The Effect of Implementing a Value-Based Curriculum on Secondary and Tertiary Education Students in Mauritius
Teachers' and Students' Perspectives

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This study addresses the moral and behavioral decline among Mauritian youths that followed introduction of the CPP Value–Based Differentiated model which integrates moral and spiritual values into teaching practices. Evaluation involving university and high school students, along with instructors, indicates the model's effectiveness in instilling proactive, mindful behaviors and reducing disciplinary incidents. However, challenges include the model's limited focus on certain values, notably life satisfaction, forgiveness and institutional resistance based on the current rigid, knowledge–centered education system. Instructors also face financial constraints and inadequate training in attempting to implement such pedagogical approaches. The study emphasizes the need for curriculum reforms to redefine student success to include character development alongside academic achievement. Addressing institutional barriers and providing support for educators is crucial to facilitate holistic student growth.

Keywords: Youths' values, CPP value-based differentiated model, character development

Educational policies, reformers, and researchers universally support the adoption of an integrated value-based education system (OECD, 2019; Behera, 2020). It is increasingly discussed in multilingual colloquies that value-oriented curricula transcend the mastery of knowledge

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and skills and create a substratum that facilitates a path for pupils to a holistic, happy, and healthy life. The decline of moral fiber, the breakdown of the family structure, and the inability of schools and universities to offer cognitive, social, or moral guidance are identified as key reasons that individuals lack rudimentary ethical vocabulary, cognitive understanding, and reasoning skills. Rather than tethering the intellectual, emotional, and behavioral aspects of development to human civilization, educating both mind and soul and aiding pupils in concocting their individualized "inner-curriculum," schools and universities in various global spaces, including Mauritius, see an overriding obligation to view pupils as contrivances of grades production and instructors as the minders (Ducasse, 2009; Norwani et al, 2019). Enlightening individuals' inner thoughts, helping them comprehend life meaningfully, and enriching their development paths with human and social happiness and satisfaction appears to have been ignored (OECD, 2019). Consequently, dishonesty, laziness, vandalism, drugs, teen pregnancy, bullying, and harassment have become the new norm for youths in today's education (Sulayman, 2013). Materialistic educational leadership pedagogies fail in character development and value education, which abets pupils' holistic learning (Arthur, 2011).

There is a need to revisit the concept of education and to underpin it with a moral and ethical theme. In light of the indiscipline, moral decay, and delinquency of youth in Mauritius, (an island nation located off the east African coast and the research site for this study) research by Belle (2017), Belle et al (2022), and the AEMS longitudinal project (2022) singled out the pressing need of inculcating values in the nation's curricula to address the moral and spiritual misdemeanors of its young people. Mauritius was selected as the research site because the government's attention has been focused on a quick fix to this worrying public health concern that involves suspensions and expulsions as called for under the 1957 Education Regulation, which was passed eleven years prior to Mauritius' independence. The critical question is whether the nature of youths' indiscipline has changed since 1957. As stated by Belle (2016), aren't the given solutions equating the definition of discipline with punishments? Awotar's (2019) study on juvenile indiscipline in Mauritius revealed that youths resorted to violent deeds to avoid studies overly concerned with examinations. In a similar vein, Belle's (2018) study blamed stakeholders for the aggravating indiscipline issues in schools. Both Belle's (2018), and Awotar's (2019) studies underscored the dysfunction of the family institution, peer influence, instructors' unpreparedness and principals' poor leadership and authority

as the impetus for the rising indiscipline of youths. Findings from these two studies showcase that Mauritius' primary socialization, the family, and the first and most significant secondary socialization, the schools, are disintegrating.

The 2017 education reform—the Nine-Year Schooling program—is a holistic scheme to help pupils become empowered citizens with invincible morals, values, and patriotic feelings by 2030 (Ministry of Education, 2017). This reform aligns with the objectives of the OECD Learning Compass 2030. Beside emphasizing inclusivity, pedagogical innovation, holistic well-being, and lifelong learning, it prioritizes the cultivation of ethical and patriotic sentiments among students. The initiative also aims to promote the development of twenty-first-century knowledge, skills, attitudes, and values among learners. Mauritius intends to track its educational goals with those required by international bodies. "Life Skills and Values" is a newly introduced subject for lower secondary graders to learn values. According to the Minister of Education, this will help determine the kind of society the government wants to see evolve. (Education Reform: National Curriculum Framework 2015 launch, 2015).

Juvenile convictions stood at 53 in 2020 against 27 in 2019, and 45.3% of the convicts were condemned to Rehabilitation/Correctional Youth Centers for theft, robbery and burglary (Government of Mauritius, 2020). Synthetic drug consumption and addiction ravage high schools across the island. According to the Institute for Security Studies (2020), Mauritius faces a growing scourge of synthetic drugs, and the government's progressive public health program is burdened by the high rate of relapse post-treatment (Ramsewak et al. 2020). The number of synthetic drug offenders rose by 15%, from 4,267 in 2018 to 4,906 in 2019 (Crime, Justice, and Security Statistics, 2019). Woefully, the emerging youth community, as compared to what the Minister of Education envisaged, and According to a written report in "Le Mauricien" (2019), a leading newspaper in Mauritius, there was an incremental shift in delinquency that left "the entire nation speechless with agony." The political party, "Le Movement Patriotique," alarmed by the enormity of the situation, commissioned an island-wide study (Le Mauricien, 2019) as to why so many pupils felt dispassionate and detached from education and took refuge in violence. The grim reality highlights a gap between educational policy documents and practice (Le Mauricien, 2019). This clearly depicts a flawed education system and society, unable to foster a moral citizenry.

The longitudinal study entitled, "Advancing Education in Muslim Societies," widely referred to as AEMS in literature and practice by the International Institute of Islamic Thought (IIIT), 2018–2019, and 2019–2020, mapped the educational terrain in numerous developing nations, including Mauritius. The 2018–2019 study surveyed 981 Mauritians of different age groups; 377 respondents were aged under 18, 209 between 18 and 24, 118 between 25 and 34, 75 between 45 and 54, 65 between 55 and 64, and 18 older than 65. The latter were school teachers, administrators, parents, and university and secondary school students. The 2019–2020 study, on the other hand, examined 971 Mauritians; 345 school students, 170 school teachers, 172 university students, and 34 university instructors. Considering the linguistic and multicultural landscape of Mauritius, the two investigations endorsed the interweaving of religiosity laded with spiritual values, notably (1) open-mindedness (empathy, meaning-making, problem-solving, life satisfaction, and hope), (2) responsibility (self-regulation, emotional regulation, self-efficacy, and gratitude), and (3) collective-collaborative (collectivist, orientation, sense of belonging, forgiveness) in education to successfully produce holistic students of today and adults of tomorrow who are cognitively, socially, morally, and emotionally formed in an adroit and deft demeanor.

