**Value education in schools from a cross-curricular perspective**

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### Summary

Today, fair play is one value with an important extension outside the sport sector into many areas of public life, business affairs, and the environment at large. Fair play is no more only an attitude for personal human interactions; it has become a value which leads to many personal-environmental relationships including the protection of exploitation of material resources and of our nature on a global level. Fair play has also been focused as a part of value education in the context of school curricula and particularly as value education in physical education and school sports. There exist also examples of fair play as a cross-curriculum subject how the spirit and the notion of fair play fit in different school subjects as one Olympic ideal and as a part of Olympic education programmes (cf. Naul & Holze, 2011). Thus, the following four strands of modern value education at school may be highlighted:

1. Mutual respect is demanded as an inter-personal behavioral pattern, as a matter of non-discrimination of gender, ethnic, religious and political differences among participants and their peoples with the benchmark of fair play for any personal interactions inside and outside the sports ground, as well as in any school education context and in any other life-setting of children and youth (in particular – general education and religious education).

2. Harmonious education of body, will and mind should grow as eurhythmics character building through physical activities and sports in accordance with their rules and in cross-curricular combination of PESS with the subjects of fine arts, poetry and music (Olympic education).

3. Sustainability of natural resources and protection of the environment at large has become a new topic in the range of value education, particularly in different school subjects of science education (e.g. biology, chemistry, geography) and in some new teaching subjects, such as policy studies, economy and ecology.

4. Health enhanced PESS with the promotion of a healthy lifestyle has become a major item in many new European PE curricula, as well as demanded and promoted by the IOC on the occasion of the implementation of the OVEP programme. However, a sound value education outside Olympic education efforts, but inside the general school curriculum, is insufficient in many EU countries and overdue.

We have to make sure that fair play is not in the shadow of new Olympic ideals and is taken more seriously for the purposes of new physical education, including sports.

**Keywords:** fair play, value education, school curricula, Olympic education.

### Introduction

Today, fair play is one value with an important extension outside the sport sector into many areas of public life, business affairs, and the environment at large. Fair play is no more only an attitude for personal human interactions; it has become a value which leads to many personal-environmental relationships including the protection of exploitation of material resources and of our nature on a global level. Fair play has also been focused as a part of value education in the context of school curricula and particularly as value education in physical education and school sports. There exist also examples of fair play as a cross-curriculum subject how the spirit and the notion of fair play fit in different school subjects as one Olympic ideal and as a part of Olympic education programmes (cf. Naul & Holze, 2011).

**1. What is fair play – what are values?**

Fair play can be assessed as a value but also as a virtue. As a virtue fair play means to interact morally in a certain situation of response. As a value fair play is a state of mind, a personal mental behaviour pattern for acting in certain situations which offer ambiguous solutions. Values are written and unwritten rules (the latter being very important in sports), norms and recommended behavioural patterns with physical, psycho-emotional, social-interactive and cognitive-moral domains which should serve as guidelines for individual and inter-personal education, cultural and societal developments. In addition, values should be used as a code of moral to save and to protect given personal competencies, natural resources and established social institutions and human agencies by “good governance”.

Some sports philosophers, like Butcher and Schneider in the U. S. (1998), see moral values as a “bag of virtues for education”, not restricted to physical education. Shields and Bredemeier (1995) performed a lot of experimental studies on fair play and other subjects, such as compassion, fairness, sportsmanship, integrity. They also referred to works by Lumpkin, Stoll and Beller (1994) on justice, honesty, responsibility and beneficence (see also: Sheridan, 2003). Fair play is also one of the most essential principles of the International Olympic Charter, like it is defined in the version of 2004 as following: “The goal of the Olympic Movement is to
Contribute to building a peaceful and better world by educating youth through sports practiced without discrimination of any kind and in the Olympic spirit, which requires mutual understanding within the spirit of friendship, solidarity and fair play”.

However, there is also an important current update in the Olympic Charter after 2004, which I would briefly like to comment on. To practice sports is a human right – this is not only a matter of education of sports, but also that of politics (this is a new tendency to some extent, which might be connected to the influence of the E.U. and United Nations on the Olympic Movement). Every individual must have a chance to practice sports without any form of discrimination. This is indeed a very important issue about fair play in my view, as it makes it a more important matter than only that of sports and education.

