Research article

Exploring the Value Systems of Secondary Level Students in Bangladesh: A Systematic Literature Review

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ABSTRACT

The role of value systems in shaping moral, social, and educational development is critical, as highlighted by this systematic literature review on secondary-level students in Bangladesh. Through an analysis of 83 studies, five key themes emerge: the significant influence of parents on shaping values, the foundational role of religious teachings in forming lasting ethics, the importance of socialization in fostering family values, the evolving nature of secularism, and the lack of integration among these elements with global value education. The findings underscore that family and religious teachings remain pivotal in shaping students' ethical frameworks, while peer interactions and teacher-student relationships also play a crucial role in their moral development. However, the research points to a fragmented understanding of these domains, underscoring the need for a more comprehensive approach to value formation. The review advocates for incorporating value education into school curricula, striking a balance between respecting traditional cultural norms and embracing modern secular values. This approach aims to foster inclusivity and ethical reasoning. By addressing gaps in the current literature, the study offers actionable recommendations for educators, policymakers, and researchers to develop socially responsible individuals capable of harmonizing personal and societal interests.

Introduction

In the multiplicity of ideas valued by the students and practiced by the teachers in the educational institutions in Bangladesh, exploring the value systems of the secondary level students is worth considering. As they are the highest number in the whole education system in Bangladesh, the study can provide a vivid reflection of the value systems in society (Rosenzweig et al., 2020). The cultural, social, economic, and educational reflections of these people are highly reflected in the values of the students that they practice, and the ways they are entertained as well. It is said that values encompass a world of emotional and cognitive arousal that shapes our open-minded perceptions (Schnettler et al., 2020).

Since the beginning of cognitive development of a child, children resemble their societies in every activity of life. Children become social when they are acquiring experiences of the slope of their mother country. It is estimated that children are the best historians who perpetuate experiences in all fields of life (Sampasa-Kanyinga et al., 2020). It is also believed that the value

systems are indeed an important part of the personality of a person because they help to fix the situation, understand better, and commit to their careers and educational values and outcomes. In this regard, the policy decision of dropping education and vocational education, delaying the universalization of secondary education from the primary level, and the selection of Secondary School Certificate (SSC), Higher Secondary School Certificate (HSC), and degree courses need to consider the students' needs, interests, and values so that the decision-makers have enough insight about values (Sagiv and Roccas, 2021).

This also helps students, parents, teachers, and personnel to change their course in need of competition and adjustment. Although teachers choose students' values for quality education, they are not clear about what these values are (Parrisius et al., 2020). Thus, it is urgent to understand the different values committed by children in the society and institutions of Bangladesh to form educational planning and delivery for proper change and development in the country (Yeasmin et al., 2020). The

most regrettable aspect of the values of children's education in Bangladesh is that there is no comprehensive study of children's value systems for any stage or section of society or the general value systems. It is important to understand the value system of secondary level students in technical education, general education, and madrasa education. Because the policy determines that the government of Bangladesh provides class separation and children in different ways, needs, interests, and adaptive control (Khan et al., 2020). At different times, the needs and values of society change. These values should not be incorporated into demand-oriented education, especially for children in technical and general courses. This practice aims to take up Education Policy and Advanced Entry Standard, which will be essential for equity, justice, and a decent society, including the economy of Bangladesh (Fithratullah, 2021; Schnaudt et al., 2024).

Background and Rationale
The value systems espoused by the citizens of any country are products of its history, culture, and socio-economic conditions. In Bangladesh, where colonialism, feudalism, and ethnic conflicts have had significant influences on the mindsets of the people, student attitudes are intimately related to these historical facts. This is particularly true of the value systems of students in secondary level schools, who are at a significant age to understand the socio-political realities present in the country (Khan & Sultana, 2020). As a result, both traditional and modern value systems coexist in their minds and are struggled with in an attempt to actualize themselves in their lives and value others. It may not be out of context to mention that these value systems are in a dynamic state, and the pressures of time act as a catalytic agent in their transformation (Karim et al., 2023).

An exploration can show whether the values inherent in the curricula and textbooks are in harmony with those of the students and can usher in amicable solutions to areas of dissension. By bridging these diverse perspectives, students are expected to cultivate a stronger sense of unity and purpose, enhancing their engagement in education while embracing the principles set forth in the National Education Policy (Wan et al., 2022; Freeman-Green et al., 2023). Psychological research in developmental psychology reveals that value systems not only shape an individual's attitudes and actions in the present but also play a crucial role in the psychological framework that influences interpersonal relationships and the broader social order. It maintains that once a particular value system commits one to a life role, it gets stabilized and is likely to permeate into every sphere of one's life. In a similar vein, an education that is value-oriented is likely to substantially consolidate the forces of the social order (Hargie, 2021; Bardach et al., 2022). Finally, insights obtained through this exploration can become an integral part of reforms in the educational system at the secondary level in Bangladesh designed to create a social group of persons who are refrained from violating human rights or abusing the freedom of others rather than making workers submissive to capitalism. In brief, this study provides certain educational insights offering a new direction for educational policy planning and curriculum development based on the relative value dispositions of secondary

school students so that the kind of schooling that the children receive can prove more rewarding in the long run (Jamil, 2023).

Objectives of the study
Community members, researchers, policymakers, and educators in secondary education need to know the behaviors and values of secondary level students to make better plans for the education sector.
The overall aim of the study is-
    • to develop a systematic review.
Moreover, the additional criteria and objectives are designed to frame this review.
The objectives of this study are to-
    • explore the common values reflected in the lives of secondary level students.
        • identify the origin of those values.
        • explore the implications of their preferred values on their educational attainment.
These are important objectives that, once addressed and analyzed, could demonstrate outcomes related to the development of safe, disciplined, motivated, ethical, and friendly learners. Because of these prevailing concerns, stakeholder groups have scrambled to know what education might look like from the perspective of the principal actors themselves—students—and their relevant cultural value systems. A comprehensive document attempting to explain the value systems of secondary level students living in Bangladesh is currently unavailable. The presence of two different student value systems in both society and state schools, however, was noted while investigating the attitudes of students toward human rights and responsibilities.

