Learning of the values is abstract and cannot be evaluated with paper-pencil tests. While it has real-life implications and necessity, actual value education comes with various challenges. Actual Value Education not only comes with pedagogical challenges but also with its practice, process, evaluation, and understanding. Actual Value Teaching doesn't come as easy as teaching a book with a marker and aboard. While school principals are advocating and trying to reinstate value education, how could it be achieved? The question remains. If value education is associated with principals, teachers, students, and even parents, are they all well-equipped to understand, internalize, and practice the values in real life? Even when they are ready, will they be able to formulate the values to meet social and personal ethical principles? What about the curriculum and policy? With these questions in mind, I tried to dig out the experiences of



school principals to explore their stories on what challenges they are facing in Promoting Actual Value Education in their schools.

While exploring the challenges of values education in schools, MR. SPEEDY stated challenges as internal and external challenges. He stated different challenges that he experienced which he stated as internal challenges. MR. SPEEDY said that the unhealthy competition just to see the final grade in SEE is the biggest challenge. He said,

*The way we are running our school is the first challenge because the traditional method of our schooling states that whatever kind of character you develop doesn't matter you just need to get an A+ in SEE or the grade 12 exam. This very method of school is a challenge. Why is this a challenge? Because when you start teaching value-based education or imparting it or promoting it you may need to reduce the subject matters and adjust the value-based education in the schedule.*

As he could see schools are coaching students from early morning to evening during SEE just to get the marks in paper-pencil tests but at the same students' morality doesn't seem improving. In such situations, school principals just want the result on paper and who cares about the values being practiced? There is no measurement for that in the evaluation system. He further stated, 'So, if you are following traditional schooling strongly, you may end up saying value-based education is of no use, we don't need it. This is the biggest challenge.' This is school culture. The mindset of school principals and leaders who don't feel the necessity of values education in schools.

Students' learning becomes utmost only when triparted responsibilities are fulfilled. The school's environment including its leaders was the first challenge he was facing. He mentioned the second and third parties' mindset as a challenge. He said,

*The second challenge is parents and students too. Because parents also need just the degrees or grades they think that I have sent my kids to school and now school needs to make them able to get a good grade by any means which may be rote memorizing or any other means. I have no concerns about values but a visible certificate with A+ is the priority. Such parents will call us or relatives immediately after 5 or 10 mins and boast saying that their son/daughter has got an A+. This is the challenge.*

The result of the paper-pencil test is tangible. That remains the only criterion for admission to higher education. But while doing so, both the teachers and learners seem to forget what they were supposed to be teaching for the holistic growth of a person.

Teachers are role models. They are responsible for practicing values in school as a role model and hence promote values education in school. Their mindset, understanding, and intentions are associated with their actions. He said, *'The third challenge is a teacher. Teachers themselves have believed in the traditional method of teaching, if they are deeply oriented towards it, you can't implement value-based education.'* I have faced many such challenges with teachers. The teachers teaching in grades 8,9 and 10 have said that we can't do this value-based education as all other schools are result-oriented and we also need to have good results. There were many such incidents. If teachers are not convinced themselves and have no understanding of one's self regarding values, they can't develop an understanding of students' feelings, emotions, motives, and intentions and are not able to stand in other students' shoes.

MR. SPEEDY stated two different aspects as external challenges, i.e., the unhealthy competition and mindset of PABSON in which he is involved as a member school and curriculum in itself as the second challenge. He said,

*Other challenges are external. If you observe beyond school while implementing values education, your school will be in an umbrella organization. Let's say PABSON is an umbrella organization. This organization focuses on how our kids from private schools get higher grades than students from government schools. They are influenced by such a mindset and are similarly leading their school. This community, let's say denomination or organization, is also a challenge, because it will not promote the value-based education you are thinking about. Because they don't want to be different than what traditional school is doing. To be different is to change and to change comes with multiple risks. You may be able to do better or students will reduce to zero. In this sense, the organization we are involved in itself is a challenge.*

He mentioned that private schools and their leaders were focusing on SEE's results. There's this irrelevant competition of scoring the highest in SEE and applauding it during their admission. They mention which school has the highest grade or the highest

number of students with the best grades. Getting good grades is never a problem, but the mindset that leads to the unhealthy upbringing of students focusing on just one part of learning to grades is a problem.

He stated curriculum as his second external challenge while promoting values education. He said,

*Another challenge is the curriculum of Nepal. In the past, they were doing character-based education which is no more now. We do have CAS based curriculum but have not been able to implement it fully. Whatever is in our curriculum, in practice, all need degrees and grades and better marks. This is also the challenge of value education. We need to dissect this.*

He said that there is no room for values to be promoted at the school level as the CDC's curriculum doesn't have clear guidance for value formation, activities, practice, and assessment. It consists contains only of academic subjects. He gave the example of how this has been a crucial challenge for him saying,

*Let me give you the example of a student studying in grade 10 preparing for SEE. There's a certain group of teachers who teach students for SEE. And there's another group of teachers who evaluate those students, and to organize both groups of teachers, CDC plays a role. To pass all these three levels, students, parents, and teachers work laboriously for hours and hours just for a student to get good grades. Has there been any holistic development of students in such a manner? Just to improve their content knowledge, they are laboring from morning to evening. Where is their personal life, where is their moral and spiritual life? Shall not it be taken into consideration? As a school principal, are we not the responsible ones for this? Or is that kid, not a student, not a human being? If that kid is a human being, then their body, soul, and spirit need to be nurtured, needs to be catered.*

Primarily, MR. SPEEDY was pointing out on student evaluation system of curriculum which failed to evaluate the holistic growth and development of individual students. Based on the curriculum's provision, the rote memory learning from morning to evening students has been torture instead of joyful learning. Textbooks are designed to meet the curriculum and hence do not support students' moral growth but focus only on

facts learning. Komalasari and Saripudin (2018) in their studies found that school textbooks contained 80% knowledge material. It contained subjective principles but failed to teach students to behave well in everyday life. Nepali curricula and textbooks used in schools lack the value-learning which is affective and psychomotor aspects of learning.

Apart from these external and internal challenges, he mentioned vision casting as yet another challenge for him. He shared his experience saying,

*'Vision casting is a challenge. While casting vision we need to assess our teachers, have they really understood the value-based education? You implement value-based education among the students and you as principal have to do it. And to deliver it exactly is the responsibility of teachers and students to practice it exactly. If the teacher who implements it does not understand the value of education, they can't implement it. They may act like they are doing in front of you but that will not reach the level of students. That's a big challenge. They will say that they will do it, I had to do it that way but did it another way, or I forgot to do that, can in the meantime a year passed. And you will also feel that why give pressure to work and you will leave that idea.'*

His idea on this particular was connected with teachers grasping his idea of values education and struggling to promote it in action. The challenge is not due to the mindset or intention of the individual teacher, but because the principal has not been able to imprint the vision behind values education. Teachers can't do things they have not understood. So, it's the principal who needs to clarify teachers regarding value formation, educating, and assessing which he finds challenging.

MS. BRAINY has her own experience in facing challenges while promoting values in school. It has never been easy for her to get everybody on the boat and row in the same direction. Motivating and convincing staff was the very first challenge she mentioned saying,

*'One challenge that I have faced is that sometimes we try to motivate may be due to personality or some other reason, that person is not motivated. So, this leads to their behavior that doesn't match our values. Like, making a lesson plan is compulsory in our school. We have "quality" as our value. So, when we say*

*quality education, we need to provide quality education for that teacher needs to prepare the lesson well. The teacher needs to make full preparations before entering the class. And we have weekly planning for the lessons we (the principal team) check it.'*

Planning lessons every day is difficult for most Nepali standard schools. But they had the value of 'Quality' which needed to be reflected in the lesson being prepared. Not everybody was following it as it's now easy obviously. She shared the incident saying,

*There was an incident where a teacher didn't teach students as per the plan he had made. That's not according to our values. We got that information from our student. There is a kid, I used to have a frequent complaint against him. As he came from a different environment, he had some problematic issues. One day, I called him to my office and asked, "I am having frequent complaints against you. You don't do the homework, you don't write in class, don't do well on the test, so what was the reason?". "Sir doesn't write a single word on board, he doesn't show anything, he is just teaching from the book, so how can I do it?" He shouted like this. So, when he (the teacher) did that, it was not as per our values. He needed practice providing quality education but we faced that problem. So, not being able to understand their personality, motivate them, and do the follow-up are the challenges I have been facing.*

People have different temperaments, interests, priorities, and motivations. In workplaces like schools, the principal is the key person to guide everybody for the quality to be maintained. If teaching values are the one, teachers should be motivated by the school principal.

Parents' contribution is a must for the holistic growth of students individually. Parents need to understand what their students are learning in school and how they are being taught. Because of illiteracy in different parts of Nepal, many parents can't understand the very essence of learning values in school. Students are expected to be moral naturally and school is meant to teach just numbers, science, and languages. She shared the very problem saying,

*Sir, our parent's perspective towards education is that if my child gets good grades then my child is intellectual. And the other thing is that it is very difficult to comprehend our parents. Illiteracy is one reason. We say to them that grades are not the only things but they need to learn many things, they need to be morally upright too, and need to learn communication skills. They don't understand what we are saying when we share such things. Even when we say such things in their language, they can't grasp the meaning.*

Her experience was like selling mangoes when buyers demand lemons. As those parents can't read other parts of the report card, they just understand numbers. They can see the numbers and compare them with 100. She shared a story from one of her result day events saying,

*There was this incident, we had a girl, who has now passed seventh grade and is in grade eight now. The parent came on the result distribution day and the parent said that the child's result was not good. It's just 40 or 50, I had thought of better grades, I had better expectations, and my child has learned nothing,' she said.*

Whether due to illiteracy or lack of the idea of values education, parents will not support the learning unless they understand what and why the school is educating students on values.

She reflected on the same incident with her teacher not teaching as per the plan to state her another challenge saying,

*Other than this, consequences are yet another challenge. Just a while ago, I gave you an example of what one of my teachers did. So, in such a case, how can I make such a consequence which will support values, those who get consequences, not as a punishment, maybe a teacher, or a student, or a staff take in such a way that it's learning. It's about policies. How to make a value-based policy? That's a challenge too. How to deal with such teachers according to the policies is a huge challenge. Making a value-based policy is a challenge for me.*

Schools have policies as per the Educational Act of Nepal. But promoting values education means going beyond the existing policies as the very policy and school guidelines also need to reflect the values being fostered.

MS. GORGEOUS has her own story on how her life was touched by her parents and learned spiritualism. So, she had been promoting values of spiritualism for the holistic growth of students which some parents failed to understand. So, she shared a similar story on how parents' understanding challenged her to promote such values in education. She said,

*So, to talk about value-based education what we have been understanding is that education is not only about academic performance but is holistic, overall, in which “spiritualism” is also talked about. And in this matter, the challenge I faced at first was that we teach our kids to pray in assembly. Some parents had questioned us asking why we were praying. But some parents said that the school is good, and they are praying. So, we have both positive and negative aspects.*

Prayer was her action to show that she cared for her and her devotion. She wanted students to start a day with prayers which were meant to promote the value of spiritualism. Even though she led the school well now, she had the challenge of convincing even the teachers in the beginning. Some teachers left because of a misunderstanding of the Values-Education in school. Those who left were not ready to learn and change. Their mindset was just to teach subjects and to get the grades in exams. She shared her story from the past saying,

*In the past, when we took over in starting, such problems were faced. As I already stated to you when I took over this school, I was just 23-24 years old. I was a young girl by then. Our employees were more mature by age than me. Staff who were 40 or 45 years old, were against it (The Value of Devotion). So, slowly they left our school and the newcomers understood our value. We let them share their words in meetings if they have anything in mind on this.*

Teachers leaving school just because of the lack of understanding of different dynamics of education is a challenge as they were supposed to learn, experience, and practice. As previous participants experienced, she had a similar experience with the curriculum and its practice. Even though the curriculum has the objective of producing morally upright students, the learning assessment system is still the paper-pencil test system which couldn't help promote the values being taught and learned in schools. She shared her experience with the curriculum saying,

*Sir, here, this is an interesting point. Mainly, we (our education system) are book-oriented and exam-oriented. All the values we teach to our kids through stories, songs, and sharing our life experiences, From my experience of this period, it's not of writing it down (values) but what a kid could tell how their activities for that week. But our curriculum's demand is still the same that they have to write and get good marks.*

While getting good marks in the exam is still very important, only such provision of the testing system in the curriculum fails to address the need for values education in school. She added a story again,

*Let me give you an example. A few days ago, we had the exam. In the exam, we allocated 25 marks for practical or to ask orally and 25 for written tests out of 50. We did that all and our kids were able to say it orally. We were happy because many times verbal words are more powerful than written words. But the interesting part is that parents were not satisfied with it. He asked, "Why is the kid's number low?" He was more oriented toward it but was not able to see what his kid has been able to speak, or what changes have been in that kid's life. That kid being able to say sorry to her brother was not a big deal for that parent. He was upset that his kid got a lower score. So, that's an interesting part of our curriculum.*

Values learned should be put into practice whether that is verbal or hands-on. Since the curriculum doesn't support such an evaluation system, the parents' demand for marks seems to dominate the holistic development of the students. All three participants have faced the parents' demand for academic achievements but did not pay any attention to the holistic growth of their children. Parents' awareness of holistic education with promotion values education seems poor which was a challenge for participant principals. Pramudyani and Arini (2022) in their research concluded that parents' awareness of holistic education reveals significant outcomes on their development. They also found that parents lacked awareness of non-academic skills such as promoting values in life that were most for their future well-being. There was no interaction between parents and children which fostered social ability in students. So, the parents' lack of awareness of holistic education in schools is perceived as a challenge by the principals.



### **Theoretical Analysis of Principals' Practices on Actual Value Education**

This chapter concentrated on Allen's actual value education theoretical concepts. The principal focused on morality and a sense of pride through the means of empathy. Allen (1975) claims that empathy is the means of understanding the self, others, and environmental rations. It promotes mutual relations among all human beings and natural beings. The principals promote such value by encoding love, care, and affection towards self, others, and nature. The sense of empathy also caters to the sense of pride as they develop the holistic and interconnected understanding and relations of the human world. Allen (1975) claims it is a process of actual value education by strengthening factual knowledge which regulates a deeper understanding of human behavior.