2. The extension of Fair Play as a value

Moreover, in the last twenty years or so, we have been gradually faced with another trend, which I call “the extension of Fair Play as a value”. Where does it come from? From sports grounds and pitches, of course, from Fair Play and physical activities and all kinds of sports both within and outside schools, which might be the first step to the extension. The notion of fair play is often used and sometimes even misused in manufacturing sporting goods, such as footballs or sports shoes. Are there fair chances for the children who produce these goods though? These kids often do not have time for education, as they have to make a living for their families, in countries like India, Pakistan, where footballs and other goods are manufactured (cf. Naul, 2007a).

The extension of fair play affects also activities in different livelihoods of people outside sports. Fair play is not being applied nowadays only to racing on German motorways, but also in traffic as such. Fair play is thus seen today as something which exceeds the realm of sports. There is another important aspect, which, sadly, was not promoted before the global economic crisis – fair play in banking.

This is the reason, however, why fair play is sometimes understood as an ideology, misused by certain parts of the economic sector or even institutions for the purposes of advertising. So we should be careful about this, about the random use of the term “fair play”, we should always know for what purpose the expression is mentioned.

Fair play has been taken a bit too far, in my view, particularly in the bank sector and the world of commerce. We can thus also hear of fair play in trading, e.g. in connection with coffee and cocoa beans and other products from developing countries. There is fair play in transportation with regard to prices and comfort, fair play in connection with customs and traditions of other ethnic groups and cultures; it is becoming ever so important in inter-cultural understanding. Furthermore, there is fair play in the sense of “good governance”, which includes companies and sponsors involved in sports and the employees in sports associations and the need to look after them. We have a responsibility for this; it is not only a matter of fire and hire policies. And finally, the aspects of fair play as a universal human right recognized by the United Nations. Kofi Annan, the former U.N. secretary said the following: “People in every nation love sport. Its values – fitness, fair play, teamwork, the pursuit of excellence – are universal.” (UN, 2003, p. 2). So fair play is also on the political agenda, it helps to build societies and contributes to peace-making.

3. Value education in the context of school curricula

Value education in the context of school curricula – this is not restricted only to physical education or sports in schools. In the humanities, for example, there is a varied collection of subjects, such as history, philosophy, ethnic and religious education – yet even here the spirit of fair play, the moral conduct of play fair, is often incorporated in many countries. And of course, the same goes for our core subject, physical education (PE) and school sports, but also to science, which teaches us to be fair to nature and environment – it includes biology, chemistry, geography, technology, ecology. In Administration and business fair play means being fair as “good governance” in running offices and companies, including those in the sports sector. And we should not forget about languages, which teach us to respect cultural related differences. Fair play is thus involved in a very broad range of items.

If you look at PE concepts in Europe in the 1950s and 1960s, there are 4 levels which should be distinguished. They can be found in almost all national school curricula (cf. Naul, 2003):

- legitimation and justification aspects of the subject (including PE, more shall be discussed below);
- aims and objectives of teaching;
- methods and strategies for teaching;
• evaluation and assessment criteria for teaching and delivery.

These are at least four diverse theoretical concepts developed in the socio-political context of schooling and PE. I am not saying that all of them are incorporated in each and every national curriculum. They might be included just partially, but as far as the four levels are concerned, they might not be well-balanced. As for the justification and legitimation of PE as a school subject, supported and promoted by the value of fair play, there are some curricula that definitely do refer to fair play in terms of justification and legitimation of the subject.

Aims and objectives – one aim and one objective: values as such (not only the contents, it is a special aim to achieve in teaching).

Methods of instruction and strategies of teaching PE – fair play actions as a strategy of teaching, e.g. when there are both girls and boys involved in a game of football, the rules need to be adapted, to ensure proper socialization of boys and girls.

Evaluation and assessment of PE as a school subject – one of the items, of course, is social behaviour, which is often linked to how one should act in order to be a fair player. Here is an example of legitimation through values by J. Parry:

“I think we might suggest that the philosophical anthropology of Olympism promotes the ideals of:

• individual all round harmonious human development
• towards excellence and achievement
• through effort in competitive sporting activity
• under conditions of mutual respect, fairness, justice and equality
• with a view to creating lasting personal human relationships of friendship
• international relationships of peace, toleration and understanding
• cultural alliance with the arts” (Parry, 1998, p. 160).

