Learning To Be

A Holistic and Integrated Approach to Values Education for Human Development

Core Values and the Valuing Process
for Developing Innovative Practices for Values Education
toward International Understanding
and a Culture of Peace

A UNESCO-APNIEVE Sourcebook 2

for Teachers, Students
and Tertiary Level Instructors

United Nations Educational,
Scientific and Cultural Organization
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"The true development of human beings involves much more than mere economic growth. At its heart there must be a sense of empowerment and inner fulfilment. This alone will ensure that human and cultural values remain paramount in a world where political leadership is often synonymous with tyranny and the rule of a narrow elite. People's participation in social transformation is the central issue of our time. This can only be achieved through the establishment of societies, which place human worth above power, and liberation above control. In this paradigm, development requires democracy, the genuine empowerment of the people".

Aung San Suu Kyi
November 1994

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In a troubled world experiencing conflict, violence, and risks of dehumanization, there are those who work tirelessly to build peace and promote human development against all odds. I am honoured and fortunate to be associated with APNIEVE (Asia-Pacific Network for International Education and Values Education), among UNESCO's many partners, who are dedicated to the promotion of universally shared human values and international understanding for peace and development.

Following its well-received *Sourcebook on Learning to Live Together in Peace and Harmony*, APNIEVE has developed a *Sourcebook on Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development.* I congratulate APNIEVE and its President Dr. Lourdes Quisumbing for this important and timely accomplishment, which is one of the most dedicated endeavours of UNESCO Member States in following up the recommendations by the Jacques Delors-chaired International Commission on Education for the Twenty-first Century in its report *Learning: The Treasure Within* (UNESCO, 1996).

The Delors Commission proposed four pillars of learning (i.e. learning to know, learning to do, learning to live together and learning to be) as 'foundations of education' and 'fundamental types of learning in the reorganization of education in twenty-first century'. These pillars are coherent, interrelated and encompassing, and 'all form a whole because there are many points of contacts, interaction and exchange among them', and they relate inclusively to phases and areas of education that complement and interpenetrate each other'. However, in the current circumstances of education, the pillar of 'learning to be' occupies a fundamental focus in education. It is like the central pillar of a canopy. Its attainment, needs a new force with special inputs.

'Learning to be' emerges as 'a timeless priority' (R. Carneiro). The concept was first proposed by the International Commission of Education chaired by the then Minister of Education, France, Edgar Faure, in its Report*, Learning to Be: The World of Education Today and Tomorrow* (UNESCO, 1972).

The Edgar Faure Report indicated a fear of the risk of personality-alienation and the dehumanization of the world as a result of technical change. Accordingly the Report set out a principle that 'the aim of development is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments – as individual, member of a family and a community, a citizen and producer, inventor of techniques and creative dreamer'.

The Delors Report fully endorsed this principle of 'learning to be' but goes beyond the concept and stressed a further imperative: 'none of the talents which are hidden like buried treasure in every person must be left untapped' (p.23); it proposed a broad, encompassing view of learning that aims to enable each individual to discover, unearth and enrich his or her creative potential, to reveal the treasure within each of us. This means going beyond an instrumental view of education, as a process one submits to in order to achieve specific aims (in terms of skills, capacities or economic potential), to one that emphasizes the development of the complete person, in short, learning to be (p. 86).

The pillar 'learning to be' implies a new vision of education that goes beyond an instrumental view of education. The challenge of pursuing this new vision lies in changing the aims of education and confronting the tendency of distortions in education. The essence of 'learning to be' demands that we should emphasize the full development of all the potentialities such as memory, reasoning, aesthetics, imagination, and communication skills as well as physical capacities.

A fundamental challenge to education in this century, which calls for concerted actions, is to teach human values and social skills most necessary for learners to be a 'complete person'. Thoughtful educationists have observed that 'the failure of education in the (twentieth) century is not the failure to teach humankind science, language or mathematics, but the failure to teach humankind to live together in peace and to harness the potentials in individuals and societies for full and equitable development' (V. Ordonez, 1998). Committed and persistent efforts are urgently needed to cultivate the positive values and social skills and the ethical foundations upon which such skills and knowledge must be based.

It is in this context that this APNIEVE *Sourcebook on Learning to Be*, along with its previous Sourcebook on Learning to Live Together in Peace and Harmony, helps fill a gap in responding to the challenge through most needed values education, and makes a timely contribution to the values dimension of human personality development.

In this connection, the Sourcebook signifies a major accomplishment by UNESCO and its Member States in following up the Kuala Lumpur Declaration adopted at the Sixth Regional Conference of Ministers of Education and Those Responsible for Economic Planning (MINEDAP VI, 1993, Kuala Lumpur, Malaysia), which expressed the profound conviction that 'the only path to the restoration of a balance in its value system in a world increasingly shaped by materialism was to assign a significant place for the teaching of ethics, values and culture in the school curriculum'. The Declaration called upon the countries of the region, upon UNESCO and upon the international community to 'formulate appropriate values education within the curriculum at all levels of the education system' and 'promote the use of effective pedagogical strategies and curriculum to inculcate ethical, cultural, and moral values' (p.31).

