

# Values Education

New Normal Curriculum Framework  
Class PP-XII



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## Foreword

Blessed and divine are those born in the country, which stands as the embodiment of peace, harmony and prosperity. For, Bhutan is the land of Gross National Happiness (GNH), grounded on the compassionate principle that happiness and spiritual wellbeing of its people is more important than the materialism. The realisation of the philosophy, however, depends largely on the values system/s that Bhutanese, as individuals or societies, uphold and practise in their daily affairs of social, professional, occupational, political, and spiritual endeavours. Education is imperative in translating the provisions of the national policies into actual actions and promotion of social, cultural and spiritual values in the society.

As Bhutan enjoys the social and environmental tranquil, we must be mindful that the spiritual and cultural values and belief systems are in decline, perhaps due to “cultural distortion and ideological colonization.” Therefore, it is crucial more than ever that values education in Bhutanese schools is founded on the principle values of *Ley Judrey*, *Tha-Damtshig*, *Miluey-Rinchen*, *Tendrel*, *Tsa-Wa-Sum*, and *Driglam Choesum*, and strengthen with innovative ideas and cognitive advancement of promotion of harmonious, progressive and happy societies for all times to come. Ensure that the life and behaviour of our youths are morally, ethically and spiritually sound, and at the same time, enterprising.

In this context, the Values Education Curriculum Framework and other associated curriculum materials are crucial in implanting the values of empathy and compassion for all, and instil the sense of integrity, loyalty and responsibility as inspired by the innate Bhutanese values and culture, and guided by the wisdom of our forefathers. Towards this, I remind that values education is imperative to be learner-focused and learner centred. Ensure that the learning experiences presented are process oriented and relevant to engage learners in inquiry, identification of problems, gathering information to select and evaluate solutions; facilitate to make rational decisions and actions in their everyday life.

Lastly, it is my sincere hope that the Values Education curriculum provides every opportunity to inspire our youths to becoming nationally productive and humanely social being in leading a happy and prosperous life. I have good faith and trust that the responsible lined agencies, conscientious of the wisdom of our beloved Kings, and needs of the society, take the values education to greater heights.

**Director General**

Royal Education Council

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## 1. Introduction

I always tell our youth that it is important in this day and age to be well educated, tech savvy, and to have a good world view but it is also imperative that we understand that we are the custodians of our heritage. There is great wisdom and value in our cultural and spiritual upbringing which is an indivisible part of our identity. It is special. *Majesty, 4th October 2014*

As strong as our history is, Bhutan is increasingly gaining popularity in the world mainly because of its unique developmental philosophy of “Gross National Happiness (GNH)”, which has inspired many nations. The GNH philosophy was first coined by the 4<sup>th</sup> visionary King, His Majesty Jigme Singye Wangchuck. The philosophy highlights happiness as the essential need and ultimate aspiration of every human, including all sentient beings. However, the realisation of the philosophy depends largely on the values system/s that Bhutanese, as individuals or societies, uphold and practise in their daily affairs of social, professional, occupational, political, and spiritual endeavours.

The fundamental understanding for the need to promote values for wellbeing and happiness are well reflected in the key policy documents, such as the Constitution of the Kingdom of Bhutan (2008), the Good Governance Plus; In Pursuit of Gross National Happiness (2005); and the Purpose of School Education (1996). Education is considered key in translating the provisions of the national policies into actual actions and promotion of social, cultural and spiritual values in the society.

Internationally, the term values is generally understood as individual’s self-beliefs that guide and motivate one’s actions and behaviours (Gilligan, 1993). Values are the determinants of various behaviours, such as social behaviour or social action, attitudes and ideology, evaluations, moral judgments and justifications of self to others, and attempts to influence others (Cheng & Fleischmann, 2010). Values are also the expression of the ultimate ends, goals or purposes of social actions, and that it deals not so much with what is, but with what ought to be in terms of the expression of moral imperatives (Schwartz, 1994). It includes all kinds of activities in schools through which students learn or develop values and morality (Thornberg and Oğuz, 2013). It is rather a central principle underpinning the school curriculum offerings, the curriculum design, pedagogy, content and assessment. It can act as the ‘glue’ for the whole of schooling (Values Education, 2008).

Values education has potentials to impact positively on the total educational environment of a school, resulting in a number of features, including strengthened teacher-student relationships, classroom climate and ethos, student attitudes and behaviour, student knowledge and understanding and student achievement (Lovat & Hawkes, 2013). Deakin, C. et al (2005) also suggest that values education ‘can impact on affective outcomes, as well as cognitive growth, in areas such as the development of self-concept, increased self-confidence, and more positive behaviour and can improve students’ communication skills.

In Bhutan, especially in the education sector, a series of values education policies and curricula has been initiated since 1996. The values education aspect occupies a prominent place in the “Purpose of School Education (CAPSD, 1996).” In the subsequent years, a document titled “Teaching Learning To Be” comprising a curriculum guide for classes PP-XII (CAPSD, 1999) and the “Suggested Values

Education lessons for PP-VIII and IX to XII (CAPSD, 2001)” were published and circulated for implementation in schools. Further, a nation-wide program on *Choe Sheey Leyreme (Kelzang Yeedgi Gaten)* was initiated to supplement values education in schools. Later, CAPSD developed a national Values Education Framework for Classes PP-XII (CAPSD, 2007). In addition, a broad guidelines for school principals, titled, ‘Building Values in School Culture: Guidelines for Principals’, was developed and circulated to schools by the Department of School Department, MoE (2009).

In order to facilitate the implementation of values education in schools, the CAPSD allocated one instructional period per week. In 2010, schools were instructed to teach values through integrated approach in the school curricula. In 2011, ‘Educating for Gross National Happiness through the Green Schools for Green Bhutan initiatives” (MoE, 2011) was initiated to supplement and enrich values education in schools.

Subsequently, a nation-wide study on values education in schools was conducted by REC in September 2015 that guided the development of this competency-based curriculum based on the newly formulated TEAM Model (Teaching, Educating, Application, and Modelling) with holistic approach involving multi-sectorial participations as the key strategy for effective implementation. The values education curriculum focuses on facilitation of learners in developing high moral, ethical, social, cultural and national values that underpin the promotion of responsible and progressive citizens for harmonious, prosperous and happy societies and the Nation of GNH.

The current values education draws its inspirations and ideologies from the national aspirations and goals, and the fundamental essence of education. The inspirations and ideologies for the curriculum include;

**National aspiration-** Values as the core aspect of GNH that underpin the promotion of balanced growth and development with morality as the key driving force.

**Fundamental essence of Education-** values as an inevitable component of a quality and a balanced education of heart, head, and hands of a citizen.

**Resilient and happy Societies:** Values are the fundamental necessity and prerequisite for promoting resilient citizens, coherent, progressive, and harmonious social dynamism of a nation and the globe.

The following are the key features of the values education curriculum

- Aligning with the national development philosophy of Gross National Happiness, in which Bhutanese ethos, culture, and etiquette are considered as indispensable dynamics for building harmonious, prosperous, just, and happy nation.
- Believing Le Judrey ཉལ་རྒྱུ་འབྲས་ལྷན་པོ།, Tha DamTshig ཐ་དམ་ཚེག་ལ།, Dri-lam-Choesum ཉམ་གྲི་ལམ་མཚོ་གསུམ་ལྷན་པོ། as the foundational principle values that must be transcended into thought, speech, behaviour, and conduct and citizenry actions of all Bhutanese.
- Promoting responsible, progressive, and resilient youth through adulthood as vital goals of education in the 21st century.