Similarly, the sense of reciprocity is a practice of value education to all human beings which makes the person behave as they receive similar responses from others. In this process of responding to others, the individual assures the context of fair treatment, respect for others' feelings and interests, and benefit to others' interests too (Allen, 1975). The principals' role modeled the values of reciprocity to impart a similar sense among students. In the role modeling, they assured that the sense of adequate behavior in terms of context, feelings, and interest of others was appropriately understood.

Besides, the principals have ensured themselves about the education in social and personal spaces too. Allen (1975) argued that value education also relies on social and personal ethical principles by acknowledging and promoting social norms and values along with strengthening personally identified values and ethics. The principals highlighted that personal character relies on the personal ethic which can be strengthened by personal counseling. Similarly, social value principles need monitoring and motivation to avoid undesirable behavior.

The principals' practices were mainly highlighting the value of education in action. Allen (1975) explains that understanding and acknowledging values are not enough to cater to value education in an institution. It needs performance in everyday life with a sense of integrity. Therefore, the principals organized charity events, cleaning campaigns, and other social activities as field-based learning to ensure their practice of value education. The major crux of value education is to live and perform life with values in action. While practicing values education, the challenges have been obvious. Parents'

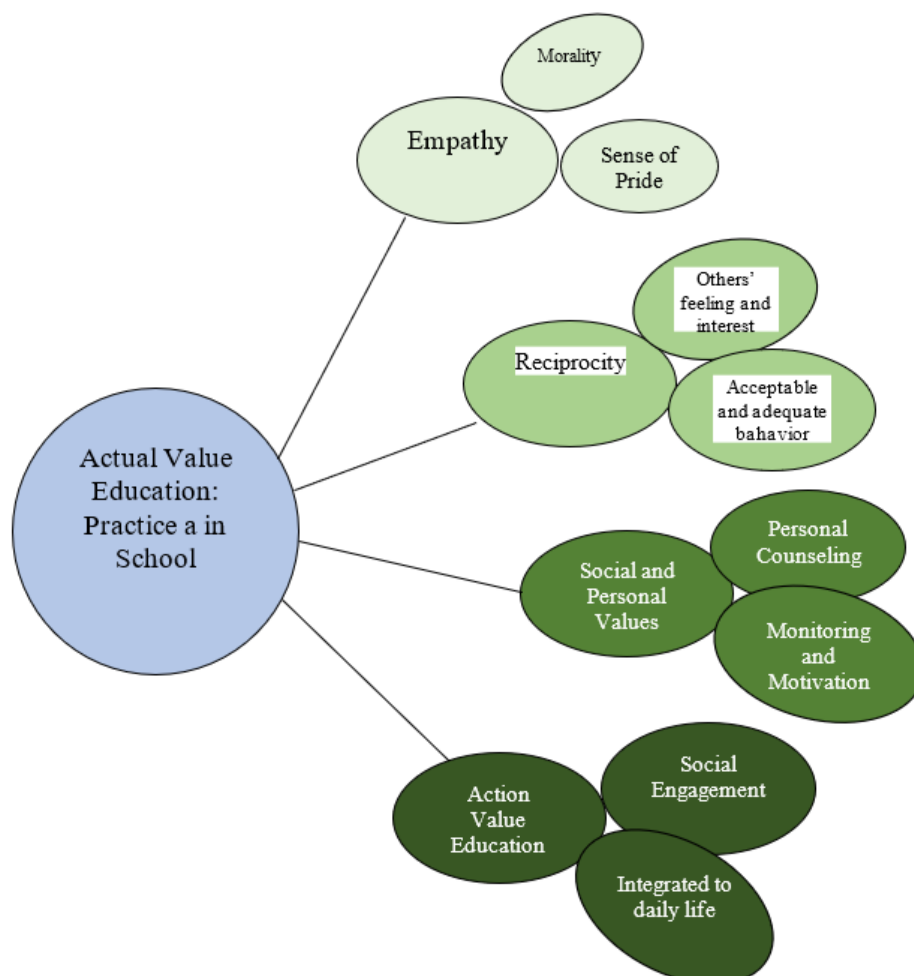
limited knowledge of teaching-learning activities has driven them to focus on rote memory learning and getting higher grades in exams as the sole achievement of learning. Even some teachers opposed the holistic development of students by focusing on long hours of coaching classes. Even though the parents' and teachers' perspectives served as the intangible aspect of the challenge, this hindered the practice and formation of Actual Values among students and staff as Allen (1975) suggested. The heavy-text-laden books and curriculum and written exam-centered assessment system have served as the tangible aspect of the challenge which has hindered principals from motivating students and staff to learn and practice values through reciprocity, and empathy, forming personal and social ethical principles, and putting them into action.

School principals' roles can be broadly categorized into two academic primary roles and non-academic sub-roles (Shaked, 2020). Academic roles have been referred to as student's academic achievement and non-academic has been referred to as cultivating social justice among students. Principals' role has been dominantly addressed by the need for academic roles where students succeeding academically has been primarily emphasized whereas the non-academic roles have been suppressed leading to the reduced involvement of principals in fostering values among students and hence failing to prepare students to live actively and justly in the society. I can still remember one of my students in grade seven saying to his mum, *'I want to be like our principal sir'*. He was influenced by care, help, just, encouragement, and commitment to school, students, and staff, the values I believed, lived, and taught in school through various activities and planned actions. The student wanted to copy me. Bhatti, et al. (2021) also concluded that teaching values and ethical education helped students to become honest, virtuous, and compassionate and hence they further recommended teaching social, religious, and moral values in school as a part of school culture and school teachers and leaders should be the role model for young children. While our participant principals were sharing how their action, their understanding, and their intention of developing teachers both personally and professionally helped them to mitigate the challenges of fostering Actual Values Education in school, I remember one of the teacher's statements about me. He said that he was ready to follow me to the end thinking that he was inspired and encouraged by leadership. He made significant progress in his teaching as well as in his social

connections. This was possible due to my value of commitment and justice where I believed that employees should be made sure of growing personally and professionally. Sirait, (2021) also advocated that when a leader is transformed, has holistic growth, and makes the best decision, teachers are influenced by their leaders and their performance gets better. He also recommended that principals practice transformational leadership where he cares for the holistic growth of the staff for their better performance at school, work culture, and work environment. I have had similar experiences in my current school's leadership role. I took over the school when it was going through a leadership crisis. The very first thing I did in school for its improvement was to teach and practice the values of love, faith, and hope. The teachers were encouraged and now the school is functioning in its fullest capacity.

**Figure No. 2.**

*Conceptualizing Actual Values Education in Educational Practice.*



The context and practice of action value education applied by the school principals are projected in Figure No. 1. The Figure also explains that actual values in schools were developed and practiced by empathizing, reciprocity, Social and Personal Values, and putting values in action. Empathizing fostered morality and pride in students, reciprocity helped in understanding others' feelings and interests and encouraged acceptable and adequate behavior, Social and Personal Values were boosted by personal counseling, monitoring, and motivation, and values were put into action by social engagement and integrating it in daily life.

## CHAPTER V

### SCHOOL PRINCIPALS' FOCUS ON VALUE CLARIFICATION

In this chapter also, I have conceptualized different categorical themes and explained the narratives of data collected from all three participants. The theme has been built on the theoretical perspective of Kirschenbaum's Values-Clarification Approach (Kirschenbaum, 1976). In this process of presenting and analyzing the data, I have tried to capture the main thematic concept of the research questions that have discussed the understanding and practice of values education. It has also focused on the challenges under the same thematic value construct bases.

#### **Self-Actualization with Alternatives**

Self-actualization is a concept that refers to the process of realizing and fulfilling one's potential and becoming the best version of oneself. It is the highest level of psychological development according to Abraham Maslow's hierarchy of needs where self-actualizing people are motivated primarily by B-needs or Being needs, which rely on self-chosen internal goals and values for gratification (Compton, 2018). Self-actualization involves pursuing personal growth, exploring one's talents and abilities, and striving for personal fulfillment and authenticity. It is a state in which individuals have a deep sense of meaning and purpose in life, and they are driven by intrinsic motivations rather than external rewards. Self-actualization brings an individual with different characteristics and traits which include more profound interpersonal relations (albeit a small group of close friends and relations), tolerance for self and others, a democratic character structure, and a dedication to a vocation or calling that they saw as being a service to others (Maslow, 1987 as cited in Compton, 2018). Their service to others came from a framework of values that are broad, universal, and lifelong (Maslow, 1954, as cited in Compton, 2018).

Achieving self-actualization requires self-awareness, self-acceptance, and a willingness to engage in personal reflection and growth. It involves aligning one's values, goals, and actions, and living following one's true self. Self-actualized individuals tend to exhibit characteristics such as creativity, autonomy, emotional well-being, and a strong sense of morality. It is important to note that self-actualization is a lifelong process and

can vary from person to person. What it means to be self-actualized may be different for each individual, as it is a deeply personal and subjective experience. In summary, self-actualization is the process of realizing and fulfilling one's potential, striving for personal growth and authenticity, and living a life that is aligned with one's values and purpose. Self-actualized people, as they lead a purpose-driven life, are publicly recognized for their humanitarian efforts and their commitment to egalitarian communities and benevolent values (Compton, 2018).

MR. SPEEDY shared his personal experience on how he grew to be the moral person he is now. He went through the moral education provided by his teachers which fostered moral values in him. Remembering back all those learnings of values has helped him reflect on his actions, and align with values and self-awareness. He recalled his past saying,

*Many years ago, when he was just in grade 6, the Government of Nepal had implemented the subject called moral education incorporated into the curriculum. Moral education and vocational education were included in the same subject. In that subject, we were taught to love, care for each other, show compassion, live our life with moral virtue, to teach skills to live a professional life. Those students who have been through that education salute/greet their teachers wherever they meet them. I do it too. I do remember my teachers and call them.*

He went through the process and figured out which values to adopt and follow in life. He further stated,

*So, with this experience, I have learned the need for value education. Due to this experience of mine, I have incorporated three educational philosophies or values in the school where I am, working now. The first one is, educating students to be faithful, the second is educating children to be competent in knowledge, and the third one is educating children to be contributive in life.*

He chose the values of being faithful, competent, and contributive in life as the values that have guided his life and his social interaction with others. Not only did he become aware of living his life value-driven, but aware enough to foster it in the students as he was by his teachers.

He is now fostering the values among students. His students too need to go through the process of self-actualization to lead a value-driven life. The education they are getting in school has helped students to be aware of such interactions. His conviction in teaching values to students became clearer when he had the incident when he was traveling with his students for an education excursion. He shared the incident saying,

*Once, I had to go for a week's trip to Darjeeling with students in grade 12. We organized the week's trip, rented and managed vehicles, and then got onto the bus for the trip. We had two female teachers to watch girls and two male teachers to watch boys along with myself. When I entered the bus, a student signaled me to sit in his seat. Along with me came other four teachers and none of them asked those teachers to have their seats which they did to me. It made me think. They respected not me but my position as a school principal thinking that I was the power figure who could be helpful to them or maybe I would be disciplining them if I made any mistakes.*

There was a pain in his voice while sharing the event though he had a conviction in his words. He shared his clarity of values education from the very event saying,

*Those teachers who were working hard every day to make their future better by forsaking their families were not respected. This bewildered me and made me think about what kind of students are we making. When I entered the bus, a student signaled me to sit in his seat. Along with me came other four teachers and none of them asked those teachers to have their seats which they did to me. It made me think. They respected not me but my position as a school principal. So, with this experience, I have learned the need for value-based education. Due to this experience of mine, I have incorporated three educational philosophies or values in the school where I am, working now.*

His awareness of the need for values education for students led him to practice the education that his students are getting in school now. Remembering back to the annual event they organize in school to let the students experience what it means to be contributive in life, he said, *'the students being brought up with such values believe that they have to be contributive in life and they find such people's problem as their own.'* He told a story about how his students collected funds by doing a charity event to help needy

students from government schools. The very process was self-reflecting to the students to create self-awareness among students on why they were doing such events.

His self-awareness of values in action and educating students seems to have made a greater impact on the whole school environment where he is working. His students and teachers have seen him interact with them. His conviction on values was stated, *'I can't just say that this is my moral virtue and it is displayed in my life. The way I laugh, the way I respect others, and the way I love others, are all simple things but have bigger meanings.'* He was aware that people would be watching him, and he would be judged whether he walked the talk or not. He was well aware that what he was doing was not just a mere gesture of a principal, but a value-driven leader.

Mr. Speedy chose his values among many alternatives and was confirmed that those values were not only important for him but for others who see him and follow him. He was aware of his choices and its consequences. Kirschenbaum's (1976) Value Clarification Theory also states that teachers help find students' values in life through conscious choices, consequences, and their prized nature. It builds self-awareness in students leading them to self-actualization. Such conscious choice of values is reflected in students' behavior and helps students to be clearer on the Values they are learning and adopting. Ortiz, (2020) found that individual achieves self-actualization through their conscious choice of values and behavior. He has stated that the practice of cultural values like loyalty, intimacy, love, respect, hope, faith, etc. construct positive psychology in students.

Promoting values education doesn't come that easy. It's a choice made for life long with continual efforts on implementation. As a school principal, one needs to be aware of what consequences the values bring to oneself and students. Can a school principal deal with the consequences, or will the students be able to? MR. SPEEDY was well aware of this and stated, *'When you start teaching value-based education or imparting it or promoting it you may need to reduce the subject matters and adjust the value-based education in the schedule.'* Teaching values in education not only takes effort but a real deal of time too. You need to allocate time within the school's daily routine to conduct values classes among students. This will reduce time for textbook teaching in schools which many teachers can't follow through. He made teachers go



through various training and seminars to make his teachers understand why he was compromising the time of actual curriculum/textbook teaching. He told how his teachers' awareness was developed saying,

*But we slowly sent them to training, seminars of worldview, international training on overall understanding of education, sent for many exposures to Singapore, Korea. After that, they realized that the education we are providing is traditional. They realized that actual education is not only this much, but values within education are of real importance.*

This was the story of teachers' journey on awareness of values education. They were informed, trained, let to think, be creative, reflect, and finally come to a conclusion with self-awareness.

