

Opportunities and Challenges of Values Education for Vietnamese Students from the Experience of Other Nations

Vuong Thi Phuong Hanh*, Tran Huy Hoang, Le Thi Quynh Nga,
Pham Do Nhat Tien and Ha Duc Da

The Vietnam National Institute of Educational Sciences, Hanoi, Vietnam

KEYWORDS Values. Values Education. Student. Public Schools. Vietnamese

ABSTRACT Value education has been featured and improved in educational programs in many countries over the last few decades and is becoming global. Therefore, this paper investigates values education in public schools, and experience from other nations and lessons learned for Vietnam. Many studies have been conducted on the prosocial and the development of values education. Especially, the studies about values education having become more and more common and focused. Hence, a review of the literature published from 2000 to 2020 on values education is carried out. A summary of findings and formulate for research on oriented values education is presented in the discussion section. This study will help to recognise the existing research issues and gaps and recommends areas for further investigation.

INTRODUCTION

Value is defined in various ways depending on different approaches. In economics, value is defined as a fair return or equivalent in goods, services, or money for something exchanged. Philosophically, value is the research subject of a field called axiology. However, axiology only centres on studying value in two aspects, that is, ethics and aesthetics. Ethics explores the principles of “right” and “good”, and value plays the role as purpose as well as driving force of individual behaviors (Steven 2018). Aesthetics investigate the concepts of “beauty” and “harmony”, in which value is concerned with the object, event or phenomenon (in most cases is an artwork or natural environment) having the ability to evoke pleasure (positive value) or dissatisfaction (negative value) when it is evaluated or experienced on aesthetic basis (Levno and Aaron 2013).

In sociology, value is socially approved desires or goals that are internalised through the process of conditioning and socialisation. They generate subjective preferences, standards and aspirations (Mukerjee 1950). The Open Education Sociology Dictionary defines value as an ideal

or principle that determines what is correct, desirable or morally proper. Hence, sociologically, value is understood as the personal value that is accepted in a community. Value can be varied in different communities, and it is studied through social investigations such as an interview, questionnaire and so forth.

The concept of value is varied in different fields. Therefore, in order to clarify this concept, technical terms such as economic value, moral value, aesthetic value and social value are used. For such an interpretation, cultural values are understood as values from a cultural perspective. These are the standards of a culture that define what is right and what is good in society. Cultural values shape society by pointing out good and bad, beautiful and ugly, and what should be pursued or avoided. Of course, there will be different cultural values for different countries. For instance, Danny et al. (2014) divided American, Japanese and European cultural values, and these are given in Table 1.

To create a basis for comparing cultural values, Hofstede (2001) introduced dimensions to measure cultural values. Accordingly, cultural values can be delineated into five dimensions, namely, individualism, power distance, masculinity/femininity, uncertainty avoidance, and long-term/short-term orientation. In each dimension above, there is a spectrum of values from one pole to the other. For example, in terms of individualism, the two poles of the value spectrum are

*Address for correspondence:

Dr. Vuong Thi Phuong Hanh
The Vietnam National Institute of Educational Sciences,
Hanoi, Vietnam
Telephone: +84938050380
E-mail: vuonghanh0503@gmail.com,
hanhvtp@vnies.edu.vn

Table 1: American, Japanese and European cultural values

<i>American values</i>	<i>Japanese values</i>	<i>European values</i>
Equality	Obligation to the groups	Appreciation for aesthetics
Individuality	Behaving according to status	Intellectualism
Work hard + play hard = success	Harmony	Socialism
The sky is the limit	Effort	Tradition
Freedom	Self-improvement	Leisure
Mobility	Self-criticism	Sensuality
Safety	Collectivism	Family and friendship
Competition		
Efficiency		

individualism and collectivism. Therefore, identifying, evaluating and comparing different cultures' cultural values can be seen in Table 2.

Table 2: The concept of dimensions to measure cultural values

<i>Dimensions</i>	<i>One pole</i>	<i>Opposite pole</i>
Individualism	Collectivism	Individualism
Power distance	Equality	Hierarchy
Masculinity	Femininity	Masculinity
Uncertainty avoidance	Flexibility	Law/Rule
Long-term orientation	Tradition/Past	Present/ Future

There is a wide range of definitions for this concept. That is because the concepts of "education" and "value" inherently have multiple meanings. The polymorphism of the concept of "value" has been clarified as above. Therefore, nowadays, the concept of "values education" is commonly used instead of "value education". According to Chaturvedi (2016), these values include human values, social values, cultural and religious values, moral values, global values, spiritual values. Those values are the basic principles and beliefs that guide the behaviour, and the criteria for evaluating certain actions as true or desirable (Zbar et al. 2003).

The polymorphism of the definition of "education" has been extensively debated. For example, Robb (1998) thinks that when it comes to education, it can be interpreted at least in the following four meanings, that is:

1. the teaching and learning relationship between teachers and learners
2. a topic of research and study in university
3. a system including schools from high schools to universities, educational pro-

grams, administration board, educational authorities, etc.

4. a product (for example, when saying someone is well educated)

Because of the aforementioned reasons, there are also many definitions and understandings of values education. Some even think that there is no need to seek the definition of values education. Analysing these opinions, Robb (1998) shows that the argument of these opinions is as follows:

1. values education, as well as education, is a controversial and undefined concept because it has numerous meanings
2. when there are many definitions, no one can claim their definition and force others to accept it
3. definition is merely a semantic game, it draws one away from the actual action.

In refuting the above arguments, Robb (1998) affirms that without trying to clarify what values education is, it is impossible to effectively promote, research, and practice values education. From practical experience and the development of theory related to values education, he gives the following definition, "Values education is an activity during which people are assisted by appropriately qualified adults, in schools, homes, clubs and religious and other youth organisations, to make explicit those values underlying their attitudes, to assess the effectiveness of these values for their and others' long-term wellbeing, and to reflect on and acquire other values, which are more effective for short term and long term wellbeing."

The above definition is currently widely accepted because it clarifies the following essential contents of values education. First and foremost, values education is an activity that everyone par-

ticipates in, unlike an abstract process or a certain research topic. Secondly, values education can occur in any organisation, from home, school to community, agency, factory, or even the whole society, and not necessarily only at school. Thirdly, values education is a means of changing and improving behaviours for people's wellbeing, not with words and evangelisation, but by reasonable communication to know what action is appropriate. Fourthly, in values education, value is the goal and the motivation to adjust behaviour and a basis for evaluating one's behaviour and others.

Objectives

This paper aims to find out about the values education in public schools and experiences from other nations and lessons learned for Vietnam.

Literature Review

Values Education in Public Schools

Apparently, Robb's definition can also be used to define the values of education in public schools (1998). However, due to the differences between school education and education in other organisations, it is necessary to have a separate definition for public schools' values education. It is inevitable that there are also many definitions derived from the specific context, tradition and philosophy of each educational system.

In the USA, the official term used is character education. In American education, there are also several definitions of this notion throughout its history. However, whether understood in one way or another, character education's ultimate goal is still to improve students' personality or morality by promoting moral values (Arifin 2019). Which is a non-governmental organisation whose mission is to promote character education in American schools, character development is a comprehensive and holistic approach that parents, teachers and all caring adults use to help students understand, care about and consistently practice the character strengths and core values that will enable them to flourish in school, in relationships, in the workplace, and as citizens, and hence character education is not new. It was included as an important goal of the early American public

schools. At present, it is also institutionalised or encouraged in most states. The current movement is merely a reiteration of the long history of education, emphasising core values such as respect, integrity, and hard-working attitudes that enable students to become able and good citizens (Arifin 2019).