- Adapting the TEAM (teaching, education, application, modelling) model of values education implementation strategies to impart values education to children in schools
- Focusing human life, nature and environment, and country as three broad contextual themes for values education in schools.
- Promoting conducive family, school, and community environment that enhance the development of moral, social, cultural and national values in students.
- Collaborating with communities, institutions, and organizations through multi-sectorial approaches to implement values education in schools.

## 2. Goals

The goal is to prepare responsible, resilient, progressive, and productive youths for Harmonious, Prosperous and Happy Societies, informed and guided by the philosophy of Gross National Happiness (GNH).

The following are the attributes that can help determine the achievement of the goal in a learner.

- Lives a virtuous life guided by the foundational principle of *Tha-Damtse* and *Lay-Judrey* *Ley-Ju-Drey* for the wellbeing and happiness of self and Tsa-Wa-Sum.
- Interacts in the society with compassion and allegiance in thought, speech, and behaviour and actions (*Go-sum*).
- Manages individual, family, social, and national affairs with rationality, objectivity, and resilience in thought and speech (*zhenphen gi sampa* (གཞན་ཅན་གྱི་བསམ་པ་), for the wellbeing of self and Tsa-Wa-Sum.
- Communicates truthfully observing social, cultural, and professional etiquette (*Drang Zhing Nyenpa*). (ངང་རྒྱུང་ལྷན་པ་).
- Behaves altruistically with simplicity (*Zhi Zhing Duelwa*) (ལྷོ་རྒྱུ་འདུལ་བ་) for promoting harmonious life of self and others
- Acts voluntarily with moral and citizenry responsibilities for the health, wellbeing, and the security of Tsa-Wa-Sum.

## 3. Key Competencies

The key values competencies are the individual's values abilities necessary for leading a productive, quality and happy life through practices of values in daily living. The competencies are to be achieved by a learner at the end of the school education. Through the holistic experiential learning, whole-school approach, and multi-sectorial support a learner will have developed understanding, beliefs, motives, skills, behaviours, conduct and actions contributing to the wellbeing and happiness of self and Tsa-Wa-Sum.

- Evaluate behaviours of self and others by introspecting conformity of personal values with societal and national values (*Driglam*) to guide value-based behavioural changes for social harmony.
- Behave altruistically in thought, speech and action guided by the principles of *Lay-Judrey* for promoting healthy relation, wellbeing and happiness of self and others.

- Act instinctively (naturally) with moral and ethical responsibilities guided by the ideology of Sincere, Mindful, Astute, Resilient, Timeless (SMART) towards promoting dynamic individuals and society.
- Make rational consumption choices of goods and services with realization of its impact on the health and wellbeing of living beings and sustenance of the environment.
- Apply concepts and skills of national ethos (*Tha-Damtse, Lay-Judrey, Driglam Namzha and Tsa-wa-sum*) and culture in daily lives valuing their significance for the promotion of social harmony and the nation's identity.
- Revere national symbols and identities as part of individuals' identity through citizenry actions with realization that it has impact on security and sovereignty of the country.
- Engage in national services and events through individual's positive thought, speech and action guided by the principles of *Tha-Damtse* and *Lay-Judrey* towards *Tsa-Wa-Sum* in promoting peace and prosperity in the country and beyond.

#### 4. Guiding Principles

Values education reflects on the national ethos, national etiquettes, and the principles of *Lay-Judrey*, *Thag Damsig*, and *Driglam Cheosum*. Provision of opportunities to practise and live the values is encouraged among the learners.

The values education curriculum model, approaches and strategies are informed by the national aspirations and befitting international practices. The guiding principles are grounded on the educational ideology of nationally rooted and globally competent of the Ministry of Education (MoE). Further, the principles for the curriculum are adapted from the UNESCO (2003) and the Commonwealth of Australia (2009), which are referred to internationally in terms of values, moral, character, citizenship education in schools

- *Educating for GNH*

The essence of GNH education is to promote the values and skills of harmonious living with oneself, society, and the environment. It is described and translated through the nine domains of education, healthy living, and community vitality, and good governance, preservation of the environment, cultural resilience, sustainable development, time, and emotional wellbeing.

- *Attending to the total teaching and learning experience*

Values underpin the entire teaching and learning experience in the classroom. Values are operating in such things as the physical classroom environment, the curriculum content, the methods in knowledge disciplines, the choice of teaching material, as well as in the teaching strategies, the assessment approaches and tasks, and the classroom management. Teachers are conscious and explicit about the operational values in their classrooms (UNESCO 2003).

- *Being explicit about the values*

Teachers and schools are explicit about the values they wish to foster and the values that characterise the school. Similarly, in classroom practice, effective values education requires explicit articulation by teachers and by students of values and values positions both within the curriculum content and within

the learning processes. Teachers are encouraged to work with students to uncover the implicit values in the materials and the activities, to identify, examine, discuss and reflect on these (UNESCO 2003).

- *Being congruent and consistent*

Young people learn values in multiple ways and that for values to make sense to children, they need to see them in actions. For values to be understood and then internalised, for the values to be adopted and enacted by young people, the values espoused to them are the same values evident in behaviours around them. The values are lived and modelled consistently (UNESCO, 2003).

- *Engagement with parents and the whole school community*

The disposition and behaviour that affect the life of a child begin at home. It denotes a shared responsibilities of parents, family, and the community. There is a deliberate attempt to link values education lessons to values in practice in the community or at home. Therefore, parents and teachers must collaborate and work closely at all times.

- *Educating the child as a whole*

The focus of values education is on the holistic development of the child. The emphasis is given to the development of the learner's mind, body, and speech (Lue Ngag Yid Sum) in the context of social relationships at home, school, and the community. Values education must be learner-focused and learner-centred. Learning experiences are relevant to the learners, and are process oriented where learners have the opportunities to ask questions, identify problems, gather information, select and evaluate solutions, make rational decisions with justifications, and adapt based on the learning theory of "enquiry based learning."

## **5. Curriculum Structure and Organisation**

The country's enchanting physical characteristics coupled with a richly compelling history defines every fiber of the Bhutanese character. It is a beautiful country and in spite of its geographical size across the length and breadth of its varied topography lie scattered, numerous temples, monasteries and forts, reflecting the spirituality of generations of Bhutanese. Our environment remains pristine and our culture and traditions, strong and vibrant. Bhutanese continue to live lives of simplicity and modesty that foster a deep sense of harmony among our people, as we have done so for centuries.

*His majesty, Tokyo November 17, 2011*

### **Strands**

There are four types of strands identified in the framework; the competency, content, process, and the context strands.

#### *Competency strand*

It indicates the students' abilities and capability to apply intellectual, value judgement and value skills to practice values in daily living. Value competencies are assessable and observable in

learners. The competency strand comprised the three domains, as in the Bloom’s Taxonomy, given in Table 1.