Parry interprets this set of ideals as “combining claims about human capacities and excellences with claims about the importance of a range of cultural forms which would seek to develop arguments which could justify the place of PE on the curriculum”.

In his article published in the European Revue of Physical Education, he finally concludes: “I would like to conclude by suggesting that the practice of sport, informed by the philosophical anthropology of Olympism offers a context and a routine for physical education teachers to achieve a number of important aims relating to moral education” (Parry, 1998, p. 165). However, some studies such as the International Comparison of Physical Education (cf. Pühse & Gerber, 2005), PE curricula in 35 countries were reviewed. One of the questions of this study was: “What are the most dominant ideals of PE in your country?” (Pühse & Gerber, 2005, p. 46). In my secondary analysis of the review I focused on how “fair play” and “mutual respect” were tackled by the writers of the 35 national reviews. Seven countries out of 35 referred to these two terms: Brazil, Canada, England, Greece, Lithuania, New Zealand, Turkey.

Question 6 was: “What are the most relevant arguments to legitimate physical education in your country?” (p. 47) and question 6.2 was: “Are social learning and fair play education considered as specific education objectives?” (ibid.).

In eighteen country reports out of 35 the answer was “Yes”. So it is about 50 percent and the question is whether the glass is half full or half empty regarding the inclusion of fair play as a value in education. In these national PE curricula fair play is considered as a specific teaching objective. And as for Olympic education, an umbrella term for a wider variety of values and virtues, six countries out of 35 countries can be noticed – this does not mean, however, that there no other countries in which Olympic education is either a compulsory or an optional subject.

4. Value education in the context of physical education and school sports (PESS)

Traditional concepts of PE differ between countries within Europe (cf. Naul, 2003; 2007 b). The following chart (Fig. 1), however, shows that there are at least five areas in common. As far as aims are concerned, there are four major areas: motor abilities, then technical skills, psycho-social attitudes and moral values, which represent the fundamental aim of almost every national or regional PE curriculum.

![Fig. 1. Concepts of traditional PE in the 1960s (Source: Naul, 2003, p. 41)](image-url)
However, there were also certain changes from PE to Sports Education in the 1960s and 1970s, which were also connected with the battle of two political systems, East vs. West (e.g. GDR, Soviet Union vs. the U.S.A, etc.), as can be seen in the following list:

### Early Changes of PE Curricula to Sport education in Europe:

1st phase: into sport skills and techniques on higher motor performance levels:

2nd phase: higher physical endurance load for the cardio-vascular system:
- Sweden “health e idrott” (idrott = sports) 1974;
- later HEPE in Denmark, Norway, later Finland into a new subject of “Health education”

3rd phase: changes of PE teaching to sport education in the USA / Asia:
- 1994, Siedentop; “sport education”; export of the concept to Asia (Japan), Australia and
- New Zealand (National PE and HE Curriculum 1999, e.g. “Olympic values” as a part)

Where are the values of PE? This is an important question. As you can see in the following chart, there are six components that should transform PE into Sport Education.

![Fig. 2. Sport education model (Source: Siedentop, 1994, p. 8)](image)

As you can see, the “values” component is missing, which shows that the transformation from traditional PE into Sport Education was not that smooth and complete. Where are the values then? Have they been lost? Well, to be frank, Siedentop did not identify “values” as one of the components, but says the following about values in this Sport Education model:

> “This sport education model comprises three central goals: to educate a competent, literate, and enthusiastic individual who regularly participates in sports.”

“A competent sportsperson has sufficient skills to participate in games satisfactorily, understands and can execute strategies appropriate to the complexity of play, and is a knowledgeable games player. A literate sportsperson understands and values the rules, rituals, and traditions of sports and distinguishes between good and bad sport practices, whether in children’s or professional sport. An enthusiastic sportsperson participates and behaves in ways that preserve, protect, and enhance the sport culture.”