Teachers will be most instrumental to inculcate human values and improve values education. While learners should be at the centre of educational processes, teachers play critical roles as guides or learning facilitators. At a time when the world is under risks of violence and terrorism, teachers can no longer afford to claim education to be 'value-free'; educators should no longer shun the moral responsibility for teaching universally shared human values conducive to a culture of peace as well as an all-round human development. The challenge is to design diversified educational materials and approaches suitable to the varied needs of children and adolescents in respect of their physical and psychological development characteristics.

Improving the competence in teaching values for 'learning to be' will demand that teachers prepare themselves in an entirely different fashion and emphasis. Teachers will have to look at education from very broad, flexible, and interdisciplinary perspectives. Teacher training will have to undergo major changes in both in contents and methods.

The Sourcebook has followed a holistic approach to values education, dealing with individuals as whole persons as viewed by the pillar on 'Learning To Be'. Apart from identifying fundamental values, the Sourcebook deals with the 'Process of Valuing', with practical examples and sample teaching modules that can be used by teachers. It also provides practical recommendations on how to train educational functionaries and

teachers for school/classroom settings. Using this Sourcebook, teachers will be able to create a supporting environment within schools and a healthy partnership with the community for enriching the quality of education.

Moreover, the Sourcebook invites educators to embark on a lifelong journey of continually becoming better and more complete human beings. This will then enable them to nurture in their students the qualities and values needed for learning to be fully human and for living peacefully in a challenging world.

The Sourcebook can therefore serve as a good companion and a valuable resource for teachers in values education.

Meanwhile readers will find that writers of this Sourcebook did not attempt to cover all dimensions of the encompassing concept of 'learning to be', but has a deliberate focus on the value dimension of human development and on the valuing process to be facilitated in teaching and learning. Neither did they attempt to reflect values nor value education practices of all the sub-regions of this culturally diversified Asia-Pacific region. Rather, they meant to develop a prototype teaching-learning material which could stimulate further reflection and programme action for experimentation and innovation in order to better facilitate learning to be.

In fulfilling its central mission of 'contributing to peace and human development in an era of globalization', UNESCO has placed great emphasis on the acquisition of human and civic values that encourage citizenship and the ability to live together in increasingly multi-cultural pluralistic societies. UNESCO strategy stresses that quality education must be geared to enhancing each individual's potential and the full development of the learner's personality. This will require educational provision that is strongly imbued with values that form the basis of social cohesion and respect for human dignity. The APNIEVE Sourcebook on Learning To Be will well serve this purpose as a reference, useful to reflection and pivotal to action in achieving UNESCO goals.

I commend this Sourcebook for use by teachers or students, and for sharing with peers, colleagues and community members. I hope the APNIEVE Sourcebook on Learning to Be will useful in planting the seeds of common human values in the young for the full flowering of their human potential, which is indispensable to the construction of the 'defense of peace in the minds of human beings.'

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This is the second in a series of sourcebooks for teachers, students and tertiary level instructors, inspired by the "four pillars of education," -- learning to know, learning to do, learning to live together, and learning to be, described in *Learning: The Treasure Within*, Report to UNESCO of the International Commission on Education for the Twenty-first Century*.* *Learning to Be* has been produced by UNESCO-APNIEVE (Asia Pacific Network for International Education and Values Education) in partnership with UNESCO-APEID (Asia Pacific Centre of Educational Innovation for Development).

The first volume in the UNESCO-APNIEVE Sourcebook series, *Learning to Live Together in Peace and Harmony*, was published in 1998 and is based on the experiences and reflections of experts from UNESCO Member States in the Asia Pacific region. It identifies and defines the values required to live together in peace and harmony in the region, through education for peace, human rights, democracy and sustainable environment.

While defining these shared core values, the first sourcebook acknowledges the great diversity among individuals and groups (racial, ethnic, social, cultural, religious, national and regional) in the most populous region in the world. It respects and promotes not only acceptance and tolerance of that rich diversity, but also the strengthening of local culture and traditional knowledge in the face of advancing globalization.

The first sourcebook states that, "*learning to live together in peace and harmony* is a **dynamic, holistic and lifelong process** through which (the shared values) are internalized and practiced…. The process begins with the **development of inner peace in the minds and hearts** of individuals engaged in the search for truth, knowledge and understanding…" (APNIEVE, 1998, p. 4).