*Table 1. Three Domains*

| <b>Concepts</b>   | <b>Skills</b>   | <b>Applications</b>   |
|---|---|---|
| foundational principle values<br>five core and twenty sub<br>values, sanctity of lives,<br>harmonious living,<br>human’s relations with others,<br>nature and environment, and<br>the nations | <i>Driglam</i> skill of speech,<br>behaviour and conduct<br>social, cultural, and<br>spiritual<br>skills<br>conservation and<br>promotion<br>skills | mindful and responsible<br>thoughts, speeches,<br>behaviours and<br>conduct,<br>civic and citizenry<br>values |

*Process strand*

The process strand purports to achieve cognitive and non-cognitive skills important for achieving the outcomes outlined under the competency strands.

Contemplation skills of values (reflection and introspection of thought, speech, behaviour, conduct, and actions)

Life skills to deal effectively with everyday experiences and challenges

*Content strand*

The content strands are the types of values to be understood, internalised, and practised through values education. The foundational principle values are the broad conceptual values that intrigue the development of five core values, which are expressed in twenty sub-values. The twenty sub-values are the actual values that are demonstrated by learners through and in speeches, behaviour, conduct, civic and citizenry actions guided by the foundational principle values, given Table 2.

*Table: 2. Foundational principles and components*

| <b>Foundational Principle values</b>  | <b>Five core values</b> | <b>Twenty sub-values</b>   |
|---|-------------------------|--|
| <i>Tha Damtshig</i><br><i>Ley Judrey</i><br><i>Tsa-Wa-Sum</i><br><i>Driglam Choesum</i> | Compassion              | love, kindness, generosity,<br>sharing, care, friendliness,<br>helpfulness,<br>cooperation |
| <i>Miluey Rinchen</i> (Sanctity of<br>lives) Harmonious living                          | Integrity               | honesty, trustworthiness, honour   |
|   | Respect                 | courtesy, gratitude, respect   |

|  |                |                                  |
|--|----------------|----------------------------------|
|  | Responsibility | punctuality, determination, duty |
|  | Loyalty        | patriotism, obedience, unity     |

## 6.5 Context strand

The context strands are the broad learning themes that provide the context and the scope of teaching, learning, and practising values guided by the Bhutanese ethos of *Ley-Ju-Drey* and Thag Dham Tshig. The context strand is provided in Table 3.

*Table 3. Context strand*

| Country                           | Human life | Nature and environment |
|-----------------------------------|------------|------------------------|
| <i>Tsa-wa-sum</i>                 | Individual | Physical environment   |
| National symbols and icons        | Family     | Natural environment    |
| National identities and etiquette | Community  |                        |
|                                   | The Nation |                        |
|                                   | the globe  |                        |

## Key Stages

The values education curriculum is organised into five key-stages (CAPSD, 2014). The factors determining values development such as age, social experiences, and moral reasoning capabilities of the students in the key-stages are in alignment with those described by Kohlberg's Stages of Moral Development (Schemrich, 2003).

*Key-stage I (Pre-primary to Class III)*

*Key-stage II (Class IV to VI)*

*Key-stage III (Class VII and VIII)*

*Key-stage IV (Class IX and X)*

*Key-stage V (Class XI and XII)*

### *Key-Stage I: Class PP-III*

In this key-stage, learners are generally egocentric and cherish object handling as opposed to abstract thinking. Value concepts, skills and practices are promoted in the context of immediate environment, daily activities and interactions at homes and classrooms. Learners are taught basic manners, habits, conventions of behaviours with people, and care for the physical and natural environment in promoting a sense of belonging and social competencies.

### *Key-Stage: II-Class IV-VI*

At this key stage, learners generally are rule abiding and exhibit cognitive thinking. The competencies at the key-stage focus on individual balanced values and spiritual practices for the wellbeing of self,

family, and the environment for harmonious and sustainable living. The values and spiritual skills and practices are informed by and in consistency with social and national ethos and etiquette.

*Key-Stage: III-Class VII-VIII*

The learners at this key-stage start developing proficiency in individual values and spiritual practices for the wellbeing of self, family, community, and the environment for harmonious living. The learners are also competent in extending individual values practices to the community with a sense of belongings and altruism for social harmony.

*Key-Stage: IV-Class IX-X*

At this key-stage learners are competent in analysing and making value judgments to self-regulate one's thought, speech, and behaviours and actions, including spiritual practices for the wellbeing of self, family, society, and the sustenance of a healthy environment and life

*Key-Stage: V-Class XI-XII*

Learners at this stage are generally capable of thinking logically, rationally, and making judgments determining their actions that may have greater impact on the community and the society. The competencies at this key-stage focus on moral, ethical, cultural, and national values and practices guided by applied conceptual understanding of *Ley- Ju-Drey*, *Thag-Dam-Tshig*, *Driglam Namzha* and *Tsa-Wa-Sum* for the health, wellbeing, harmony, and sustenance of precious life, environment and the world.

## **6. Key Stage-wise Competency-based Standards**

### **Key-Stage I**

#### *Human Life*

- Express love and care through the practice of respect, obedience, kindness and honesty with their teachers, family and friends for developing a sense of belongingness and social bond.
- Follow basic etiquettes of *Za-Cha-Dro-Sum* in their daily living towards promoting social manners.
- Behave with love, care, respect, honesty and kindness with family, teachers and friends to promote mutual respect and happiness.

#### *Nature and Environment*

- Explain the impact of individual consumption habits on the promotion of a clean environment.
- Interact with nature with love and care, appreciating nature as they are.
- Manage one's own waste to maintain clean surrounding for healthy living.

#### *Country*

- Explain school rules and regulations in becoming a self-disciplined and responsible individual.
- Follow rules and regulations in the school and at home with awareness that it helps them in becoming self-discipline and responsible.
- Take roles in classroom activities and household chores with the understanding that sharing roles is helping each other.

## **Key Stage II**

### *Human Life*

- Examine one's own Driglam skills guided by the principles of Driglam Choesum for positive behavioural changes.
- Behave with positive speech and actions with family, teachers and friends guided by principles of Driglam Choesum (etiquette, culture and religion) for promoting mutual happiness.
- Act rationally with family, teachers and friends being aware of the importance of respect, obedience, love and care for one's own happiness.

### *Nature and Environment*

- Examine individual choice of food and things, and its impact on the survival and sustainability of immediate nature and environment.
- Protect the natural environment realizing that humans depend on it for their basic needs and survival.
- Care environment in everyday life realizing the importance of maintaining a clean environment for healthy living.

### *Country*

- Explain national symbols and its significance.
- Care national symbols with understanding of their significance for the individual and national identity.
- Engage in school and community activities with the sense of belonging to promote social relationships and community vitality.

## **Key Stage III**

### *Human Life*

- Examine one's own behaviours by comparing personal values with that of societal values to guide behavioural changes for harmonious living.
- Behave with positive thought, speech, and actions with self and others guided by the principles of Driglam Choesum (etiquette, culture and religion) for promoting mutual wellbeing and happiness.
- Act with moral and ethical responsibilities in everyday life guided by the values of sincerity, mindfulness, and resilience towards developing smart individuals in the society.

### *Nature and Environment*

- Analyze the consumption habits of people realizing that human activities determine the health of the natural environment for sustainability of natural resources.
- Participate in the events related to conservation of environment for its sustainability with the knowledge that natural resources are limited and finite in nature.
- Act responsibly for protection of the natural environment through the understanding that the wellbeing of all living things depend on the health of the environment.