(Siedentop, 1994, p. 4). The components that are in red circles in the following chart represent teaching Sport Education as part of Olympic Education:

![Fig. 3. “Seven Components of the sport education model”–four components of Olympic education (Source: Siedentop 1994, p. 8.)](image)

Sport education in Europe, however, has become an important vector already since the 1970s in many EU countries, particularly in Germany, France, the UK and countries of Eastern Europe. Later two more vectors appeared besides the traditional PE vector, leading to Movement Education (e.g. Netherlands), focusing on general motor abilities. There is also a combination of the traditional PE and Sport Education, that is, Health Education. We can thus see cultural changes into four different directions since mid of the 1980s.

Sport Education certainly has European roots, but perhaps the American system protected the traditional values of sports a little better, as these were put on the backburner, so to speak, in Europe. An interesting example is the National PE and Health curriculum in New Zealand, which is indeed of special interest with regard to our topic. The “New Zealand Curriculum Framework” (NZCF) includes seven essential learning areas. One is “health and physical well-being”. This area intends
to achieve four kinds of “well-being”: physical, mental and emotional, social and spiritual well-being. The National “Health and PE Curriculum” thus distinguishes four major strands: well-being, health promotion, social-ecological perspectives, and “attitudes and values” (Ministry of Education, 1999, p. 30).

Moreover, as far as I know, this particular national curriculum is the only one which still includes Olympic values, which in fact encapsulates all values included in sports. It also represents an inclusion of fair play and other values in all subjects – in connection with e.g. the environment, history (mentioning fair and unfair actions taken in the past, e.g. those against minorities). It is nice to see values originating from sports being introduced to other subjects.

The National Health and PE Curriculum of New Zealand cites the following values and virtues as Olympic ideals: “By blending sport with culture and education, Olympism promotes a way of life based on: the balanced development of the mind, body and character; the joy found in effort; the educational value of being a good role model for others; observing the universal ethics of tolerance, generosity, unity, friendship, non-discrimination, and respect for others.” (http://www.tki.org.nz/r/health/cia/olympic/index_e.php)

This is thus a new understanding of well-being; as a value including the physical, social and moral domain (cf. Culpan, 2002, p. 446). To sum up, as far as the integration of Olympic values into the purposes of the subject of PESS and the social outcomes of the aims are concerned, there are many countries around the world where Olympic ideals like fair play, mutual respect, tolerance and friendship can be identified as an aim to achieve and as a social outcome by regular teaching PE and exercising PA and sports. However, there are some more school subjects, which already include such values in their own structure of aims and objectives!

So what are the reasons for increased interest about values in modern PESS, as well as in other school subjects? It is mainly the following:

• a crisis of the concepts of general education which seem to students to be too theoretical and “off” their sub-cultures;
• a loss of long-time traditional values in society;
• increased violence in schools and families;
• lack of tolerance towards other ethnic groups;
• a more individual, egoistical way of life.

But a closer look on how moral education is applied in European PE curricula, does not show that there is any evidence to re-address the importance of values in PE. The source of information is Hardman’s study (2007) on PE in the European Union.

The problem in European PE curricula, in my view, lies beside the allotment of time allocation and qualified teachers in the fact that moral development is only the 5th important purpose and has only a minor importance on secondary school level (cf. Hardman, 2007, p. 23).

Hardman concludes that “In some parts of Europe, PE curricula are undergoing changes with signs that its purpose and function are being redefined to accommodate broader health-related active lifestyles and life-long educational outcomes” (Hardman, 2007, p. 9). However, there seems to be no changes in moral values within PESS after the decline of traditional PE! On the other hand, the
rising problem of physical inactivity, overweight and other health concerns particularly with young people in secondary school age, may have affected some ministries in the EU to change the order of the PE purposes of curricula to a broader health-related educational outcome in teaching PE. But why is the moral domain still lacking to be reshaped compared to the decline of moral behaviours at school, within PE lessons, and in daily children’s physical activities? This question still remains essential, if we look at famous hand books for physical education and sport pedagogy. There are two major handbooks on sports pedagogy. One of them, by the Germans H. Haag and A. Hummel (2000), consists of 4 parts, 47 chapters and 514 pages – yet, there is no chapter on value education in PESS. However, this is not only a “German disease”. If we look at the Handbook of Physical Education edited by David Kirk from Britain, Doune Macdonald from Australia and Mary O’Sullivan from Ireland (2006), it has 6 parts, 45 chapters, 809 pages – but, once again, there is no chapter on value education in PESS! This topic thus seems to be overlooked by scientists responsible for physical education, school sports and sports pedagogy at least in Europe.