This second sourcebook, Learning to Be, which identifies the core and related values required to become fully human, builds upon the first sourcebook, in the following ways:

1. It describes and presents an innovative model for a holistic and integrated approach to quality education and lifelong learning generally by developing innovative practices for values education toward international understanding and a culture of peace. It includes the valuing process, with practical examples and modules for use by teachers and instructors, to be found in Chapter Five of the Sourcebook.

At the fifth session of the UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance, held in Paris in March 2000, the Director-General of UNESCO, Mr. Koichiro Matsuura, emphasized the need for innovative approaches to an integrated concept of education, which would enable UNESCO to revitalize its educational mission and constitutional mandate, so as to respond more effectively to the demands of the twenty first century.

The Committee therefore resolved that what was needed for a culture of peace was an "integrated, comprehensive education covering human rights, democracy, international understanding, tolerance, non-violence, multiculturalism, and all other values conveyed through the school curriculum… communicating such values as equality, harmony, solidarity …at every level in the education system, in which values connected to the culture of peace are to be found."

This sourcebook offers a practical, innovative model and approach for achieving this.

2. This Sourcebook recognizes the multiple, interlinked and overlapping dimensions of human beings, in all their richness and complexity, both as individuals and as members of society, and defines the core and related values for the development of the whole person, enabling one to become fully human.

The *Learning to Be* pillar, first used as the title of the 1972 Report to UNESCO of the International Commission on the Development of Education, chaired by Edgar Faure, refers to the role of education in developing all the dimensions of the complete person: "*The physical, intellectual, emotional and ethical integration of the individual into a complete man, is a broad definition of the fundamental aim of education*" (Delors, 1996, p. 156).

The International Commission on Education for the 21st Century picks up on this theme and clearly sets as a fundamental principle that "education" *must contribute to the all-round development of each individual - mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values". It describes Learning to Be as, "the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments - as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer*" (Delors, 1996, p. 95).

This sourcebook offers an integrated framework of core values as guides for reaching our full potential as complete human beings in all our dimensions, thereby enabling us to develop the courage, wisdom and leadership qualities required, to contribute constructively towards building a culture of peace in every context in which we find ourselves.

3. Finally, in addition to describing these core and related values, the Sourcebook emphasizes the process by which these values are internalized; a process which may lead to inner peace in the heart and mind and also peace within the family, community, nation, region and ultimately globally. This process is integrated within the teaching and learning context and embedded in the practical modules in Chapter Five of the Sourcebook.

It acknowledges that, in order to build international understanding and a Culture of Peace with others and globally, one must first find peace within oneself; one must become fully human, with the wisdom, compassion and understanding required for all the roles one fulfils, in order to meet the local and global challenges of the 21st century.

The Delors Commission further defines Learning to Be as "*a dialectical process, which starts with knowing oneself and then opens out to relationships with others. In that sense, education is above-all an inner journey whose stages correspond to those of the continuous maturing personality…it is thus a very individualized process and at the same time a process of constructing social interaction*"(Delors, 1996, p. 95).

Again, the Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance (March 2000) stated that, in addition to the principles of human rights, *"ethical values are at the very core of any strategy for a culture of peace. It is (however) not enough merely to list or learn them (i.e. values): it is everyday, practical application that makes those values a reality, soundly anchored in society*". Furthermore, the Committee stated that education should be "*a participatory and interactive process of instruction and learning, comprising the total sum of values and knowledge transmitted*".

The valuing process outlined in the Sourcebook offers a way for the practical application of values in the learning and educational context to become a living reality, through the

active participation of learners in the formation, identification and internalization of values. The valuing process is thus an integral part of the holistic and integrated approach to teaching and learning.

In Chapter Five of the Sourcebook, there are practical teaching and learning modules and lesson plans for teachers, students and instructors to use, in relation to each of the core and related values for Learning To Be in its fullest sense of becoming a complete person. The learning activities described in the modules incorporate the valuing process within the integrated approach to education, are adaptable to the different learning styles of the students and provide learning experiences that will help them internalize the core values.

It is hoped that teachers, students and instructors will find the second sourcebook to be as valuable as the first one has been, in providing useful guidelines, lesson plans and modules for values education activities, which may be integrated within existing curricula. While each sourcebook may stand on its own as a resource, they are interlinked and may be used together in a complementary way.

It may be stated again that the Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance (2000) acknowledged that it is essential to teach children values for a culture of peace in the school and for these to be incorporated in teaching materials. For this, the Advisory Committee recommended that more importance be given to activities for the training of teachers and instructors.

APNIEVE aspires to complete the series of four sourcebooks on the four pillars of education in the coming years, to fulfil the Advisory Committee's recommendations and to ensure that teacher training modules and resource materials are provided for teachers, students and instructors, incorporated within an integrated and holistic framework for quality education which includes values education utilizing a more holistic valuing process.