In Australia, to understand what values education is, it is necessary to clarify the concept of value. Accordingly, values are the basic principles and beliefs used to guide behaviour, the criteria for evaluating certain actions as true or desirable. Values education is not merely a purposeful and explicit activity to teach values, but it also includes implicit ways of delivering values to students. Therefore, values education needs to be understood in a broader sense, it consists of all explicit or implicit activities within the school that motivate students to know and understand values, to inculcate in them skills and penchant for children to express certain values as individuals and as members of a large community (Zbar et al. 2003).

In Europe, within the scope of the Ethika project under the Erasmus + program, the concept of values is understood as important, profound, widespread and enduring beliefs, attitudes, and connection that are often shared among members of a certain community regarding what is good and bad. One understands the world around as if those values guide one's lives because, as humans, one cannot fail to face the questions and challenges of what to choose for self and for others, about what to do and how to behave between one person and another (Lickona 1996). Values associated with morality, together with morality, form two sides of the same category, that is, value is the basis of morality, and morality is the expression of values. Therefore, values and ethics education is a unity, whereby values and ethics education is present in every aspect of the educational process. It is implicitly or explicitly related to the ethical dimension of life. It can be structured, led and supervised using appropriate educational methods and tools. The main goals of the values and ethics education are, to promote moral contemplation in children, along with awareness, self-control, responsibility and compassion, give them insight into important values and ethical principles, equip them with intellectual capacities (critical thinking, reflection,

understanding, decision-making) for responsible, ethical evaluation, develop strategies that make the classroom or school environment a moral community, and consciously show an individual's position in local and global communities to contribute to that community (Lickona 1996). However, it should be noted that the term ethics and values education is only a common term for the entire European region to represent a range of distinct terms used in each country. For example, ethics education in Austria, ethics in Croatia, philosophy in Italy, and moral values in Spain. Particularly, in Germany, there is a wide range of names corresponding to subjects such as ethics, ethics education, philosophy, philosophy with children, life conduct, ethics and standards.

In India, in the official lectures on values education, the concept of values is understood as the fundamental principles, beliefs, and ideals, standards of life used to guide behaviour or the basis for decision-making. Values are beliefs about what is right, what is wrong, and what is important in life. Literally, value means something that is valuable, precious, intimate and worthy to devote for it (Pfeil et al. 2017). Values education is education that aims to promote students with broader abilities, attitudes and skills, not just for schoolwork but also for life outside the school, to make the world a better place not just for children but also for their family, friends and others. Values education provides a firm understanding that the values must be deeply embedded in students, not for their own benefit but also for the common good, reflecting the balance between personal interests and community. Therefore, it is a matter of improving academic knowledge with practical and technical skills pertaining to employment and market demand and general education, focusing on skills and emotions that are beneficial for the health and integrity of society and the nation. Values education is the education that brings the overall development to students.

It is possible to list out many more definitions of "value" and "values education" in the education systems worldwide. This dissimilarity is necessary because both "value" and "values education" need to be placed in each country's specific context. However, there is still a common sense in the concept of "value" regarding values education. This shared characteristic is generalised in the following definition of UNESCO, as values

are culturally defined principles and core beliefs shared by individuals and collective groups that guide and motivate attitudes, choices and behaviour. They serve as broad guidelines for social life (Singh 2016) or values are generally long-term standards or principles that are used to judge the worth of an idea or action. They provide the criteria by which one decides whether something is good or bad, right or wrong. They depend both on one's emotions and perceptions (Feryal 2014).

With such an understanding of values, although the definitions of values education are different, the core values stay the same, that is, values education teaches and learns to be human. It is a core mission of education but has not been taken seriously for a long time and has only been revived in the last 20 years.

The Crisis of Values and the Revival of Values Education in Public Schools

Values education is as old as education itself. In ancient times, with Socrates of the West and Confucius of the East, education taught people, training thinking and cultivating values. However, for much of its history, values education was only the education of a small number of people who would serve as officials in the feudal state or stand among the elite of society in the bourgeois state. Entering the 20th century, when the educational system began to form with institutions and schools, education has gradually transformed into education for the public. Yet, educational thinking is governed by mass thinking of industrial production. Thus, values education is still overlooked compared to education to learn to gain knowledge or get a job. Although the ethics and civic education subjects are included in the educational programs, what both teachers and students are concerned with are other subjects and examinations inclined to perceptions rather than emotions and behaviours.

Meanwhile, in Feyrial's words along with the advancement of industrial production, students are living in a Dickensian world, this is the best of times, and it is the worst of times. On the one hand, they witnessed the progress of civilisation, enjoying an increasingly comfortable and modern material life, while on the other hand, they are victims of cultural degradation. They are mentally and emotionally traumatised by the reversal of

values. This is a global phenomenon, which is called a global crisis of values by McMurtry (2011).

Patil poses the following issue, the quantity of education has considerably increased, but the quality has decreased (Patil 2015). Why? The number of educated people has reached at a high level, but murder, hatred, and selfishness have spread out like wildfire everywhere. Why? Many institutions are opened, but only a few civilised people are produced. Why? Degrees are available for all, but the dignity has gone down. Why? Trained people are produced from many institutions, but sincere people are very few. Why? Many books are written, much research is done, and many professional achievements are attained, but humanity is threatened. Why? Therefore, there is a need for value-based education.

Theoretically, the importance of values education is engraved into the social awareness by Edgar et al. (1972) through the work "Learning to be: The world of education today and tomorrow" in 1972. Following by the work of Delors et al. "Learning: The treasure within" (*L'éducation: Un trésor est caché dedans*) in 1999, in which, learning to be, learning to know, learning to do, learning to live together form the four pillars of education in the 21st century.

Values education is revived in such theoretical and practical contexts. Policymakers and educators in developed countries such as the USA, Germany, Netherlands, Sweden, Denmark, and developing countries such as India, Morocco, Indonesia, Philippines, Thailand, etc., are taking strong steps to promote values education in schools. Cross-country research by Cummings et al. shows that since the late 1980s, values education has gradually revived and become a global concern (Cummings et al. 2014).

The Goals of Values Education in Public Schools

Cummings et al. (2014) argue from cross-national investigations that the concern with values education is universal, but that national approaches to the critical questions confronting value educators are extraordinarily diverse. In general, Western countries aim to value education towards citizenship, with a focus on social values. Meanwhile, values education in Eastern

countries focuses on ethical values towards righteousness.

In fact, specific goals for values education in each country come from a specific image of the desired person that education has a mission to create. In USA, for example, the Ministry of Education defines the overall goal of values education as enabling students and adults in a school community to understand, care about and act on core ethical values such as respect, justice, civic virtue and citizenship, and responsibility for self and others (U.S. Department of Education 2006). Based on those core values, one forms the attitudes and actions that mark the safe, healthy, and knowledgeable communities, and this is the foundation of the society.