To conclude this part:
- there is a tendency in some EU countries to reshape the lost educational values of traditional PE by modern sport education through purposes of “team spirit, cooperation, fair play” and others… in the framework of Olympic Education;
- there is a tendency across USA and some countries of the Pacific rim to reshape the traditional PE through modern sport education the concept of which overlaps with some value demands known from Olympic education;
- there is a global tendency in the world to implement Olympic education as a special part of “social-moral qualities” in new physical education (e.g. Australia, China, Czech Republic, England, Lithuania, New Zealand, Poland, Russia, Ukraine).

5. Value education as a cross-curricular item within the IOC Olympic value education programme (OVEP)

As for the Olympic values, we can see a transition of Olympic values. There are sometimes certain concerns about what is in fact right and what is wrong. Here are two interesting quotes:

President of the IOC, Jacques Rogge (Vth Olympic Forum, 2006):

“Our world today is in need of peace, tolerance and brotherhood. The values of the Olympic Games can deliver these to us”.

Prime Minister of Russia, Vladimir Putin, (2007/Sochi, 2014):

“Unity, mutual understanding, and collaboration are fundamental values of the Olympic movement”.

However, since 2007, since the inauguration of the “Youth Olympic Games” (YOG) and the implementation of the “Olympic Value Education Programme (OVEP)” in Africa and parts of Asia-Oceania the IOC clearly has distinguished between “Olympic values” and “Olympic principles”. There are three core Olympic values recognized nowadays:
- excellence, friendship, respect (YOG, 2007a)

We must make sure, however, that fair play is not forgotten about in the list of Olympic values.

The set of Olympic principles includes only three items: non-discrimination, sustainability and universality (IOC, 2007b).

As far as pedagogues are concerned, such as Binder (2007), there are five Olympic values:
- joy found in effort, fair play, respect for others, pursuit of excellence, balance between body, will and mind.

Journalists, however, such as Maass (2007), identify six Olympic principles:
- non-discrimination, sustainability, humanism, universality, solidarity, alliance between sports, education and culture. Once again, we have to make sure that fair play is not omitted, as it is not in the case of Binder.

Nowadays, the IOC has a double strategy for promoting the values of Olympism – Youth Olympic Games and Olympic Value Education, which I would like to discuss briefly. The values such as joy of effort, fair play, respect for others, pursuit of excellence, balance between body, will and mind, could be incorporated into the curricula of other school subjects; e. g. history, science, languages, fine arts, music and design, since these are also cross-curricula values, not only Olympic values. Joy of effort, for example, can be applied also to maths, physics or languages, because if you are successful in sports, it might serve as a bridge to further success in other school subjects. History can be also inspiring, such as the story of Jesse Owens and the lesson that was taught in connection with racism, as well as Martin Luther King and his movement in the 1960s. As far as the aspect of Binder is concerned, it seems clear that the main challenge for the future
is fair-play as an educational aim in all subjects blended with the spirit of an Olympic ideal.

6. The FOUR strands of modern value education at school

Finally, we may highlight four strands of modern value education at school, which I have mentioned briefly at the beginning:

1. Mutual respect is demanded as an inter-personal behavioral pattern, as a matter of non-discrimination of gender, ethnic, religious and political differences among participants and their peoples with the benchmark of fair play for any personal interactions inside and outside the sports ground, as well as in any school education context and in any other life-setting of children and youth (in particular – general education and religious education).

2. Harmonious education of body, will and mind should grow as eurhythms character building through physical activities and sports in accordance with their rules and in cross-curricular combination of PESS with the subjects of fine arts, poetry and music (Olympic education).

3. Sustainability of natural resources and protection of the environment at large has become a new topic in the range of value education, particularly in different school subjects of science education (e.g. biology, chemistry, geography) and in some new teaching subjects, such as policy studies, economy and ecology.

4. Health enhanced PESS with the promotion of a healthy lifestyle has become a major item in many new European PE curricula, as well as demanded and promoted by the IOC on the occasion of the implementation of the OVEP programme. However, a sound value education outside Olympic education efforts, but inside the general school curriculum, is insufficient in many EU countries and overdue.