APNIEVE wishes to acknowledge the valuable support and partnership of UNESCO-ACEID in the development of this Sourcebook. The vision of each of the partners is highly complementary, thereby enhancing the creative synergy and effectiveness of their mission and efforts.

UNESCO-APNIEVE has as its principal objectives, the promotion and development of international education and values education for peace, human rights, democracy and sustainable development, through inter-country co-operation among individuals and institutions working in these fields.

UNESCO-ACEID aims to contribute to educational innovation for sustainable human development, through the design and implementation of education programmes and projects, underpinned by tolerance, human rights and a culture of peace.

We hope that this Sourcebook will enable young people in the Asia-Pacific Region, to fully realize their creative potential and capacities, so they may assume a leadership role in contributing to a genuine and lasting culture of peace in their country, in the Region and in the world community.

APNIEVE Background and Philosophy

APNIEVE is an acronym for the Asia Pacific Network for International Education and Values Education. It draws its basic philosophy from the original mandate of UNESCO, expressed in the Constitution, to develop peace founded upon the intellectual and moral solidarity of humanity.

The APNIEVE Network has as its principal objectives, the promotion and development of international education and values education for peace, human rights, and democracy, in the context of a holistic, human and sustainable development, through co-operation among individuals and institutions working in these fields in UNESCO Member States of the Asia-Pacific Region.

APNIEVE's mission is further reinforced by universal declarations, global and regional pronouncements and commitments, and other documents, which share a common belief in the importance of values in a holistic and integrated education towards a Culture of Peace, among them:

- The Universal Declaration of Human Rights, Article 26 (2): "*Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace*".

- The UN Declaration on a Culture of Peace, which states that "*progress in the development of a culture of peace comes through values, attitudes, modes of behaviour and ways of life conducive to the promotion of peace among individuals, groups and nations*". The Declaration also recommends that a culture of peace be fostered through education by "*ensuring that children benefit from education on the values, attitudes, modes of behaviour and ways of life enabling them to resolve disputes peacefully.... instilling in them the values and goals of a culture of peace*".

- The 1993 Kuala Lumpur Declaration of the Ministers of Education of the Asia-Pacific Region (MINEDAP V1), which stated that their overarching concern was the importance of values, ethics and culture in education.

- The UNESCO 21st Century Talks, in which the role of values and ethics for ensuring a peaceful and sustainable future are frequently emphasized. Universal values and ethics are here described as "*the companion of knowledge and wisdom….a concept which is both multidimensional and multidisciplinary…. and of vital importance to the world.*"

APNIEVE was established in March 1995 in Seoul, Republic of Korea, during the Organizational Meeting to Form the Network of Regional Experts in Education for Peace, Human Rights and Democracy. Its founding officers of its Steering Committee were: President, Dr. Lourdes R. Quisumbing (Philippines); Vice President for Programs, Dr. Akihiro Chiba (Japan); Vice President for Promotions, Datuk Matnor Daim (Malaysia); Vice President for Finance, Dr. Chung Doo Yong (Korea); Secretary, Dr. Valai na Pombejr (Thailand); and Auditor, Dr. W. P. Napitupulu (Indonesia). APNIEVE is the culmination of a series of meetings, consultations and workshops dating back to 1992, in which recommendations were consistently made, for the formation of a network of individuals, educators, institutions and interest groups, committed to international education and values education for peace, human rights, democracy and sustainable development.

Since that time, APNIEVE has been active in developing the network, publishing the first two sourcebooks in its series, and conducting regular meetings and workshops to advance its goals. APNIEVE also offers technical advice and support to UNESCO-ACEID in the implementation of activities in the field of international education and values education. UNESCO in turn provides support to APNIEVE, by means of a Secretariat based in the Principal Regional Office in Bangkok, which is responsible for promoting the activities of APNIEVE as one of the APEID networks.

The APNIEVE Sourcebooks are unique in that they bring together the experiences and reflections of experts from the UNESCO Member States of the Asia-Pacific Region who believe that, while the region is one of the most diverse and populous in the world, it is rich in shared cultural and human values, which can serve as a vehicle for peace, tolerance and understanding.

The APNIEVE shared vision for the future of the region encompasses:

- the elimination of all forms of discrimination;
- the protection of human rights and democracy;
- equitable, balanced, human and sustainable development;
- protection of the environment, and
- the integration of contemporary and traditional humanistic values, morals and ethical principles.

APNIEVE's vision for the future is inspired by the report of the International Commission on Education for the 21st Century, chaired by Jacques Delors, which emphasizes the process of lifelong learning and the need for each person to learn how to learn. This is particularly so, given the tension between the extraordinary expansion of knowledge and information and the rapid rate of change on the one hand, and the human capacity to assimilate these on the other. The Commission also emphasizes the need for education to foster self-awareness and understanding of self, others and the world around us, to enable harmony and peaceful interchange, firstly through Learning to Know and to Understand, to Be, and to Do, leading to Learning to Live and Work Together.