Self-actualization comes when chosen values are prized and cherished. It is a social behavior that is publicly approved. So, while learning values, and reflecting with actions, the question arises whether the chosen values are prized, cherished, and publicly approved. People choose to live values based on their value formation. MR. SPEEDY shared his experience saying,

*Let me give you the example of a student studying in grade 10 preparing for SEE. There's a certain group of teachers who teach students for SEE. And there's another group of teachers who evaluate those students, and to organize both groups of teachers, CDC plays a role. To pass all these three levels, students, parents, and teachers work laboriously for hours and hours just for a student to get good grades. Has there been any holistic development of students in such a manner? Just to improve their content knowledge, they are laboring from morning to evening. Where is their personal life, where is their moral and spiritual life? Shall not it be taken into consideration? As a school principal, are we not the responsible ones for this?*

He shared his story on how values were formed and fostered in his life. He believed that the values he was fostered with were not only publicly approved but were prized and cherished. His journey from part-time teacher to the principalship of the school has proven it. He said,

*'We (other schools with no values education) are just mass producing where norms and values are not considered. So, when such kinds of students whose emotions and spiritual life have not been catered to when going to higher studies and the labor market, what kind of fruits can we expect? Can he or she be able to comply with the labor market?'*

His question was for the self-awareness of value formation and its consequences that come through the practice. Whether we like it or not, students learn some kind of values from school directly or indirectly. But he questioned, whether the values learned in school will be cherished, prized, and publicly approved. He made the essence that his students are learning and practicing the values that are cherished, prized, and publicly approved which he is experiencing at the moment.

Sometimes self-actualization comes with doing and experience. When you do it, you feel it, when you feel it, you realize it. You get the confirmation of your experience. MS. BRAINY had a similar experience in how she came to realize why contributing to the community was essential for her. She shared,

*I completed my Bachelor of Science from the college in 2015. After that, I got an opportunity to come to Nepal. And then, I came to Heavenly Academy (pseudo name) and did volunteer for 2-3 months as a teacher. Later on, working with those students, I came to realize that I had come to work in such a place where education is a dire need. And I'm glad that I'm working there now. I'm also contributing to building that community as per the vision of the organization which is to protect, nurture and educate. I have been a part of the team and contributed to the students from that community.*

She came to realize how important it is to educate people when she started working with students in that community. It made her see the importance of education from a different lens. It was at this moment that she committed herself to benevolent values and actions in life. She shared a story from a case study with a video on Japanese schools keeping their school clean without hiring any janitors. She shared her experience on how this teaching touched students and they realize that they have the social responsibility of keeping their school clean which is a moral value widely accepted and appreciated. She shared her story saying,

*Let me share an incident. We have a club for students in grades 7 and 8. We take classes in that club to teach our values. Once we had a class on how to keep our classes clean. For students in grades 7 and 8, we had a session on how Japan has managed to keep the school clean without a Janitor. There, 98% of the places in schools are cleaned by students in Japan even toilets. So, we motivated them to clean classes by showing them these video clips. And what we found was that our students started cleaning their classes immediately after having that class.*

The sense of social responsibility among students came after they realized how it is accepted publicly, recognized, cherished, and applauded. It comes from the intrinsic motivation of self-actualization. The consequences of the values that one lives with don't always bring immediate positive benefits. But in fact, it may bring a negative impact for the time being. A man with honesty will not take a bribe but his own friend may not hesitate and bag some easy money. But a value-driven person is well aware of the consequences of the choice made. She has a similar story in which she had found herself in a difficult situation but stood unshaken of the values of the school. She told her story saying,

*During the time of admission, we have this vision(goal) that no one gets left behind. We want to ensure that all the students get admitted to the school. Because sometimes we have a competition too. There will be limited seats and we are pressurized by politically influenced people to admit some children. But what is our value? Our value is to change the lives of children in a place where children have difficulty going to school. That's our value and we can't go outside that value. And then we have to say no. There were some conflicts on this matter.*

The consequences of taking a stand and making a value-based decision don't come easy. Dealing with the pressure from local political leaders in the local area is a huge risk. But it's a calculated risk she offered to take and face the consequences of the values chose to live with. She had the experience of how a parent was super convinced to bring her eldest daughter to a school who had gone to Delhi to babysit after her second daughter did great in school. For her, the decision to let her children came with a heavy price but she had been the change, experienced it, and internalized it. She told the story of her transformation saying,

*We found a child who was not admitted to any school due to poor financial condition. We learned this after three years of our service that, that kid was not in the school. We counseled the parents on how important it was for her to go to school and learn. That kid came to be enrolled in our school. The parent told us that she had sold her buffalo to manage money for admission. We were surprised and asked how courageous she had been. She had seen that kids after coming to our school were being changed. That's why she brought her kid to our school.*

Selling buffalo was not easy for her as it was her means of living. She used to rear buffalo and sell milk and butter to make her living but she sold it when she realized that her daughter needed to go to school. There is more to this story when she brought her daughter to school. MS. BRAINY further shared,

*The very parent whose kid had gone to Delhi to babysit called her eldest daughter back to the village and now she is also admitted to our school. She had missed 3-4 years of education working abroad in Delhi. So, this is inspiring to us because we value changing lives and we are seeing the changes slowly in our community.*

The mother was able to sacrifice because her daughter was earning money in Delhi but now, she is back in the village and started going to school. This came with consequences, the consequences of losing the income for poor families. This risk was taken by the courageous mother when she experienced the change in her second daughter. The experience of her daughter changing into a better person helped her internalize, reflect, and make decisions calculating the consequences of the decision made. This was her self-actualization for the goal and purpose she had.

Sometimes when we teach or train people, we do it from our perspectives and people don't learn. Even though we provide quality training, the learners don't learn. There may be various reasons why they fail to understand or grasp the essence of the subject matter. The understanding of the needs, reflection on participants' level of understanding, and their background, and rethinking the teaching model, all lead the teacher towards self-actualization which creates self-awareness. Here, MS. BRAINY went through a similar experience after she failed to convince the parents of how important it was to learn her daughter's values and practice them. She shared her story saying,

*Illiteracy is one reason. We say to them that grades are not the only things but they need to learn many things, they need to be morally upright too, and need to learn communication skills. They don't understand what we are saying when we share such things. Even when we say such things in their own language, they can't grasp the meaning. That's not their mistake, there are various factors due to which they are failing to grasp the meaning.*

Sometimes people don't understand how hard we try. She did the same. But finally, she internalized, self-reflected, and searched for consequences and ways to deal it with. She paid the heavy price but was ready to face the consequences of the change in belief she had experienced.

MS. BRAINY is promoting the value of quality in her school. Not only by words but by every means possible, she is leading the group to achieve its day-to-day practice. During her journey to achieve quality in every aspect of her work as a leader in school, she went through various experiences which led her to change many things in school including the pedagogical practice of teaching various subjects. Her experience of teaching moral values led her to the conclusion to change the contents of the textbook. This journey of affirmation, preparation, and delivery of subjects' contents more than available in the book came with her realization of the actual need of the time and students. She told her experience saying,

*We have a subject called moral science in social studies. But we are doing it in different ways, like research-based for students of grades 6-8. We have integrated different topics like critical thinking skills, problem-solving skills, and conflict management, and made it a curriculum that is implemented and being followed which is as per our value of "quality education".*

She went through self-study, assessment, and context before realizing the actual need. This journey took her to another level of understanding of the subject contents. So, the values of quality meant different to her than what she believed in the beginning. The choice of value 'quality' led her through the process of internalization and understanding the term from a different perspective. Her self-actualization on values chosen became more significant when she realized that classroom activities enhancing her own values practice and promoting school culture are not enough. Chosen values approved by the

community needed to be brought to social interaction beyond the walls of the school. She shared her experience regarding this saying,

*As school runs within a society, we need to pay attention to the things of the community as well. My school is in the Sherpa and Tamang communities so need to know their norms and culture too. When somebody from their family passes, away or has a birthday celebration, we participate, we talk to them and counsel them, and once a year, we visit every surrounding village and interact with parents by making teams of teachers.*

For this community where she is working, social appearances and interaction with the school principal are highly valued and respected. They honor their presence. As she attended some funeral ceremonies, wedding ceremonies, and other celebrations of the community people, she realized how happy and honored they felt when school leaders and teachers joined with them. Her experience from such events and social interaction has brought her a new understanding of values living. It has given her a wider perspective, understanding, and acknowledgment.

Choosing values among alternatives is not an easy process. It takes experience, clarification, and confirmation from among the alternatives. Once you choose values to abide by, you experience the real change within you. You get fresh experience and perspective. Going through experiences, and choosing from among the alternatives leads to self-actualization regarding your value formation. MS. GORGEOUS shared her story, being emotional,

*To state it, sir, I don't want to dig deeper into my past but my father left me and my family when I was still very young. I came to Kathmandu along with my mother at the age of eight and struggled a lot for education. I worked in many homes and people used to behave me in negative ways discriminating that I came from a poor family. So, there was an imprint in my head that if someday I get any such opportunity, then I will not treat such children with similar behavior but will provide love and care. I had made a promise by then.*

Her bitter experience of rejection from her father, and her struggle working in different homes to go to school had given her a negative impression. Although it was a negative impression, she was convinced that she would not do the same with other kids

when she had to. But MS. GORGEOUS had a different experience when he came to meet her American mum and dad. She recalled her memories saying,

*When I was 11 years old, by the grace of God, I came along with an American family. Even when I was 11 years old, my American dad taught me how to eat, he taught me how to wear sandals. My American mum used to bathe me like a small child when I was 11 years old. I was affected by the love and care they provided to me. I realized that, "Oh this love and care that I'm getting is something that I should be giving to others." It was always in my heart by then. And then whenever I used to see such kids, my heart used to fill with love automatically.*

This was her new experience. She never imagined such love, care, and compassion to receive from any human being. Her paradigm changed. This led her to form brand-new values in life, values of love, care, and compassion which she herself experienced. Her understanding and awareness reached a new height. MS. GORGEOUS chose her values from among the alternatives which led her to a new understanding and perspective. People choose to live by values but when values are chosen, one needs to have an experience for public approval when practiced through experience. She has her own experience of where she felt that the values, she has adopted in something that every individual wants, something that every individual acknowledges and cherishes. She chose her values of love, care, and affection for her confirmation brought by her own self-actualization through experience. She shared the story saying,

*The government has also provisioned a book named Moral Education where positive living has been stated. Different kinds of culture and different religions have been stated there and in school, we have to teach about such different kinds of culture and religion. But at the same time, we have our own kind of belief system and I have mine too.*

And this is something that she gained with her self-actualization from experience. She further told me,

*And about that, I have already stated to you. All the discrimination and the poor treatment I had gotten from people before I was 11 years old and after that when I came along with my American family, they treated me with love and care. It made me question myself, "Who is the God they believe in?" And then I came to realize*

*that God is invisible, we can't see Him but with good human deeds, we are reflecting which God we believe in. So, I saw those things and the very thing I have brought to my school. It doesn't mean that we don't have other Hindu teachers or Muslim kids, we have them here in our school but again the faith I have, the faith and belief system which is to treat equal to all, act justified, we promote these in our school.*

Similarly, they (teachers) were teaching the same values to their kids. Her questioning of self, her journey of finding answers to those questions, and her conclusion about the values experienced gave her new insight, new thoughts, and new understanding. MS. GORGEOUS' journey of being spiritual came with her experience with a new family. She advocated those moral human values like love, care, and affection come from people being spiritual. This led her to discover a new dimension of education, i.e., to teach students to be spiritually guided by the values of love, care, and affection. She said that providing holistic education should consider the spiritual aspect of it. She said, *'Us to talk about value-based education what we have been understanding is that education is not only about academic performance but is holistic, overall, in which "spiritualism" is also talked about.'* This understanding of her has guided her to foster the values through spiritualism for which she shared her experience as,

*We teach our kids to pray in assembly. Some parents had questioned us asking why we were praying. But some parents said that the school is good, and they are praying. We clarify to them (parents) what principles we have, what policies we have, and how we follow up on those. We do not discriminate against any religion. But we clarified to our parents during the time of admission that we have such activities in school. We don't do any activities by force to any kids but we believe in those values and we lead our students with those values.*

Her confirmation for such dimensions of education and fostering of values came through her self-actualization. She added spirituality to her education as she experienced how it is associated with people's value formation. MS. GORGEOUS' journey of self-actualization also came with her experience on how she was learning while teaching. Teaching for her was learning as values teaching needed action and action created new experiences, new insights, and new understanding. She told her experience saying,



*What I have experienced is that we teach values to our students but at the same, it creates awareness within oneself and it is teaching us at the same time. Because if I'm teaching those words and values to my students, my teachers, and staff, then where am I? So, this helps my path to be better. This is something I have realized. Mostly it has helped me to form spiritually and to understand where I stand. It strikes my sense while I teach value-based education.*

Values need to be publicly approved, cherished, and prized. Hence, teaching values need to be reflected in action. So, one cannot teach values when his/her actions are not publicly approved, cherished, and prized. Her questioning of self on doing while teaching gives her self-awareness, reflection, and understanding. MS. GORGEOUS' way of dealing with mistakes came from her value of justice. Many times, it's not normal for teachers to apologize to the students. But her understanding, experience, and confirmation were something to note as she practiced it with teachers. She told,

*Teachers are not always right even though they are to be highly respected. What I'm trying to say is that sometimes when teachers are wrong and students are right, I have asked teachers to apologize to the parents as well as students because if we believe Justice is one of our values then that's what we do in practice to promote it.*

Teachers apologizing to students is a new experience. It not only serves justice but an environment of trust, love, and respect for each other. This is something that people cherish, people applaud, and recognize. The discussions on this topic reflect that the principal, teachers, and students have choices in choosing their values. They can't be forced to choose any of it, but when they choose from among the alternatives and they act upon it, they get more clarity on their what and why of values (Mladenovic et al., 2019). When principals and Teachers bring about conscious and deliberate change in the strategy of teaching values and not just depend upon the curriculum provided by the CDC, it helps learners to go through the experience which induces a change in them (Fraenkel, 1969). They get to reflect and explore the actions they perform in light of the values they are taught. Dharma gives clarity to individuals by creating awareness of world reality and oneself through the practice of karma (Dhamija et al., 2023). When human values like empathy, harmony, peace, and sacrifice are perceived as dharma by

any individual, they become self-aware leading to one's self-actualization of real values in life which an individual perceives as real values that he/she wants to live on with.