In Australia, values education aims to achieve a dual goal, which is to provide students with not only national values of democracy, equality and justice but also personal values and strong characters in students such as honesty, resilience, and respect for others. The concrete statement of the values of values education in Australian schools is as follows, that is, schools need to develop young people who are committed to national values of democracy, equity and justice and participate in Australia's civic life, who can relate to and communicate across cultures, especially the cultures and countries of Asia, who work for the common good, in particular sustaining and improving natural and social environments, and who are responsible global and local citizens (Australian Government 2011).

The common objective of India's values education is to encourage learners to enhance their personalities and be effective in life and work, contributing to the wellbeing of the country and the world around them. The specific goals of values education in India are as follows (Pfeil et al. 2017), that is, full development of a child's personality in its physical, mental, emotional and spiritual aspects, and inculcation of good manners and responsibility, and cooperative citizenship. Also, developing respect for individual and society, inculcating a spirit of patriotism and national integration, developing a democratic way of thinking and living, developing tolerance towards and understanding different religious faith, and developing a sense of human brotherhood a national and international levels. Lastly, helping children to have faith in themselves and in some

supernatural power and order that is supposed to control this universe and human life, and enabling children to make a moral decision on the basis of sound moral principles.

In general, from the UNESCO point of view, values education has aimed at achieving fundamental outcomes. These include to help students better understand the values that lead their daily lives and contribute valuable changes in the community and individuals. In the field of education for sustainable development, for example, the purpose of this shift is to increase awareness, generosity and equity for others (through the principles of association of social justice, peace and democracy) and to contribute to the sustainable use and exploitation of natural resources (Feryal 2014).

METHODOLOGY

Choosing Values from Surveys, Review Studies and Experts' Opinion

This is the method that Australia carried out. On July 19, 2002, the Council of Ministers for Education, Employment, Training and Youth Work unanimously approved the National Research Project on values education authorised by the Australian Government to create the theoretical and practical basis for establishing a framework and principles for values education in Australian schools. The 2003 study's result report shows that the approach includes a real survey on values education across Australia with a sample of 69 schools representing the diversity of the high school education system in Australia, the review study of values education in the world, and collecting opinions from expert and online survey of teachers, students and parents' opinions about the values that the community wants Australian schools to promote. The survey indicates that the implementation of school values education is very diverse, and the selection of values is also different. Still, it is of great importance to have an agreement on some core values pursued by schools. The review study shows that more emphasis has been put on values education in schools. Although scientific research on values education is still scant. The approach to values education has many contradictory views. The reality shows that some factors are ensuring the

success in values education, including an explicit statement of values, the involvement of parents and the local community, the creation of a disciplined school environment, and the strict enforcement of clear rules. Based on the above research results, along with the results of the sociological survey and expert consultation, the Research Report proposes a framework and principles for enhancing values education in Australian schools project on values education authorised by the Australian Government to create the theoretical and practical basis for building a framework and principles of values education in Australian schools.

Regarding the selection of values, the Report states, values are often highly disputed, and therefore, any value set proposed to Australian schools should be openly discussed and debated in the school community. Applying these values to school situations necessarily requires those values to be relevant to the school community's contexts and engage the community's involvement in the implementation process. However, based on the survey results, the Report proposes a set of core values for schools to determine their own values for values education.

The Australian Department of Education, Science and Training has used that Report to issue a the National Framework of Values Education in Australian Schools with nine values as follows:

1. Care and Compassion: Care for self and others
2. Doing Your Best: Seek to accomplish something worthy and admirable, try-hard, pursue excellence
3. Fair Go: Pursue and protect the common good where all people are treated fairly for a just society
4. Freedom: Enjoy all the rights and privileges of Australian citizenship free from unnecessary interference or control, and stand up for the rights of others
5. Honesty and Trustworthiness: Be honest, sincere and seek the truth
6. Integrity: Act in accordance with principles of moral and ethical conduct, ensure consistency between words and deeds
7. Respect: Treat others with consideration and regard, respect another person's point of view
8. Responsibility: Be accountable for one's actions, resolve differences in constructive,

non-violent and peaceful ways, contribute to society and civic life, take care of the environment

9. Understanding, Tolerance and Inclusion: Be aware of others and their cultures, accept diversity within a democratic society, being included and including others

These are the core values that, regardless of any specific context, Australian schools have a responsibility to promote, nurture and impart to all students on the principle that the school does not omit any values. Ensuring the education that cultivates students' good character is no less important than providing them with the necessary skills (Department of Education, Science and Training 2005).

Letting Schools Have the Freedom to Choose the Values Themselves

America used this way to select the values to teach at schools. In 2006, the U.S. Ministry of Education issued a document under the title "Character education - Our shared responsibility" (Australian Government 2011), in which after the section on the goal of character education, the role of the school is identified as follows. In schools, character education must be comprehensively approached to encompass the emotional, intellectual and ethical qualities of a person or group of people. It must provide countless opportunities for students to learn, discuss, and practice positive social behaviors. Student participation and leadership are key to make character education a part of students' beliefs and actions. In order to successfully deliver character education, schools are encouraged to play a leading role in engaging the school team, parents and students together to identify the character attribute they want to emphasise.

Thus, choosing core values for values education all depends on the school's decision. The ultimate goal is to establish in students habits of thinking and act to live and work together as family, friends, neighbours, community or country. However, the American school is not alone in this mission. They can get support from a variety of sources. First and foremost, it can be from character education institutions. These organisations are willing to provide information, consult, and coordinate with schools to develop a complete

character education program. Secondly, they can seek help from the conferences about character education. Schools and teachers can visit the website for essential information and valuable guidance for the implementation of values education from programming to teaching or learning methods. Thirdly, it is the contracts with commercial companies to provide programs and materials appropriate to school requirements. One can also purchase the program, teaching materials for character education for kindergarten, primary school, secondary school and high school on the website.

From the American education point, there is no standard program for character education, but there are some guiding principles for effective character education. To point out these principles, the organisation promoting character education in American schools, Character Education Partnership, has summarised schools' successful experiences and picked out 11 principles that schools and teachers need to follow to develop and carry out character education with high quality (Lickona 1996). The principles are:

1. Core values are defined, implemented and embedded into school culture.
2. The school defines "character" comprehensively to include thinking, feeling, and doing.
3. The school uses a comprehensive, intentional, and proactive approach to develop character.
4. The school creates a caring community.
5. The school provides students with opportunities for moral action.
6. The school offers a meaningful and challenging academic curriculum that respects all learners, develops their character, and helps them succeed.
7. The school fosters students' self-motivation.
8. All staff share the responsibility for developing, implementing, and modelling ethical character.
9. The school's character initiative has shared leadership and long-range support for continuous improvement.
10. The school engages families and the community as partners in the character initiative.
11. The school assesses its implementation of character education, its culture and climate, and students' character growth on a regular basis.

Selecting the Values Based on the Constitution

That's how India carried out the project. India is globally known as a country that has a strong interest in promoting values education in schools. In 2009, the National Council for Educational Research and Training released a document called the Framework for Values Education in Schools (Singh 2016) to help schools have a holistic and practical approach to values education via clarifying vision, expectations, strategies, and process implementation and evaluation.

The Constitution of India, in its preface, prescribes the following four universal values of justice (social, economic and political aspects), freedom of thought, language, belief, religion and worship, equality of status and opportunities, and solidarity, respect for individual dignity, integrity and national unity. Besides, the Constitution's provisions also direct people to the values of living in harmony with themselves, with the natural and social environment. These regulations form the basis for values education in schools.