The Delors Commission also identified seven major tensions to be overcome in the 21st century, of which the following have particular relevance to this Sourcebook; namely, the tension between the local and the global, the individual and the universal, between

tradition and modernity and the spiritual and the material. APNIEVE believes that the sharing of universal values for regional and global peace, is an effective way of counteracting the more negative effects of globalization, modernity and materialism, without detracting from the unique individual, local and traditional values in the region, which should at the same time, be strengthened and maintained. The core values for Learning to Be are considered timeless and spiritual in nature, applying as they do to all human beings, thereby transcending individual, social, cultural or other differences.

Thus, awareness, knowledge and understanding of oneself through Learning to Be, enables an appreciation, acceptance and tolerance of the diverse cultural traditions, beliefs and practices of others, while at the same time contributing to the development of shared universal values for mutual respect and understanding, leading to a genuine and lasting culture of peace.

APNIEVE's strategies are guided by the 1995 Geneva Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, approved by the UNESCO General Conference at its 28th session (see Appendix 1), and also by the recommendations of the UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance.

At its last meeting in March 2000, the Advisory Committee resolved that a holistic concept of education for a culture of peace could be epitomized by considering its six main facets, which together would form the basis for a culture of peace, within UNESCO's education programme as follows:

- an integrated comprehensive education covering human rights, democracy, international understanding, tolerance, non-violence, multiculturalism, and all other values conveyed through the school curriculum;

- education should be regarded as a social phenomenon communicating such values as equality, harmony, solidarity, etc.;

- education (i.e. the content of all curricula) at every level in the education system, in which values connected to the culture of peace are to be found;

- the all-round education of each individual;

- education for specific target groups for promoting equal opportunity;

- the educational context, both formal and informal; and,

- education as a participatory and interactive process of instruction and learning, comprising the total sum of values and knowledge transmitted.

Among the priorities identified in its last report, the Advisory Committee stated that, "*more importance should be granted to activities for the training of teachers and instructors…. and that reform of education systems give prominence to education for international understanding and the wealth of distinctive cultural and linguistic characteristics, in response to the current challenges of globalization*".

The activities of APNIEVE, and in particular the development of the Sourcebooks, seek to fulfil the Advisory Committee's recommendations.

Given the challenges faced by the Asia Pacific Region in the new millennium, at its General Meeting in May 2000, APNIEVE resolved that the expansion of values education

for peace and international understanding is now more important than ever before and that it needed to undertake the following activities to maximize its effectiveness in promoting values education in the immediate short term.

Among these were:

- strengthening and expanding vital linkages between APNIEVE and the UNESCO Associated Schools Project and with schools offering the International Baccalaureate, as well as with other groups and teacher training institutions with similar purposes and shared goals;

- expanding the APNIEVE network as a facilitator of innovative practices in schools and teacher training institutions;

- the renewal and expansion of APNIEVE membership, through the development of country chapters, by encouraging student membership by reduced fees, and by developing and distributing an APNIEVE poster, brochure, newsletter and having a web site;

- distributing Sourcebooks more widely and by conducting training workshops for teachers and instructors in their use.

The Asia-Pacific Region in the Context of Globalization

The Asia Pacific Region is the most culturally, and racially diverse region in the world, containing a rich tapestry of languages, religions, ethnicities and heritage. It is also the most populous and fastest-growing region of UNESCO. It contains 65 per cent of the world population, over 30 per cent of the earth's land area, and it represents over 30 per cent of the world economy. There are about 48 nations that are Member States of UNESCO in the Asia Pacific region, and this number is growing with the entry of more Pacific island states to UNESCO almost each year. The Asia Pacific membership therefore comprises over 25 per cent of the total membership of UNESCO.

The Asia-Pacific region, and indeed the world generally, is undergoing unprecedented change, to a greater or lesser degree, in every dimension of human activity and interaction, at a time that is both full of new opportunities and challenges and yet burdened with both persistent and emerging problems. Poverty, illiteracy, hunger, disease, over population, inequality and exclusion, to name but a few, have not been alleviated by recent advances in science and technology, nor by economic and financial globalization and modernization. In fact, relevant data shows that the old problems are rapidly worsening and are indeed aggravated by the effects of globalization and modern technology.

Added to these are new dangers, relating to population growth, massive demographic shifts, and urbanization, such as severe environmental degradation, climate change and loss of biodiversity, which affect large portions of the region.

Then there are complexities arising from the dramatic growth of multimedia, information and communication technologies and rapid advances in science, bio-genetics and technology, which have the potential to bring progress, social and economic well-being, but in practice give rise to new inequalities, a growing digital divide, ethical dilemmas, threats to governance at all levels and further cultural standardization.