The complexities of value systems often present unique challenges to field researchers and policymakers, as these phenomena are often in complex layers. First, value structures vary considerably from culture to culture. They can even differ from individual to individual and from larger environmental influences. Second, in value systems, qualitative analysis is difficult because it requires the use of instruments and algorithms that are complex for claimants as relevant as values to quantify their research. However, there is a section of the organizational psychology and management literature utilizing not only explicit but also research-based interviews and the regulation of value systems, as well as quantitative methods. Given the lack of comprehensive information on student value in Bangladesh, we believe that investigating student value would generate interest among secondary level students and their education providers. We can also predict whether tools are suitable for collecting data on student value systems after a systematic review of the existing literature. Stakeholder educational providers, policymakers, and educators would be interested in results such as these. Each age group of youth members can be found in this study—affected by secondary education in Bangladesh and the socio-political environment within which they have grown and begun to think about their traditions, values, and life.

Materials and Methods
The systematic approach adopted to conduct this literature review allows for an overview of studies that explore the value systems of secondary-level students in the context of Bangladesh (Rashel & Kinya, 2021). As a first step, a comprehensive search strategy was put into effect to identify empirical articles published in peer-reviewed journals, national and international conference papers, and unpublished theses; specific databases were consulted utilizing specific keywords. Inclusion and exclusion criteria were established in order to generate a corpus of literature resulting from the research process. The inclusion criteria are driven and selected in line with the scope of this review and research objectives. They have been detailed in this paper.

Transparency and replicability are essential in the review process. The methodology used for this systematic review is presented in this section. The first author performed database analyses to identify eligible articles. Data extraction and synthesis were performed by the first and second authors to ensure reliability, and all articles were quality assessed. Our review found empirical articles that have not been included in any review to date, and as such, a gap in the published literature has been identified. We employ replications in our article, as all parts of the review process have been double-checked by two authors and no data blinding was performed. It is critical that the reviewer and the review process are transparent and replicable to facilitate determining the veracity of the review findings. Hence, we describe in this methodology section how articles have been identified and how the data were extracted and analyzed in order to ground and legitimize our conclusions.

Search Strategy
We adopted a systematic approach to gather a coherent and contemporary body of literature on the subject of students' value systems in the context of Bangladesh (Rob et al., 2020). Literature was searched across dozens of online repositories and academic databases. A total of 8 databases and 4 engines were used, typically with the project keywords being searched either in the title of articles, in article abstracts, or in the entire articles. Our approach was to identify, access, and include articles and publications that are scholarly works about Bangladesh, South Asia, or education, and more especially, secondary-level education in these locations. To complement the use of search engines, we drew from educational journals specifically focusing on educational research in South Asia, particularly in Bangladesh itself, and by extension South Asian cultural contexts (Alam & Forhad, 2021).

All databases were first accessed in January 2022 to search for articles. The research team then conducted several searches to generate keyword combinations using (1) value systems, value orientations, value scales, and related terms, and (2) The adolescents of Bangladesh, The school children of Bangladesh, The youth of Bangladesh, The students of Bangladesh, and South Asian adolescents and similar operable terms. Across all searches, we aimed to use descriptive and relevant terms while also hunting for variations of keywords. The result of each search was a long list of material published accessible to us online. Searches were run several times each until the most

pertinent literature was identified. The idea behind this strategy was to generate a comprehensive collection of articles centering on our key issues, rather than hunting. Each search was therefore run iteratively until no further relevant articles were found. Overall, database searching was seen as an essential step in gathering a critical mass of documents published in high-impact journals. This method of searching allowed us to efficiently track, relate, and build our literature search to define and pursue our research questions more completely and with precision (Gusenbauer & Haddaway, 2020).
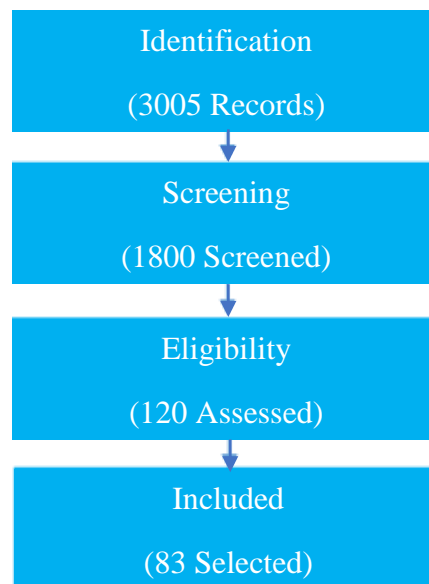