### **Personal Growth via Repeated Daily Life Activity**

Personal growth refers to the process of developing and improving oneself in various aspects of life such as emotional, intellectual, physical, and spiritual well-being. It involves a conscious effort to expand one self-awareness, gain new skills and knowledge, overcome personal limitations, and cultivate positive qualities and habits. Personal growth begins with a deep understanding of oneself, including one's strengths, weaknesses, values, beliefs, and emotions (Sanders et al., 2015). Self-awareness enables individuals to identify areas for improvement and make conscious choices aligned with their authentic selves.

Personal growth involves continuous learning and the acquisition of new knowledge and skills. This can be achieved through formal education, reading, attending seminars, and workshops, or engaging in experiential learning. The principle of learning by doing also suggests that people learn by experience they collect from their own doing and actions and contrast with others' actions and behaviors (Reese, 2011). He has stated that actual doing brings new knowledge. So, with this new knowledge, they do things more effectively and this cycle continues. Personal growth requires individuals to face and overcome challenges and adversity. It involves stepping out of one's comfort zone, embracing failures as learning opportunities, and developing resilience and perseverance. It can be achieved by cultivating a non-judgmental attitude and developing a greater sense of awareness and gratitude. So, when a person acts his values in action, they learn, change, grow and develop.

MR. SPEEDY shared his story on how his learning of moral lessons in school helped shape his values orientation. He was taught to greet, respect, love, and show moral integrity. He did what he was taught and his experience in bringing those learned values into practice helped him grow in the morals and ethics that he has been living to date. He shared his story saying,

*Many years ago, when I was just in grade 6, the Government of Nepal had implemented the subject called moral education incorporated into the curriculum. Moral education and vocational education were included in the same subject. In*

*that subject, we were taught to love, care for each other, show compassion, live our life with moral virtue, to teach skills to live a professional life. Those students who have been through that education salute/greet their teachers wherever they meet them. I do it too. I do remember my teachers and call them.*

His journey of growth came from the experience of his own actions in daily life. His day-to-day actions led him to new understanding and awareness which brought growth and development to him. As experiential learning helped him grow in morals and ethics, he believed that his students also needed to go through such experiences. So, he told me the story from his annual event which he designed to give students the experience to practice the value of being contributive. He shared,

*To teach them how to become contributive in life, we organize a program called "Teens Day" every year. That program is led by the students themselves by being a chairperson or members of a committee. In that program, they bring food, and clothes and sell and do the concert and make this mega event to collect the fund. And finally, when the fund is collected, they buy stationeries, and clothes, and take this to government schools where students have difficulty buying such items. So, the students being brought up with such values believe that they have to be contributive in life and they find such people's problems as their own.*

Students got the opportunity to experience, reflect, and construct a new understanding of the values. This new knowledge they have gained helped them to grow more in morals and live the values being taught. This experiential learning came with good learning with students in school. He told us the story of a boy from grade 10 who grew to be such a nice young man who helped his classmate continue his education by raising a fund. He shared the story saying,

*We had this particular student who was studying in grade 10. He used to live in a children's home where he had no problems. His financial burdens were taken by the home. But the home collapsed and was in a dilemma as to whether to leave school or continue as he had no money to continue. One of the students from his class knew about this and he created a fund by asking for help from his parents and teachers which helped him to complete his 12<sup>th</sup> grade. This is a matter of*

*pride that a student sees a friend need help and feels that he has the same right to education as I have. This is a result of value-based education.*

This was the success story in which the experience of values being practiced in day-to-day life helped a student grow and develop in morals and ethics. His helping to a friend is not just a mere social responsibility but it came through the practice of being contributive in life towards other individuals and community. MR. SPEEDY said that growth takes place continually as the practice of the values is not a one-time incident but a lifelong practice that brings continued growth and development. He stated,

*The result of value-based education is not seen in the short term but is seen in the long run. This helps in building character. Value-based education is the education that develops a character in students, this education is education to make man a human, which is education that helps a man to create a harmonious community and to live in it.*

This growth and development of a man into a human being came with daily practice of values.

Sometimes the practice of values doesn't need to be a drastic and major decision making but rather values can be displayed in simple choices that bring continual growth and progress in individuals. He quoted this interestingly. He said *I can't just say that this is my moral virtue and it is displayed in my life. The way I laugh, the way I respect others, and the way I love others, are all simple things but have bigger meanings.* These values when practiced in daily life bring about growth in personal life. One can reflect, be self-aware, act better, and get better and the cycle continues. Sometimes people may not be clear on the practice of the values. But it is something that can be taught through various training, workshops, and experiential learning. He shared the story where his teachers learned through various trainings and workshops. He said,

*I slowly sent them (Teachers) to training, seminars on worldview, international training on overall understanding of education, and sent for many exposures to Singapore, Korea. After that, they realized that the education we are providing is really traditional. They realized that actual education is not only this much, but values within education are of real importance.*

This training and workshops on values provided them with the opportunity of experiential learning which helped them grow in values stronger with higher conviction. MR. SPEEDY shared the experience where teachers experienced tremendous growth when they went through experiential learning. Teachers practiced the values stated in school policy to teach their students to be role models. He shared saying,

*I made them participate in various training and seminars by pointing out their names. I motivated them as a motivator to learn about value-based education. I did various seminars and workshops to explain that value-based education is important, it's necessary for school parents. Teachers started living their lives as per the policy's stated values. They worked as role models. From that time onwards till date, we haven't faced many problems.*

He pointed out some specific teachers' names because those were the teachers struggling to grow. He felt the need to lead teachers through experiential learning for their growth. After the training, the teachers got a better understanding, and reflection and got to experience the actual practice of values in daily life through the means of policy. Now those teachers are not the only learners but they developed in such a way that they are the role models for many students now.

MR. SPEEDY's story told us the success of his promotion of values education in school. He not only led his teachers through this growth through experiential learning to teachers but also to the students where they got such developmental opportunities to grow. He said,

*We worked in restructuring our environment because seeing is believing. Even when our students don't learn or read it in class when they see it and get along 5-6 times, they learn from it. So, we worked on creating an environment. The environment is very important in terms of promoting value-based education. We prepared quotations (quotes) and activities accordingly. We customized our schedules. The main thing was that we created an environment where students could feel it literally.*

He created an environment where values were not only heard in words but seen in action. For students, seeing is experience. They observe they learn, they do, and they grow. So, he created an environment where students could experience this growth cycle.

MR. SPEEDY proudly shared his success story on how students grew with the experience they had saying,

*Let me give you an example. We let our students come in out dressed once a month. Teachers come in out dressed too. The norms and values behind this are that we have a monotonous life wearing uniforms every day. So, this activity comes from our value to free the monotonous life and so, we call them out-uniform. While doing this activity we are communicating the message that we are creating an environment where you feel better but this is not the opportunity to wear transparent clothes or wear indecent clothes, both for students and teachers. So, for this Wednesday in a month, they wear the clothes they like most, they feel free, no need to braid their hair, no need to follow the strict rules, that day is free. This is to show that they can learn by being in their comfort.*

This was his intentional plan to lead students and teachers through the experience of learning freedom as a value. Doing this activity regularly, they were getting new experiences regarding freedom which led to new understanding and knowledge. The activities they did regularly helped them grow and develop their understanding hence leading to more responsibility while exercising their freedom.

MR. SPEEDY shared the story of a student who was expelled from another school and came to join him. This was the story of the growth and transformation of a student when he experienced new learning and adapted to day-to-day living. He shared this success story saying,

*There was a student in grade 8 who had failed in grade 8 twice and was expelled from another school. He came to our school. After joining our school, he started passing all the exams regularly. Even in grade 10's SEE he scored highest, second highest, or third highest. He had quit his habit of smoking because we used to have value education classes every week. He started enjoying school. He had stated that he liked our school a lot more than his previous School and I changed in this school. His parents came to thank us. He passed plus two from our school and now is in Australia for higher education. He is working as well, earning good money, and taking care of his family now. I don't mean that we have taught him values and he is now supporting us financially but we feel*

*successful when a student who was living such a poor life, was expelled from the school, improves in that level.'*

What he shared was the whole process of the student's growth and transformation from an expelled student to achieving his dream. This growth and transformation were possible only when he experienced the art of living values in day-to-day living. A life was transformed, a life was changed. To make sure that his students are regularly reminded and encouraged to practice values in action, he conducts weekly chapel where they are reinforced with various activities that let them think, reflect and act. He shared his weekly routine saying,

*We have a weekly chapel in school where we have a whole school gathering. We conduct motivational classes as per our values. Here, we reinstate our values, we demonstrate the result of implementing and practicing values. We do this regularly once a week because monitoring is very important. If you implement and do not monitor, you will not identify if that program is broken or has been useless. You need to monitor it, that's why we have a weekly chapel where we reinforce our value education. Once we brought the example of Kulman Ghising for the presentation.*

His intention for bringing such stories was to encourage and reinforce the different values that he wanted to promote in school. This weekly reinforcement from weekly chapel learning helped students to act upon it which helped them grow continuously.

Mr. Speedy created an environment where his students got the opportunity to practice the values that they were learning in their school. His experience tells us that students grew more rooted in values when they practiced them on school premises and beyond. The value-clarification Theory of Kirschenbaum (1976) states that when values chosen are practiced in daily life the incipient values not only develop into real values but the person gets better and develops with morality and behavior. For that, students need to act on the values in real life and repeatedly. Ronis et al. (1989) found that repeated actions are driven by students' habits which induces a substantial change in students' attitudes and behavior. Such behaviors when repeatedly practiced bring growth in students' characters and behaviors.

MS. BRAINY also shared her story with a success story on how her students learned to better understand of their values ‘change and protect’ by doing the cleaning activities. It was not just the cleaning activities they do in school but an experience to feel what it means to change the school for good, going from a dirty environment to a clean one, and protecting not only nature but also public property. She told her story saying,

*We teach our values through various activities. Like our classes are divided into groups, we incorporate values even when working in groups. We let them clean the classes which is as per our values. Let me share an incident. We have a club for students in grades 7 and 8. We take classes in that club to teach our values. Once we had a class on how to keep our classes clean. For students in grades 7 and 8, we had a session on how Japan has managed to keep the school clean without a Janitor. 98% of the places in Japanese schools are cleaned by students in Japan even toilets. So, we motivated them to clean classes by showing them these video clips. And what we found was that our students started cleaning their classes immediately after having that class.*

She shared the story to motivate her students to keep their classes and school environment clean, but actually, she was promoting her values through their actions. She shared the outcome of the activity with excitement saying,

*I was shocked to see that. I do have pictures of that even now. They said, “See mam, we have done it”. That class used to be so messy. Not all understood that. But some boys and girls started taking the initiative to clean the class and they changed the whole structure (set up) of the class. And now, that class is so clean.*

When students get to do things and go through experiential learning, their experience helps them grow as they get better experience, understanding, and knowledge to do things better and enhanced. MS. BRAINY’s another story regarding the growth of the teachers. Teaching the value of ‘Change’ to the teachers was not easy for her. The relevancy of the value ‘Change’ in the community was to be experienced. Her story told how teachers got that experience, she said,

*During the time of admission, we have this vision(goal) that no one gets left behind. We want to ensure that all the students get admitted to the school. We have “Change” as our value. Let me share a story. This is quite an interesting*



*incident. Our students come from villages far away from our school. So, we, our teachers walk to those villages on foot to meet our parents. Our value is to change the lives of children in a place where children have difficulty going to school.*

Now this experience of teachers going through villages, and walking for long hours brought teachers with new understanding. They get to experience why children from those villages were not attending school. It was not easy to walk for hours daily. This helped them internalize, self-reflect, and be surer of what it means to have a change in the community, a change in an individual's life. Walking long hours to meet the needy ones whose life needs to be changed for the better not only did good to those students but also to the teachers who tried to do it.

MS. BRAINY had a similar experience where not only did she and her teachers go through this process of transformation with activities they do in daily life, but a step further, a parent got this opportunity. She shared the incident with her parents who brought her second daughter to school by selling a buffalo, the means of her living. After a few years, she brought her eldest daughter from India to admit her to the school. She did this because her previous action of bringing her second daughter to school led her through a good experience which in turn helped her with a better understanding of what it means to be 'Changed'. She shared the incident saying,

*The very parent (who admitted her daughter selling her buffalo) whose kid had gone to Delhi to babysit, called her eldest daughter back to the village and now she is also admitted to our school. She had missed 3-4 years of education working abroad in Delhi. So, this is inspiring to us because we value changing lives and we are seeing the changes slowly in our community.*

This was possible only due to a change in the heart of a mother, a growth of the mother's understanding and perception. Who would risk bringing her earning daughter from India to send to school in the village? It's done by a mother who had transformed from a single working mother to a renewed, self-confident, and well-aware mother. As a school leader, MS. BRAINY had to face obstacles from teachers, students, and parents too. Another story was about the teacher not teaching properly in her school. A boy complained against him. Her experience with that incident led her to rethink the policies,

judge, and decide better. This was the story of her transformation as a leader. She shared her experience on this saying,

*There was a kid, who used to have frequent complaints. He was not one of our original students, he came from other schools to join us. As he came from a different environment, he has some problematic issues. So, I was having frequent complaints against him. So, one day, I called him to my office and asked, "I'm having frequent complaints against you. You don't do the homework, you don't write in class, don't do well in the test, so what was the reason?", I asked him. "Sir doesn't write a single word on board, he doesn't show anything, he is just teaching from the book, so how can I do it?". He shouted like this.*

So, when he (the teacher) did that, it was not as per our values. He needed practice providing quality education. This experience with that student made her think about the teacher's performance and not only the students. She was in a dilemma on how to handle that teacher. She shared her experience with her dilemma saying,

*In such a case, how can I make such a consequence which will support values, those who get consequences, not as a punishment, maybe a teacher, or a student, or staff take it in such a way that it's learning. So, in which way or approach I can lead this challenge? Many times, we take such things negatively; we have such a nature.*

She was not asking questions of me (researcher), but her way out of the situation where she came out more mature, bold, courageous, and experienced. Her experience in dealing with teachers following her values, her internalization, and her practice of promoting value-based policy helped her grow as a mature and bold leader of the school.