Then there is a rise in new forms of organized crime and violence, global terrorism, increasing intra-State and inter-religious conflicts, involving threats to peace and security and to human rights.

Many lay the blame for this litany of intractable problems, squarely at the feet of globalization, which itself holds both prospects and pitfalls, especially for the less developed societies.

Globalization has been with us for a long time but its new form is different due to the contraction of time and space and the phenomenal growth in activity interaction, made possible by instant forms of communication. The new globalization is driving a revolution in the production and trade of goods and services, knowledge and innovation, in work and education and in relations among nations and local cultures. "*It is changing the very fundamentals of human relations and social life.*" (UNESCO IIEP: Globalization and Educational Reform, p. 14). From this, we may clearly see that we are left with the

legacies of a past era of globalization, as we now face a newer version of globalization, which superimposes a fresh layer of new problems upon the old unresolved ones.

However, one may also identify the potential benefits of globalization, such as increased understanding through closer links and communication between peoples and cultures, forging greater levels of interdependence, harmony and international cooperation; the potential sharing of scientific breakthroughs and innovations, which may enhance human health and well being; the empowerment of NGOs and local communities through the development of communication networks, to name but a few of the potential benefits of globalization.

We can reasonably assume then, that the all-pervasive spread of globalization is here to stay and that no community is immune from its effects. However, globalization does not develop at the same rate and in comparable ways throughout the world, meaning that the impacts are not uniform. The statistics reveal that it mainly benefits the few and impoverishes the many, thereby perpetuating and even aggravating existing development imbalances.

Since we cannot halt or reverse its progress, the best we can do is "*to encourage the emergence of a globalization process that is truly adapted to the needs and aspirations of the peoples of the world and whose pace is in harmony with the traditions, ways of life and choices of everyone concerned. We must, in a word, humanize globalization*". (UNESCO in a Globalizing World - April 2000).

The challenge is to ensure a balanced and equitable sharing of the benefits, together with a minimization of the negative impacts of globalization. For this, a new partnership is needed, and new forms of local and global governance, involving collaboration between government, business and the community at all levels, based on a shared set of universal values, principles and ethics; an agreement for living together and for sharing the world's resources equitably. This should include powerful political and ethical controls over the excesses of globalization, which would require legal enforcement through international instruments that are binding for all nations.

However, political and legal enforcement of ethical practices is not enough to bring about real and lasting change. Such change depends upon an education system for all, which has as its foundation, a set of universal values, which enables us to humanize the global economy by becoming fully human ourselves, in every facet of our lives. It is said that, to bring about real change we must first change ourselves at the very core of our being. This is particularly true when faced with challenges that are so all embracing and over whelming; challenges which have in the past been unresolved by the usual orthodox means.

While this sourcebook is directed at teachers and teacher educators, teachers are also parents, members of the local community and learners themselves. Their students are also future parents and community members, involved lifelong learning and the building of civil society and learning communities, based on shared and common values for the well being of the whole community.

The implications of globalization for education in the Asia Pacific region are manifold, in particular for the equitable provision of quality education for all throughout life, paving the way for a learning society. Education should enable full participation in the rapidly changing knowledge and information society of the 21st century where applicable. In economies that have a different emphasis, education should be tailored to the local context.

However, no matter what type of economy one lives in, values education for intercultural understanding through learning to be is of vital importance, since globalization creates a rapid increase in intercultural exchanges. Unfortunately, these have led to a rise in racial, social and religious discrimination and intolerance, threatening human rights and security.

"*As nations and cultures become ever more entwined, education systems must give priority to:*

- *developing intercultural education as an understanding of other people and an appreciation of interdependence, in a spirit of respect for values of pluralism, mutual understanding and peace;*

- *promoting social cohesion through education, through the development of citizenship education programmes emphasizing core values (e.g. pluralism, human rights, tolerance, participatory democracy, equality of opportunity, justice)*" (UNESCO in a Globalizing World, April 2000, p. 4).

This sourcebook demonstrates that in order to learn to live together in peace, we must first find peace within ourselves, hence the title: Learning To Be through an education that aims at the overall development of the individual into a complete person.

At the May 2000 General Meeting of UNESCO-APNIEVE, Dr. Zhou Nanzhao, Chief of UNESCO-APEID and then Director, a.i. UNESCO Asia Pacific Regional Bureau for Education, outlined a practical vision for planning future APNIEVE programmes, emphasizing its important role in the region in contributing to the development of a culture of peace.

Dr. Zhou stated in his address, that a higher priority must be given to values education in the region and that education systems must play a vigorous role in reinforcing humanistic, ethical and cultural values, while helping society to adapt to the rapid advances of technology.