### *Country*

- Apply fundamental concepts of Bhutanese culture & etiquettes in daily lives valuing its significance for the promotion of individual and social identity.
- Respect national symbols & identities as part of an individual's responsibility with the understanding of their significance for individual identity and country's sovereignty.
- Participate in school events and community services with a sense of belonging and responsibility towards promoting community vitality and wellness.

## **Key Stage IV**

### *Human Life*

- Analyse one's own behaviours by reflecting on conformity of personal values with that of society to guide behavioural changes for social cohesion.
- Behaves positively in thought, speech and action with self and other beings guided by principles of Lay-Judrey for promoting healthy relation, wellbeing and happiness.
- Act rationally with the understanding of moral and ethical responsibilities and its impact on self and others for promoting individual and social harmony.

### *Nature and Environment*

- Analyse the impact of human activities on the environment realizing that all living things co-exist and depend on the natural environment for their survival.
- Conserve the natural environment through individual actions with realization that our lifestyles determine the health and sustenance of the natural environment.
- Make judicious use of goods and services with realization that conservation of the limited and finite natural resources are crucial for the wellbeing and sustenance of the world.

### *Country*

- Apply concepts and skills of culture and etiquettes in daily lives valuing its significance for promoting individual identity, social harmony and national sovereignty.
- Conserve national symbols and icons through respect and care, understanding of their significance on the national identity and security.
- Engage in community services and events through positive thought, speech and actions guided by the principles of Tha- Damtshig and Lay-Judrey towards promoting community vitality.

## **Key Stage V**

### *Human life*

- Evaluate one's own behaviour by introspecting conformity of personal values with societal and national values (Driglam) to guide value-based behavioural changes of one self for social harmony.
- Behaves altruistically in thought, speech and action with self and other beings guided by principles of Lay-Judrey for promoting healthy relation, wellbeing and happiness.
- Act instinctively (naturally) with moral and ethical responsibilities guided by the ideology of Sincere, Mindful, Astute, Resilient, Timeless (SMART) towards promoting dynamic individuals and society.

### *Nature and environment*

- Make rational consumption choices of goods and services with realization of its impact on the health and wellbeing of living beings and sustenance of the environment.
- Initiate programmes and projects that promote conservation and judicious use of natural resources for sustainable socio-economic development by understanding that the natural resources are exhaustible and limited, and have significance on human survivability.
- Lead a healthy lifestyle that supports harmonious living with nature and the environment realizing the impact of humans on the natural environment and the earth.

#### *Country*

- Apply concepts and skills of national ethos (Tha-Damtse, Lay-Judrey, Driglam Namzha and Tsa-Wa-Sum) and culture in daily lives valuing their significance for the promotion of social harmony and the nation's identity.
- Revere national symbols and identities as part of individual's identity through citizenry actions with realization that it has impact on security and sovereignty of the country.
- Engage in national services and events through individual's positive thought, speech and action guided by the principles of Tha-Damtse and Lay-Judrey towards Tsa-Wa-Sum in promoting peace and prosperity in the country and beyond.

## **7. Class-wise Competencies**

### **Class PP and I**

#### *Human Life*

- Express love and care through the practice of respect, and honesty with their teachers and family for developing a sense of belongingness and good relationships.
- Practise basic family etiquettes in their daily living to promote respect and care for the family.
- Behave with love, care, respect and honesty with family and teachers to promote mutual happiness.

#### *Nature and Environment*

- Explain that a clean home and classroom leads to good health.
- Follow clean-living norms in keeping home and classrooms clean and safe from diseases.
- Dispose waste into proper places to maintain clean surroundings for healthy living.

#### *Country.*

- Explain practice of basic classroom rules is to promote self-discipline for success.
- Take roles in classroom activities to develop team spirit and leadership.
- Follow rules and regulations in classrooms to become a responsible team member.

### **Class II**

#### *Human Life*

- Express love and care through the practice of respect, obedience and honesty with their teachers, family and friends for developing a sense of belongingness and social bond.
- Practise basic etiquettes at home and school to promote self-discipline and positive behavioural changes.

- Behave with love, care, respect and honesty with family and teachers to promote mutual happiness.

#### *Nature and Environment*

- Explain that a clean home and school leads to good health.
- Follow clean living norms at home and school to keep home and school surrounding clean for a safe and clean environment.
- Dispose waste into the proper place to maintain clean surrounding for healthy living.

#### *Country*

- Explain basic family and classroom rules with the understanding that it promotes self- discipline and team building.
- Take individual roles at home and classroom to develop team spirit and leadership.
- Follow rules and regulations at home and classroom for harmonious living.

### **Class III**

#### *Human Life*

- Express love and care through the practice of respect, obedience, kindness and honesty with their teachers, family and friends for developing a sense of belonging and social bond.
- Practise basic skills of family etiquette in their daily lives with the understanding that it promotes respect and healthy family relationships.
- Behave with love, care, respect, honesty and kindness with family, teachers and friends to promote mutual respect and happiness.

#### *Nature and Environment*

- Explain the impact of individual consumption habits on the promotion of a clean environment for good health.
- Interact with nature with love and care to sustain life.
- Manage one's own waste to maintain a clean surrounding for healthy living.

#### *Country*

- Explain school rules and regulations in relation to becoming a self-disciplined individual for success.
- Take roles in classroom activities and household chores to develop leadership skills and unity.
- Follow rules and regulations in the school and at home with awareness that it helps in becoming a self-disciplined and responsible person.

### **Class IV**

#### *Human Life*

- Express the importance of respect, love, care, honesty, obedience, and generosity for the family, teachers and friends for the happiness and wellbeing of self and others.
- Practise positive speech and actions guided by cultural and social norms for positive behavioural changes.
- Behave with positive speech and actions with family, teachers and friends guided by cultural and social norms for promoting mutual happiness.

### *Nature and Environment*

- Examine individual choice of food and things, and its impact on the survival of immediate natural environment.
- Protect immediate natural environment realizing that humans depend on it for their basic needs and survival.
- Care immediate environment in everyday life by minimizing on the package food items realizing the importance of maintaining a clean environment for healthy living.

### *Country*

- Explain significance of individual language, dress and food in promoting individual identity, pride and security.
- Care individual language, dress and food at home and school to promote individual pride, security and identity.
- Protect individual language, dress and food, and celebrate family events with the pride of promoting family identity.

## **Class V**

### *Human Life*

- Express the importance of respect, love, care, honesty, obedience, and generosity for the family, teachers and friends for the happiness and wellbeing of self and others.
- Practise basic Driglam skills guided by the principles of Za-Cha-Dro-Sum for positive behavioural change.
- Behave with positive speech and actions with family, teachers and friends guided by cultural and social norms for promoting mutual happiness.

### *Nature and Environment*

- Examine individual choice of food and things, and its impact on the survival of immediate nature and environment.
- Protect immediate nature and environment realizing that humans depend on it for their basic needs and survival.
- Care immediate nature and environment in everyday life by minimizing the consumption of package food items realizing its impact on the healthy environment.

### *Country*

- Explain significance of individual language, dress and food in promoting family identity, pride and security.
- Care individual language, dress and food at home and school to promote family pride, security and identity.
- Protect individual language, dress and food, and celebrate family events with the pride of promoting family identity.