Figure 1. Flowchart of Literature Screening Process

Inclusion and Exclusion Criteria
The main aim of the systematic literature review is to determine existing research interest in value systems among secondary-level students (Wen & Dubé, 2022). To advance this aim, certain inclusion and exclusion criteria have been formulated, as especially identifies the key mission of our review. The research problem flows from the aim, focusing more and more specifically on research objectives, research questions, and the research design based on inclusion and exclusion criteria. In our review, inclusion criteria were established to guide the selection of the most suitable studies based on their relevance, whereas exclusion criteria specify the works that are less relevant to consider. Inclusion Criteria - We considered published papers in reputable peer-reviewed academic journals that explore the value systems of secondary level students in any context or country. Articles are included if actual value systems of students are measured by employing some psychometric tool or theory that taps into one's value systems, such as similar qualitative studies of service delivery provision and provider behavior and decision-making (Close et al., 2020). This decision was made in view of the likelihood that measurement of values is central to a large-scale experimental or quasi-experimental investigation (Lee et al.,2022). In line with the focus of the review, we also excluded articles about non-students or about students in tertiary educational institutions. Exclusion Criteria - We excluded off-topic papers in terms of their focus on different populations or their adult counterparts in other contexts; dominant non-scientific

publications such as conference papers, books, or book chapters; editor topics that do not hold empirical studies; non-psychometrically tested measures; non-independent measurements of value measured, including gaming instruments. Most papers in this area are excluded for demographic papers that do not follow academic criteria; for example, we reject papers of teens, adolescents, or marginalized populations; and for non-peer-reviewed works, such as dissertations or non-peer-reviewed academic publications. Our focus narrows further to recent research, with a median publication range from 2013 to 2022. Thus, our criteria emphasize alignment with contemporary value systems identified via empirical research methods. Briefly, the 73 papers were selected.

Data Extraction and Synthesis
Data were extracted from the articles based on the following headings: authors, focus, study settings, research context, research methods, sample, data collection techniques, findings, conclusion, and theoretical framework. The data extraction was conducted by the two researchers as part of the pilot protocol. The relevant qualitative or quantitative details that can contribute to understanding the value systems of students in Bangladesh were extracted. For the synthesis process, we combined the results of the thematic analysis, in which the qualitative insights are analyzed based on criteria for meta-theme and the use of tabulation, where we use a database (García-Peñalvo, 2022).

In the thematic analysis, the aim was to find out what questions or hypotheses were pursued and which research methods were employed. During this process, it became clear how recurring themes or issues were conceptualized across the studies. In other words, a thematic analysis refers to looking into the findings to determine how the themes undergo a process of iteration. Since this study involves mixed research methods using qualitative and quantitative insights, the second process of synthesis involves the formulation of themes derived from the tabulated results. The tabulated findings provide a structured data presentation on the distribution of qualitative insights based on the file. During the data synthesis, an analysis of the theoretical assumptions of the papers was also conducted to evaluate the possibilities of making generalized claims about the value systems of the students of Bangladesh. That is to say, we have thought about the policy implications of all papers. This may not appear to be methodological, but it is epistemologically significant, as it makes plain that the analysis of the findings requires scrutiny (Rubin & Donkin, 2022).

Conceptual Framework
Socio-economic beliefs, morals, and values are strong steering powers everywhere in the world, influencing or inhibiting behavior and decision-making to a greater extent. What makes us different from other species is not the ability to think but the ability to elaborate and share the socio-cultural niche. What makes these different is the socio-cultural system we follow or are born into. Bangladesh is not different from any other nation in the world and has Bangladesh Bureau of Statistics, which states that around 52% of the population, approximately 80 million, are adolescents out of the 160 million, which is double the total population of Germany, the third largest economy in the world (Mridha et al., 2021). Therefore, understanding is crucial to have a glimpse of the cultural and belief systems of adolescents in Bangladesh. Hence, value systems were explored by referring to socio-cultural beliefs, moral systems, and the psychological structure that the students of secondary levels possess. This entailed the analysis and discussion of the values that the students believe in, their mentality, the morals, and the collective ideals that they share with others in Bangladesh (Ihemezie et al., 2021).

Values shape human beliefs, principles, and ethical standards. Values are seen as principles, standards, or actions that the group or individual deems worthy or important, cognitively or emotionally (Hendrycks et al., 2020). Values are also seen as guiding principles that influence people's decisions, especially when values help determine what is most important or meaningful to an individual at any given moment. Values are often the things that shape who an individual is and what problems they take into account first in a challenging scenario (Chen & Antonelli, 2020; Pratama et al., 2022)

Values and value systems are deeply rooted in human society, shaped by cultural influences and the process of socialization (Davani et al., 2021). When this embarkment is viewed based on knowledge from sociology or socio-anthropological dimensions, the studies appear to categorize or identify primary sectors from which an individual in society may make a value system (Fazey et al., 2020). The first of these is said to be pre-social factors. These are the values individuals hold largely as psychological properties, neither internalized nor externalized systems. Economics and other biological sciences may take an interest in exploring these dimensions (Zahavi, 2022). The second is the internalized humanistic trends. These are the values individuals possess as internalized principles. This line of thinking is seen mainly in studies that deal with human development and welfare components or 'well-being (Effendi et al., 2020; Stoliarenko et al., 2021). The human capital market thinks along these lines. The third is called transactional. This focuses on values. Individuals have choices to sell and buy. This line looks into the rational choices the individual makes. Economics, as a science, can view this line of studies. The last deals with the system of recognized and internalized values in human society, central ideas, wide-streaming norms, morals, beliefs, and codes in terms of religion, customs and practices, ethics, and legitimate behaviors in human society (Woiwode et al., 2021).