He called for a common endeavour in making our region a world leader in this still uncharted sphere of values education for a culture of peace and international understanding. He mentioned three among many of the factors, which account for this very necessary role of values education:

- The accelerated process of globalization

- The new economic, political and social changes in large parts of the region

- The profound impacts of rapidly advancing information-communication technologies.

Dr. Zhou sees APNIEVE as a core actor on UNESCO's side in its role of promoting the values, which underpin a culture of peace, through the development of pedagogical strategies, curricula, textbooks and other learning materials, as well as professional development programmes for teachers and joint action-oriented research initiatives. He sees values education not as a separate subject but as cutting across all curricular areas and at all education levels, so that the work of APNIEVE should be closely linked to UNESCO strategies and programme activities in all areas of education, both formal and non formal.

This sourcebook represents part of that strategy, to address the challenges presented by globalization, to highlight the human dimension in quality education and to initiate a human-cantered development paradigm, beginning with each one of us.

Chapter Three

The Valuing Process as a Holistic and Integrated Approach to Values Education: Model, Challenges and Implications

The APNIEVE Sourcebook, Learning To Be, envisions an educative process that is both holistic and integrative in approach. The underlying belief is that, only in this very context will the learner truly experience the art of being fully human, instead of learning it merely as an idea and/or ideal. This poses, however, a great challenge to the educator. How the educator will successfully guide and facilitate the learner's ability to actualize the very core values that lead to this experience would require great sensitivity (sense-ability) and responsibility (response-ability). Firstly, one needs to reconsider the kind of learning approaches and atmosphere appropriate to the learner. Secondly, one needs to possess an understanding and mastery of the dynamics involved in the process of values development.

The traditional model of values education has placed greater emphasis on the content of values instead of on the valuer, the one choosing and acting on the values. The approach is more teacher-centred, where the educator is seen as both the possessor of knowledge (an expert) and the model of values (an idol). The responsibility therefore, largely rests on the educator. The learner simply adopts a more passive role, merely absorbing the material being handed down.

In the humanistic model however, there is a shift. The stress is from *content- to process-based, values- to valuer-focused* and *teacher- to student-centred* orientation. The greater part of the learning this time will involve the valuing process where a dynamic interaction within the individual learner (and educator) and between each other occurs.

Figure 1 is one model that illustrates the valuing process. Here, the educator awakens the consciousness of the learners in terms of their responsibility as the valuer, the ones who determine their own value system. This is achieved by inviting the learners to look inward to their inner self and to examine how the various systems of which they are a part, have had an influence on their development of values. These systems include the family unit, the school, the Church, the workplace, the community, the nation, the world and even cosmic realities, i.e. the experience of a higher power.
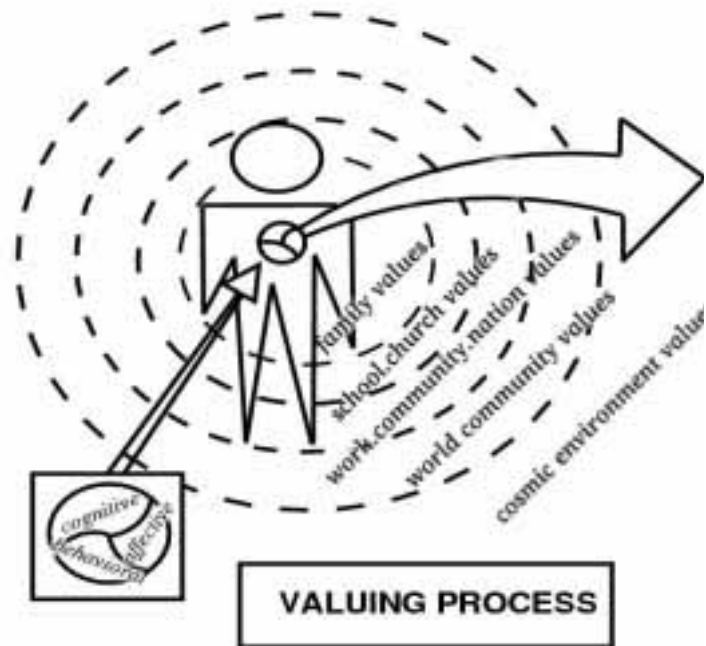
Figure 1

This implies that the educators must themselves be attuned to and updated with the different systems, including the intra-personal system, and their potential effects on the learner. Hopefully, this kind of examination will increase the learners' consciousness, not only with their outer realities, but also with their inner realities.

In the process, the learners eventually realize their ability to work towards personal integration, wholeness and a sense of harmony within. This means that the values they profess in the cognitive level will be filtered down to the affective as well as the behavioural, thereby making them authentic persons who are true to themselves and becoming fully human. This also involves an effort at finding some form of consistency between what one personally upholds as values with the values that one's external realities promote, i.e. cultural norms, society's expectations, roles undertaken, and others.