## **Class VI**

### *Human Life*

- Examine one's own Driglam skills guided by the principles of Driglam Choesum for positive behavioural changes.
- Behave with positive speech and actions with family, teachers and friends guided by principles of Driglam Choesum (etiquette, culture and religion) for promoting mutual happiness.
- Act rationally with family, teachers and friends being aware of the importance of respect, obedience, love and care for one's own happiness.

### *Nature and Environment*

- Examine individual choice of food and things, and its impact on the survival and sustainability of immediate nature and environment.
- Protect the natural environment realizing that humans depend on it for their basic needs and survival.
- Care environment in everyday life realizing the importance of maintaining a clean environment for healthy living.

### *Country*

- Explain significance of individual language, dress and food in promoting family identity, pride and security.
- Care individual language, dress and food at home and school to promote family pride, security and identity.
- Protect individual language, dress and food, and celebrate family events with the pride of promoting family identity.

## **Class VII**

### *Human Life*

- Examine one's own behaviours by comparing personal values with that of family and community's values and expectations to guide behavioural changes for harmonious living.
- Behave with positive thought, speech, and actions with self, family and community guided by principles of Driglam Choesum (etiquette, culture and religion) for promoting mutual wellbeing and happiness.
- Act with moral and ethical responsibilities in everyday life guided by the values of sincerity and mindfulness towards developing smart individuals in the community.

### *Nature and Environment*

- Analyse the consumption habits of individuals and family realizing that human activities determine the health of the natural environment for survival of humans and other beings.
- Practice skills of conservation of resources for its sustainability with the knowledge that natural resources are limited and finite in nature.
- Participate in events underpinning conservation and protection of natural resources with the understanding that the wellbeing of all living things depend on the health of the environment.

### *Country*

- Analyse fundamental concepts of Bhutanese culture & etiquettes in daily lives valuing its significance for the promotion of individual and family identity.

- Respect national symbols & identities as part of an individual's responsibility with the understanding of their significance for individual and country's identity.
- Participate in school events & community services with a sense of belonging, and responsibility towards promoting community vitality and wellness.

## **Class VIII**

### *Human Life*

- Examine one's own behaviours by comparing personal values with that of societal values to guide behavioural changes for harmonious living.
- Behave with positive thought, speech, and actions with self and others guided by the principles of Driglam Choesum (etiquette, culture and religion) for promoting mutual wellbeing and happiness.
- Act with moral and ethical responsibilities in everyday life guided by the values of sincerity, mindfulness, and resilience towards developing smart individuals in the society.

### *Nature and Environment*

- Analyse the consumption habits of people realizing that human activities determine the health of the natural environment for sustainability of natural resources.
- Participate in the events related to conservation of environment for its sustainability with the knowledge that natural resources are limited and finite in nature.
- Act responsibly for protection of the natural environment through the understanding that the wellbeing of all living things depend on the health of the environment.

### *Country*

- Apply fundamental concepts of Bhutanese culture & etiquettes in daily lives valuing its significance for the promotion of individual and social identity.
- Revere national symbols & identities with deep respect and care as part of an individual's responsibility with the understanding of their significance for individual identity and country's sovereignty.
- Participate in school events and community services with a sense of belonging and responsibility towards promoting community vitality and wellness.

## **Class IX**

### *Human Life*

- Analyse one's own behaviours by reflecting on conformity of personal values with that of society to guide behavioural changes for social cohesion.
- Act rationally with others guided by the principles of Driglam Choesum (etiquette, culture and religion) with the understanding that it promotes healthy relationships in society.
- Act instinctively (naturally) with moral and ethical responsibilities guided by the ideology of Sincere, Mindful, Astute, Resilient, Timeless (SMART) towards promoting dynamic individuals and society.

### *Nature and environment*

- Analyse the impact of human activities on the environment realizing that all living things co-exist and depend on the natural environment for their survival.
- Conserve the natural environment through individual actions with realization that our lifestyles determine the health and sustenance of the natural environment.
- Make judicious use of goods and services with realization that conservation of the limited and finite natural resources are crucial for the wellbeing and sustenance of the world.

#### *Country*

- Analyse concepts and skills of culture and etiquettes in daily lives valuing its significance for promoting individual identity, social harmony and wellness.
- Treasure national symbols through respect and care with the understanding of their significance to an individual and the national identity.
- Participate in community services and events through positive thought, speech and actions guided by the principles of Tha- Damtshig and Lay-Judrey towards promoting community vitality.

### **Class X**

#### *Human Life*

- Analyse one's own behaviours by reflecting on conformity of personal values with that of society to guide behavioural changes for social cohesion.
- Behaves positively in thought, speech and action with self and other beings guided by principles of Driglam Choesum and Lay-Judrey for promoting healthy relation, wellbeing and happiness.
- Act rationally with the understanding of moral and ethical responsibilities and its impact on self and others for promoting individual and social harmony.

#### *Nature and Environment*

- Analyse the impact of human activities on the environment realizing that all living things co-exist and depend on the natural environment for their survival.
- Conserve the natural environment through individual actions with realization that our lifestyles determine the health and sustenance of the natural environment.
- Make judicious use of goods and services with realization that conservation of the limited and finite natural resources are crucial for the wellbeing and sustenance of the world.

#### *Country*

- Apply concepts and skills of culture and etiquettes in daily lives valuing its significance for promoting individual identity, social harmony and national sovereignty.
- Treasure national symbols and icons through respect and care, understanding of their significance on the national identity and security.
- Engage in community services and events through positive thought, speech and actions guided by the principles of Tha- Damtshig and Lay-Judrey towards promoting community vitality.

### **Class XI**

#### *Human Life*

- Introspect one's own behaviour on conformity of personal values with societal and national values (Driglam) to guide value-based behavioural changes of one self for social harmony.
- Behaves altruistically in thought, speech and action with self and other beings guided by principles of Lay-Judrey for promoting healthy relation, wellbeing and happiness.
- Act naturally with moral and ethical responsibility to uphold integrity and trustworthiness for promoting just and equitable society.

#### *Nature and environment*

- Make rational consumption choices of goods and services with realization of its impact on the health and wellbeing of living beings and sustenance of the environment.
- Organize programmes that promote conservation and judicious use of natural resources for sustainable socio-economic development by understanding that the natural resources are exhaustible and limited, and have significance on human survivability.
- Make judicious use of natural resources for the wellbeing and sustenance of the natural environment.

#### *Country*

- Apply concepts and skills of national ethos (Tha-Damtse, Lay-Judrey and Driglam Namzha) and culture in daily lives valuing its significance for the promotion of social harmony and the nation's identity.
- Revere national symbols and identities as part of individuals' identity through citizenry actions with realization that it has impact on security and sovereignty of the country.
- Engage in community services and national events through individual positive thought, speech and action guided by the principles of Tha-Damtse and Lay-Judrey towards promoting community vitality and harmonious society

### **Class XII**

#### *Human life*

- Evaluate one's own behaviour by introspecting conformity of personal values with societal and national values (Driglam) to guide value-based behavioural changes of one self for social harmony.
- Behaves altruistically in thought, speech and action with self and other beings guided by principles of Lay-Judrey for promoting healthy relation, wellbeing and happiness.
- Act instinctively (naturally) with moral and ethical responsibilities guided by the ideology of Sincere, Mindful, Astute, Resilient, Timeless (SMART) towards promoting dynamic individuals and society.