Definition of Value Systems
A society is an enormous warehouse where people live. The society is the guardian of the common good and values. The aim of people is to live their lives according to the values created by society and the family. In the process, values are ingrained, and people learn and practice them. Value systems are affected by the beliefs, ideas, and principles that stem from the culture. Value systems are the set of beliefs, values, and behaviors that govern societies and cultures, dictate decisions, and guide judgment processes. They are culture- and society-driven, generated from the interrelated cultural diversities. Young people's values reflect a blend of their life experiences and society's

influence. In a multicultural society, there are multiple value systems running together. In light of that, this text includes several values, including the value of "never to give up their basic values" and the value of "not serving our people a fresh slobbered tongue" (Alam & Mohanty, 2023).
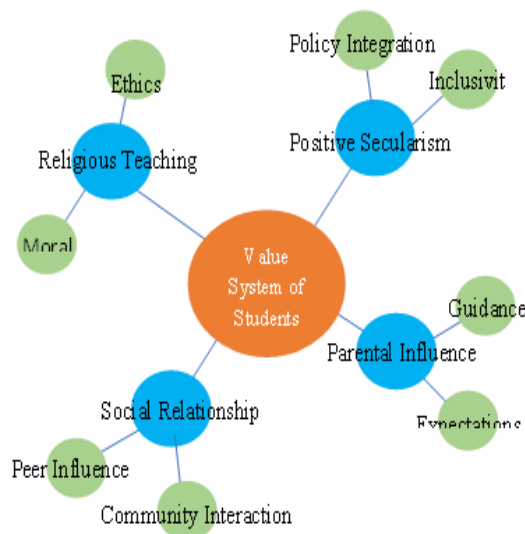

Figure 2. Mind Map of Value System of Students (Author generated)

Values are deeply held beliefs that guide our sense of right and wrong, shaping who we are and influencing our identity (Coffin, 2021). These value-based identities are formed from an amalgam of persistent self and societal expectations, which are built from a triad of epistemic and ethical forms, or what is described as principles, theoretical norms, and practical rules (Capelos & Basu, 2022). Therefore, nonformal students' value systems are created and passed down from diverse life experiences that form individual identities, and by an interplay of established social norms. Consequently, students' values are not static; their interpretations and applications vary, making education a site of clash of cultures (Hidayati et al., 2020).

Theoretical Perspectives
The formation and change of value systems is part of several educational frameworks; nevertheless, specific theoretical lenses on value systems exist (Pettersson, 2021). The meta-theoretical background will be elaborated in the following, showing different frameworks against which results of the identified publications might be contrasted (Svejvig, 2021). The perspective on value inculcation can be related to theories of behavior in a social context, where one often refers to social learning theory, social cognitive theory, or social practice theory (Abdullah et al., 2020). According to this line of argument, people behave according to what they have learned from observing others. A related approach is provided by constructivists (Rumjaun & Narod, 2020). They hold rather complex conceptions of value formation and change as they entwine it with the construction of knowledge (Kim, 2021). People create or assign value to their knowledge by selecting particular educational content. People change their values by adopting differing cognitive

attitudes. Furthermore, the values one holds are a result of a compromise of different interpretations and meanings based on available experiences. Thus, to change one's personal value system is primarily defined by changing one's construction of knowledge, which is again heavily impacted by social context (Rauschnabel et al., 2022). Particularly, cultural psychology approaches emphasize that particular "value symbols" are embedded in discourses, cultural artifacts, and concepts that inform actions and experiences. They theorize a lifelong value-belief-learning process in which constant experience, discourse, and concepts impact various dimensions at various levels (emotional, cognitive, social, and behavioral) (Causadias, 2020; Chirkov, 2020; Shiraev & Levy, 2020). Similarly, if dealing with value inculcation or critique by "hidden curriculum," theories of emotion or emotional display are relevant, creating perception, behavior, and decision-making. Emotion – like academics and critical reasoning – is not only personal or mentally constructed, but also is socially, discursively, and systemically constructed (Gunio, 2021). Overall, all these theoretical perspectives demonstrate that the review and the following studies are dealing with individual trajectories involving various value perspectives. The integration, overlap, and critical discussion of the various theoretical backgrounds are supposed to help gain wider insight from more comprehensive empirical perspectives (Kothari et al., 2021).

Table 1: Literature Categorization based on Themes

Theme	Author(s)	Year	Key Findings/ Contributions	Context/Study Setting
Parental Influence on Value Orientation	Sagiv and Roccas	2021	Explores how parental guidance shapes children's value systems and their orientation in career and education.	General secondary education settings in Bangladesh.
	Khan et al.	2020	Highlights the differences in value priorities among students based on parental expectations and cultural norms.	Cross-sectional studies of various educational institutions in urban and rural Bangladesh.

Theme	Author	Year	Description	Method/Approach
Religious Teaching and the Importance of Values	Susanti	2024	Discusses the influence of religious teachings on moral and ethical value development in students.	Religious values are cultivated in students through school programs, utilizing methods like habituation, exemplary behavior, supervision, advice, and sanctions. Key values include faith, honesty, discipline, mutual respect, responsibility, and compassion, impacting students' moral development positively.
	Fithratullah	2021	Analyzes the sustainability of religious values and their integration in modern educational practices.	Case study of schools incorporating Islamic and Christian teachings.
Social Relationships	Yeasmin et al.	2020	Highlights the role of peer interactions and societal influences in the development of student values.	Community-based studies observing peer relationships.
	Henneberger et al.	2021	Investigates how peer influence impacts adolescents' decision-making and adherence to societal norms.	Quantitative analysis of adolescent behavior in school settings.
Positive Perspective of Secularism	Kitching and Gholami	2023	Examines the interplay of secular values with religious and cultural norms, fostering inclusivity in education.	Comparative studies of secular and religious schools.
	Muhammad et al.	2023	Proposes strategies for integrating secular values into the education system to reduce societal conflicts.	Policy-oriented analysis of educational practices in diverse cultural settings.

Value Systems in Education

Value systems have a staggering influence on educational climates and student performance in various education settings, both locally and globally (Misseyanni et al., 2020). Many educational philosophies promote educating the whole person, not just the student's academic capabilities. To this end, students' attitudes and behaviors, two major components of behavioral learning, are thought to be closely related to the value system (Kurdi et al., 2020). Interestingly, studies show that parental value systems have an indirect association with students' own value systems as well as their academic performance (Lui et al., 2020). Research findings have suggested that, given the enormous potential value systems have on students, educational settings need to cultivate a suitable value system and social environment to create a positive impact on students' learning processes and academic performances (Budiharso & Tarman, 2020). Educational institutions, therefore, are expected to nourish a set of values in their stakeholders not only to create intellectual persons but also moral individuals with the emergence of well-acquainted humanism (Oddershede et al., 2024).