The values sought were examined at greater length in the Mauritian education context and were found to be lacking in teaching skills and content. One of the most interesting offshoots of AEMS is recognition of the interconnectedness of human development and prosperity and peaceful living. According to the studies, incorporating religiosity in Mauritius' secondary schools and university curricula will help the nation create a reflective, spiritual, and active citizenry with a lifelong perspective to engage varying shifts and stages. Drawing from the listed recommendations and disseminated findings of AEMS (2018–2019, 2019–2020), Belle et al (2022) investigated the correlation between different religions in Mauritius and key human values among educational stakeholders. They found a positive correlation between their two analyzed constructs that showcased unanimity between the different religions in Mauritius—Christianity, Islam, and Hindu—and key human values. The proposed spiritual values—open-mindedness, responsibility, and collaborative-collective—are mentioned in the sacred Quran, the Bible, and the Vedas and thus resonate with the varied ethnic groups in Mauritius. According to Belle et al (2022), incorporating these values in education will forge healthy value-based multicultural/ethnic bonds among varied ethnic groups in Mauritius. Also,

these values, as highlighted by the AEMS (2019–2022), UNESCO (2015), and the OECD 2030 Learning Compass (2023) reports, are quantifiable constructs grounded in a universal value system and are perceived as pivotal in the lives and development of humanity.

The parallelism between the values tenets proposed by the aforestated reports and religiosity shows that spiritual values inextricably mirror essential life values. Belle et al's (2022) findings conform with Carneiro et al. (2021), who also affirmed the significance of religion in developing key human values and shaping moral and upright beings. Intertwining religiosity with human values, from Belle et al's (2022), and Carneiro et al.'s (2021) research, is foundational for equipping youth with the indispensable life skills needed to face modern pressures.

Still, addressing the civilizational aspects of pupils' lives and holistically honing their state of being through teaching methods and activities appears to be a neglected research area in Mauritius. Previous studies have identified value constructs that need to be evaluated for possible positive correlations between religiosity/spiritual values and key human values in Mauritius. No previous research has looked at a value-based, differentiated curriculum engaging religiosity/spiritual values within the secular area of teaching skills and activities. To address that research gap, this study
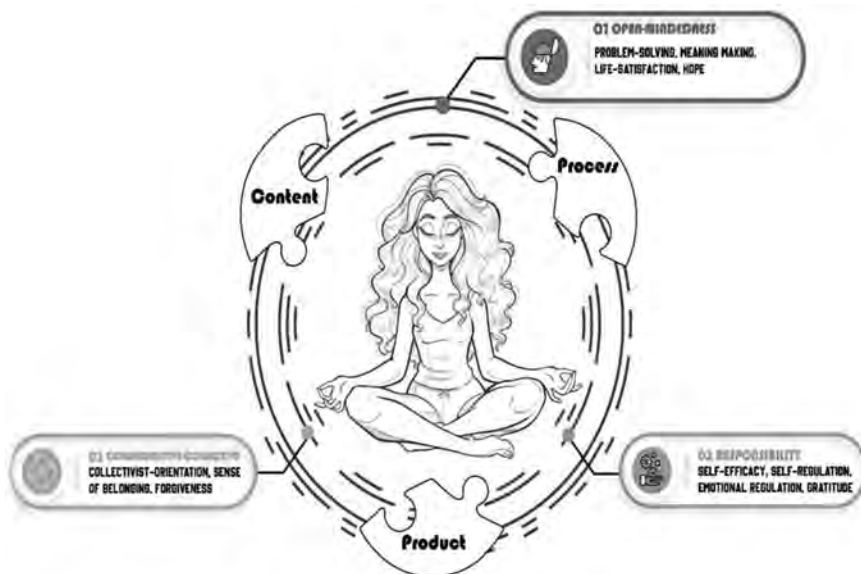

Figure 1. Introducing the CPP Value-Based, Differentiated Model

employs a value-oriented curriculum model for secondary and tertiary levels that uses a democratic, soft approach that does not prioritize any creed over the other. The model comprises values highlighted and piloted by the longitudinal projects of AEMS (2018–2019/2019–2020) that are integrated in the content, process, and product of lesson deliveries. The framed value-oriented curriculum is as follows:

The CPP Value-Based Differentiated model comprises three jigsaw-fitting stages, namely, Content, Process, and Product, which differentiate instruction and weave in values (open-mindedness, responsibility, and collaborative-collective) at each stage, as depicted in its circular form. Differentiating by-content requires instructors to draw from various experiential, authentic pedagogical methods; by-process calls for the use of tiered pupils-centered, hands-on activities, and; by-products allows students to create their own means of showcasing their understanding. As shown in Figure 1, the content, process, and product jigsaw pieces form the basis of the CPP Value-Based Differentiated model and when glued together, the puzzle "provides different avenues to acquiring content, to processing or making sense of ideas, and to developing products so that each student can learn effectively" (Tomlinson, 2001, p. 1), and "experience equally appropriate ways to absorb, use, develop, and present concepts as part of the daily learning process" (Osuafor and Okigbo, 2013, p.555), within a value-oriented paradigm. According to the AEMS (2019–2020) report, the piloted value constructs, as depicted in Figure 1, are grouped under three umbrella terms, notably open-mindedness, responsibility, and collaborative-collective, which are all built on each other to facilitate the trajectory to a holistic, human development of the mind, body, and spirit. Open mindedness regroups under its wings empathy, meaning-making, problem-solving, hope, and life-satisfaction and is generally perceived as an "intellectual virtue" that taps into the development of critical thinking skills coupled with the ability to constructively and objectively evaluate all perspectives before reaching informed conclusions/solutions (Baehr, 2011, pp. 191; Proyer et al, 2011). Each of the embodied constructs is elucidated below:

(I) Empathy: Comprehending others' feelings, thoughts, and worldviews from their perceptions, rather than one's own

(II) Meaning Making: "A sense of coherence or understanding of existence, a sense of purpose in one's life, the pursuit and attainment of worthwhile goals, and an accompanying sense of fulfilment"

(III) Problem–Solving: Expertise used to "analyze, understand, and prepare to respond to everyday problems, decisions, and conflicts" (Elias & Clabby, 1988; p. 53)
(IV) Life Satisfaction: Self-examination and contemplative assays of one's life
(V) Hope: The willpower to reach one's set goals

Responsibility, being the second umbrella term, refers to one's capabilities to head his/her actions and functions, to include the constructs of self/emotional regulation, self-efficacy, and gratitude:

Self-Regulation: "Thoughts, feelings, and actions that are planned and cyclically adapted to the attainment of personal goals" (Zimmerman, 2000, p. 14)
Emotional Regulation: "a process through which individuals modulate their emotions consciously and non-consciously to respond appropriately to environmental demands" (Goubet & Chrysikou, 2019; p.1)
Self-Efficacy: Refers to one's confidence in his/her capacity to plan and carry out specific behaviors required to succeed in set endeavors (Bandura, 1997).
Gratitude: "the appreciation of what is valuable and meaningful to oneself and represents a general state of thankfulness/appreciation" (Sansone & Sansone, 2010, p.8)

The third umbrella term, Collaborative-Collective, promotes interdependence instead of relying solely on an immediate group to improve quality of life. This understanding is based on a common community sense and shared ideologies. The identified value constructs falling under this category are collectivist orientation, sense of belonging, and forgiveness:

Collectivist Orientation: Situations wherein people have mutually beneficial dependent relationships and define themselves regarding those formed relationships (Darwish & Huber, 2003).
Sense of belonging: Refers to one's fellow feelings with a particular group (Tovar & Simon, 2010)
Forgiveness: "willingness to abandon one's right to resentment and negative judgment and indifferent behavior toward one who unjustly hurts us, while fostering underserved qualities of compassion, generosity, and even love toward him or her" (Enright, Gassin & Wu, 1992, p. 102)

A scrutiny of the umbrella terms, alongside their hyponyms, demonstrates an interrelatedness among cognitive, affective, and psychomotor developmental aspects. The constructs focus not merely on cultivating moral behaviors in students, but also on developing the latter's reasoning and mental abilities to distinguish between ethical and amoral and wisely examine possible solutions to determine a sagacious course of action. With such information, instructors would be encouraged to embed those values

while adopting a teaching approach that adapts the content, process, and product of their lessons to students' readiness level, learning style and interests. Such differentiation requires instructors to provide multiple options for students to access and engage with content. For instance, involvement with varied reading materials, multimedia resources, or learning activities that address different learning preferences and readiness levels (Tomlinson, 2001). When it comes to process, differentiated instruction allows instructors to use a variety of instructional strategies and scaffolding techniques to support students' understanding and skill development (Tomlinson & Allan, 2000).

In the product phase, the students are allowed to demonstrate their learning in a variety of ways. This could include offering choices in assessment formats, allowing for creative projects, or providing options for extending learning beyond basic requirements (Tomlinson & Imbeau, 2010). Considering them as teacher leaders, the instructors in this study would be given the autonomy to choose which values they would emphasize at which jigsaw stage. However, they would be requested not to discard any value in specific and attempt to include all in equal frequency in their planned lessons. This model, in its essence, is composed of tenets, notably, Content, Process, and Product, plus value constructs which have been lengthily piloted and empirically researched, as underlined in the literature. This study, therefore, formulates the following research questions:

ReSeaRch QueSTionS

1. How effectively is the CPP Value-Based Differentiated Model addressing moral and spiritual degeneration among youths through teaching and learning?

> The sub-questions are:
> - To what extent can the CPP Value-Based Differentiated Model curb indiscipline frequencies in the studied learning institutions?
> - Is the CPP Value-Based Differentiated Model well-founded for the mind, body, and spiritual development?
> - How accommodating are instructors and students in weaving in religiosity/spiritual values mirroring humanistic values in teaching and learning?

oP eRaTional Defini Tion of TeRmS:

I. Values: Moral attitudes, behaviors, standards, guidelines, ethics, and pro-social inclinations governing one's actions/choices in any life plight (Berkowitz, 2011).
II. Religiosity: The degree to which one's faith influences his/her comportment in daily life
III. Spiritual Values: Integrative, divine, altruistic beliefs that govern one's actions
IV. Humanistic Values: Democratic/Ethical beliefs promoting moral uprightness, democratic spirits, pluralistic brotherhood, social sensitivity, respect and tolerance for the "other," human rights, and life

Val ue-Ba SeD c u RRicul um: Defini Tion , TRai TS, PeDa gogie S

Alternatively referred to as moral or character education in the literature, value education is a deep-seated notion identifiable to Confucius and Aristotle in the ancient period, to Abu al Ghazali, Thomas Aquinas, and Thomas More in the medieval era, to the twentieth century through pedagogical deductions underscored by Dewey (1964), who perceived the core goal of education to be the production of moral judiciousness, and Kohlberg (1963), who viewed moral maturation as key to human evolvement, and Peters (1981), who implicated education as commendable when it is purposefully transferred in a virtuously, sustainable manner. Even in the twenty-first century, the concept of education is inextricably joined with the shaping of moral citizenry which appears in both national and international educational policy documents. For instance, in the National Curriculum Framework (2015) for secondary Mauritius students, instilling a sense of moral responsibility, a set of values, and strong civic friendships are listed among the top itemized learning goals. Likewise, UNESCO (2020) highlights pedagogical efforts, virtues, and supporting structures toward both cultivating cognizance of positive values in pupils alongside the latter's progressive potential as vital components of curricula. Value education loops reasoning with feelings in upstanding acumen, paralleling the tie-in between rationality and sentiments in psychological and neurobiological fields (Ryan, 2007). This underlines the idea that educational curricula should not be restricted to cognition but also have affective and psychomotor functions to execute. Research insights from philosophical and pragmatic stances on value education highlight its ability for holistic connection in education (Somnez, 2018; Immordino-Yang & Damasio, 2007; Rowe, 2004). Value education, initially considered more apt for

religious schools due to its moral connotation, is now widely acclaimed by secular schools for its holistic connotation, promoting academic diligence, self-reliance, confidence, assertiveness, and active learning (Lovat et al, 2011).

Wholesome education, which is currently vindicated by researchers across research regimes, recalls Harbermas's (1987) praxis which delineates an authentic type of education encouraging interaction, allegiance, honesty, and credibility, all aiming to metamorphose beliefs and harmonize human groups. Likewise, the NCF (2009, 2015) for Mauritius' secondary school curricula stresses the significance of holistic teaching, which includes the wholesome development of students' intellectual, emotional, social, physical, artistic, creative, and spiritual potentials. The NCF (2009, 2015) strongly endorse the concept of learning by doing, influenced by Dewey's (1938) ideas, and resonating with Habermas's (1987) notion of praxis. This approach underscores active engagement and practical application in the learning process, emphasizing tasks that prompt problem-solving, critical thinking, decision-making, collaboration, and reflection, thereby involving students in meaningful hands-on experiences. According to both Dewey (1938) and Habermas (1987), such an education type mirrors the moral education devised by the ancient and medieval pedagogues. Both questioned the bona fides of education adhering to instrumentalism and argued that any curriculum should be value-laden to be legitimate, permeating teaching and learning experiences linked with value contents within value-rich environments wherein students are personally empowered over their own affirmed and lived-out values. In line with Dewey (1964), Kohlberg (1964), and Peters (1981), Habermas (1987), affirmed the holism in value education directed at comprehensive developmental measures. However, despite the strong endorsement of holistic and praxis learning by the NCF (2009, 2015), currently in Mauritius the Cambridge School Certificate and Higher School Certificate programs predominantly prioritize the transmission of knowledge within secondary education, often leaving students with limited time for personal fulfilment or the acquisition of practical skills (Atchia, 2008). Consequently, the educational system tends to be heavily knowledge-centric, lacking sufficient emphasis on the cultivation of values (Ministry of Education and Scientific Research, 1998). Opportunities for students to engage in activities fostering human, social, and spiritual values are notably scarce (Ministry of Women's Rights, Child Development and Family Welfare, 2003). Hence, a disparity exists

between the outlined secondary curriculum (NCF, 2009, 2015) and its implementation in practice.