Doing things brings learning. The very learning guides for better doing. Her next story told us how her doing brought her a new understanding of teaching values to students. She taught students through lessons, group work, and various other activities with examples. But this incident that she shared with me was her doing, her cleaning of the school area and not just within the school compound. She was so surprised to see the new change that happened. She shared this story saying,

*I wanted to have a clean school, and one day I shared it with my staff and we had to set a goal. So, what I did was, my room is outside the school compound and*

*there's a good distance between my office and the school gate (Her office is outside the school compound). It takes about 5 minutes to walk. But even within that distance, there used to be a lot of garbage. I told to my teachers that from now onwards my goal is to pick up the garbage when I walk that way to school. Then next day, I implemented that. It was after a 2-3-day incident, some kids were waiting outside the school gate as they had arrived earlier, and they saw me picking up that garbage. I was picking up wrappers wearing gloves, they saw it and they also started picking up those things and helped me. And the next day, when I went there to do the same things, some kids were picking up that garbage even before me. Those students were also implementing what they had learned by observing me.*

The learning she had from this experience was permanent. She learned that students copy what their teachers do. Her perspective was assured and confirmed by the experience. This growth in her was encouraging. She was motivated and assured of what she was doing.

MS. GORGEOUS has quite an interesting story. She was very much spiritual which she learned from her American dad and mum. To her, to love, to care, and to be compassionate comes from the Godly love that every human needs to reflect with action. She got these values from her dad and mum's unceasing actions of love, care, and compassion. She is convinced that she needs to do the same. She shared her story on how she got her confirmation,

*'Stating, sir, I don't want to dig deeper into my past but my father left me and my family when I was still very young. I came to Kathmandu along with my mother at the age of 8 and struggled a lot with education. I worked in many homes and people used to behave me in negative ways discriminating that I came from a poor family. So, there was an imprint in my head that if someday I get any such opportunity, then I will not treat such children with similar behavior but will provide love and care. I had made a promise by then.'*

This experience she went through made her promise that she would love those who are in need. She fulfilled her promise many years later when she took over the

school where she is working now. She shared her experience of fulfilling her promise saying,

*'Let me give you another example when I first took over this school, the students of grade 10 were very scary. Those boys have rusticated students from other schools. They used to punch and break the electric plugs when they got angry. If any teachers scolded them, they used to threaten them with beating up when outside school. That was a scary challenge for us. But all that situation is changing now and the good thing is that even in such a situation we have been able to keep our calm and show love towards such students.'*

She fulfilled her promise of loving the needy even when that person was a student who threatened teachers to beat her. Her act of love, care, and compassion just made her more convinced and confirmed her calling.

MS. GORGEOUS' act of love not only brought growth in her but to the very students who experienced it. She said, *'Now after 3-4 years later, those students come to me and thank me for showing that love when they needed the most. Just yesterday also, two of my former students came and said the same thing.'* The love and care they got, while they were rejected, made those students come back to their school principal and thank her. Her story reminds us of lighting more candles from our candles. She received the love, she practiced the love, and she received the love. Lighting other candles brings more brightness while you lose nothing. She has better insights, understanding, and perspective due to what she experienced and what she did. The practice brought growth in her. MS. GORGEOUS shared her journey of growth with values and being spiritual saying,

*'While we are practicing values education, we have realized that people soften in the heart. What I have experienced is that we teach values to our students but at the same, it creates awareness within oneself and it is teaching us at the same time. Because if I'm teaching those words and values to my students, my teachers, and staff, then where am I? So, this helps my path to be better. This is something I have realized. Mostly it has helped me to form spiritually and to understand where I stand. It strikes my sense while I teach value-based education.'*

Her learning of these new insights, and her change in perspective and knowledge state that teaching not only helps the growth of others but it helps ourselves. When love, care, and compassion are performed in daily life, you grow more in love, care, and compassion. You develop to be a better person with a higher understanding of it. Maybe that's how Nirvana is achieved, how Gurus come to be, who knows.

MS. GORGEOUS intentionally plans and prepares for the environment where students not only learn themselves but they get to teach that to others. This was the confirmation she got that her development was noticeably better when she practiced it herself. The growth she experiences, she wanted it for others and she was successful in doing that. She shared her story saying,

*'Every morning, we have prayer time, we have 'Thought' sharing time. We provide time to students and say that they need to prepare something to share with other students. As some of our students have Christian backgrounds and come from Christian homes, they bring sharing from the Bible. For example, "to forgive others if you want to be forgiven". Students have found it helpful when their fellow friends share such things more than their teachers which has a better influence in their life. They have carried this to their home too.'*

When students get to stand in front of other students and share what is important to them, what makes them learn more, it helps them to understand better, learn better, and grow better. Students are learning better when they teach what they have learned.

MS. GORGEOUS shared her story on how she went even a step further by taking her students to elderly homes and collecting clothes to distribute in slum areas. The learning that students went through the process helped them do it even more. She shared the story saying,

*'We have a different clubhouse. Mainly, in our social club, we reflect on our values. For example, we took our students in grades 8-10 to the elderly home. They washed those elderly people's feet, trimmed their nails, combed their hair, killed lice, and cooked for them. We did this to show love to others which is our value and is also a mandatory program as per our policy. From the very social club, we have been emphasizing helping/giving hands to both the students and parents. We encourage them to give things that they don't use which may be a*

*treasure for somebody else. For the last three weeks, we have collected many clothes. Our students will wash these clothes as part of their learning. We are going to slum areas in a few days along with our students to distribute these clothes. Students are so excited and they want to do it more often.'*

This action they did through their social club helped students to grow in values of love, care, and compassion even more with better understanding and perspective. The discussions on this topic reflect that when students practice their values in daily life activities and they repeat them, it drives their growth and maturity toward the values teaching-learning. When students are encouraged to be contributive, helpful, practice empathy, show love and care, let them choose the action and reflect, such activities induce character and behavioral change (Arthur, 2013) which brings about positive growth in students as their character is not fixed in pre-school but can be shaped by the daily life practice of values in school and beyond. Arjun was guided by Krishna on the battlefield for his victory. Krishna encouraged him to fulfill his dharma even when Arjun did not feel like it. The incident signified values practice of morality and ethics (Dhamija et al., 2023). The principals were supporting their students to carry on their dharma in daily life's practice within and beyond the school compound which led to their growth in morality and ethics. Value Clarification Theory (Kirschenbaum, 1976) states that when chosen values are practiced in daily life with a conscious decision, it brings about change and growth in students by making the values clearer and more vivid to them.

### **Challenges in Promoting Values Clarification**

While Values Clarification is achieved by the choice of alternatives and its understanding, and practice in daily life, its promotion is not easy to attain. Our participants have faced various obstacles, tangible and intangible (Khoo, Tiun & Lee, 2013), hindering the promotion of Values Clarification among the subordinates and students. Some challenges came from tangible aspects like curriculum, school policies, and assessment systems while others remained intangible with people's perspectives, understanding, interests intentions, and mindsets.

MR. SPEEDY found the mentality of students as a challenge. His students had the understanding that respect is for the position and not for the work. He shared his bitter experience with students while planning an educational trip to Darjeeling. He said,

*Once, I had to go for a week's trip to Darjeeling with students in grade 12. We organized the week's trip, rented and managed vehicles, and then got onto the bus for the trip. We had two female teachers to watch girls and two male teachers to watch boys along with myself. When I entered the bus, a student signaled me to sit in his seat. Along with me came other four teachers and none of them asked those teachers to have their seats which they did to me. It made me think. They respected not me but my position as a school principal thinking that I was the power figure who could be helpful to them or maybe I would be disciplining them if they made any mistakes.*

The students were guided by the understanding that the power figure needs to be respected. This mentality of the students guided their behavior to choose who to respect and who not to while every hardworking teacher deserved the same respect. He looked sad while sharing his experience with them saying,

*'Those teachers who were working hard every day to make their future better by forsaking their families were not respected. This bewildered me and made me think about what kind of students are we making.'*

The challenge was not with their behavior but with the belief system that guided the action as such. MR. SPEEDY mentioned his second intangible challenge as a parent's perspective on education. Values education didn't mean anything to them compared to the marks on the grade sheet. He shared his experience when he encountered a parent saying,

*The second challenge is parents and students. Because parents also need just the degrees or grades. There was this parent who came to my office on result day and said, "I have sent my kids to school and now school needs to make them able to get good grades by any means which may be rote memorizing or any other means. I have no concern about values but a visible certificate with A+ is the priority". Such parents will call us or relatives immediately after 5 or 10 mins and boast saying that their son/daughter has got an A+. This is the challenge.'*

He runs a school in the community where he needs support from his parents. When parents don't care about the holistic development of students, such understanding and attitude appear as a great challenge. MR. SPEEDY's third intangible challenge

happened to be the understanding of teachers. Even teachers didn't have the proper understanding of value-education when he first joined the school. He shared his story saying,

*'I have faced many such challenges with teachers. The teachers teaching in grades 8,9 and 10 have said that we can't do this value-based education as all other schools are result-oriented and we also need to have good results. There were many such incidents.'*

Many private schools hire traditionally experienced teachers in higher grades like 8-10 as they need to prepare SEE test. This has led teachers teaching at that level to just long for SEE grades and applaud it.

MR. SPEEDY further stated how umbrella organizations like PABSON itself are a challenge for him as he was a member school of PABSON. He stated that the unhealthy competition of comparing final grades of students among schools has dominated the holistic growth of the individual and holistic approach of the school. He said,

*If you observe beyond school while implementing value-based education, your school will be in an umbrella organization. Let's say PABSON is an umbrella organization. This organization focuses on how our kids from private schools get higher grades than students from government schools. They are influenced by such a mindset and are similarly leading their school. This community, let's say denomination or organization, is also a challenge, because it will not promote the value-based education you are thinking about. Because they don't want to be different than what traditional school is doing. To be different is to change and to change comes with multiple risks. You may be able to do better or students will reduce to zero.*

As a part of the umbrella organization, schools are compelled to be under such influence whether we like it or not. The competition and the influence on the level of parents will demotivate you to foster the holistic development of the students with values practice. MR. SPEEDY's experience with tangible challenges was noticeable. He shared his experience saying,

*Another challenge is the curriculum of Nepal. In the past, they were doing character-based education which is no more now. We do have CAS based*



*curriculum but have not been able to implement it fully. Whatever is in our curriculum, in practice, all need degrees and grades and better marks. This is also the challenge of value-based education. We need to dissect this. Let me give you the example of a student studying in grade 10 preparing for SEE. There's a certain group of teachers who teach students for SEE. And there's another group of teachers who evaluate those students, and to organize both groups of teachers, CDC plays a role. To pass all these three levels, students, parents, and teachers work laboriously for hours and hours just for a student to get good grades. Has there been any holistic development of students in such a manner? Just to improve their content knowledge, they are laboring from morning to evening.*

He pointed out that students are prepared by a certain group of teachers, questions are prepared by different groups, and checked by different groups. So, he stated that the curriculum in itself failed to measure students learning.

MS. BRAINY also had a similar kind of experience as a challenge. She has also shared similar stories where she had to deal with the students, parents, and teachers too apart from the curriculum and policy challenges. Apart from the similar experience with MR. SPEEDY, MS. BRAINY faced obstacles from local political figures too. Regarding this challenge, she shared,

*During the time of admission, we have this vision (goal) that no one gets left behind. We want to ensure that all the students get admitted to a school. Because sometimes we have a competition too. There will be limited seats and we are pressurized by the politically influenced people to admit some children. But what is our value? Our value is to change the lives of children in a place where children have difficulty going to school. That's our value and we can't go outside that value. And then we have to say no. There were some conflicts on this matter.*

Her bitter experience of pressure from local political figures was an unseen challenge that she had to face which still is a problem every year during the admission time. MS. BRAINY stated lack of motivation among teachers to implement values education stood as a challenge for her. That may be because of a lack of knowledge or the attitude and personality difference between principals and teachers. She said, *'One challenge that I have faced is that sometimes we (The principal team) try to motivate but*

*maybe due to personality or some other reason, that person is not motivated. So, this leads to their behavior that doesn't match our values.'* Teachers' attitudes, understanding, needs, and interests may have been associated with a lack of motivation but it sure was of challenge. MS. BRAINY's second challenge was the parents' level of understanding and their perception of education and achievement. She shared her problem with her parents saying,

*'Sir, our parent's perspective towards education is that if my child gets good grades then my child is intellectual. And the other thing is that it is very difficult to comprehend our parents. Illiteracy is one reason. We say to them that grades are not the only things but they need to learn many things, they need to be morally upright too, and need to learn communication skills. They don't understand what we are saying when we share such things. Even when we say such things in their own language, they can't grasp the meaning.'*

As her school was in a remote village, illiteracy seemed high. That may be the reason why they were not understanding what she was trying to explain.

Policy in itself should reflect the values of the school being promoted. When a school has the values of love, respect, and integrity, the policy should reflect it in every aspect of it including recruitment, benefits, development, evaluation, and disciplinary processes. When she went through dealing with a teacher who had seriously violated the school policy, she thought of the policy which failed to summon the need for values to be fostered in school. She told her experience saying, *'It's about policies. How to make a value-based policy? That's a challenge too. How to deal with such teachers according to the policies is a huge challenge. Making a value-based policy is a challenge.'* She stated that the disciplinary process in school policy didn't reflect the values of the school at the same time she expressed her incompetency in making the one.