Educational studies also suggest that educators' self-confidence and teaching efficacy are highly dependent on their belief and value systems (Akman, 2020). Given such an impact, educators, counselors, and administrators are recommended to promote such value systems in the classroom and communities in general. The present value system of students could affect their reaction to curricular issues such as learning and tolerance, which are associated with the objectives of moral education (Tomlinson & Jarvis, 2023). Due to these influences, awareness of the present value system is often required. In this regard, with the assumption that students will likely adopt the educational programs that are in harmony with their values, it is wise to examine the similarities and differences in school and social values. Such a value system indicates the shortage of skills, especially with the emphasis on effort (Saarikko et al., 2020). These have important significance in practice because, according to the concept of work orientation, those low in failed belief choose fewer challenging goals, which could have the potential to interfere with academic success (Rosen et al., 2020). At the same time, just as values reflect cultural ideals, they also serve as guidelines for other types of behavior or activity in school, which hint at a more encompassing life. Because the purpose of education is to prepare the next generation of educational leaders, the most important questions regarding traditional education center on the role of the teacher (Khaidir & Suud, 2020). Our knowledge of effective teacher preparation will continue to evolve as new models of curriculum, instruction, and assessment emerge. However, the

emphasis on the curriculum of traditional educational studies, combined with the lack of familiarity with curricular base education, does not offer clear guidance on how, or under what circumstances, the investment in education coursework enhances the quality of teaching (Noetel et al., 2021).

Role of Value Systems in Education

Values lie at the core of what defines an individual's behavior, aspirations, and perceptions of right and wrong (Roszkowska & Melé, 2021). The importance of values in education is highlighted in a number of ways in various studies and scholarly writings. Research from diverse areas of education posits that students are not a blank slate but come with pre-determined motivations, informed by their value systems, that affect how well they can perform at achieving their educational and career goals (Rackley, 2020). Students' value systems in a number of studies have been found to directly impact classroom interactions. It has been noted that students can disengage from education if they feel that the curriculum is not connected to the things they value, prefer, or yearn to do (Aldrup et al., 2022). Furthermore, positive value systems in the student population can also lead to a friendly and supportive class environment, promoting more cooperation than competition. Similarly, it has also been observed that teachers who do not understand the value systems of their students can become dictatorial and dismissive and lack respect for their students (Ibrahim, 2020). It has been noted that when students see that adults (teachers) often have value systems contradictory to the ones they hold, misunderstanding and conflict are more likely because people usually think that their perceptions are the 'right' ones (Alfirević et al., 2021). It has also been stated that culturally relevant pedagogy involves the manipulation of knowledge, culture, power, and discourse to construct a context of hope for the academic success of students. Such tactics require the elementary consciousness of students' pre-existing value systems (Parker, 2022; Pagán, 2022). One direct goal or arm of education that seeks to address this issue is value education, where students are required to stop and think and reflect about issues they consider of most importance, and their educational outcomes, including how to address global challenges (Ozer & Perc, 2020).

Value Systems in the Global Context

Value systems, such as codes of conduct or social behaviors, are conditioned by the cultural and geographical life settings of the community and/or the people (Halman et al., 1993). Each cultural group shares specific meanings of its distinct ways of interpretation of the world in which they live, and it shapes their value system and social structures (Ammerman, 2020). In comparison with others, distinct value systems perform their specific and prominent techniques of innovation and resilience against uncertainties of the life world (Hynes et al., 2020).

In the era of globalization, the characteristics of the local value systems are modified by the worldwide forces favoring the spread of global cultures and norms of behavior (Pavlovskaya, 2021). The global forces promote the homogenization of the lifestyles and value systems, as a result of which the distinctiveness of the cultural idiosyncrasies and value systems perhaps loses their original uniqueness. However, the increased interaction between people breaking barriers between societies has not necessarily meant homogenization of values; instead, it has led to social differentiation in relation to the global (Orben et al., 2020). Consequently, either students become enriched with the understanding that people have diverse cultures and value systems when they come into contact with people of other cultures or feel that there is a considerable difference between their cultures and those they come in contact with. These cross-cultural interactions often encourage both enrichment and challenges of one's value systems (Amir & McAuliffe, 2020). Therefore, the value systems are not only important dimensions to analyze variations in them but also for making international and cross-cultural communications better to overcome difficulties (Goodwin et al., 2020).

Similarly, with the passage of time, the value systems of Bangladeshi students might have undergone multifaceted changes at the secondary level, influenced by challenging social pressures bolstered by the demands of globalization (Sultana & Roshid, 2020). Since global influences are capable of producing both local and external intransigence, education policymakers need to realize local knowledge and value systems in the contexts of considerations of global forces, and from that consideration make their decisions (Suprapto et al., 2021). The reasons behind this suggestion are that today's school education needs knowledge about the local weltanschauung in the world of extensive knowledge explosion, where a child's indigenous knowledge is downgraded and the immediate worths that directly affect the students, together with the state politics of knowledge that affect the quality of the child's learning, shape the CRC (Rob et al., 2020). Studying the local landscapes of value systems and their implications in the process of school education would result in a positive contribution to understanding the overall purpose of the CRC (Acebes et al., 2021).