We have to make sure that fair play is not in the shadow of new Olympic ideals and is taken more seriously for the purpose of new physical education, including sports.

REFERENCES
Šiandien kilnus elgesys (fair play) yra viena iš verti-
byčių, reikšmingai peržengusi sporto sektoriaus ribas ir
įspūdžius į daugelių visuomeninio gyvenimo, verslo rei-
kalyų ir aplinkos, plačiają prasme, sričių. Kilnus elgesys
daugiau nei būtų vien tik asmeninio žmonių bendravimo
nuostata; jis tarp sporty, apimančia daugelių asmenų ir
aplinkos santykio aspektų, įskaitant materialinių ište-
klių eksploataciją ir mūsų gamtos apsaugą globaliniu
lygiu. Kilnus elgesys taip pat laikomas vertybinio švie-
timo dalimi mokymo planuose ir ypač vertybinio švie-
timo per fizinį ugdytą mokyklinę šaltinius atitinkamai,
be ne mažų skirtingų sportų dalimų. Yra kilnus elgesio
kaip tarpasmeninio objekto pavyzdžių, kai dvasia ir kilnus elgesio supratinas dera su skirtin
gais mokykliniais dalykais tiek kaip bendras olimpinis
idealas, tiek kaip Olimpinių švietimo programų dalis
(palyginimui Naul&Holze, 2011).

Santykininkų apžvelgiamos keturios pagrindinės sri-
tys, reprezentuojančios šiuolaikinį vertybinį švietimā
mokykloje: 1) abipusės pagarbos reikia kaip tarpas-
meninio elgesio modelio, kaip dalyvių ir jų šalių gy-
ventojų, siekiantį kilnaus elgesio bet kokiam as-
meniniame bendravime tiek vidaus, tiek išorės sporto
varžybose, tiek ir bet kurių mokyklos švietimo kon-
tekste ir vaikų bei jaunimo gyvenamojoje aplinkoje
(ypač bendrajame lavinime ir religiniame švietime),
nediskriminavimo dėl lyties, religijos ar politinių įsiti-
kinimų; 2) darnus kūna, valios ir proto lavinimas turėtų
didėti kaip euritminė savybė, ugdoma per fizinę veiklą
ir sportą pagal jų taisykles, ir tarpdalykinio fizinio ugd-
dymo ir sporto mokslų (Physical Education and Sports
Science – PESS) derinimą su dailiųjų menų, poezijos
ir muzikos dalykais (olimpinis švietimas); 3) gamtinių
išteklių tausojimas ir aplinkos apsauga plačiają prasme
tapo nauja tema vertybinio švietimo srityje, ypač tarp
skirtingų mokyklinių mokslinio švietimo sritys dalykų
(pavyzdžiui, biologijos, chemijos, geografijos) ir tarp
kai kurių naujų mokomųjų dalykų, tokių kaip politikos
studijos, ekonomika, ekologija; 4) sveikatos svarba pa-
remtas fizinis ugdytas mokymo programos (PESS) pro-
paguojant sveiką gyvenseną taip pagrindiniu klausimu
daugelį naujų gamtinių švietimo sritys dalykų
(pavyzdžiui, biologijos, chemijos, geografijos) ir tarp
kai kurių naujų mokomųjų dalykų, tokių kaip politikos
studijos, ekonomika, ekologija; 4) sveikatos svarba pa-

Raktažodžiai: kilnus elgesys, vertybinis švietimas,
mokyklinės mokymo programos, olimpinis švietimas.

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How to spread and develop joint international programs of
Olympic education: cultural and communication problems

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Summary

The Olympic Charter states the relationship among Olympic philosophy, ethics, and education. Fundamental
Principles are as follows: 1) Olympism is a philosophy of life, exalting and combining in a balanced whole the qualities
of body, will, and mind. Blending sport with culture and education, Olympism seeks to create a way of life based on the
joy of effort, the educational value of good example, and respect for universal fundamental ethical principles. 2) The
goal of Olympism is to place sport at the service of the harmonious development of man, with a view to promoting a
peaceful society concerned with the preservation of human dignity. This is a values education mandate. Some of the
specific, positive values referred to in these principles include a respect for balance in the human character between