MS. GORGEOUS had a similar challenge regarding the parents, students, and teachers' understanding of holistic education and the specific values being promoted. As she was a highly spiritual lady, she wanted to promote the values which reflected spiritualism. Regarding the challenge she faced from her parents, she said,

*'What we have been understanding is that education is not only about academic performance but is a holistic, overall, in which "spiritualism" is also talked*

*about. And in this matter, the challenge I faced at first was that we teach our kids to pray in assembly. Some parents had questioned us asking why we were praying. But some parents said that the school is good, and they are praying. So, we have both positive and negative aspects.*

Even though she had oriented parents about the prayers in school, parents failed to understand the need to practice spirituality through prayers in school. MS. GORGEOUS had the questions raised by teachers in the beginning when she took over school regarding students and staff praying in school. She was a radical Christian who believed in spiritualism. She was not promoting Christianity but the values of love, care, and affection through prayers. However, some Hindu teachers completely misunderstood her and questioned prayers being made compulsory in school. She shared her experience saying,

*At the starting point when I took over this school, most of our teachers were from Hindu backgrounds. So, when we did prayer time, they didn't understand it. So, there used to be a dilemma in that. I was the lead person, but there was also another leader among them, because of her misleading information there used to be a division in the team because of having two leaders.*

She said that the teacher who was leading the group of teachers misunderstood prayer as promoting religion when in fact, she wanted to promote spiritualism among students and staff. It didn't matter what religion they follow. MS. GORGEOUS accounted for parents' treatment of their kids as challenged when she realized that their kids were not reaching holistic growth with their emotional and spiritual needs being fulfilled. She realized how some children's homes were feeding, clothing, and sheltering them, but not their emotional and spiritual needs. She said,

*Many of them are from different homes. I don't want to say anything negative about those homes, but I have realized that just food, shelter, and clothes are not enough for us, our emotional needs like love and care when not fulfilled, and students steal or do other mischievous things to seek attention.*

Those students were mischievous in school. She felt that their emotional and spiritual needs were not met. Parents and guardians not being aware of students' holistic needs was a challenge for her as many students came from Children's homes in her

school. Among the challenges faced by school principals, a problem faced by MS. GORGEOUS from the neighbors seemed unique. Some neighbors came complaining to her saying that the activities in school were promoting religion in school. She shared the incident saying,

*As for the challenges, some of our neighbors had complained to us about singing children's songs in school which manifested our values. The rhymes that students were singing consisted of the word 'Parmeshwor (God)' and that was a problem for the neighbors.*

Neighbors had listened to the word's students singing and had come to complain against them. The rhymes were a holistic approach to teaching the values of school love, care, and compassion, but the neighbors listening to them misunderstood it and came to complain. Regarding MS. GORGEOUS' challenge with the curriculum, she said,

*'So, sir, here, this is the interesting point. Mainly, we (our education system) are book-oriented and exam-oriented. All the values we teach to our kids through stories, songs, and sharing our life experiences, From my experience of this period, it's not of writing it down (values) but what a kid could tell how their activities for that week. But our curriculum's demand is still the same that they have to write and get good marks.'*

She pointed out how the curriculum was a challenge for her with an interesting story on this particular incident. She said,

*Let me give you an example. A few days ago, we had the exam. In the exam, we allocated 25 marks for practical or asking orally and 25 for written tests out of 50. We did that all and our kids were able to say it orally. We were happy because many times verbal words are more powerful than written words. But the interesting part is that parents were not satisfied with it. He asked, "Why is the kid's number low?" He was more oriented towards it but was not able to see what his kid has been able to speak, or what changes have been in that kid's life. That kid being able to say sorry to her brother was not a big deal for that parent. He was upset that his kid got a lower score. So, that's an interesting part of our curriculum.*

In this story, she didn't point out that the whole curriculum was wrong, but she mainly focused on the problem with the assessment/evaluation system which fosters paper-pencil tests that led to securing marks. Komalasari and Saripudin (2018) concluded that textbooks contained subjective principles but failed to teach students to behave well in everyday life. Nepali curricula and textbooks used in schools lack the value of learning which is affective and psychomotor aspects of learning. Pramudyani and Arini (2022) stated that parents lacked awareness of non-academic skills such as promoting values in life that were most important for their future well-being. There was no interaction between parents and children which fostered social ability in students. Participant principals faced both teachers and parents with a lack of awareness of the values teaching in school which was essential for the holistic growth of the students.

#### **Analyzing Principals' Voices with Assumptions of Value-Clarification**

This chapter was based on Kirschenbaum's (1976) Value Clarification theoretical concept with alternatives of value and action of value. Principals and teachers should not force students to follow a pattern of curriculum or school regulations but should engage the students to experience and learn their lessons. In this process, they have free choice to regulate their values and learning with alternatives, since it promotes their personalized behavior by appropriating their feelings and emotions. Kirschenbaum (1976) states that individual students' emotions, feelings, needs, and values in life personalized the education. The principals focused on experiential learning by making the students explore and reflect upon their personalized values in more contextual settings. It promoted students' values with their proper understanding of alternatives to values. Kirschenbaum (1976) explains that such alternatives are internalized and practiced based on their context of cherished and prized nature along with the consequences values have created. Therefore, the principals and teachers play the role of facilitators to promote such understanding of the students' alternatives through experiences.

Similarly, Kirschenbaum (1976) stated that learners should act on the chosen alternatives of values in daily life repeatedly. Principals believe that when the chosen values are acted upon in daily life, it induces growth and maturity in students. The principals encouraged students to act in their daily lives with helpful and empathetic behavior as a sign of their positive growth. Kirschenbaum (1976) argues that such

behavior is not situational or based on an individual's choice or interest but a habitual and regular positive behavior. The principals essentialized such value clarification in education with the norms of regular and repeated action by embedding the values in their school's mission and vision, and contents of different subject concentrations. In this process, according to Kirschenbaum (1976), students could grow proud of the values they live as a repeated action. While principals were Clarifying the Values to the students, the challenges they faced couldn't be neglected. The bulky textbooks and curriculum with no space for values education, and written test-based evaluation system have discouraged them from integrating the teaching of values in pedagogy. The activities of choosing values among alternatives, explanation of its consequences in detail, and experiencing their cherished and prized nature seemed difficult with written exam-centered assessments in school and national level exams. Such aspects have served as tangible challenges in Clarifying Values to the students. Parents do not understand the value of holistic development of their students and only measures of their learning were sought after in grades of three hours' writing exams. Even the teachers of senior grades teaching in grade ten have not been able to Clarify the Values as Kirschenbaum (1976) has stated as they were primarily focused on teaching fostering rote memory learning of textbooks and question banks. These aspects served as intangible challenges in Clarifying Values to the students and staff.

Clarification of Values leads students to understand the actual values with their consequences and nature. Reflecting on the conversation I had recently with one of my students from my previous school has led me to think about how important it is to instill values among young minds. One of my students who applied for the post of second lieutenant in the Nepali army was asked for bribe money to be selected for further process which he denied saying that he wanted to remain faithful and honest. He told to me that he couldn't do that as he had learned to be honest from our school's teaching and learning. He was a student who studied in my school from grade one to ten and practiced values from the very childhood. I have seen him grow morally and ethically even though he had his low times as well. Omiyefa (2021) stated that Nigerian youths are engaged in moral decadence. They are losing their moral values and being disrespectful, immoral, lazy, and have developed unethical behaviors. So, she advocated that teaching moral

character in school has been imperative to reverse this trend and revive the past glory of values in society. She advocated having Social Studies with values embedded in curricula to promote values like honesty, integrity, trust, tolerance, commitment, and the right attitude. The reviving of moral values among youths is not only the need of the Nigerian community but also ours and probably for the rest of the communities as well.

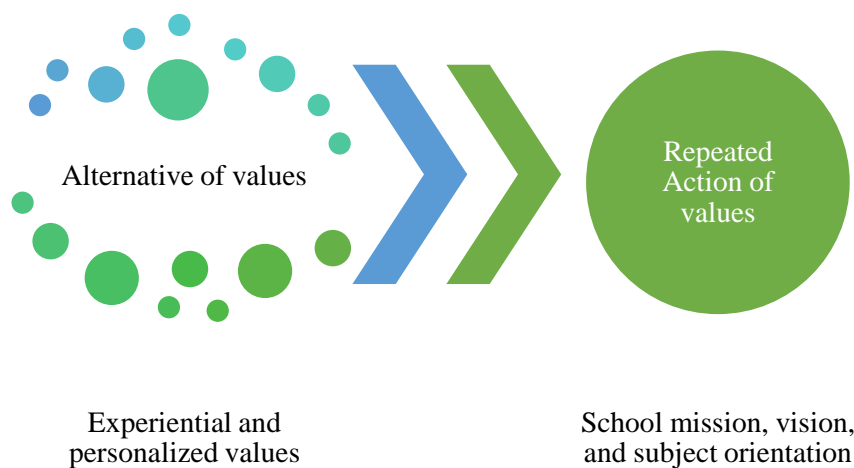
Values should be clear not only to the principal but also to the teachers and students. My decision and action to reframe the school policy and pedagogical integration of values in school was for the same reason. It was to clarify the values of the SMC, to the teachers, and hence to other staff and students. Toker (2021) found 21 basic values that school principal needs to have, 17 basic values for teachers, and 20 core values for the students which included cultural, professional, and moral values. Her finding of the similar values being transferred from school principals to teachers to students seems a level of clarification in values. I have been able to reflect on what I have accomplished in my school as a valued educator when Toker (2021) advocated school is the most efficient institution to teach human values to the next generation in the community. I agree with her statement that school plays a significant role in instilling predetermined values among students as they spend most of their lives in school. These sets of values have distinguished organizational values as professional and cultural values and moral values as principal values. Our research participants when formulating school policies and pedagogical practices as per the values have formulated a set of values that have shared interests, beliefs, and commitment. Principals' values have influenced the institutional values as well the institutional values have influenced principals and hence co-existing as shared values.

When education and school can be the best institution for fostering moral and human values of love, unity, honesty, and inclusion among young minds, they could do the exact opposite. Cultural homogenization has played a vital role in the past in promoting monoculture, mono language, mono religion, and mono political system (Dhungana, 2021). Multicultural education later on served for cultural de-homogenization for the promotion of the value of celebrating diversity. The students now seem more tolerant and adaptive in multicultural set-ups as a result of promoting peace through educational values of celebrating diversity. Dhungana (2021) stated that teachers,

leaders, and other stakeholders should work together to nurture the values of celebrating diversity. His advocacy is something that our research participants have not been able to state as the challenges they have faced which in fact could be the challenge when practicing values education and clarifying to the students and teachers from multicultural backgrounds. Such contradicting values between school principals and other stakeholders could be a challenge for school principals to promote positive values. Our research participants' experience claimed that they were supported and encouraged by their investors and stakeholders the promote values education in their schools. But I assume that this could be something different with other schools if we are in line with the findings and claim of Dhungana (2021).

**Figure No. 3.**

*Conceptualizing Value-Clarification in Educational Practices*



The value clarification process in education is conceptualized in Figure No. 2, based on the discussion. The figure explains that an individual can choose values among many alternatives based on the context of cherished and prized nature along with the consequences values have created. Experiential and Personalized values help in choosing values from the alternatives. The values adapted then could be integrated into repeated action incorporating it school's mission, vision, and subject orientation.



## CHAPTER: VI

### INSIGHTS, CONCLUSIONS, REFLECTION, AND IMPLICATIONS

This is the final and concluding chapter of my research work which I started with my Key Insights while working with the participants. I have jotted down the major findings and challenges in implementing values education. I have then written my conclusion of the research jotting down the major components leader's practice in values education followed by a reflection on myself and my journey from the start to the end and how I have changed. Finally, this chapter ends with the implications of the research for the school leader, the researchers, and policymakers.

#### **Key Insights**

While working with my research participants to summon my first research question, listening to their experiences and stories on promoting values-education in their schools I experienced that they were passionate about the holistic development of the students and staff. They were wearing multiple hats to promote values-education in the school which they felt was of utmost importance. Their practice in promoting values education seemed beyond teaching about values in classrooms. I have jotted down my major findings as Key Insight which are named the Change-Maker, Empathizer, and Being a Role Model. At the same time, principals were facing various challenges in promoting values education in their schools which I termed as tangible challenges and intangible challenges.

#### **The Change-Maker**

School principals were acting as change-makers in their schools and beyond. Inside the school environment, they have worked in making a change in curriculum, pedagogy, and policy, and outside the school, they have played the role of creating awareness among the parents and community people. My first and third research participants changed their school's policy at the very start when they felt the need for values education in school. They reframed it in such a way that it reflected the values they wanted to foster among students and subordinates. All three of them worked on

adjusting the curriculum for values education promotion as the existing curriculum from CDC is not adequate in promoting it. They integrated the additional curriculum with moral science that is being taught in their schools. The most prominent role they played was in the pedagogy of values education which my research participants did at their school. They trained their teachers to integrate values in educational pedagogies which led to the change in teaching-learning practices. My third research participant has been teaching values in her school by herself for many years. The first and second participants have trained their teachers to enhance their pedagogical practices to promote values education.

They have not only impacted students' and staff's lives but also beyond the school compound to parents and the community. All of them have given great input in convincing parents of the holistic development of students and more importantly, being morally and ethically upright individuals. Their meeting with parents, and students, and home visits to the community people have helped not only parents to understand better but to make a change in the community itself. Our second participant has shown a great example of how a school with a visionary principal for values education could change the community as a whole.

### **The Empathizer**

Treating students and subordinates with love, care, compassion, and affection was the means to promote morality in them. The practice of rote-memory learning from dawn to dusk just for paper-pencil is not 'a just' practice for the holistic growth of the students. The participants listened to the needs of students and subordinates. They showed love, care, and compassion by accepting them even when the students were difficult to love because of their behavior. As school leaders, they listened to their students and subordinates, counseled them, gave their valuable time, and prayed for them. When principals empathized with their students and subordinates, they felt morally supported, encouraged, respected, and aware of their needs and priorities. It helped them to realize that the world is not full of unjust and demeaned creatures but also with a heart of love, compassion, and respect. They were self-aware and behaved better in morality once they experienced what they had not expected.