Comparative Analysis

This section compares the value systems of secondary-level students across different cultural contexts (Cheng et al., 2020). The specific purpose of this exploration is to gain an understanding of how the value system of the Bangladeshi students contained in this review is the same or different from those in purposely selected other cultures (Khan & Sultana, 2020). The chosen cultures and countries in each case are collections of countries and regions where most previous studies on individualism and collectivism values are conducted (Pelham et al., 2022). While none of these studies are conducted in Bangladesh, the purpose is not to assume transferability to the context of Bangladesh but to observe several salient features of value systems in some of the world's dominant Western versus predominantly non-Western value systems (Hossain et al., 2020). At the center of the comparative section, we should first inquire whether the studies yielded material on values already prominent in Bangladesh or were very nation-specific (Jolliffe & Lakner, 2023). In fact, searching for the word 'individualism' indicates no material from the primarily individualist countries. While it does not follow

that 'I-values' are necessarily not present, this difference in focus offers the first basis for a comparison (Marceta, 2023). The root of the overall difference explained in such a framework between Western and non-Western countries, in this case including Bangladesh, is to be found in the constitutive elements of the collectivist and individualist systems themselves – social duties and social rights, respectively (Lacko et al., 2022).

Empirical Studies

Many empirical studies have been conducted investigating the value systems of secondary level students in Bangladesh. One of the most essential contributions of these studies is that they attempt to answer the questions regarding the origin and manifestation of the student value system (Jivet et al., 2020). These studies argue that the value systems that shape the students are grounded in their broader socio-cultural settings. Children learn these values from their surroundings and follow these rules to behave in society (Davies et al., 2023). The manifestations of the student value system may be performed in different contexts. Some present students' value systems as characteristics or traits. On the other hand, others position the values as rules and describe them as value orientations or value priorities that influence students' beliefs, attitudes, and behaviors inside and outside of school contexts. Furthermore, these studies also present evidence of the impacts of value systems on behavior and learning (DeVille et al., 2021). Students inclined to follow the value orientations of honesty and respect seem to learn and behave more positively compared to those with power and necessary association orientations (Huang et al., 2022). These value orientations have a strong relationship with negative learning behavior, as powerless disassociation leads to demotivated behavior, and reproach and mockery display egocentric and aggressive characteristics that may usually hurt others (Thelken & De Jong, 2020).

Moreover, the studies opined that the origin and manifestation of student value systems is a very complex issue. However, the empirical studies bring to the forefront a plethora of data on value systems in education, which is quite diverse in its nature (Ismail et al., 2022). Although these varieties of empirical data help us analyze the issue from various perspectives, the studies also present some significant methodological limitations (Kar & Dwivedi, 2020). A considerable majority of the studies were qualitative and focused on exploring the values of students using a small sample size without aiming for a general projection (Lakens, 2022). These studies deployed techniques such as group discussions, informal and semi-structured interviews, and case studies in schools and communities (Ghirotto et al., 2020). These research procedures may provide detailed information but are not generalizable to the context of the secondary level education system (Andringa & Godfroid, 2020). Furthermore, limited attention was paid to statistical knowledge about the methods used in the studies. These studies, which are mainly questionnaire-based quantitative studies, employed praiseworthy means to analyze the data and test their assumptions, but the specific methods and procedures employed, statistical investigations, reliability analysis, etc. (Paul & Barari, 2022), have remained untouched and unchallenged. This has led to a lower rate of academic discussions, resulting in very little criticism within the research community. However, in recent years, empirical studies are increasingly adopting mixed methods (Harrison et al., 2020).

Findings

Outcomes of the systematic literature review showed some conspicuous findings. Secondary level students possess both strengths and limitations in regard to their value system, largely dominated by their family background, social interaction, and cultural norms (Shabbazova et al., 2022). For instance, characteristics of the students, such as respecting and helping others, honesty, integrity, and perseverance, have been recognized as contributors to the value system that strongly influences their academic performance and personal development (Mammadov, 2022). In contrast, negative value systems, such as non-adherence to normative rules, disobedience to parents or teachers, laziness, and habituation to cheating behavior, emerged as contributing factors that have a wider negative influence (Herrero et al., 2021). Peer influences also play a vital role in developing the moral value systems of these students. Although academic experiences, teachers' teaching methods, and the relationship patterns between teachers and students significantly contribute to developing the value systems of these students, the family is the main contributor and ultimately shapes these values (Henneberger et al., 2021).

The review concludes that value education has not received specific attention in the teaching-learning process, although our society places a premium on moral education (Dunne, 2021). There is no environmental support where students can learn to respect others and vice versa. The family, society, and school, though they should guide students toward pro-social value orientation, are emphasizing material values (Livazović & Matić, 2020). These children have more respect for their parents and teachers than for their peers (Reese et al., 2022). However, secondary level teachers and policymakers should consider the meta-analysis of empirical studies conducted on the value system of secondary level students (Dignath et al., 2022). Respective schools should offer an environment where the value system can be easily imparted to the students. They should also encourage good parent-teacher relationships, which are likely to enhance the values of the students (Mahoney et al., 2021).

Interconnections among the themes

The results of this review bring to light five emerging themes relevant to secondary-level students' value orientations in Bangladesh: parenting, religious education, social relationships, and perceptions of positive secularism. These themes are distinct but highly interdependent in terms of how they inform students' value systems.

The religious teachings and influence of parents

Parental effects act as the foundation of value orientation and serve as the first moral and ethical reference for children (Sagiv & Roccas, 2021). This basis is often a reflection of religious beliefs, imposing guidelines and ethical codes for families (Parrisius et al., 2020). In Bangladesh, for example, parents often employ religious

stories and rituals to shape children's behavior, straddling family norms and spiritual beliefs. Such a combination of parental instruction, coupled with religious teachings, sets up a strong moral foundation for students.

Teaching about Religions and Social Dimensions
Religiosity besides family settings, religious teachings also impact peer interactions and social relationships. Prayer groups (religious communities and group-related activities) generally provide students with a common space where they learn about societal norms and moral behavioral practices (Yeasmin et al., 2020). These shared values help build peer relationships based on mutual respect and social responsibility, highlighting the connection between personal growth and social interaction.