#### *Nature and environment*

- Make rational consumption choices of goods and services with realization of its impact on the health and wellbeing of living beings and sustenance of the environment.
- Initiate programmes and projects that promote conservation and judicious use of natural resources for sustainable socio-economic development by understanding that the natural resources are exhaustible and limited, and have significance on human survivability.
- Lead a healthy lifestyle that supports harmonious living with nature and the environment

realizing the impact of humans on the earth.

#### *Country*

- Apply concepts and skills of national ethos (*Tha-Damtse, Lay-Judrey, Driglam Namzha and Tsa-Wa-Sum*) and culture in daily lives valuing their significance for the promotion of social harmony and the nation's identity.
- Revere national symbols and identities as part of individuals' identity through citizenry actions with realization that it has impact on security and sovereignty of the country.
- Engage in national services and events through individual's positive thought, speech and action guided by the principles of towards *Tsa-Wa-Sum* in promoting peace and prosperity in the country and beyond.

## **8. Teaching and Learning Approaches**

Fundamentally the teaching learning in value education curriculum holistic approach guided by the TEAM model (Teaching and Education, Application and Modelling) that entails a holistic approach of enriching values education. The model is founded on the four elements perceived essential for effective delivery and practice for individuals to internalise values and transcend such qualities in speech, behaviours and actions. The elements include; understanding the value concepts and rationales, learning values skills and expressions, applying and practising values, and role modelling of values in the society.

#### *Teaching and Education*

Focusses on students' knowledge, skills and rationalisations on the importance of values and practices in social, cultural and professional contexts. The teaching and education aspect is promoted through institutionalisation of implicit and explicit values education lessons in schools.

#### *Application*

Focusses on day-to-day application and practices of knowledge, skills and realizations of values. This aspect focuses on practising values in students' daily lives in classroom situations, in schools, at homes and public places. Students are provided adequate practices of values through application in co-curricular, extra-curricular, and programs.

#### *Modelling*

Emphasises on the holistic approach to promoting values through the promotion of school cultures of values practices by students, school staff, parents, guardians, and caregivers in and beyond schools such as classrooms, campuses, homes and public places. The values role modelling practices by teachers and parents play a powerful role in the promotion of students' values and citizenship-related knowledge, understanding, attitudes and behaviours. Based on their sensual experience of observations they learn to imitate acts and speeches, which may ultimately lead towards forming certain values in individuals.

The conceptual mapping of the model and the holistic approaches are provided in the figure in the Appendix.

The eight different approaches suggested by Douglas (1976) for teaching Values related education in schools are provided below.

*a. Evocation Approach*

The students are encouraged to make free and non-rational choices for a given provocative situation. For example, the reaction to a picture of starving children.

*Strategies:*

- Initiate
- Elaborate
- Validate
- Appreciate
- Extrapolate
- Innovate
- Deliberate
- Activate

*b. Inculcation Approach*

Students have to act according to specific desired values. A teacher modelling and how they respond to children's action would encourage value inculcation. Teachers need to offer students an opportunity to explore the relationship between personal meaning and the shared values of society.

*Strategies:*

- Teacher modelling
- Positive and negative reinforcement
- Manipulating alternatives
- Providing incomplete or biased data
- Games and simulation
- Role playing
- Discovery learning
- Storytelling.

*c. Awareness Approach*

This approach helps students to share their experiences and become aware and identify their own values. The teacher presents value laden situations or dilemmas through readings, films, role playing, small group discussions and simulation. Students, thus, engage themselves in the process of making inferences about values from the thoughts, feelings, beliefs or behaviour of themselves and others.

*Strategies:*

- Role play
- Small group discussion
- Games and Simulation
- Value grid
- Introspection or in-depth self-analysis exercise

- Ranking
- Case study

#### *d. Moral Reasoning Approach*

Kohlberg's theory of six stages of moral development is the framework used in this approach. The teachers set up learning experiences of role taking to facilitate moral development. These experiences fall under the general category in Kohlberg's theory of moral development. The critical factor in role taking is empathy. Through placing themselves in a role and experiencing the process of deciding, students can begin to see moral decisions in a larger framework than their single point of view. It consists of the students discussing a dilemma and by reasoning they attain a higher level of knowledge. In the discussion and reflection students are encouraged to express a value position rather than compromise on a consensus.

*Strategies:*

- Moral dilemma episode
- Small group discussion relatively structured and argumentative
- Case study

#### *e. Analysis Approach*

The group or individuals are encouraged to study social value problems. They are asked to clarify value questions, and identify values in conflict. They are encouraged to determine the truth and evidence of purported facts, and arrive at value decisions, applying analogous cases, inferring and testing value principles underlying the decision.

*Strategies:*

- Structured rational discussion that demands application of reasons as well as evidence testing principles
- Analysing analogous cases
- Debate
- Research.
- Flipped classroom

#### *f. Value Clarification Approach*

It helps students to use both rational thinking and emotional awareness to examine personal behaviour patterns and classify and actualize values. This approach has been detailed by Raths et, al. (1966) and Simon et, al. (1972) where the child is made to jot down a self-analysis reaction worksheet, consisting of drawings, questions and activities.

*Strategies:*

- Six Thinking Hats
- Y chart: Students develop a list of actions that demonstrate a value (say care and compassion) by listing respectively in the three segments formed by the Y, what the value looks like (people helping, people giving), sounds like (gentle talking, 'come with us'), and feels like (warm, friendly).

- Values shield: Students display what is meaningful to them by drawing symbols or pictures on a cardboard family crest. The crest is usually divided into six segments, and students complete each according to criteria provided (for example, what your family believes to be important; what you do to help others).
- SWOT analysis: Students identify the relevant Strengths, Weaknesses, Opportunities and Threats relating to a particular issue. For example, the issue may be 'that phone use by students in schools be legalised'.
- Role playing games; simulations; contrived or real value-laden situations; in-depth self-analysis exercise, sensitivity activities; out-of-class activities; small group discussion; clarifying response strategy (CRS) values grid, ranking, group dynamics

*g. Commitment Approach*

It enables the students to perceive themselves not merely as passive reactors or as free individuals but as inner-relative members of a social group and system. The Action Project helps to clarify and restructure one's value system and to ascertain the depth of commitment of one's values.

*Strategies:*

- Community reach-out-visiting underprivileged places, depressed areas, places of victims of calamities, etc.
- Social action/Volunteer Work-Encourages students to assist in the hospitals, clinics or rural health centres, census work, health and nutrition projects.
- Research and Project work- Stand like human life, Nature and environment, and country.
- Site Exposure/Field trips- Visiting polluting areas, factories, denuded forest, science parks, museums and science exhibitions.
- Media Awareness Education-conducting assemblies, forums, lectures aimed to raise the community's level of media awareness.

*h. The Union Approach*

The purpose is to help students to perceive themselves and act not as separate egos but as part of a larger inter-related whole-the human race, the world, the cosmos.

*Strategies:*

- Three Step Interview
- Community Outreach Project

## **9. Assessment and Reporting**

The assessment in values education focuses on values understanding, values judgement, and behaviours and actions of the learners.

The main purposes of assessments are conducted to provide:

- information on a learner's progress and status;
- motivate a learner to improve their performance;
- make a judgment about the effectiveness of teaching;

- provide teachers with information on the status of learners concerning the learning objectives;
- evaluate the curriculum program;
- place learners in an appropriate instructional group;
- provide teachers with objective information on a learner's status for grading;
- provide meaningful feedback that reflects the learner's individual growth and allows the learner and the teacher to plan purposeful and appropriate learning experiences; and
- Identify value knowledge, skills, and behaviours and actions evidenced in the learner.