Furthermore, Dewey (1964), Kohlberg (1964), and Habermas (1987) have underscored the ineffectiveness of teaching morals and values to students in isolation. AEMS (2019–2020) and Sulayman (2014) imply that values ought to be integrated into the teaching and learning of every discipline within schools. This decodes why indiscipline soars despite having "Life Skills and Values" as a non-core subject in Mauritius for lower secondary graders. Value education requires a new pedagogic dynamism essentially aligning the value condition with the knowledge condition (Neuman et al, 1996). Berkowitz (2011), endorsed the following 14 research-informed pedagogies for value education:

List 1: Identified Teaching Strategies for Value-laden Curricula

I. Peer Interactive Strategies
II. Service to Others
III. Developmental Disciplining
IV. Role Modelling and Mentoring
V. Nurturing
VI. Trust and Trustworthiness
VII. High-Expectations
VIII. School-Wide Character Focus
IX. Family/Community Involvement
X. Pedagogy of Empowerment
XI. Teaching About Character
XII. Teaching About Social and Emotional Intelligence
XIII. Induction
XIV. Professional Development

These pedagogies adhere to the philosophy of experiential teaching and learning and instructors in this study would be requested to use them to integrate values in their teaching. The following describes the present education system in Mauritius.

The maURiTian eDucaTion SySTem

The existing education system in Mauritius is an extension of the British system adopted since its independence in 1968. Education across all four tiers, namely the pre-primary, primary, secondary and tertiary, is regulated by the Education Regulations (1957) and the Education Amendment Act (2006). These regulations were revised in 2005 to mandate free education and transport to Mauritians from primary to tertiary levels alongside compulsory education until the age of 16, as stipulated by the Education Amendment Act (2004). Examination fees for O- and A-level students have been born by the Mauritian government since 2015 (Ministry of Education and Human Resources, 2015). Students who fail the primary examination twice before age 12 are initially entered into the four-year program, namely the Prevocational Extended Stream introduced in 2014, that focused on the skill-based curriculum. The advent of the Nine-Year Continuous Basic Education reform in 2015 substituted the Prevocational Extended Stream with the four-year Extended Program in 2018 aimed at providing students an additional year to prepare for the same lower secondary curriculum as their counterparts who passed the grade 6 examination at the first seating (MIE, 2017). An illustration of the current education system is as follows:
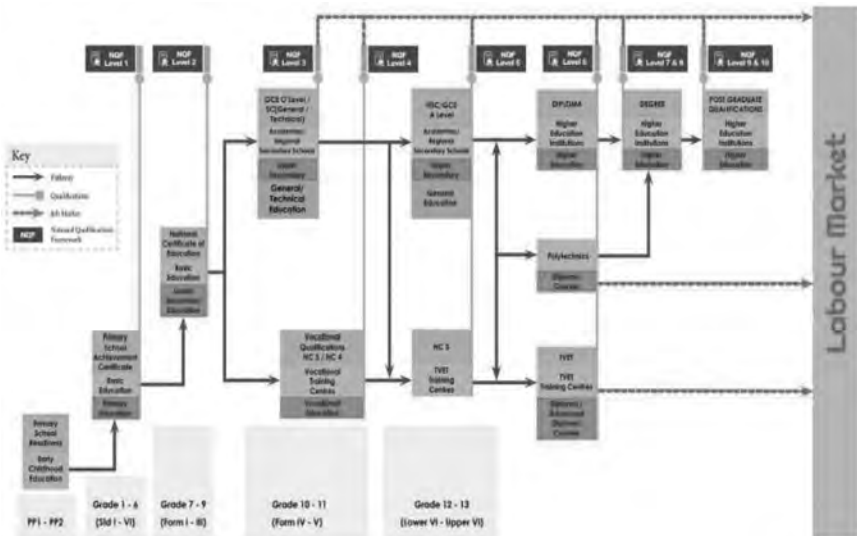

Figure 2. The Mauritian Education System
(Ministry of Education, Culture and Human Resources, 2017).

The primary tenet of the reform aligns with Sustainable Development Goal (SDG) 4, specifically emphasizing the provision of inclusive, equitable, and high-quality education accessible to all, while also advocating for lifelong learning opportunities.

The mauRiTian eDuc aTion SySTem in PRac Tice

The Mauritian Education System has long been subjected to criticism for its emphasis on competitiveness over collaboration, which prioritizes elitism (Morabito et al, 2017; Belle, 2017). In an attempt to end elitism in primary and secondary education, initiatives such as a new National Curriculum Framework were introduced in 2015 (NCF, 2015), followed by the NYCBE reform in 2017. The NCF (2015) presents a secondary education system that is holistic, innovative, inclusive, and equitable with the integration of life skills and civic responsibilities. It aims to produce moral paragons who are critical thinkers, problem-solvers, and collaborators with a mastery of responsibility, creativity, tolerance, respect, empathy, and integrity. The NCF (2015) is grounded in values and shapes the NYCBE reform (2015) to be needs-driven, that is, to align differentiated or scaffolded instruction to students' academic level, interest, and learning styles. The NYCBE reform (2017) establishes an early support program within primary education aimed at promptly identifying and addressing learning gaps in students with learning difficulties (MOEHRTESR, 2017b). Support teachers are hired to provide in-class assistance or conduct specialized sessions outside regular classes for grade 1 and 2 students (Gungapersand, 2019). The primary goal of the NYCBE reform (2017) is to ensure equitable access to education and develop foundational skills necessary for all students to achieve high levels of academic proficiency, ultimately aiming to foster an empowered citizenry by 2030. As remarked by Varma (2019), the NYCBE reform (2017) prepares students with up-to-date knowledge, twenty-first-century skills, values, and attitudes to thrive in modern societies that undergo swift digital evolutions.

However, recent studies, particularly those by Belle (2021) and Pane et al. (2013), present findings that contradict the reality of the Mauritian Education System from its depiction by the NCF (2015) and the NYCBE (2017) reforms. Despite the introduction of the 2015 and 2017 reforms, the Mauritian education system continues to be characterized by elitism and intense competition, employing a didactic approach focused primarily on knowledge acquisition and lacking in pedagogical approaches that

nurture holistic development. Furthermore, despite efforts based on the NYCBE, secondary curricula remain excessively exam-centric, reflecting a national emphasis on achieving high exam scores rather than fostering comprehensive educational quality (Belle, 2021). By discarding the above-mentioned reform and continuing with the memorization concept of education, the Mauritian Education System neglects opportunities for students to participate in activities that foster human, social, and spiritual values. Instead of simply recommending that secondary educators adhere to the delineated teaching practices outlined in the NCF (2015) and NYCBE (2017) reforms, it is imperative to consider additional measures that ensure effective implementation of these recommended practices. Scholars like Beebeejaun-Muslum (2014) and Belle and Seegopaul (2020) argue that the growing indisciplinary issues among secondary students can be attributed to insufficient cultivation of values within school environments. Consequently, a gap between the NCF (2015) and the NYCBE (2017) reforms and reality is underpinned.