However, to apply the Constitution's provisions in education, it is necessary to clarify the current concerns in the specific school context of values education. The important point of the Framework for Values Education is that it is based on practical experiences, combined with sociological surveys and expert opinion to show the core values concerns of Indian schools currently including health and hygiene, responsibility for personal development, responsibility for work, social responsibility, love, care and compassion, critical thinking and creative thinking, and appreciation for beauty and aesthetics.

Selecting Values Based On the Consensus on Several Core Values

This is a method of the member countries of the European Union. The 1993 survey in 26 European countries by the Consortium of Institutions for Development and Research in Education in Europe (CIDREE) found that values education was implemented in the general background with the main features of rapid change on a global scale, societies in crisis, increasing ethnic and cultural diversity, the pivotal place of religion, the rise of democracy and renewed emphasis on citizenship and growing nationalism (Piero 2015).

Therefore, the topics in values education most frequently cited by the contributors from 26 European countries were environmental awareness (14), intercultural education (12), international understanding (12), citizenship (11), democracy (11), peace (11), and antiracism (10).

Most recently, within the scope of the Ethika project under the Erasmus + program (Lickona 1996), the authors show that today's European societies are facing profound, powerful and unprecedented challenges, rooted in the convergence of many processes such as globalisation, migration crisis, terrorism, distrust of the European Union, increasing youth unemployment, low fertility, environmental pollution, populism, xenophobia, extreme nationalism, etc. These processes have profound and long-lasting effects in the diverse contexts of society, culture and religion of European Union countries and put these countries in the challenge of the five main aspects of security, migration and connection, competition and employment, citizen participation and democratic responsibility, and the role of the European Union budget in responding to arisen missions.

Education, especially values education, plays an important role in finding solutions to tackle these aspects' challenges. Although there are policies to make European education the framework for world-class education, the E.U. still does not have a unified policy and specific guidelines for developing values education. To overcome this situation, a survey was conducted to assess the gaps in values education and consult organisations and individuals in the E.U. on the effectiveness of approaches to values education. Consultation results showed that the approaches favoured were civic education, developing programs of different cultures, religions and beliefs, developing arts and culture subjects to promote intercultural understanding, developing programs to promote understanding of shared values, and creating a democratic learning environment (European Commission 2018).

Based on recommendations from the survey results, the Council of Europe issued recommendations on promoting shared values, inclusive education and the European dimension in teaching (Council of the European Union 2018). Accordingly, member states have a responsibility to promote shared values in values education. These general values are specified in Article 2 of the

European Union Treaty, specifically as follows. The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail. Emphasising on sharing of common values is required throughout the education system, from preschool to university, formal and informal form, in a lifelong learning setting, with the aim of enhancing social connection, and fostering a positive and inclusive common sense of solidarity at all levels, locality, region, nation and the Union.

Selecting Values Based on Shared Values, Family Values, 21st Century Vision and National Education Messages

This is how Singapore deployed the program. Character and Citizenship Education (CCE) has always been at the heart of Singapore's education system. This is concretised in the Framework for

21st Century Competencies and Student Outcomes issued by the Singapore Ministry of Education (Singapore Ministry of Education 2014).

The combination of values and competencies in the Framework will allow Singaporean students to take advantage of the great opportunities of the digital age while retaining national identity in order to achieve the desired outcome to be a confident person, a self-directed learner, an active contributor and a concerned citizen. The core values include six values of respect, responsibility, resilience, integrity, care and harmony. The selection of these values is derived from 'our shared values', the Singapore family values, Singapore 21 Vision and the national education messages, which are shown in Table 3.

Suggestions of Values from International Organisations

Proposal of UNESCO-APNIEVE

In the report titled "Education: The Treasure Within" of the International Commission on the 21st Century Education submitted to UNESCO,

Table 3: The combination of values and competencies

<i>Core values</i>	<i>Our shared values</i>	<i>Singapore family values</i>	<i>Singapore 21 Vision</i>	<i>National education messages</i>
Respect	- Community support and respect for the individual	- Mutual respect	- Every Singaporean matters - Opportunities for all	- Singapore is our homeland; this is where we belong
Responsibility	- Nation before community and society above self	- Filial responsibility - Commitment	- The Singapore Heartbeat	- We must ourselves defend Singapore
Resilience		- Commitment	- The Singapore Heartbeat - Strong families: Our foundation and our future	- No one owes Singapore a living - We have confidence in our future
Integrity		- Commitment		- We must uphold meritocracy and incorruptibility
Care	- Family as the basic unit of society	- Love, care and concern - Communication	- The Singapore Heartbeat - Strong families: Our foundation and our future	- Singapore is our homeland; this is where we belong
Harmony	- Racial and religious harmony - Consensus, not conflict	- Communication	- The Singapore Heartbeat - Strong families: Our foundation and our future	- We must preserve our racial and religious harmony

Delors (1996) shared four pillars of education, namely, learning to know, learning to do, learning to live together and learning to be. The principle of learning to be human has been deeply analysed by Edgar et al. (1972). In 1972 a report was submitted to UNESCO entitled “Learning to be: The World of Education Today and Tomorrow”. In the report, Delors further deepens this principle with a view of broad and inclusive learning that allows individuals to explore hidden gold treasures within each person, unearth and enrich creative potential. Accordingly, learning to be is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expressions and his various commitments, as an individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer (Delors 1996).

Therefore, the pillar “learning to be” requires education in the 21st century to overcome the shortcomings of education in the 20th century so that the educational vision is not limited to the training of the people as tools, but the formation of whole human beings. The Sixth Regional Conference of Ministers of Education and those responsible for economic planning in Asia and the Pacific, organised by UNESCO with the cooperation of ESCAP, Kuala Lumpur, 21-24 June 1993 stated that “the only way to restore the balance of values in a world increasingly shaped by materialism is to take a worthy place in teaching ethics, values and culture in the educational program” (UNESCO 1993).

In response to these requirements, APNIEVE (Asia-Pacific Network for International Education and Values Education), in collaboration with UNESCO, organised a study and published a work titled “Learning to be: A holistic and integrated approach to values education for human development” (UNESCO-APNIEVE 2002). This approach recognises the multiple, interlinked and overlapping dimensions of human beings, in all their richness and complexity, both as individuals and as members of society, and defines the core and related values for the development of the whole person, enabling one to become fully human. These dimensions include the physical, intellectual, aesthetic, ethical, economic, socio-cultural, political, and spiritual dimensions concerning others within the family, community, nation, region and ultimately globally. Correspond-

ing to each of the above dimensions is the core values that need to be formed in the school’s students as follows:

- ◆ Corresponding to the physical dimension are health and harmony with nature.
- ◆ The intellectual dimension must be based on the core values of truth and wisdom.
- ◆ The moral dimension must be formed based on love and compassion.
- ◆ The aesthetic dimension must be derived from creativity and the appreciation of beauty.
- ◆ The socio-cultural dimension must be built based on peace and justice.
- ◆ The economic dimension must be associated with the core value of sustainable human development.
- ◆ The political dimension requires two core values of national unity and global solidarity.
- ◆ The spiritual dimension has a core value of global spirituality, which means having a spiritual vision and a sense of holiness in all life, past, present and future.