Some of the important considerations for the assessment and facilitation in values education are provided below.

*Practices and application (students)*

- Recording of students' values practices: Teachers observe and record students' values practices in terms of their speech, behaviour, and civic and citizenry actions (volunteerism) in classrooms, schools, programs, and public places
- Follow-up and supporting students: every student is attended to by school staff and parents on timely basis to review, motivate and guide on values practices. Appropriate policies, programs and activities are initiated to support students.
- Students are constantly motivated for excellent values demonstrations through the establishment of recognition and reward policies and systemic practices in the school, community, Dzongkhag and at the national levels.

ii. *Values role modelling (school staff and parents)*

- The values role modelling by school staff, as reflected in the school policies, is systematically monitored and assessed with transparency by the school management.
- Values practices and role modelling to peers, students, parents and the public are accounted in the assessment of the core competencies of a school staff.
- The exemplary values role modelling practices of individual staff and the value cultures of schools are duly recognised at various levels for promotion and sustenance of such practices across schools.
- Based on the systematic monitoring and assessment, relevant programs and trainings on values and code of conducts are identified and facilitated for school staff, including parents.
- Schools have reliable systems to monitor, assess, and report values practices and role modelling (speech, behaviour, actions) by staff for support and enhancement of value culture in schools. Similar responsibilities of value role modelling at homes are practised by parents and guardians.

There are three forms of assessment identified for the values education curriculum.

*Alternative Assessment*

An alternative assessment is one that is different from those assessments, which is normally given to learners (i.e., true/false, matching, essay questions, standardised tests, etc.). An alternative assessment is “untraditional”, and includes assessments in forms of drawing a picture, making a video of a particular skill, behaviour and actions. On many occasions, this type of assessment allows learners to demonstrate values expressions that the teacher will have to grade learners mostly using a rubric. Often learners are made to work with other class mates to complete a task to be assessed.

### *Performance-based Assessment*

In performance-based assessment, learners are asked to make, do, or create something in context to a learning area in focus. Depending on the objectives and theme of the lesson, learners can be given a performance task (performing skills), product task (project), or portfolio task (essay, brochure). It provides learners a chance to do things that are more practical rather than just answering questions.

### *Authentic Assessment*

This type of assessment is carried out more like in a real-life setting. It gives a new outlook for learners and teachers, unlike monotonous paper-pencil testing. The testing is done in a real situation of activity, instead of testing skills and knowledge separately from actual game situation. It enables teachers to assess the ability of learners to apply skills and knowledge in a real-life situation.

### *Assessment Tools and Techniques*

A teacher can choose any assessment tools and techniques depending on the type of assessment selected to assess a domain competency.

| <b>Domain</b>                   | <b>Assessment type</b>       | <b>Task</b>  | <b>Tools</b>                | <b>Techniques</b>                         |
|---------------------------------|------------------------------|--|-----------------------------|---|
| <b>Concept and reasoning</b>    | Alternative Assessment       | Drawing a Picture, Making a Video, Colleague, Songs, Concept Mapping Project                                       | Checklist<br>Rubrics        | Conferencing<br>Interview                 |
|                                 | Standardized Test            | True/False, Matching, Multiple Choice, Essay Questions   | Paper-Pencil Test           | Testing                                   |
| <b>Skills expression skills</b> | Performance-based Assessment | Performance Task, Product Task (essay, brochure)   | Rubrics                     | Observation, Project Work, Portfolio Task |
| <b>Behaviour and actions</b>    | Authentic Assessment         | Application of Knowledge values and skills in actual situations (in and beyond instructional activities) activity. | Checklist, Rubrics, Journal | Observation, Journaling                   |

*The assessment weighting for each of the competency areas at different key stages*

| <b>Competency Strand</b> | <b>Competency area</b> | <b>Key-stage and weighting</b> |
|--------------------------|------------------------|--------------------------------|
|--------------------------|------------------------|--------------------------------|

|                               |                        |                                 |           |            |           |           |
|-------------------------------|------------------------|---------------------------------|-----------|------------|-----------|-----------|
| <b>Human life</b>             |                        | I (III)                         | II (VI)   | III (VIII) | IV (X)    | V (XII)   |
|                               | Behaviour/action       | 30                              | 30        | 35         | 40        | 40        |
|                               | Skill                  | 30                              | 30        | 30         | 25        | 25        |
|                               | Values reasoning       | 20                              | 20        | 20         | 25        | 25        |
|                               | Concepts               | 20                              | 20        | 15         | 10        | 10        |
|                               | Total                  | 100                             | 100       | 100        | 100       | 100       |
| Sub weighting A               |                        | <b>80%</b>                      | <b>80</b> | <b>70</b>  | <b>60</b> | <b>40</b> |
| <b>Country</b>                | Behaviour/action (35%) | 30                              | 30        | 35         | 40        | 40        |
|                               | Skill (22%)            | 20                              | 20        | 20         | 25        | 25        |
|                               | Values reasoning (28%) | 30                              | 30        | 30         | 25        | 25        |
|                               | Concepts (15%)         | 20                              | 20        | 15         | 10        | 10        |
|                               | Total                  | 100                             | 100       | 100        | 100       | 100       |
| Sub weighting B               |                        | <b>5</b>                        | <b>10</b> | <b>10</b>  | <b>20</b> | <b>30</b> |
| <b>Nature and environment</b> | Behaviour/action (35%) | 30                              | 30        | 35         | 40        | 40        |
|                               | Skill (22%)            | 20                              | 20        | 20         | 25        | 25        |
|                               | Values reasoning (28%) | 30                              | 30        | 30         | 25        | 25        |
|                               | Concepts (15%)         | 20                              | 20        | 15         | 10        | 10        |
|                               | Total                  | 100                             | 100       | 100        | 100       | 100       |
| Sub weighting C               |                        | <b>15</b>                       | <b>10</b> | <b>20</b>  | <b>20</b> | <b>30</b> |
| <i>Grand total weighting</i>  |                        | <i>Sub weighting A+B+C=100%</i> |           |            |           |           |

### Auto-generated Report of Assessment Results

Depending on the entry of assessment results and the weighting for the key-stage, the results will be auto-generated at any given point of time. The assessment results for a learner at the end of a year is reported in terms of competency levels achieved by the learner. The result contains the descriptions of the overall and the theme competency level achieved by the learner.

For reporting on a learner's learning results, the schools can use either competency level or total points scored by the learner, as may be required by the education assessment policies. The important aspect of competency-based assessment is that the results or progress reports should include a descriptive competency level achieved by the learner.

#### *The five competency achievement levels*

| Grade | Level | Scores |  |
|-------|-------|--------|--|
|-------|-------|--------|--|

|   |            |                                |  |
|---|------------|--------------------------------|--|
| A | Exceeding  | A gross score of 95 and above. | The learner demonstrates exemplary expected competencies.            |
| B | Advancing  | A gross score of 81-94.        | The learner demonstrates advancement towards exemplary competencies  |
| C | Meeting    | A gross score of 66-80.        | The learner demonstrates the expected competencies.                  |
| D | Developing | A gross score of 46-65.        | The learner demonstrates progress towards the expected competencies. |
| E | Beginning  | A gross score of 45 and below. | The learner demonstrates limited expected competencies.              |

## 10. Enabling Conditions

The implementation of values education in schools are supported through a holistic approach involving multi approaches, strategies, and agents within the scope of the TEAM model.