Elitism within the education system significantly impacts student discipline with practices such as blending and tracking serving as notable manifestations. Arum (2005) claims that these practices can introduce curriculum disparities that may adversely affect students' self-esteem. Blending, according to Poon (2013), involves educators tailoring instructional activities to facilitate collaborative learning experiences among students. However, Temitayo et al. (2013) argue that a misalignment between instructional strategies and students' needs, learning styles, and interests can lead to disciplinary challenges. Similarly, tracking, as described by Ogbu (2003), entails sorting students into academic enrichment or skills improvement programs. In Mauritius, both extended and mainstream secondary students often study within the same educational institution (Education Amendment Act, 2004). The following presents the methodology section.

meTho D

This study adopts a mixed-method, grounded theory approach. It samples three grant-aided co-ed secondary schools operating within the Islamic, Confessional, and Hinduism faiths, and one private university in Mauritius for a period of two months. Students of different creeds are present in each of the above-mentioned research sites. Further details regarding the study population are as follows:

Table 1. Sample Details

Learning Institution	Teach-ers	Subjects	Grade	Stu-dents	Gender F=Female M=Male	Lesson Occur-rence: Weekly hours	Total Hours
Islamic (I)	1	General Paper	12	15	7 F 8 M	3	24
Confessional (C)	1	Math	10	20	13 M 7 F	3	24
Hinduism (H)	1	Sociology	12	15	12 F 3 M	3	24
University (U)	1	Education	Fresh-men	30	22 F 8 M	2	16

Overall, the study comprises four instructors and 80 students. The latter's verbal and written permission was sought and it was made clear to them that their participation in this study was voluntary and that they could, at any stage, withdraw from research without penalty. Their anonymity and confidentiality were to be safeguarded and the use of direct quotations would be untraceable to them. The instructors were required to hand in their lesson plans for each lesson, which were the subjected to a qualitative content analysis of the literature. Moreover, post-research, an individual, sound-recorded unstructured interview occurred with the instructors which was qualitatively examined while the students were asked to fill in a quantitative questionnaire. Creswell's (2013) qualitative data analysis steps were used to study the gathered qualitative data while the quantitative data was cross-tabulated. The analyzed qualitative and quantitative data are presented in the following section.

DiScu SSion of f in Ding S

This segment is split into two parts; the first presents students' experiences with the CPP Value-Based Differentiated Model and the second sheds light on instructors' experiences with the same.

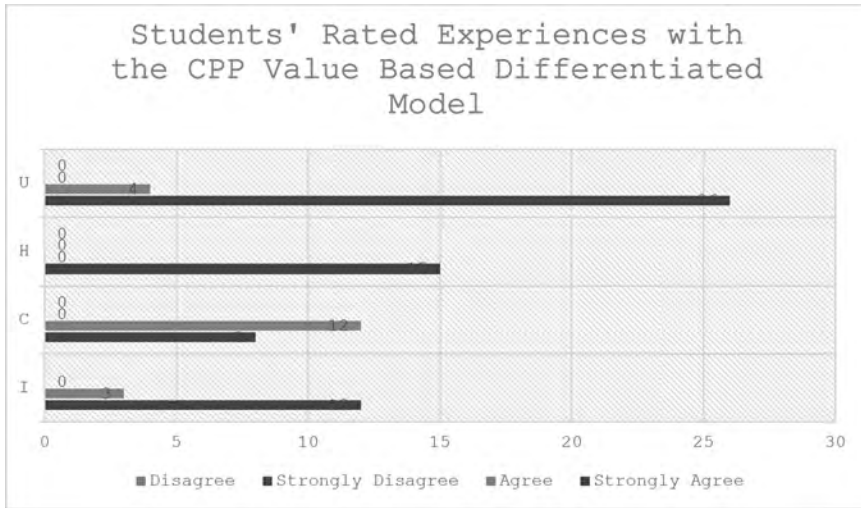### Students' experiences with the c PP Value-Based Differentiated model

An examination of the secondary and tertiary students' submitted questionnaires highlights that the latter had an advantageous experience with the model. The result is illustrated below:

As depicted in bar chart 1, none of the 80 students chose the "strongly disagree" and "disagree" options to appraise their individual experiences with the studied model. Given that the majority selected the "strongly agree" followed by the "agree" alternatives, it can be inferred that the introduced model was well received by the students whose participation was delineated as "active" (School H), "lively" (School C), and "engaging" (U) by instructors in their lesson plans. Unlike the other research sites, all informants in school H ticked the "strongly agree" option and noted that the reflection segment of the lesson plan, which differentiated from the student-centered methods by subtly underscoring the targeted values, helped them more easily grasp the content. This reflection was also reiterated by their instructor in the interview where he/she stated that "this method of teaching helps me to put value and academic inclusivity on the same line with the active participation of my twelfth graders." If this reflection substantiates the model's ability to foster inclusivity of the targeted values and promote active class participation, it also underlines the holistic approach by going beyond the cognitive domains (academic content) to integrate the moral and spiritual (the studied values), the emotional (students' contribution), and the physical (student centered exercises) aspects. According to Kohlberg's (1966) theory of moral development, individuals advance through a string of moral reasoning stages that are partly biological and partly environmental. If the latter enjoy meaningful classroom conditions as elucidated above, they are likely to escalate both the cognitive and moral stages and ultimately reach the stage of living ethical ideologies. This finding therefore showcases how learning processes and content are crucial for logical and critical thinking and the internalization of values. Ultimately, this finding fills the knowledge gap of the Value Clarification theory (Williams, 1985), which was unable to address the processes of values internalization.

Moving to school I, though the instructor classified the proposed model's teaching type as "foreign" to the students in the reflection part of their submitted lesson plans 1, 2, 3, and 4, 12 of the 15 strongly concurred while the remaining 3 agreed the model offered a rewarding teaching and learning experience. When questioned about this contradiction in the interview, the instructor asserted the following:

> *It took a while for my students to be familiar with the student-centered method of teaching (pause), here they are used to the teacher-centric one, and a sudden change of teaching methods was initially not welcomed. But, gradually by the end of the first month, I could see some changes, they were into the lessons, shared their thoughts happily, and demonstrated*

Bar Chart 1. Students' experiences with the model.

> *some of those values-fruitful exchanges, responsibly owning their learning, working collaboratively with their friends throughout the set activities in class. Then, they strongly engaged with the lessons . . .*

This change in the student's behavior from "not welcomed" to "strongly engaged" with the model ultimately highlights the model's in gradually shifting the students in School I from passive to active recipients of knowledge. The above assertion also suggests that although secondary education policies in Mauritius (NCF, 2009; 2015) recommend experiential and authentic teaching, a didactic approach nonetheless dominates the landscape. Empirical evidence from the studies of Payneeandy (2002) and Naik and Teelock (2006) also underscored the presence of conventional teaching in Mauritius. As shown, the recommendation has not been implemented in practice, and according to instructor C this is because the present system is "knowledge-oriented with the focus on improving grades rather than on character development." This affirmation, along with NCF (2015) emphasize the ambiguities in Mauritius's educational policies. The NCF (2015) highlights the importance for secondary schools to use student-centered differentiated pedagogies to promote wholesome learner development, but instead of merely recommending it could have required to use the proposed methods. This should involve establishing defined opportunities where students participate in exercises that nurture their human, religious, and civic values. The lack of such a requirement

suggests wholesome student development is currently a myth in Mauritius's education landscape. Secondly, if the NCF (2009, 2015) calls for creating holistic moral paragons in schools, the Education and Human Resources Strategy Plan (2008–2020), makes no mention of personhood education. The emphasis on elitism renders character education trifling. Policymakers' and any other concerned stakeholders' revision of existing educational policy documents is therefore needed.