Therefore, according to APNIEVE, individual and social development must be based on 8 core values of health and harmony with nature, truth and wisdom, love and compassion, creativity and the appreciation of beauty, peace and justice, sustainable human development, national unity and global solidarity, and global spirituality.

APNIEVE believes that with the above core values along with the relevant values, values education in schools must contribute to the overall development of each individual’s mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values.

Proposal of OECD

Facing the challenges of the fourth industrial revolution, the OECD has started the project “The Future of Education and Skills 2030” in 2015. The question is, “How can one prepare students to do work that has not been created yet, address unseen social problems, and use uninvented technologies? How can one equip them to thrive in a connected world where they need to understand and evaluate different perspectives and visions, interact respectfully with others and take responsible action for human beings’ sustainability and wellbeing?”

To answer the questions above, the project is currently constructing the so-called “Learning

Compass 2030” (OECD 2019). This compass identifies the knowledge, skills, attitudes and values that learners need to develop their full potential and contribute to the community’s wellbeing and the world. Accordingly, first of all, learners must build three core foundations to fully develop their potentials and become healthy members and responsible contributors to society. The three core foundations are cognitive foundation, literacy and numeracy, then digital and data literacy, well-being including physical and mental health, and a social and emotional background, including values.

The concepts “values” and “attitudes” in the Learning Compass 2030 are defined as follows. Values are the guiding principles that underpin what people believe to be important when making decisions in all areas of private and public life. They determine what people will prioritise in making a judgement and what they will strive for in seeking improvement (OECD 2019).

Attitudes are underpinned by values and beliefs and influence behaviour (UNESCO IBE 2013). They reflect a disposition to react to something or someone positively or negatively, and attitudes can vary according to specific contexts and situations. Strengthening education values and attitudes is not just the concern of each educational system but has become a subject of controversy in many international forums and international organisations. For example, the OECD Global Competency Framework emphasises two values of “human dignity” and “cultural diversity”, and “openness to people from other cultures”, “respect for cultural differences”, “global mindedness”, and “responsibility”. Documents of the United Nations such as the Declaration on Human Rights or the Millennium Declaration uphold the values such as “equality”, “freedom”, “justice”, “dignity”, “solidarity”, “tolerance”, “peace and security”, and “sustainable development”.

The OECD Project authors argue that while the terms used to refer to values are not the same, some common values are crucial. These values are “dignity”, “respect”, “equality”, “fairness”, “responsibility”, “global mindedness”, “cultural diversity”, “freedom”, “tolerance” and “democracy”. These values will help shape a shared future built on the wellbeing of individuals, communities and the planet.

An important point that the OECD researchers want to emphasise is that in the context of the

fourth industrial revolution, what makes the irreplaceable difference between humans and robots is the ability to combine knowledge and skills with attitudes and values. Many jobs will be replaced by robots, but there are still simple tasks like helping and taking care of others that can only be done by humans. Therefore, in the current development of technology, ethics and values education is brought to the fore. Recent developments in technology, particularly in artificial intelligence, have put ethics at the centre of the discussion on what kind of competencies today’s students need for their future. Being ethical about using artificial intelligence is crucial to how it is integrated into one’s lives. When considering attitudes and values as part of education, it is useful to ask, now and in the future what kinds of attitudes and values would one want the leaders and decision-makers to have to ensure a fair and equitable world in which everyone would want to live and thrive (OECD 2019).

Proposal of Association for Living Values Education International (ALIVE)

The Association for Living Values Education International (ALIVE) is a collective of organisations, associations and individuals in over 40 countries who provide professional development workshops and curriculum resources to educators around the world. ALIVE’s life values education is based on the following basic perspectives:

1. It is inherent in what it means to be human to want to feel valued, understood, loved, safe and respected.
2. People around the world share basic human values and have the potential for self-development and positive interaction with others and their environment.
3. Education is an inherently values-based enterprise, and students thrive in a caring and values-based atmosphere in which mutual respect and responsibility are embraced.
4. Constructive solutions to many of the challenges facing communities will emerge more easily when there is an emphasis on a values-based approach to life.
5. Providing appropriate opportunities and an enabling values-based environment can make a decisive difference to children and adults in setting and maintaining a positive direction in their lives.

With the above fundamental perspectives, ALIVE defines values education as education that fosters the development of values-based learning communities. It is an education designed to help humanity develop, and therefore, should respect the values and integrity of each person in education, to ensure the comprehensive personal and cultural development of positive values in each society and around the world. The selection of values is very diverse, but as a member of the human community, regardless of one's living situation, cultures, sex, races, or education level, age, etc., all have a strange unity of values that all are educated, pursued and embraced in life. ALIVE's vision is stated as follows: *Our vision is the emergence of a better world in which values such as • Love • Peace • Respect • Tolerance • Responsibility • Cooperation • Happiness • Honesty • Humility • Simplicity • Freedom • Unity become the compass concerning which all people chart the journey of their lives and the development of humanity as a whole. We believe that education is an essential part of the journey to such a better world* (Living Values Education 2002). In today's values education in the world, ALIVE's contribution has transcended academic controversy to effectively uphold the importance of values education in general, supporting the implementation of values education in a variety of countries around the world, creating a reliable place for all teachers and researchers to come to enrich their knowledge, skills and capabilities in values education.

DISCUSSION

The Impacts of Values Education

Values education has been the nature and goal of education since ancient times, with the main mission of training human thinking and morality. Lovat (2011) stated as follows. Values education, traceable to Confucius and Aristotle in the ancient world and to Abu al-Ghazali, Thomas Aquinas and Thomas More in the medieval world, found voice in modern educational theory through works such as those of John Dewey, Laurence Kohlberg and Richard S. Peters in the twentieth century (Lovat 2011). Dewey (1964) insists that all education is, and should be, moral education. Kohlberg (1963) emphasises that mor-

al development as central to all human growth, including intellectual development. Peters (1981) proposed that it was only in an education that was related to 'what is of value' that education could be of value at all.

However, along with the development of experimental science and the advance of the industrial revolutions, values education has been replaced by education as is known today, that is, the education that values perceptions and turns humans into tools. With the revival of values education in recent decades, research results and deeper knowledge about neuroscience, philosophy, and pedagogy have come together to prove that values education is an effective way to overcome the shortcomings of instrumental education in the 20th century, with the introduction of real education in the 21st century and the formation of truly integral human beings. It is noticeable that scientific studies with reliable evidence have shown the enormous impacts of values education in today's society.

Impacts of Values Education in Australian Schools

The Australian Government takes a sustainable approach to empowering high school values. In 2003, a survey on values education was conducted, providing a theoretical and practical basis for the National Framework of Values Education issued in 2005 in schools with nine core values as shown presented in subsection 3.1. To implement this National Framework, the project titled "Values Education Good Practice Schools Project – Stage 1" was implemented. Accordingly, 26 groups of schools, including 166 schools across Australia, were selected to organise the implementation of different values education projects depending on the school's specific context. The evaluation report on this project shows that values education has several effects. It led to changes in teacher professional practice in classrooms and, in particular, in the way teachers relate to and communicate with their students, it produced calmer and more focused classroom activity, it enabled students to become better self-managers, it helped students develop greater capacities for reflection, it increased the teachers' levels of confidence in their approaches to their work and their sense of professional fulfilment,

and it produced strong positive relationships between students and between students and teachers (Lovat et al. 2009).