### *School policy and practices on the implementation of values education curriculum*

- Students are provided with values education instructional time as per the period allocation provided by REC.
- Values lessons during the stipulated time are facilitated by the class teachers towards achieving the expected competencies in the values education curriculum framework.
- Values are integrated into other curricular lessons, strengthening the current strategies and practices of educating for GNH.

### *School policy on practices and promotion of value culture*

- School vision and mission and activities are aligned with the “balanced education of heart, head and hands”
- Schools have realistic policies on school staff and students’ values practices that are in conformity with social norms and Drig-Lam-Choe-Sum guided by Lay-Judrey, and Thag-Dam-Tshig.
- Schools establish conducive classroom atmosphere and school environment that encourage and motivate students and staff in practising and role modelling values.
- School emphasises values practices of staff (role modelling) and students in classroom activities, recess, co-curricular, extra-curricular, social activities, and general events and celebrations.
- There is clear values code of conduct for non-school staff.
- Values practices of staff and students are systematically monitored, assessed, and supported.
- Acknowledgement of students’ exemplary values practices.

### *School policy and practices on school-community collaboration*

- Parent –teacher meeting: Shared roles, responsibilities, and participations in the education of children.
- Parenting Education: parenting skills, moral and legal responsibilities regarding health, wellbeing, and meaningful engagement of children outside schools
- School Management Board: the school management board is proactive in promoting and strengthening values education culture of the schools, including parents.
- Collaborative programs and participations: School staff and parents model values “walk the talk” collaboratively by organising and participating in social services, programs, events, and celebrations
- Shared responsibilities and accountabilities: Parents are informed and involved constantly in addressing values and discipline-related challenges of students.

#### *Support services and facilities in values education*

The epistemology of the subject renders subjectivity to the nature of people at different psychosocial state, and their developmental stages and spiritual and cultural belief system. Though the curriculum has been developed cognizant of human nature, the practice of values by learners needs a seamless synergy of value practice in classroom to real time life experiences. Such situation calls for collaboration and support from diverse groups of people.

- Awareness program on value role modelling.
- PD programs for school staff for capacity building.
- Encouragement and motivation strategies (reward, award and recognition for students and staff).
- Materials such as teachers guide books, references, framework and activity book for students

#### *Multi-sectorial role modelling of values*

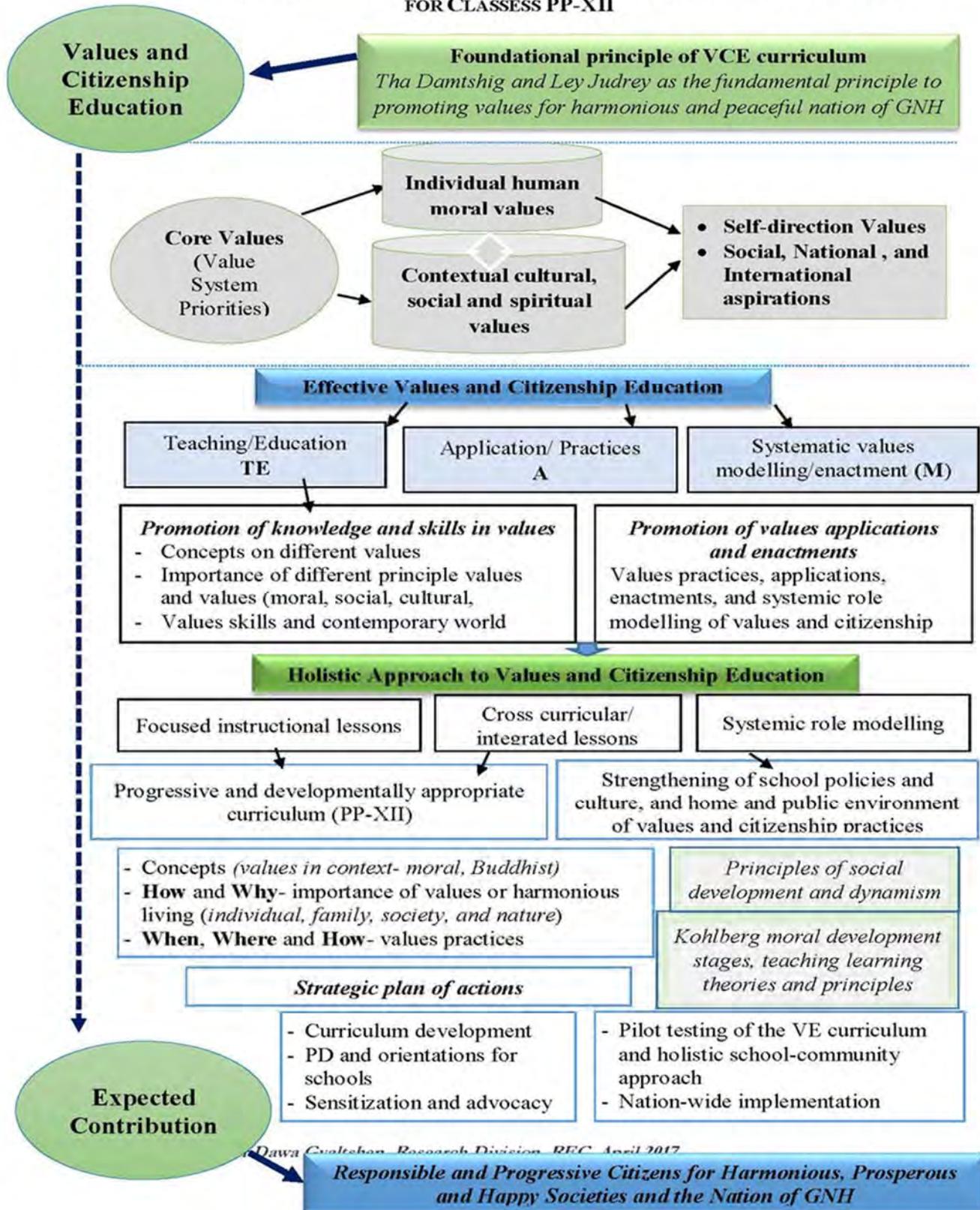
Values modelling is an integral component of successful values education. Once values are explicitly established within the school, the modelling implicitly reinforces the values learning. Modelling or the implicit demonstration and living out of particular values positions are critical parts of values learning as it reinforces the explicit teaching. Therefore, the values in students are promoted through role modelling by all members of the society and key stakeholders in the society. Holistic monitoring: School staff and parents take moral and professional responsibilities in monitoring students’ behaviours, conducts, and habits at all times (schools and parents’ collaboration)

## **11. Cross-curricular Linkages**

Values education contributes to the achievement of the goal of the education and other curricula and programs in schools. It is and inevitable learning experiences in promoting an educated and enlightened society of GNH, built and sustained on the unique Bhutanese values of Thag-Dham-Tshig and Ley Judrey.

## 12. Appendix

FIGURE 1. CONCEPTUAL MAPPING OF THE VALUES AND CITIZENSHIP EDUCATION (VCE) FOR CLASSES PP-XII



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