Secularism and Social Relationships
Social relations also intersect with secularism, as students interact within the cultural and religious diversity within schools. Kitching and Gholami (2023) argue that by teaching secular values, they can be more inclusive because they can encourage students, who might come from more heterogeneous backgrounds, to appreciate diversity but also be respectful of different beliefs. The combination of this creates an opportunity for students to balance conventional religious teachings with contemporary secular ideas, promoting a balanced perspective.

Secularism and Influence of Parents
Fortunately, the flourishing of secularism also reflects back to parental influence. As families engage more with broader secular values through education and media, parents may adopt inclusive practices that mediate traditional and modern ideals (Muhammad et al., 2023). How and why the parental dictionary of the secular observer evolves, and one ongoing dynamic enables the next.

Discussion
It is essential to emphasize the discussion because it is a collective voice that links the gaps of the previous sections. This paper has sought to make a rigorous comparison and contrast the findings of previous relevant works and explore the dominant trends across them (Hays & McKibben, 2021). Drawing upon empirical evidence, the findings of the systematic review offer insights into students' lived experiences in society in Bangladesh (Shi & Bangpan., 2022). Aligning the current empirical findings with the TVEP model, the data suggest that students' value systems encompass traditional, modern, post-modern, and combinatory elements. Many students valued family, faith, and friendship—traditional and sometimes modern considerations. Furthermore, the findings suggest that the values of secondary level students encompass a rich, mixed collection that demonstrates individual autonomy in values. The main established ideas that have emerged from the review are as follows.

The findings demonstrated that various value systems—such as traditional, modern, and post-modern elements—were identifiable among individuals (Ubayi et al., 2024). It is acknowledged that this diversity raises

some curious new issues. For example, what particular challenges might educators face if an individual classroom comprised individuals representing the spectrum stretching from wholly traditional to entirely postmodern? Person-to-person respect, an important component of inclusivity, could be challenged in communities where a highly traditional local culture coexists with high levels of postmodern individualism, nationalism, and so on. At large, there should be encouragement of values that are not harmful and rejection of those that are. Rather than attempting to dilute or universalize the lived experiences of students, it is argued school cultures should "re-sculpt themselves in engaging with and simultaneously celebrating diversity."

The sociological enterprise of studying values that was popular between the 1960s and the early 1980s tends to put the cart before the horse: conceptual questions concerning method and theory precede questions about people's day-to-day realities and experiences (Zhou et al., 2021). A more reflective engagement concerning the relationship between education and values is proposed, recognizing who and what actually rests in the center of the analysis—that is, individual people going about their lives (Han & Wang, 2021). It is suggested that new empirical research attempting to triangulate findings across different lenses or theoretical frameworks, focusing on ideas of value or individual value systems in addition to related empirical data, would significantly contribute to the understanding concerning the relationship between values and society today (Chankseliani et al., 2021). Additionally, the role that local and wider government could potentially play in policy to drive reform and improve the lived experiences of young people in non-formal education should be explored further. This examination could assist in assessing how far the findings of this review reflect not just the experiences of some students in schools, but the shared, lived reality of many (Shahid et al., 2021).

Implications for Policy and Practice
Policymakers in Bangladesh need to take the values of children in secondary education seriously. Curricula and teaching practices across the formal sector need to actively integrate and acknowledge the breadth of religious, moral, ethical, and personal values that children hold in order to be meaningful and relevant for them. A common values base is important in that it assures others that all children receive between four and five years of education in which their values are respected before they are separated into secondary clubs or 'streams' as they are known in Bangladesh. Policymakers should, from this perspective, ensure that all of the suggested strategies are enacted. Furthermore, emphasis should be placed on increasing parental and community engagement in primary schools, so that the Early Learning Clubs, as the entry point for young people, actively espouse and build on a common values base across the country, meaning that the first obligatory educational experience acts to unite and is key to building an inclusive values base.

From child right's perspective, the United Nations Convention on the Rights of the Child allows all children and young people to be heard in education, no matter what their religious, social, emotional, or moral values. Children

have the right to say what they think should happen when adults are making decisions that affect them and to have their opinions taken into account. The right participation standard explores to what extent children are involved in strategic and operational decision-making processes across whole organizations, including services and policies. Identifying how to involve children and young people in participatory and decision-making processes, which explore and determine the values education of the people of Bangladesh, is the next step. Policymakers and stakeholders particularly teachers need to build on the existing body of research about the values of people in Bangladesh generally. There is a need to recognize how policymakers in government, non-governmental, and international agencies, as well as the media, intertwine or separate religion, ethics, and morality in their discourses and practices. Data should be treated as the voice of the child to ensure that a potentially biased or slanted understanding of the child is redressed.

Conclusion

The present study can help to gain refined knowledge on the value systems that still exist among the secondary level students of Bangladesh. Education and values are linked together. Any inconsistency between values and education may divert the path to personal growth and societal prosperity. The papers in the literature review have discussed more statistically the issues and problems of the students. They did not focus on links between these problems and the value systems in society and students. Therefore, more qualitative papers in this field are expected in the upcoming years, which will explain the value orientation and its immediate effect on the secondary school level students. The focus of the literature review shows how these papers provide the necessary suggestions and guidelines to the curriculum developer, teacher educator, and educators for designing curricula and teaching education for acquiring such competencies among the students that can be more beneficial for fostering the spirits of inquiry, discovery, problem solving, and innovation among the students.