The Stage 2 Project Evaluation Report reinforces the above findings and clarifies the basic principles for effectively organising school values. Here, a special thing in implementing Project - Stage 2 is that there have been independent studies to establish based on scientific evidence the effects of values education on teachers' teaching and student's learning. The main method is a social survey through questionnaires and interviews to collect objective data from students, teachers and parents. The results show the following:

- ◆ Impact on student academic diligence: There is significant quantitative and qualitative evidence that shows visible and measurable improvements in student academic diligence, including academic interest (more attentive in class), personal endeavour (more likely to try their best and take responsibility for their own learning) as well as interactions between students (more likely to listen to each other and cooperate with each other) and adherence to class routines (more likely to carry out instructions and keep the class rules).
- ◆ Impact on school ambience: Positive teacher-teacher and teacher-parents relationships are strengthened and confirmed through unity within the school community for a common approach.
- ◆ Impact on student behaviour is the most important aspect through the following manifestations of decrease in conflict among students, exhibit better empathy, honesty, and integrity, build more cooperative, tolerant and kind relationships, expand the group of friends with other classmates, be more responsible for day-to-day tasks and school equipment, respect the campus, create a safer and more harmonious classroom and playground environment.
- ◆ Student-teacher relationships: The main impact of values education on student-teacher relationships appeared to be a greater understanding of each other's perspective or at least to have greater respect for each other's position. Students seemed to feel they had more opportunity to express their opinions. Teachers appeared more willing to listen to opinions and concerns, giving students the right to choose learning activities and are more aware of "scaffolding" to reinforce appropriate behaviour, manage their behaviour, or resolve disputes with others.
- ◆ Student and teacher wellbeing: The impact of values education on student wellbeing appeared to create a safer and more caring school community, a greater self-awareness, a greater capacity for self-appraisal, self-regulation and enhanced self-esteem. There was a trend for teachers to feel more accepted at school, feel more valued by colleagues, and improve relationships with families. Teacher comments also indicated that the whole school approach to teaching values gave them a greater sense of teamwork and being in a unified school community (DEEWR 2010).

After two stages of the "Values Education Good Practice Schools Project", the Australian Government continued a project in 2008 called "Values in Action Schools Project" to continually build the evidence base for finalising policy and implementing values education. This project's summary report shows the impacts of values education on the following five aspects:

- ◆ An increased consciousness of the meaning of values and the power of values education to transform learning and life
- ◆ The improvement of the student's wellbeing
- ◆ The development of various forms of agency
- ◆ The relationships forged between students, teachers and parents in many of the clusters supported student engagement in learning, improved parent engagement in their children's learning, and allowed teachers to develop new relationships with their students, each other and the parents and families in their school community
- ◆ Transformation is the ultimate goal of value education in schools. The concrete manifestation of this change is the teachers' improved teaching quality, the student's learning outcomes in terms of cognition, attitudes and behaviors, parent involvement, community relationships, and improved school landscape (Benninga et al. 2003).

Impacts of Values Education in Schools from Different Perspectives

In the USA, there have been many studies to establish scientific evidence on the relationship between values education and factors of quality assurance, especially learning outcomes. When seeking to answer whether values education leads to improved learning outcomes, Benninga et al. suggested that some comparative studies show that primary school students learning a certain values education program perform better than students at schools that do not (Benninga et al. 2003). This better performance can be seen immediately at the primary school level, but in some cases, it appears more slowly, up to the secondary or high school levels (Benninga et al. 2003). However, Benninga et al. argued that there is still no widespread evidence to establish a relationship between values education and learning outcomes. To tackle this problem, Benninga et al. used a huge amount of data on both values education, and the academic performance of 681 elementary schools enrolled in the California "Excellent School Award" in 2000 (Benninga et al. 2003). The academic results here are the results of a four-year period from 1999 to 2002 of the SAT tests for students in reading, literature, and math, combined with the school assessment API results (Academic Performance Index). The evaluation of values education was carried out in accordance with the California's regulations on the quality standards of values education. The results show that schools with higher total character education implementation tended to have higher academic scores on SAT test as well as California's API. Crider has a different approach, which is to investigate the relationship between character education programming and school health (Crider 2012). A healthy school is understood as a school in which the institutional, administrative, and teacher levels are in harmony, and the school meets functional needs, as it successfully copes with disruptive external forces and directs its energies toward its mission. With that definition, school health is measured by the Unit Health Statement (primary school). Values education is measured through the quality standard of values education. The method of the study was a comparison between two middle-sized rural schools in south-central Pennsylvania, based on data from

surveys of values education implementation and school health report. The research results show that values education has a positive effect on school health. By qualitative research, on the basis of sociological surveys through questionnaires and interviews, Karaburk also found a positive relationship between character education and school climate, in which the school climate is understood as the sum of factors, including standards and beliefs, relationships and interactions, regulations and processes, that create the learning environment in which students have learning experiences towards desired outcomes (Karaburk 2016). Through case studies at five schools of different levels, different values orientations, different locations of the UK, Walker et al. (2017) show that values education brings a wide range of positive effects in many aspects, like school culture with the formation of an environment that encourages learning, school attendance, student behaviour, and student wellbeing, the expectations of teachers, students, and parents for academic progress, and the rate of students going to university and admitted to prestigious universities in the Russell group.

However, there are also studies showing that character education does not necessarily have the desired effect. Skaggs and Bodenhorn (2006) studied the implementation over a four-year period of values-based educational programs at schools in five districts in eastern USA and came to the conclusion that character education has an impact on student behaviour and school culture, but there is no evidence to indicate that it has an impact on academic performance. The report from the Social and Character Development Research Program conducted quantitative research to assess the performance of 7 Social and Character Development programs for students from 3rd grade to 5th grade, from fall 2004 to spring 2007 and reached the following conclusion that seven programs that are similar in consistency, universality, and are school-based promote social development and character for students in grades three to five. The programs are diverse in both specific goals and approaches to promote social development and character for all students. Overall, the seven programs do not improve social and emotional abilities, behaviours, academic achievements, and students and teachers' perception of the school environment (SACD 2010).

To explain the above results, many suggest that values education should only be considered one of the many factors affecting teaching and learning quality. The most important element is the professional expertise and pedagogical capacity of the teacher. A new concept was introduced that is the concept of quality teaching. This concept is actually not new, but it has new connotations. According to Lovat (2007), quality teaching is a pedagogical technique, subject content, and learning process and an emotional aspect of teaching and learning. The nature of quality teaching is that teachers bring the difference in cognitive growth and in values enrichment. According to Lovat (2007), quality teaching and values education are two sides of the learning coin. They form a double helix, in which one supports the other. Quality teaching will promote values education, while values education will empower quality teaching, and therefore, it will necessarily have a positive impact on educational outcomes.