The second part of Instructor I's assertion underscores a positive relationship between student-centered pedagogies and character development. Forging such connection, from the standpoint of Dewey (1964), Peters (1963), and Kohlberg (1981) leads to cognitive, moral, spiritual, and emotional maturation. Similarly, when asked about students' experiences with the model, instructor C affirmed the following:

> *I could see the growth of a student as well as the growth of a Christian. The students demonstrated good reasoning. What surprised me was that during the group interaction, they tried to apply their reasoning to a bigger picture, and this hints at the biblical verse, 'Be not children in understanding but in understanding be men'- (14:20). Every Christian needs to pass through this stage, but not at the same pace, the model helps to achieve it, I must say*

As did instructor I, instructor C underscores the ability of the model to equip students with emancipatory knowledge that assists them in developing the cognitive as well as the other interconnected aspects to reach the moral and spiritual equipoise through differentiated student-centered pedagogies. According to Ausubel's (1963) theory of subsumption, the students showed sound reasoning because they were able to link newly learned knowledge with that already extant in their cognitive structures. Engagement in cognitive and affective skills, from Gouldner's (1970) theory, helps students challenge prior beliefs and build new value deductions in light of new circumstances. The fact that the students applied reasoning to a larger perspective, underscores their determination to grapple with ethical dilemmas and involvement in reasonable arguments at a higher moral development stage. As they climbed the moral development stage, their cognitive abilities, as delineated by Koherlberg (1963) improved. This underlines that values are embedded through active contemplation and reasoning.

Instructor C's viewpoint is upheld by his/her students themselves among whom 12 strongly agreed while the remaining 8 agreed to have positive learning experiences with the model. Underpinning Instructor C's affirmation, instructor U claimed that the dialogic learning plinth of the model 'helps my students to be participators of knowledge creation'. The

model shifts students from knowledge consumers to knowledge produc-
ers nurturing their sense of commitment to learning while concomitantly
shaping their transferable skills:

> *Their satisfaction and pleasure were visibly seen in their behaviours. They were happy*
> *when they worked together with their peers and discussed their understanding of reading*
> *materials. They were happy to collaborate, problem solve, and bring in feedback given to*
> *them by other academics on presentation and materials organization. That was interesting*
> *(sigh)–Instructor U.*

The visible appearance of the students' "satisfaction" and "pleasure"
through their comportment relates to humanistic psychology which adheres
to the belief that an individual's visible behaviors mirror their self-image,
self-efficacy, and inner emotions (Faturrohman & Sulistyorini, 2012). This
also relates to Maslow's (1959) notion of healthy individuals who function
within an integrated paradigm of cognitive, affective, and psychomotor
domains, all working collaboratively toward self-actualization. The follow-
ing presents the students' mastery of the studied values.

oP en minDeDneSS

Students-subjects' responses about developing (i) meaning-making,
(ii) empathy, (iii) problem-solving, (iv) life satisfaction, and (v) hope are
as follows:
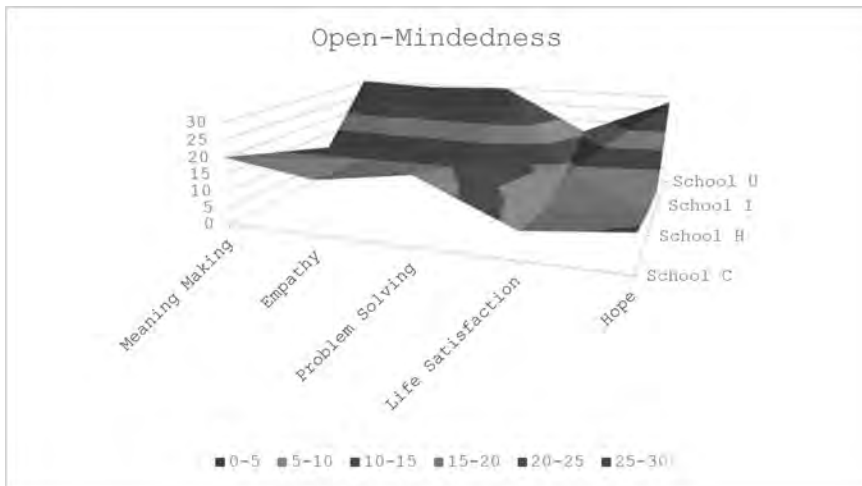
Graph 1. Open Mindedness

The above graph showcases that except for school I, all subjects in schools C, H, and U affirmed to have developed meaning-making values. During the interview session, their instructors attested that group interactive exercises helped the students process and internalize new thoughts which in turn inspired them to translate their newly conceived mental pictures into lived actions. Building on the research of McAdams (2021) and King et al. (2020), meaning-making, as showcased above, positively influences the subjects' identity, in particular belief construction that leads to prosocial behaviors. Instructor I, for whom only 10 of the students concurred to have developed meaning-making abilities, argued that, based on observation of the students' meaning-making processes, dissenting with deference and being sensitive to each other's emotions were subtly prioritized. In instructor I's words, the students "understood each other and respected each other's feelings. There were disagreements, very frequently, but they were discussed respectfully." As can be seen, the meaning-making trajectories helped the students to embody both cognitive and affective experiences into their self-narrative. Sixteen students from school C, 15 from H, 12 from I, and 29 from U attested to have developed empathy values and, according to their instructors, their development was twofold; they were able to cognitively and emotionally connect with the explored content and, through dialogic pedagogy, they formed empathetic bonds with their group mates. Hence, empathy was developed through content and dialogic involvements. This finding correlates with that of Fuller et al. (2021) and Edwards et al. (2016), who equally underscored a positive threshold between empathy and interactive learning. Psychological research such as Field (2008), De Fano et al. (2019), and Hopwood et al. (2011) claim that innate disposition and environmental aspects can either speed up or delay value internalization processes. This explains the negative response of the handful of students who, based on their instructors' comments, required more time to establish meaningful connections. This finding encourages instructors alongside school personnel to be carriers of values given that the influence of instructors' models on students has been empirically proven in the literature (Bandura, 1963).

All student participants in schools C, H, and U and 13 out of 15 in school I averred to have developed their problem-solving skills through the studied model. To their instructors, the students demonstrated collective and social modes of thinking as they discussed their thoughts aloud and negotiated possible solutions from their derived understanding and reflection of the practical applications of explored contents. Transparently, they

learned from praxis and interaction, a teaching and learning type which Habermas (1987), and Vygotsky (1978) termed as "authentic" as it tapped into the development of students' higher mental functions. Ultimately, the instructors admitted that the employed pedagogies notably "reverse pyramids, brainstorming, field trip, and blindfolds" (instructor I), "modelling, drama, and peer group activities" (instructor U), "mind-mapping, role-playing, domino effect, quiz and egg drop" (instructor C), "poster presentation, slam, portfolio, project-based" (instructor H), helped the students to "improve focus and memory" (instructor U), "develop the capabilities to make choices, study problems, and communicate solutions" (instructor I), "show critical thinking, evaluation, cooperation" (instructor C), and "write and implement solutions, learned from the outcomes, and engage in the problem-solving process for a second time" (instructor H). This corroborates Ausubel's (1963), and Kluckholm's (1949) arguments about the seriousness that instructors need to assign to pedagogical methodologies which can boost students' cognition as well as convey values, in this case, open-mindedness informally.