Finally, it can be concluded that a few papers were published in the area of values of secondary level students and the effect of parental values on the values of the students. This study identified the significant value orientations of secondary level students. Such insights will help educators in Bangladesh, and according to the given teaching and learning environment, to focus on some particular orientations by counseling students and by going for more value-oriented curriculum designing. It is clear that attempts focusing on these recent positive behaviors and competencies make them more successful in the academic frontier. This was lacking in the previous studies. The present paper made a manifest alternative intelligence among the learning students of Bangladesh. It helped to determine the major areas of interest, value orientations, and necessary skills of the learning students of Bangladesh with relevance to their beliefs, motivations, and cultural background. This paper showed how an understanding of value systems offers new insight for developing and promoting the necessary curricula and teaching strategies in the twenty-first century. It follows the changing times. It is well established that schooling is

not only encompassing the cognitive elements of learning but also the whole person. The knowledge, skills, and understanding we hope children will acquire during their time at school contribute not only to the breadth of their life opportunities but also to how they develop into rounded individuals who can make a valuable contribution to society.

Summary of Findings

The present studies have explored the value systems of secondary-level students in the context of Bangladesh. These studies explored diverse determinants of value systems among students. Family values have a significant impact on the value systems among students. At the same time, the studies highlighted diverse cultural influences that shape the value systems. Religion-related templates shape the value system among students. Moreover, several school-related factors and educational processes significantly influenced the value systems of students. Education is a major pathway to transmit values among students. Drama, literature, and media also convey wholesome and ethical characters to the students. Individual learner traits also affect the value system. Value systems, in turn, shape a student's academic performance and behavior. It has been seen that students with strong value systems performed better than those with weak value systems. Value systems are also coupled in shaping the overall personality of a student. However, negative peer influences pollute the value systems of students during their adolescence. Moreover, academic institutions shape the overall personality of students if supplemented with a good value system. Usually, focusing on developing a strong value system can significantly impact students' behavior and decision-making skills. Focus group discussions were used as a data collection technique in the literature. Both qualitative and quantitative techniques were used in the different studies. The major focus of these studies was on the in-depth explorations of the functional level of value systems within students in the secondary level of education.

Further Scope of the Study

Positive value systems help students to do well not only in their academics but in other activities as well. However, due to negative value systems, they can become delinquent and could drop out. Negative value systems usually arise during adolescence, with the presence of strong subculture influences equated with weak households. The endeavor modeling in such subcultures can easily offset the value systems generated by parental upbringing.

So far, there is a lack of large-scale surveys on value systems among students. Moreover, the value system, as influenced by the different forms of schools and curriculum, has never been tested. A large-scale survey of value systems could possibly be conducted among secondary level students, taking into consideration the said parameters. Value systems of students in residential schools, in need of special attention, are different from those of students from day schools.

Limitations and Future Research Directions

The intention of this systematic literature review was to examine what kinds of value systems are lived and thought

by secondary level students in Bangladesh. That said, the literature was limited by a number of related issues. For example, in our search method, we found adequate scholarly publications addressing values education at the school level in Bangladesh. However, we specifically focused on scholarly papers that present empirical evidence about students' value systems. The review shows a dearth of larger scale empirical studies that specifically investigate students' own values. Furthermore, larger scale studies usually necessitate conducting longitudinal and mixed-method studies, i.e., studies that can help to compare different categories of students coming from different backgrounds. Cross-studies are particularly important to provide a more profound understanding, as the value system cannot be boiled down to one category of students.

We have also considered limiting our focus to tertiary level students but refrained from doing so, given the few research studies that specifically address this category of students. Focusing only on tertiary level students could limit the number of searches we get from our search method. Lastly, as with any study of this nature and given the variety of methodologies used in the articles selected, our review could have been impacted by systematic limitations, e.g., how we searched, selected, critiqued, and analyzed the articles. With a system in flux and new papers on the horizon, it is also unlikely that our literature review contrived to consider the ebb and flow of the energy that is required to help enrich teaching, which is likely to help generate even more data, another limitation.

Nonetheless, this literature review has several implications and could provide new directions for research on values education in Bangladesh. There are several policy-related and methodological implications to consider. There has been no research in Bangladesh that has captured the evolved values of secondary students, focusing on the Indian values after the birth of Bangladesh. Young Bangladeshi students are now thought to be living lives quite distinct from the visions their forefathers had at the birth of the nation, with the influence of growing globalization, technology, and post-modernity. Arguably, such values will not necessarily be easily identifiable in the means and aims of technology use and will require dedicated tools and methods to elaborate. This literature base provides sufficient evidence and requires more research to develop these ethnographic boundaries.

Furthermore, research to introduce educational interventions addressing the problems related to anti-values and promote cultures of peace, volunteering, charity, sacrifice, altruism, respect for others, human rights, and multiculturalism is warranted in Bangladesh. Cross-sectional, longitudinal, and large-scale research is necessary in all educational sectors that tailor values education to the needs and anti-values of students from different types and levels of schools. This requires a multi-funded, multi-method, and multi-stakeholder approach. Finally, it is also vital to conduct research that advances our ability to gauge how values, attitudes, and behaviors develop and change across life and the environmental influences that facilitate or hinder such changes. In so doing, we can develop a model that is potentially of use to all educational stakeholders.

Further studies are required into how the children of Bangladesh live, teach, enact, and tell their values. Given the breadth of the article, we have found none of the works reported herein for the first time; the article could be a handy one to scholars, educators, policymakers, humanitarian and development practitioners, and researchers when considering caring and connectedness, oughtness and sacredness, fairness, honesty, respect, responsibility, and patriotism among school-going children in Bangladesh.

Competing Interest
The authors report that there are no competing interests to declare.

Credit Author Statement
Md. Fajlay Rabbi- Methodology, Investigation, Data Analysis, Writing – the first draft, reviewing, editing; Dr. Tuhin Roy: Supervision, Conceptualization;

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