CONCLUSION

Lesson Learned for Vietnam

Firstly, being aware of the importance and necessity of values education in the present context. Educating people as both an objective and a driving force for social economic development is the Communist Party and government policy in the renovation process. In education, this policy is concretised in the educational program reform that in the plenum of the 2nd Party's Central Committee (the eighth plenary session), the government requires a balance between educating character and teaching knowledge and vocational training in which educating character is the highest goal. However, in reality, character education has never been really focused in the country's education. Similarly to the downsides of the 20th century education in the world, although the educational goals concentrate on comprehensive human development in terms of morality, mind, body and beauty, it is manipulated by industrial production thinking, which has made global education in general and Vietnam in particular, only focus on training of humans as tools, which means people are the main means in economic growth. This approach has led to a world of material wealth

but deterioration in values, even crisis of values. This situation is also happening in the country with cultural degradation and the deterioration of lifestyle, despite being warned 20 years ago in the resolution of the eight plenary session of the 5th Party's Central Committee, tend to increase significantly. It is time for the government to address this problem and consider the importance and necessity of values education carefully so that humans are not just a medium but mainly, first and foremost, the goal of economic growth. Character education is the ultimate goal of education.

Secondly, evaluating exactly the situation, opportunities and challenges of values education in public schools. Values education in the country has been implemented indirectly through all educational programs and directly through civic education, subjects and extra-curricular activities. However, there is the fact with the problems of students being disrespectful, violent, and misbehaving like stealing, dropping out of school, and falling into social evils are increasingly becoming a hot issue concerned by the whole society. Therefore, it is necessary to put values education in a social context. There is no standard model of values education, either in terms of specific objectives or organising implementation and evaluation. Even in many countries, there are only several framework regulations. Schools conduct specific organisations in determining the content of values as well as implementing the method. Therefore, in order to innovate values education at present, it is essential to have a concrete approach based on SWOT analysis.

Thirdly, identifying exactly the position of values education in the educational program. Currently, countries worldwide all appreciate the role of values education, yet the position of values education in the educational program is varied. In India, values education is not considered as a subject or part of education but as main education itself, and therefore, values education requires a school-wide approach, from administration to teaching and learning across all subjects in the educational program. In Australia, values education is both implicitly done through hidden curriculum and explicitly done through courses about values education, so that schools must nurture, promote and transfer values to all students. Education must nurture good manners in learners as well as equip them with the necessary

knowledge and skills. Discussing this issue, Robb (1998) argued that there is enough evidence reported about this and other papers to recommend that religious, moral and personal and social education, for example, should be scrapped and replaced by values education (Robb 1998). It is also recommended that values education be given a set time in the curriculum and treated as having as much importance as English and mathematics. Although values education is taught through civic education and other related subjects, it has never been discussed officially to determine its importance and put in the right place in the educational curriculum. In the 2018's high school educational program, values education is understood as educating the learners' characters and is applied in both educational content and educational methods. Compared to the past, this approach has made much progress in renovating the high school curriculum for developing the personality and competencies of learners. However, until the importance of values education in the high school educational program has not been clarified, the implementation will likely only concern developing learners' competencies.

Fourthly, clarifying the goal of values education concerning general education. There is no standard model of values education. There are only specific values education in the specific social economic context of each country. It is a process of teaching and learning about values that the nation considers important for individuals, the school community and society. Therefore, it is vital to clarify the personality goal that values education aims at by setting SMART goals, that are, specific, measurable, attainable, relevant and time-bound. This is an issue that Vietnamese education needs to pay special attention to because statements about the educational goals are often too sublime and mainly for the ideal humans of socialism. Meanwhile, during the past 30 years of renovation, the social-economic context has witnessed a significant change in values. The experience in creating values education goals of the countries is that there should be a careful investigation of the current situation. Identifying the values education goals is conducted through a combined top-down and bottom-up process.

Fifthly, there is no standard values set for every educational program. Due to the aforementioned reasons, the values education of each

country is oriented towards the values that are consistent with the specific requirements of the personality model. However, for a personality model, there are still a lot of values options. Therefore, reaching a consensus on a values system or set of values for values education within the country is quite difficult. In general, nowadays, most countries choose to not to have a standard set of values for all schools. In Australia, given a list of values, each school only considers it a framework for reference. The inclusion of specific values in teaching and learning is up to the consensus between the schools, parents, and local community. In India, there is not even a list of values but only a list of core values concerns, which serves as the basis for schools to consult with parents and local communities in making decisions about specific values needed for teaching and learning.

Sixthly, there is no standard method for selecting values for educational program. There are two problems when it comes to selecting. The first one is choosing the competencies that students need to be equipped with. The second one is deciding on the values that students need to cultivate. It is challenging, as there are numerous capacities and values, and it depends on personal perspectives and approaches to decide which value is essential. To address this problem, one possible solution could be to propose a selection methodology. For example, for competency, the OECD researchers have proposed a selection methodology through a project called DeSeCo (Definition and Selection of Competencies). About values, APNIEVE-UNESCO provides a methodology to evaluate people under all dimensions of physical, mental, aesthetic, moral, economic, cultural, social, political and spiritual aspects. However, this methodology is for reference only. In the actual situation, the commonly used selection method is the combination of methods from multiple aspects. First of all, there are national documents such as the Constitution, relevant laws, and policies. Then, it is the opinions from schools and teachers, and the advice of experts, and finally, it is the international references.

Seventhly, the necessity of the National Values Education Framework. Because there are no rigid regulations on values that need to be included in values education, and there is also no specific methodology for selecting values, the

lesson learned from some countries is to issue a National Values Education Framework. This document would play the role of a guideline for the schools to carry out values education. The content of this Framework focuses on the following main issues of theoretical issues related to the concept of values, the importance and necessity of values education, the current context, the goal of values education, the selection of values, and the principles and lessons learned in effective values education implementation, including a wide range of issues from school culture, school administration, teacher training, monitoring and evaluation. This is an experience that Vietnam can learn from to add to the high school educational program in 2018.

Finally, values education at schools needs to be coordinated with values education in the family and society. Although it seems infeasible to reach a consensus in values education on many issues, the following issues are always agreed upon. It is that values education cannot be seen as the mission of the school alone. This is the mission of the whole society, starting with the family. The principle that values education in schools must be combined with values education in the family and society is now widely accepted. However, the implementation of this principle is not an easy task. The current studies about values crisis show that this is a phenomenon caused by many factors. One of the main causes is a conflict of school education values with values being taught in family and society. Ensuring compatibility and consistency in school, home, and social education is a prerequisite for a successful values education.

RECOMMENDATIONS

The study results helped provide critical recommendations on opportunities and challenges of values education for Vietnamese students from other nations' experience. Furthermore, values education comes with many issues and challenges and is not an automatically accepted component of students' educational programs.

ACKNOWLEDGMENTS

This research was funded by the Vietnam Ministry of Education and Training under project number CT2019.08.01.