Termed 21st-century skills and in demand by both international educational policies (OECD, 2018) and the job market (World Economic Forum, 2022), the above-mentioned skills affiliated with open-mindedness that the students have developed are considered vital in shaping them into social, collaborative, critical, ethical, and empathetic beings. Simply put, these skills build character and their inclusion hence is implicated in teaching and learning (Kohlberg, 1963). Despite this, half the student participants in each school claimed not to have developed life satisfaction and hope values. According to their instructors, this was due to their fear of securing jobs in the future. Remarkably, though only 16 of 30 students affirmed to have life satisfaction, 28 of 30 hope to reach their goal of graduation. Their instructor attested that "they are determined to attain their purpose, that is, to graduate but they are enigmatic about career opportunities." This assertion showcases that the development of life satisfaction value pivots on operational realities.

ReSPon SiBili Ty

Student-subjects' responses on developing (i) self-regulation (ii) emotional regulation, and (iii) gratitude are as follows:

The above line graph shows that 75 of 80 students claimed to have developed the value of self-regulation, and according to their instructors
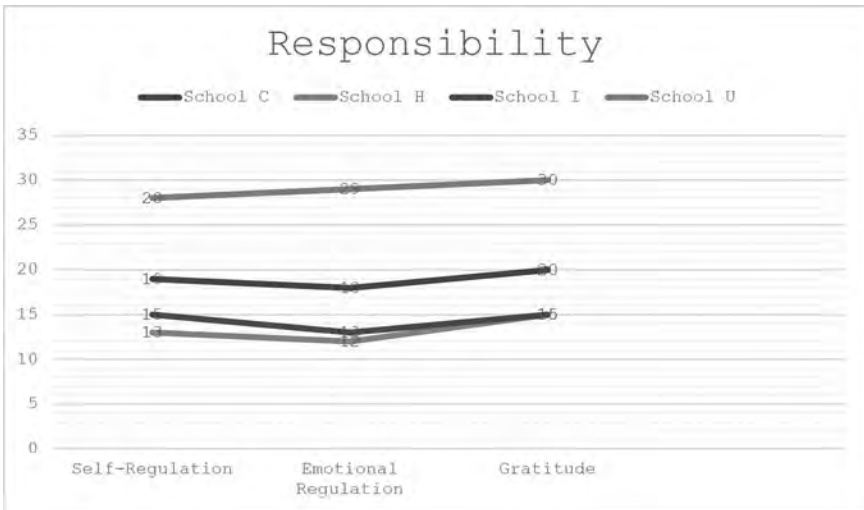
Line Graph 2. Responsibility

the students were gradually owning their learning and canalizing their spirit, beliefs, and actions toward their learning. Wearing the hat of self-regulated students, based on their teachers' observations stated in their lesson plans, they were more proactive and reflective than reactive in class. This highlights that their involvement in self-direction, self-monitoring, and self-improvement learning regulated their actions, emotions, and demeanor toward solving tasks at hand. In the teachers' words:

> "The students were focused throughout. Yes, they started being responsible" (Instructor C)

> "I notice that they were very well in the moment and were receptive to their friends' suggestions" (Instructor H)

> "They studied the given problems from different perspectives. The solutions were as well and they were expressive. They communicated their agreements and disagreements respectfully to their friends" (Instructor I)

> "There was acceptance of others' ideas and objective discussion of them alongside undertaken research in their respective study circle" (Instructor U)'

Apart from developing mindfulness, that is, depicting conscious and solicitous behaviors in class, the above assertions also highlight the students' engagement in cognitive, social, and emotional strategies in regulating their learning. As shown in the above graph, 72 of 80 students affirmed being confident in effectively tackling hands-on exercises, and their instructors linked their mastery of emotional regulation with the integration of mindfulness activities in lessons such as "reflection" (instructor

C), "converting mistakes into learning opportunities" (instructor H), "play-based methods" (instructor I), and "collaborative works" (instructor U), and as empirically proven by Habermas (1987), and Kohlberg (1963) through establishing supportive relationships between teacher-students and students-students. The instructors affirmed that engagement in cognitive, emotional, and social aspects of learning aided the students in developing prosocial behaviors and altruism which were visible in their comportment. All the students seconded their instructors' affirmations by attesting to having developed gratitude. This finding supports Ryan's (2007), Peter's (1981), and Zhu et al's (2022) research which equally proved that grateful students displayed traits of academic and personal well-being. It can hence be argued that these values have cultivated an internal mechanism in the students that assists them, as Bandura and Walters (1963) mentioned, in regulating cogitations with emotions. The students agreed they had become more disciplined while their instructors stated the following:

> "The class was activity after activity, and this helped them (err) to (err) channel their energy to solving tasks. Some jokes were made but no such misbehavior. They were not even amidst those misbehaving outside" (Instructor C)

> "Yes, yes, they were disciplined. Principled, very much into their studies. No, they weren't among those who fought in recess but some of them were among those who reported fights and intervened to stop" (Instructor H)

> "The class was planned in such as a way that the students did not have time to misbehave. I noticed some changes, positive (laughs) in their behavior, they paid more attention in class and were happy to participate. There were no 'pren nissa' (pass nasty comments), or unnecessary disruptions. Outside no, I didn't hear any of their involvement in any fights" (Instrutor I)

> "Disciplined, responsible, mature. No, they did not make any negative comments about me, like they used t. They were very much on task" (Instructor U)

The affirmations corroborate Bandura's and Walter's (1963) argument that sound choice of pedagogy positively influences students' intellect, thought, moral judgment, and behavior.

(III) Collaborative Collective

Student participants' responses on developing (i) collectivist orientation (ii) sense of belonging and (iii) forgiveness values are as follows:

As depicted, 73 of 80 students affirmed developing a collectivist orientation, 80 of 80, a sense of belonging, and 38 of 80 the forgiveness values. The findings underscore that if the majority of students grasped the above-mentioned first two values, forgiveness, also highlighted by the AEMS
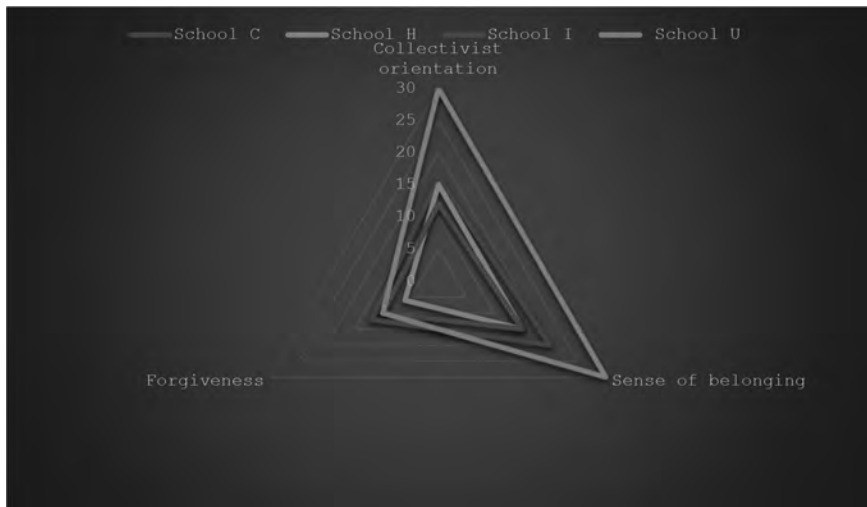
Radar Chart 1. Collaborative Collective