Empathizing helped students and subordinates to be reflective on their understanding and actions. It helped them be self-aware without condemning them or disrespecting them. It helped them to choose their values in life, and understand their consequences in life. Empathizing helped in self-actualization as it provided guidelines in choosing values and being aware of their consequences hence eventually leading an individual to understand themselves better and behave better. It helped them to be better human beings who could contribute to life, responsible individuals to themselves, the community, and the environment. Empathizing was the art of fostering values among students and subordinates.

### **Being a Role Model**

Participant principals were role models in their school for both students and subordinates. They were not only teaching and training them on values education but living the values was the art of living for them. They were convinced that their students, subordinates, and community looked up to them and counted on them. They even copy them. It created a reciprocity effect. When principals treated students and subordinates with love, care, compassion, justice, and respect, the same their students and subordinates returned. Role modeling for them was to integrate their values into day-to-day living and practices. When principals practiced their values of loving one another, caring for humans and the environment, and being compassionate to the needy, their students and subordinates did the same.

Both students and subordinates copy from their leader. Leaders' role has either a positive or negative impact on them. Mr. Speedy's student helped another student to complete his education at the school. His students collect funds every year by doing charity events at school to help students from underprivileged communities. When Ms. Brainy came from India to serve in her village, mothers from the village realized the importance of education and they sent their daughters to school compromising their means of living. When Ms. Brainy started cleaning the school surroundings without telling anything to students, they also copied her and started cleaning the school premises daily. Ms. Gorgeous's students visit elderly homes and care for them by listening to them and cleaning them. They collect unused items from their homes to donate to the people in need from slum areas in Kathmandu. The students learned this from their principal and

teachers. When students practiced what was being modeled to them, their behavior and perspective changed. Role Modeling was a way to lead students to experience their thought processes and behavior. It led them to self-reflect and do better and hence a good strategy in fostering values in students and subordinates.

### **Tangible Challenges**

All three of the research participants expressed that curriculum and heavy textbooks were the challenges they faced. They didn't find that the curriculum has any space to foster values in students through experiential learning. The textbooks of different subjects were too bulky with subjective knowledge missing the values of education in it. The subject of moral science also is not adequately prepared. They also found that the paper-pencil evaluation system at the school and board level is also the challenge they faced in promoting values education.

### **Intangible Challenges**

All three research participants shared their experience of parents expecting too much of academics and neglecting the holistic growth of students. Marks in terminal examinations were the only thing they were concerned about. Some teachers at the secondary level preparing students for SEE also had a similar perspective. Their inadequate understanding of values education made it difficult for them to implement values education as it was supposed to. Students' upbringing and their background were also the challenges that hindered principals from practicing values education in school. It challenged their patience.

### **Conclusions**

School principals are leaders who can influence not only their students but also their subordinates, parents, and the community as a whole. They have the authority to make decisions for the growth and development of the school and community as a whole. Their decisions and actions have either positive or negative impacts on school development. In this research, I found that school principals' commitment and dedication to the holistic growth of students were directed by their own values and fostering them in the students and their subordinates. School principals can create a whole new system in school for the incorporation of values education in schools. They can ensure it by

incorporating it into their mission and vision in policy, enhancing curriculum within their context, and evaluating systems in their schools.

They can instill values in students and their subordinates through their actions within the school premises and beyond. School principals are role models of values education. Their act of doing makes an impact in fostering values in people who follow them. They cannot practice values only when it's convenient for them but at all times even when the consequences are too high. Their life should be a value-driven life portraying the values they teach to others. Their decision, planning, and implementation of the decision should manifest the values they talk about. They need to take the initiative in preparing and training activities concentrated on values they want to foster in students and subordinates. The pedagogical practice of the teachers should be ensured by the principal to instill values in students. Events and activities should be organized which could help students and subordinates realize, reflect, and put it into practice. The activities and events need to be beyond school premises too and go to the community to have experiential learning. Tangible challenges of curriculum, textbooks, and evaluation system need to be summoned by the concerned authorities to endorse the holistic development of students with the practice of values in day-to-day living whereas intangible challenges can be mitigated by principals' efforts by training staff members and parents in school, personal visits and communication, and living the values in daily life to portray it in action.

Even when the research participants shared similar kinds of stories, they had different intensities and energy in their stories. When they narrated their lived experience, it gave me a different perspective on understanding the school principal's role. Had I not chosen to listen to their stories and their lived experiences, I couldn't have drawn this conclusion from my perspective and understanding. The narrative research paradigm proved to be the best method for my research as it helped me not only to dig into their experiences but also to connect them with my own experiences from the past. Their stories led me to my past and made me vividly experience my past in the present. It took me to the moment where I struggled and succeeded in mitigating the challenges of values education in my school. The roles of school principals in promoting values education in

their schools came from their reflecting on their own experiences and stories. Narrative Inquiry made the research more powerful, emotional, vivid, and authentic.

### **Reflection**

I started my research journey being too ambitious. My initial thought was to research on value-based education and I started collecting and studying literature on value-based education. After intensive research and study, I came to realize that value-based education and values education were two different concepts. I found that value-based education was the education system in which curriculum, pedagogy, and evaluation are designed to teach certain values and the whole education system focuses on imparting those values. But values education was integrating and teaching values in education through the existing education process. It was more of integrating values in education than the former one of education being based on certain values. Then, I made casual visits to some schools in my connection, some of which later turned out to be my participants' schools. I learned that those schools were unable to practice value-based education but practiced values education excellently in some schools. This helped me in considering two particular things, i.e., my research topic and my research participants.

After undertaking this intensive research project, I came to realize that values are not just merely moral norms and expectations but it's life-guiding principles of the individual and community which are portrayed in an individual's life through daily choices, decisions, and actions. Values drive people's motives, intentions, interests, and behavior. In other terms, it shapes an individual's habits. In the context of school, school principals are the key figure who makes plans, and decisions and implement them. They have a great deal of influence in creating a school environment. My initial thought was that school principals have the responsibility of creating awareness, teaching and guiding the students and subordinates, and managing activities for values education. But after listening to my participants' stories, I came to realize that the roles of school principals are more than to teach, train, and make provisions. I realized that principals are the key individuals to adopt values in life, live a values-driven life, and have the responsibility of being role models at school, at home, and in the community. They play the role of change-makers. School principals showed the path to their students by teaching and demonstrating the Karmas driven by Dharma which could be referred to as value-driven

action and life. They were fulfilling their dharma by teaching values through words and deeds.

I am convinced that teaching-learning values in school are not only essential in shaping students' behavior or making them moral and disciplined but also in treating them with passionate love, care, and respect which is the dharma of any teacher. It is also meant to treat an individual as a complete human being and accept them as they are. The success stories narrated by the participants have convinced me that school is the best place to teach and learn values. It can change individuals and families. It helps individuals live a life of dignity with approved values of self and community. The value of learning in school helps students not only interact well in society but also to self-reflect, learn, and grow. It can help one to self-actualize. Principals need to commit their whole lives to promoting the values as long as they are in the school and the community. Even though my research agenda didn't summon the relationship between professional, cultural, and moral values and higher-ordered global values, this could be something to explore for future researchers as the connections have been found in between (Toker, 2021).

My paradigm of values education changed when I heard the stories of students visiting school principals many years after leaving school just to thank them for what they had taught and how they had treated them. I have learned that teaching values education needs lifelong commitment to leading oneself with morality, empathy, justice, and honesty even when acting upon such have a higher price to pay. But school principals are respected for what they have committed themselves to and have practiced on school premises and beyond.

In the initial phase, my mental map for the research was to carry my research in such a way that I get the answers in points, jot them down, and simply present what they said. I wanted to carry out mixed methods to find the major roles of school principals in promoting values education in school with structured questionnaires. But I'm very much thankful now that with the help of my gurus and supervisor, I chose narrative inquiries which helped me to collect the inspiring stories of principals changing their schools and individual lives by promoting values education in their schools. I wanted to carry my research guided by the Behaviorism theory of Skinner but my interest in exploring more

and inputs from my supervisor helped me to go through the perspectives and concepts of Allen's Actual Values Education (1975) and Kirschenbaum's (1976) Value Clarification Concept. It not only guided my research work but also helped me to reflect and dig within myself, my behavior, its consequences, and being better.

Finally, I have realized that my research work to explore the roles of school principals in values education has helped me to be a better leader and educator. It has challenged me to question my belief system and practice. It has guided me to reflect on my past, and my doings, and to see the future with my guiding values in life. It has inspired me to question my values, work better on them, and be responsible for them.

### **Way Forward**

When I started my journey of career in the education sector in 2006, I was not sure where I would end up. But during my service in a school in Nuwakot, I got the opportunity to revamp my school with values education in school which not only impacted school culture but made a significant change in the community. It helped people to perceive education as a means of holistic development of students with the promotion of values in education and practices. When I came to Lalitpur to serve in a trust-run school in 2018, the situation was the same as when I started in 2006 in Nuwakot. I got another opportunity to lead the school with the practice of values education in school. It not only helps students but also teachers to pursue education holistically. The change I brought in pedagogical practice and teaching-learning activities for the promotion of values education has helped the school community to understand the significant role of schools in the upbringing of morally and ethically upright citizens.

After leading two different schools with the promotion of values education for 17 years, I was looking forward to the platform where I could learn more and study values education in depth. This research program of KU's MPhil requirement gave me that opportunity. Now, I look forward to disseminating the knowledge I have gained from my experience and research to the schools in Nepal. I look forward to the opportunities to conduct training or seminars or participate in such platforms where I will share the findings of the research with like-minded people. As I intend to be a mentor or a coach to the principals in the long run, the promotion of values education in schools will be my key agenda. Schools are the most influential place to cater to values in students and to



make them holistically sound. School principals and teachers play a great role in influencing students' moral growth and value formation. So, I look forward to training more principals and teachers on value education and its promotion in schools. Furthermore, I will write some articles based on my research to dig deeper into value education. I look forward to doing a Ph.D. in a similar topic to enhance my knowledge in values education and harness my expertise in the topic.

### **Implications**

The findings of this research are implacable to the school leaders trying to promote values education, to the researchers on a similar topic, and to policymakers to include values education at the policy level.

School principals and leaders can significantly change the environment of the school. They can manipulate the teaching-learning activities of teachers and students. Not only they can change the activities in school but also help shape the perspectives and actions of the students and subordinates. As this research worked in finding such roles and effects of principals in values education school leaders could benefit from it if they want to promote values education in their schools in the future. It will provide knowledge and insight into the roles of school leaders which they can apply in their pursuit of values education in their schools. At the same, it can help them forecast the challenges of promoting values education in their schools and find a way to mitigate them beforehand.

There have been very few researches on values education in Nepal. This research could help them as a milestone. Finding Nepali literature on values education in Nepal is very difficult and this research could help them to understand actual practice in values education in Nepal. This research could help them to find their research gap to pursue their research work in values education in Nepal. It has cited some excellent literature that could be an asset for future researchers on the topic.

As the whole formal education system in Nepal revolves around teaching-learning activities in Nepal, it is important to address such needs from the policy level. As this research points out the challenges faced by school principals in promoting values education from the policy level, policymakers could summon the need for policy change to promote values education in Nepal. They can summon the mitigation of challenges by

amending the curriculum framework including, curriculum, pedagogy, and evaluation of the holistic learning and development of students.

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## APPENDICES

### Appendix I

#### Informed Consent Form

##### Sample Participant Informed Consent Form

The general nature of this study entitled "PROMOTING VALUES EDUCATION IN SCHOOLS: EXPERIENCE OF PRINCIPALS" conducted by Raj Kumar Yonjon has been explained to me. I understand that I will be asked In-depth questions about my experiences in promoting values education and its challenges. I understand that my responses will be confidential or that anonymity will be preserved and that my name and my school's name will not be associated with any results of this study. I know that I may refuse to answer any question asked that I may discontinue participation at any time and that I may report dissatisfaction with any aspect of this research. I have received a copy of this consent form.

Questions or interest in the results of this research study may be obtained by contacting the Principal Researcher, Mr. Raj Kumar Yonjon [rajkumar.yonjon25@gmail.com](mailto:rajkumar.yonjon25@gmail.com).

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Name

## **Appendix II**

### **Sample Guiding Questions**

#### **Sample Guiding Questions**

1. While working as a school principal in the school what roles have you played as a school principal?
2. What is your perspective on value-based education as per your job role?
3. Do you have your own experiences on that which have inspired you to have value-based education in school?
4. In your opinion, what could be the prospects of teaching value education in our school? What have you experienced with that? Any example from the past?
5. Can you share your stories of challenges while implementing value-based education in your school?
6. How has the curriculum been a challenge to value-based education?
7. What roles have you played as a school principal to promote value-based education in your school? Can you share your experience with that?
8. Are there any other experiences of yours for the role you have played to promote value-based education?
9. Here you have stated that you have made a policy in your school. Is there any particular story of yours where you made this specific policy regarding value-based education? Can you tell us any such story?
10. Can you share a specific example from your experience?

## Appendix III

### Sample Responses from the Interview

#### Sample Responses from Interview

**Raj:** You have stated that you have very important roles in promoting value-based education in your school. What roles have you played as a school principal to promote value-based education in your school? Can you share your experience with that?

**Mr. Speedy:** Firstly, I made a policy on that. The first role was played as a policy maker. I did the need assessment of the teachers regarding their knowledge of value-based education. I found out that their knowledge of value-based education was little so I tried to teach them about it.....

**Raj:** Are there any other experiences of yours for the role you have played to promote value-based education?

**Mr. Speedy:** Let me give you an example. We let our students come in out dressed once a month. Teachers come in out dressed too. The norms and values behind this are that we have a monotonous life wearing uniforms every day. So, this activity comes from our value to free the monotonous life and so, we call them in our uniform.....