REFERENCES

- Arifin MA 2019. Developmental history of character education and how it could be defined. *Ekspose: Jurnal Penelitian Hukum dan Pendidikan*, 16(2): 411-418.
- Australian Government 2011. Values Education and the Australian Curriculum. Canberra: Commonwealth of Australia. From <http://www.curriculum.edu.au/verve/_resources/ValuesEducationAustralianCurriculum.pdf> (Retrieved on 10 July 2020).
- Benninga SJ, Marvin WB, Kuehn P, Smith K 2003. The relationship of character education implementation and academic achievement in elementary schools. *Journal of Research in Character Education*, 1(1): 19-32.
- Chaturvedi H 2016. Value education in present scenario. *International Educational Scientific Research Journal*, 2(4): 67-69.
- Council of the European Union 2018. Council Recommendation on Promoting Common Values, Inclusive Education, and the European Dimension of Teaching. Odense: European Agency. From <https://www.european-agency.org/sites/default/files/promoting_common_values_and_inclusive_education.pdf> (Retrieved on 13 August 2020).
- Cridler RB 2012. *Character Education: A Relationship With Building Health*. In partial Fulfillment of the Requirements for the Degree of Doctor of Education. Interdisciplinary Doctoral Program for Educational Leaders. Pennsylvania, United States of America: School of Education, Duquesne University.
- Cummings WK, Gopinathan S, Tomoda Y 2014. *The Revival of Values Education in Asia & the West*. London: Elsevier.
- DEEWR (Department of Education, Employment and Workplace Relations) 2010. Giving Voice to the Impacts of Values Education: The Final Report of the Values in Action Schools Project. Canberra, Australia. From <http://www.curriculum.edu.au/verve/_resources/VASP_FINAL_REPORT_2010_execsummary.pdf> (Retrieved on 17 October 2020).
- Department of Education, Science and Training 2005. *National Framework for Values Education in Australian Schools*. Canberra: Commonwealth of Australia.
- Delors J 1996. Learning: The Treasure Within. *Report to UNESCO of the International Commission on Education for the Twenty-first Century*. Paris: UNESCO Publishing.
- Edgar F, Felipe H, Abdul-Razzak K, Henri L, Arthur VP, Majid R, Frederick CW 1972. *Learning To Be. The World of Education Today and Tomorrow*. Paris: UNESCO/Harrap.
- European Commission 2018. Commission Staff Working Document Accompanying the Document Proposal for a Council Recommendation on Common Values, Inclusive Education, and the European Dimension of Teaching. Brussels: European Council. From <<https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:52018SC0013&from=EN>> (Retrieved on 18 July 2020).
- Feryal C 2014. Values education through literary texts. *Journal of Social Studies Education Research*, 5(2): 14-30.
- Hofstede G 2001. *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organisations Across Nations*. Thousand Oaks CA: Sage Publications.

- Karaburk H 2016. *Relationships Between Character Education and School Climate*. In Partial Fulfillment of the Requirements for the Degree of Doctor of Education. Boston, Massachusetts: College of Professional Studies, Northeastern University.
- Levno P, Aaron M 2014. Aesthetic Value. In: Alex C Michalos (Ed.): *Encyclopedia of Quality of Life and Well-Being Research*. Netherlands: Springer. From <<https://aaron-meskin.org/publications/>> (Retrieved on 8 September 2020).
- Lickona T 1996. Eleven principles of effective character education. *Journal of Moral Education*, 25(1): 93-100.
- Living Values Education 2002. Impact: Success Stories, Program Results and Pilot Results. From <<http://livingvalues.net/impact/index.htm>> (Retrieved on 13 September 2020).
- Lovat T 2007. Values Education and quality teaching: Two sides of the learning coin. In: T Lovat, R Toomey (Eds.): *Values Education and Quality Teaching: The Double Helix Effect*. Sydney: David Barlow Publishing, pp.1-12.
- Lovat T 2011. Values education and holistic learning: Updated research perspectives. *International Journal of Educational Research*, 50(2011): 148-152.
- Lovat T, Toomey R, Dally K, Clement N 2009. Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience. Report for the Australian Government Department of Education, Employment and Workplace Relations (DEEWR) by the University of Newcastle. Canberra: DEEWR. From <http://www.curriculum.edu.au/verve/_resources/Project_to_Test_and_Measure_the_Impact_of_Values_Education.pdf> (Retrieved on 20 September 2020).
- McMurtry J 2011. The global crisis of values. *Philosophy and World Problems*, 1: 3-43.
- Mukerjee RK 1950. The social structure of values. *The Journal of Philosophy*, 47(24): 727-728.
- OECD 2019. OECD Future of Education and Skills 2030 Conceptual Learning Framework. Concept Note: Attitudes and Values for 2030. From <<http://www.oecd.org/education/2030-project/teaching-and-learning/learning/attitudes-and-value>> (Retrieved on 14 August 2020).
- Patil Y 2015. *Value Education: Need of the Hour*. Mumbai, India: Pasaaydaan Foundation.
- Pfeil T, Underwood H, Aeurko B, Feiner F, Pokorny S, Sola PG, Strahovnik V 2017. Ethics and Values Education in Schools and Kindergartens. Austria: Herberstein. From <<https://www.teof.uni-lj.si/international/ethika-en>> (Retrieved on 14 September 2020).
- Piero P 2015. Values Education in Context. From <<http://good-id-in-schools.eu/artikel/values-education-context>> (Retrieved on 10 October 2020).
- Robb B 1998. What is values education – and so what? *The Journal of Values Education*, 1: 1-14.
- SACD (Social and Character Development Research Consortium) 2010. *Efficacy of School-wide Programs to Promote Social and Character Development and Reduce Problem Behavior in Elementary School Children* (NCER 2011-2001). Washington, DC: National Center for Education Research, Institute of Education Sciences, U.S. Department of Education.
- Singapore Ministry of Education 2014. Character and Citizenship Education Syllabus. From <<https://www.moe.gov.sg/education/syllabuses/character-citizenship-education>> (Retrieved on 15 August 2020).
- Singh S 2016. Values in teacher education: Issues and challenges. *Scholarly Research Journal for Humanity Science & English Language*, 3(13): 3262-3268.
- Skaggs G, Bodenhorn N 2006. Relationships between implementing character education, student behavior, and student achievement. *Journal of Advanced Academics*, 18(1): 82-114.
- Steven M 2018. What Are Values? Ethics Sage. From <<https://www.ethicsage.com/2018/08/what-are-values.html>> (Retrieved on 8 September 2020).
- UNESCO 2013. Glossary of Curriculum Terminology. Geneva: UNESCO-IBE. From <<http://www.ibe.unesco.org/en/glossary-curriculum-terminology>> (Retrieved on 15 September 2020).
- UNESCO 1993. *Final Report*. Sixth Regional Conference of Ministers of Education and those Responsible for Economic Planning in Asia and the Pacific. Kuala Lumpur, Malaysia.
- UNESCO-APNIEVE 2002. *Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development: Core Values and the Valuing Process for Developing Innovative Practices for Values Education Toward International Understanding and a Culture of Peace*. Bangkok: UNESCO Asia and Pacific Regional Bureau of Education.
- U.S. Department of Education 2006. Character Education... Our Shared Responsibility. Washington: USDE. From <<https://www2.ed.gov/admins/lead/character/brochure.html>> (Retrieved on 11 September 2020).
- Walker M, Sims D, Kettlewell K 2017. *Leading Character Education in Schools: Case Study Report*. The Mere, Upton Park, Slough, Berkshire SL1 2DQ: National Foundation for Educational Research.
- Zbar V, Brown D, Bereznicki B, and Hooper C 2003. Values Education Study, Final Report. Melbourne: Curriculum Corporation. From <https://www.cogs.wa.edu.au/wp-content/uploads/2014/01/VES_Exec_Summary14Nov5pm.pdf> (Retrieved on 9 August 2020).

Paper received for publication in January, 2021
Paper accepted for publication in March, 2021