(2019–2022) study, was acclaimed to be developed by only a handful of students. To their teachers, the students were successful in establishing mutually beneficial relationships through collaborative exercises where they also developed a healthy sense of acceptance and inclusion which, according to Allen et al (2021), Deci and Ryan (2000), and Maslow (1954), is a basal human need to satisfy for positive cognitive, psychological, and social wellbeing. Appraising students' mastery of the forgiveness value, the instructors affirmed the following:

> "In respective groups, there was acceptance. But those who were at a cold war with each other still hold grudges against each other. Given that they were allowed to choose their groups; they chose those whom they were friends with. With whom they dislike, they don't talk at all" (Instructor C)

> "When I explained the topic of forgiveness, the students responded that they would never forgive people who hurt them and would keep them at a far distance. They said that they don't have such a big heart to make peace with people who wronged them" (Instructor H)

> "They were resentful against those whom they disliked in class. Especially the girls. Zot guet zot camarad travers (They scowled at each other)" (Instructor I)
> "They hold grudges, would not like to be in the same study circle and sometimes they threw looks of despise towards each other. Mocking at each other's clothing, shoes and hair. Mostly the girls" (Instructor U)

Hostility, resentment, and fury are the displayed traits of the students who were unable to forgive. Remarkably, some of those students attested to

having mastered emotional regulation, and based on their academic performances as attested by their instructors, it can be stated that their inability to forgive does not impinge on their education. This finding also underscores the students' disavowal of the religious perspective of forgiveness as a virtue as chronicled in the holy Quran, the Bible, and the Veda. This implies the need to longitudinally research whether the CPP value-based model can inculcate the spiritual value of forgiveness in students in the long run or if other ingredients are needed to help students embrace it.

in STRuc To RS' ex PeRience S wi Th The c PP Val ue-Ba SeD Diffe RenTiaTeD mo Del

Many similarities were noted across the instructors' individual experiences with the studied model. Though they all concurred with having remarkable teaching experiences, they underscored the hurdles they grappled with throughout. Insufficient resources, out-of-pocket spending for classroom supplies, searching for informed pedagogies to support such teaching and learning types, discouragement of management, head of teachers, and colleagues, and constant accountability to the head of school were the identified concerns:

> "The school provides a whiteboard and markers. 'Le materiel don"t j'ai besoin est a mes frais, bein, a la fin du mois, ca me coute une fortune' (I have to bear all the expenses, and at the end of the month, it costs me a fortune). I did PGCE years ago, it was time-consuming to keep looking for such teaching strategies. The school management didn't like this way of teaching either" (Instructor C)

> "Be it my HOD (head of department), colleagues, principal, all disocuraged me from proceeding with this teaching way. After correcting my lesson plans, my HODasked me to stop and given that I didn't as I had already taken this engagement with you, I found myself at the rector's office. Well, the rector was comprehensive but I had to provide him with an update of students' performance after each lesson. Some teachers were judging negtaively too. I had to use my own money for the materials, the school didn't provide any" (Instructor H)

> "The school likes traditional teaching and this teaching type was unwelcomed, I knew about it before starting, so I prepared myself mentally. My class was opposite the principal's office and I was constantly on hisradar, he was unwilling to provide me with the requested materials and asked to switch back to traditional teaching. He feared I lagged in syllabus. He softened a little bit when he saw that I bought the materials with my own money. Alhamdullilah (Thank God), nothing more than that happened" (Instructor I)

> "I didn't have management issyes. But there were instances where the management ran out of kitchen papers and other stuff. The preparation took me enormous

time. The same class that I usually take barely 15minutes to prepare, cost me more than an hour! This was tiring. We normally lecture, we aren't prepared for this. I learned a lot (nodding in appreciation), but lecturing is way easier for us and we are time-bound as well" (Instructor U).

The above affirmations paint Mauritius's education system, especially the school management's and colleagues' preconceived beliefs about how teaching and learning should be, as rigid and closed. There is a clear discord between the description of teaching and learning in the NCF (2015) and the student values to be developed and institutional management's systematization of teaching and learning. In addition, according to Habermas (1987), this interdicts with every aspect of human life. The systemization of teaching and learning that the teachers were "warned" to follow contrasts with the quintessence of community involvement, particularly in developing critical, informed perceptions of individuals' lives. Establishing social integration, solidarity, and inclusive values appears less important than adhering to customary technical guidelines. For a radical change to occur, school heads, teachers, and management personnel should be upskilled to keep abreast of new pedagogical and leadership trends to enlighten students both in speech and behavior.

concluSion

This study showcases that the CPP Value-Based Differentiated Model was effective in inculcating desirable behavioral traits in students as well as the life-satisfaction, hope, and forgiveness values. Since this pedagogical model subtly fosters mindfulness and loop reasoning with emotions, students' misbehavior, both in and out of class, was replaced by responsibility and determination to complete assigned tasks, offering direct evidence that sound choice of teaching and learning approaches is likely to lower students' indiscipline. Though the model appears to be tenable for wholesome development and embraced by both students and teachers, given possible teachers' resistance it should be run for a sufficiently lengthy period for students to benefit from the potential values. This is especially the case where schools' management prefers an organic academic focus and teachers are more likely to grapple with hurdles in implementing the model.

The study has certain limitations. Rather than relying on teachers' affirmations to relate student responses in the quantitative questionnaire, a focus group interview could have been organized as a case study in each school and followed by a cross-analysis of the cases. This might offer unique

insights on the topic through consolidation of the qualitative data set. Time and manpower were the constraints.

This implies a paradigm shift in the curriculum that removes the individual, social, emotional, and behavioral dimensions. A balanced and holistic educational approach that weaves in the proffered values mentioned in the NCF (2015), coupled with learning environments that promote and model prosocial and pro-environmental humanistic values, is entailed. Such articulation adheres to the intent of creating intelligent, critical, moral thinkers who have a sense of self-worth and a connection to their community. Implications also include the embedding of values across subjects instead of teaching values in silos; it has to be admitted that values, as proved by this research, are better gripped when they are subtly interwoven in lessons. The students "caught" the values naturally. Additionally, teachers, school heads, managers, and other relevant stakeholders require training/upskilling to prepare, support, and guide them in integrating values into curricula. The Ministry of Education, which governs how teaching and learning should be in Mauritius, should devise a curriculum reform that has students' holistic wellbeing at its core. Instead of endorsing teachers to embed values in their teaching, ways of ensuring its enforcement should be contemplated. Initiatives can begin with the gradual collaboration of officials from the Ministry being deployed to educational sites surveying enacted curricula.

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