**Raj:** As a school principal, what are the challenges you have faced while implementing value-based education?

**Ms. Brainy:** there's an incident where a teacher didn't teach students as per the plan he had made. That's not according to our values. We got that information from our student. There was a kid, who used to have frequent complaints.....

**Raj:** What are your experiences or thoughts on the roles of school principals in promoting value-based education?

**Ms. Brainy:** I want to share an incident. We have regular morning meetings. Our Kathmandu city has lots of garbage, and my school was also not so clean. I wanted to have a clean school and one day I shared it with my staff and we had to set a goal.....

## Appendix IV

### Data Coding and theme generating

Data Presentation and Coding (SL1)

Interview Question	Data/First Coding	General	Specific Themes/Third
<p><b>Raj: So, the prospects of value-based education is that it seems in behavior, is that so?</b></p>	<p>Yes, because I can't just say that this is my moral virtue and it is displayed in my life. The way I laugh, the way I respect others, the way I love others, are all simple things but has bigger meanings.</p>	<p>Meaningful practice of values in day-to-day life.</p> <p>Day-to-day practice</p>	<p>Use of the values in practice.</p> <p>Integrating into action.</p> <p>Personal growth</p>
<p><b>While you are clarifying the prospects of value-based education, you may have face various challenges while implementing value-based education in your school. Value-based education is not a simple matter in itself. Can you share your stories of challenges while implementing value-based education in your school?</b></p>	<p>There are various challenges. The way we are running our school is the first challenge because the traditional method of our schooling states that whatever kind of character you develop doesn't matter you just need to get A+ in SEE or grade 12's exam. This very method of school is a challenge. Why is this a challenge? Because when you start teaching value-based education or imparting it or promoting it you may need to reduce the subject matters and adjust the value-based education in the schedule. So, if you are following traditional schooling strongly, you may end up saying value-based education is of no use, we don't need it. This is the biggest challenge. Second challenge is parents and students too. Because parents also need just the degrees or grades and they think that I have sent my kids to school and now school needs to make them able to get good grade by any means which may be rote memorizing or any other means. I have no concern about values but a visible certificate with A+ is the priority. Such parents will call us or relatives immediately.</p> <p>in character. After student being faithful in character, now they need to be competent, and finally they have to be contributive. They need to contribute to the community. These three philosophies have come from our understanding of</p>	<p>Not understanding the need of values being practiced as morally upright individual. Following the traditional rote memory learning.</p> <p>Consequences of values chosen</p>	<p>Students, parents and teachers not understanding the real need of values, its concepts and generalization.</p> <p>Sense of factual knowledge.</p> <p>Self actualization.</p>

<p>and to change comes with multiple risks. You may be able to do better or students will reduce to zero. In this sense, the organization we are involved in itself is a challenge. And another challenge is a curriculum of Nepal. In the past they were doing character-based education which is no more now. We do have CAS based curriculum but has not been able to implement fully. Whatever is in our curriculum, in practice, all needs degrees and grades and better marks. This is also the challenge of value-based education. We need to dissect this.</p>	<p>Learnings are measured only through grades or marks obtained.</p> <p><i>Risks in alternatives</i></p>	<p>change comes through practicing values and not achieving grades in exam.</p> <p>Sense of social-ethical principles</p>
<p>You say it. Let me give you the example of student studying in grade 10 preparing for SEE. There's a certain group of teachers who teaches students for SEE. And there's another group of teachers who evaluate those students, and to organize both groups of teachers, CDC plays role. And to pass from all these three levels, students, parents and teachers work laboriously for hours and hours just for a student to get good grades. Has there been any wholistic development of student in such manner? Just to improve their content knowledge, they are laboring from morning to evening. Where is their personal life, where is their moral and spiritual life? Shall not it be taken into consideration? As a school principal, are we not the responsible ones for this? Or is that kid not a student, not a human being? If that kid is a human</p>	<p>Students being treated as a complete human being.</p> <p>Prized and Cherished.</p>	<p>Treating individual students individually as they have different needs.</p> <p>Sense of empathy</p> <p>Sense of social-personal principles</p> <p>Self actualization</p>



## **Appendix V**

### **A Narrative Portray of Mr. Speedy Tamang**

I have known Mr. Speedy for more than 10 years now. He reminded me of a movie character “Speedy”. The movie character used to be very fast in whatever he did. So, his friends named him Speedy in the movie. Mr. Speedy is a figure with an outgoing personality. He has wonderful skills in making quick decisions, getting involved in a flash of a second, young and energetic. This led me to give him the pseudo-name Mr. Speedy. We have served voluntarily in the Educators’ Network together for some years and have learned that he is a passionate man for quality education in Nepal. His contribution to promoting values education in his school seems unmatched compared to whoever I have come across. I have personally seen the development of his school Lovely Academy (pseudo name) under his leadership. He has managed his school nicely in all manners. He is a man of ethics. He easily attracts people with his friendly nature. Not only do his two children love him dearly but his students and staff also love and respect him dearly. He has proven himself as a successful educational leader not only in his premises but in the Educators’ Network too. Not to forget, he is a fantastic football lover and a player.

For our first interview, we sat in his office where he welcomed me with tea and snacks. We started with his story from his past. He seemed emotional while sharing his story. He comes from a humble family in a village named Lahur (pseudo name) in the Makawanpur district. His childhood was well spent there. He remembered his childhood friends with whom he used to go to school and hang out. His grandfather was a well-to-do man from the village. Everything was going well for a while until his father married another woman. His mother had passed away when he was still very young. The love and care he got from his father stopped. His stepmother couldn’t afford him the love and care he deserved. This led him to drop out the school. For some time, he stayed in the village doing nothing. Nobody cared for him when needed the most. He felt that the world was not fair and just. He was forced to leave the village and came to Kathmandu by himself. He came to Kathmandu with some of his relatives and worked as a dishwasher in hotels. He continued working here and there but his love for education had not gone cold yet. Even when he was working full time, he joined a night school in Pulchowk to continue

his secondary school. He pressed himself for education and the success he achieved. In fact, he was the only student to pass the SLC exam in regular from his batch. He did his intermediate level of education at the same school.

While he was working and taking evening classes, he came along with some Korean missionaries in Nepal who introduced him to Christianity. He started going to church where he experienced a totally different place. People were welcoming, caring, and friendly. People from the church cared for him and showed love and respect. It was something that he had missed for many years. He lost his dignity while working as a dishwasher. But this new experience of love, care, and respect changed his heart and realized that the world is not filled with cruel people but also with a heart of love, care, respect, and selfless service to others. He was delighted to go to church after that. After completing his intermediate education, his Korean friend encouraged him to continue his Bachelor's Degree in theology. So, he joined a theological seminary in Lalitpur where he studied theology. But at the same time, he joined the Bachelor's Degree in Arts from TU and started pursuing a double degree at the same.

After completing his Bachelor's Degree, he joined Lovely Academy (pseudo name) as a part-time PE teacher. It was the school run by his Korean friend's wife in May 2009. He was dedicated, committed, and passionate about quality education. While pursuing his career in education he married to his love of life. He was promoted to full-time teacher within the next year for his outstanding performance in school. His commitment and dedication just grew stronger for education. He was promoted to the school principal for another three years. He was practicing the values of love, care, and service through education but it was that moment when he realized that he needed to promote such values through educational intervention. He was taking his students to Darjeeling for educational purposes. He reserved the bus. Even before the staff got on the bus, students were already in. When he entered the bus, students asked him to take the seat. But when other female teachers came on, nobody asked for them. He was very sad to experience that. It reminded him of his past when he was treated unfairly while working as a laborer. He empathized with the teachers who committed their lives to the same students. It was at that moment he realized that he needed to introduce values education in his school formally.

He discussed the idea and plans for values education in his school with SMC and they approved it. He concluded with three values in school, i.e. Faithful in character, Competent in education, and contributive in life. He reframed the policy and made an integrated curriculum for values education in school. He planned for annual activities to involve students in the practice of mentioned values. It seemed like the values he concluded for the school were the same values that he prioritized in his own life. His experience, learning, awareness, and self-actualization led him to conclude the values that he is fostering in his students as well.

### **Narrative Portray of Ms. Brainy**

As I had given the pseudo name of Ms. Brainy to her, she possessed the quality to sense the things around her. She is a slim girl with a small stature but her ability to sense things around her and her reaction to it shows how her wisdom works. I think the name Ms. Brainy suits her quite well. She looks smart in the suit that she wears most of the time. She joined Hope Academy (pseudo name) in 2015 the very year the school was established. She joined as a volunteer teacher at the beginning but now serving as a full-time school principal. Even before I write about her story, let me give you a brief introduction to her school Hope Academy (pseudo name) which has its own interesting story.

The school is located in the remote village of Chomolung Valley (pseudo name) in Sindhupalchowk district. It started after the devastating earthquake destroyed every school in the nearby village. A Swiss Canadian Missionary to Nepal helped establish the school in cooperation with local villagers. More than 180 students are in the hostel as they come from surrounding villages that take long hours of walk. The nearest school in the area is within walking distance of four hours. Around 50 students come from their own homes. The school has a principal team of four members and Ms. Brainy serves as an academic principal.

Ms. Brainy comes from a village named Resung (pseudo name) which is within walking distance of 5 hours from the school's location. Her parents took her to Ladakh, India when she was just a child. They worked as daily wage laborers in Ladakh. She belongs to the Sherpa tribe with a strong Buddhist culture. Her parents had realized that due to their illiteracy, they had faced such a fate to leave their village and work as

laborers in Ladakh. So, they struggled enough to send Ms. Brainy to school in Ladakh. Her parents managed to send her to DAV school in Chandigarh to complete her high school even when money was scarce in the family. Not only that, but her parent's commitment to her education helped her to complete her Bachelor's in Science from the Punjab University in Chandigarh which was very expensive. Her parents had made it clear that she needed to study if she wanted to do something better than what their parents were doing in Ladakh. She went back to her village after completing her Bachelor's Degree and learning that a new school was established in the village. She went there to serve as a volunteer in her free time before joining her Master's Degree. But her story changed when she joined the team.

When she came back to her village, she saw that a missionary was running a school. She was highly impressed by the vision and values of the school team serving in the remote part of Nepal. They were already imparting values in education in school and among them, one of the values caught her, the value of 'Change'. It was something that her parents always her in life, a change through education. The school team had a value of change in the community through education. The school team was already doing what she and her parents had always wanted. She was convinced that she needed to commit herself to the change of that community and not only her own life. That's how she was convinced of her values in life that she is fostering now in school among the students who come from illiterate families. She served for six months voluntarily and became a full-time staff. She was promoted to the position of vice-principal after her excellent academic performance in school.

When the school principal left the school in 2020, she was promoted to school principal. Her dedication and commitment to the change of community through education is paying off. Students are learning the values of love, care, integrity, change, and excellence in school. Their activities in school look excellent in promoting values. The education children are getting the school is certainly a change agent in itself. The government officers, local political leaders, community people, and parents are amazed to see such a high-performing school in such a remote village under the leadership of a young principal.

## **A Narrative Portray of Ms. Gorgeous**

If you happen to meet her, you will find out why I named her Ms. Gorgeous. She is a beautiful, intelligent, smart, and multi-talented young lady. Her charming personality and positivity could easily attract you. I met her many years ago in a school leadership training when I was still working in Nuwakot. I didn't have any contact with her since then but we got to be in contact when I came to Lalitpur in 2018 to serve as a school principal. We meet once again in the Educators' Network and we happen to serve voluntarily among educators being in the core team of the Network. I haven't seen any person so passionate about education in Nepal. She is not just an educator, but also an inspiring leader in her community. Her dedication and commitment to education and promoting values education in her school seem promising. When it comes to the fostering of values in students, her action speaks louder than her words.

She came from Gaukharka Village (pseudo name) in Sindhupalchowk. But she doesn't know much about her village as she left her village when she was quite young. She was emotional when she shared her story. Her father left her and her mother when she was just a child. She came to Kathmandu with her mum. Her mother started searching for labor work wherever available. She also worked in many homes as a housekeeper in the hope that the homeowner would send her to school for her work at home. Life was difficult. She had already convinced herself that if by chance she got an opportunity to sit in such a position, she would never act rude, unjust, and cruelly to any kids. God listened to her. When she was 10 years old, an American couple adopted her. It was the most precious moment for her. She got the love and care from her American dad and mum which she had never hoped for. Their love and care for her were nailed in her heart to date. They used to bathe her like a five-year-old kid, wash for her, cook for her, and help with her studies. They were Christian missionaries living in Lalitpur. Their values of love, care, and compassion came from the Bible. She was the values in action, she felt it, and her calling was now confirmed that she would also love, care, and show compassion to the people in need. Her spiritual journey started after she came into the family unit with her American parents. She believed that the love she got from her parents was simply not possible by any human desire. She felt it came from heaven itself, the God of the Bible itself.

She wanted to pursue her career in the art field with music and dance but a turning point came to her life when her parents sent her to teacher's training at one of the training institutes in Bhanimandal. She thought that school could be the best place to practice her God-given values of love, care, and compassion. She started her preschool when she was just 18 years old. She found it the best place to teach those values to her students. The need for its promotion became more intense when she bought the nearby secondary school later named Heavenly Secondary School (pseudo name). The students of senior grades were so difficult to handle, so difficult to love. Some students even threatened teachers to beat them outside school. Teachers didn't care for them. They didn't have any understanding of the values-education. She started from the very foundation. She convinced all the teachers why she had those values of love, care, and compassion and what it meant for her. Some left school and some realized and supported her. She toiled for days and nights for the restructuring of the school. Her love, care, and compassion were seen in the action. Both the teachers and students felt it and experienced it. Teachers adapted it, and students realized it and brought it back to their homes.

Thinking about the past from where she came from to where she stood now, she could feel the real difference even though she felt like it was just a start. Her values were instilled by her parents when she was still young and she wanted to do the same with young students in her school. She has been successful in doing so. Her action proved that even the hardest person could be loved and cared for. She proved that love could change people, care could foster people, and compassion could give hope to people and the very values she lived.