The whole learning experience involved in the valuing process will inevitably heighten the learner's self-awareness, which eventually also leads to an increase in self-identity and self-direction. Consequently, one becomes more fully empowered to take on the role and responsibility of influencing the immediate community around and the promotion of human dignity in all aspects of life.

The valuing process therefore, necessitates experiential learning. The educator simply provides the learning opportunity and atmosphere from which genuine exploration, expression and discovery may freely occur. In the end, learners act on the values that they consciously choose and own. The educator, together with other possible resources in the community, serves both as an enrichment and a guide to the learner's own discernment experience.

Actualizing the valuing process entails several challenges and involves certain implications. The following are some areas for the educator to reflect upon seriously.

The first challenge: reaching the valuing level

The first challenge for the educator is to examine the level of teaching that is engaging the learner. There are basically three levels of teaching:

- fact
- concept
- valuing, before what is learned is translated into behaviour.

The fact level simply involves the transfer of data and information, while the concept level dwells on the understanding and analysis of this data and information as ideas. The valuing level touches on whether the data and ideas learned in the two previous levels would have personal meaning to the learner. Learning therefore, necessitates all three levels as one builds upon the other. The crucial question however, is whether an educator stops short at facts and concepts. This is a most common pitfall in the traditional approach. Dr. Lourdes R. Quisumbing, President of UNESCO-APNIEVE and former Secretary of Education, states: "For a concept to be turned into action, it must first find its way into our value system."

The premise is that understanding a value concept, no matter how beautiful and wise the concept may be, and does not guarantee its integration and internalization in the learner. Oftentimes, it is when the learners have experiences, whether personally or vicariously, that such a value becomes meaningful to them. Only then does this value become actualized as one's own. For instance, many people know in their head that smoking is bad for their health. Yet, despite this knowledge, many people still continue to smoke. It is only when they are diagnosed to be suffering from an ailment that is directly caused by smoking that they choose to stop. The value of health is given utmost importance only when one experiences directly the threat of losing it.

However, values can be learned vicariously. The sudden death of a respected and great person who is admired by many can lead people to arrive at the awareness of the value of life. "We are truly not in control of our lives. Life is too short. We must learn to make the best of it." Without the benefit of such an event and the corresponding awareness, most people would just take their lives for granted.

Educators must not underestimate the importance of the affective dimension in the process of valuing. "It is not what we know that we do. It is what we want that we do." (Quisumbing) This prompts Dr. Antonio V. Ulgado (cited in Tan, Earnest, *The Clarification and Integration of Values*, 1989) to also define values as "ideas that are emotionally fired." Seldom, however, do educators ask the learners what they want. Often, the questions are limited to what they should know. Today, the valuing process discovers its ally in the area of Emotional Intelligence. While education of the mind is essential, this should be coupled with the education of the heart. Again, Quisumbing writes, "The heart of education is the education of the heart." How a learner reacts affectively to experiences is an essential dimension to examine and from which to learn.

Oftentimes, the affective part becomes the block from which the actualization of a value that is deemed essential in the head will be lived out in action. One can easily claim that service vocation, as a value is important, but not act upon it due to one's fear of rejection.

Values education is often equated to either values transmission or moral education. While they are valid areas to cover in the learning process, they are not sufficient in leading the learner towards personal integration. While this is the educator's orientation, the valuing process ensures that the learning of social or moral values will not stop on the cognitive level. Rather, these must be subjected to a process by which the integration and internalization of values is checked and attained. In a structured learning game such as the Broken Square for example, learners are challenged to form a square puzzle with the individual pieces provided them in the fastest time possible. This can be an enjoyable and enriching strategy to engage learners to realize the value of cooperation. However, knowing that cooperation is an important value, is just an initial step in a long process of ensuring that cooperation will be one's internal disposition in the face of interpersonal conflicts and intolerance.

The second challenge: structuring clarifying processes

Another challenge for the educator who seeks an integrative and holistic approach to education is one's ability to structure processes in the learning environment where the learner's personal values are examined and clarified by Louis Raths, (Raths, Louis, Harmin, Merrill, and Simon, Sidney. Values and Teaching, 1966), has formulated a functional definition by which values could be studied. According to Raths, valuing is composed of seven sub-processes:

Prizing one's beliefs and behaviours

1. Prizing and cherishing
2. Publicly affirming, when appropriate

Choosing one's beliefs and behaviours

3. Choosing from alternatives
4. Choosing after consideration of consequences
5. Choosing freely

Acting on one's beliefs

6. Acting
7. Acting with a pattern, consistency and repetition

These suggested steps invite the learner in carefully examining three important dimensions:

First, it leads the learners to look into their *Cognitive Structure*, which is more popularly referred to today as mindsets or level of consciousness. The valuing process invites the learners to examine their thinking process. The meaning/s that each individual person places on reality form the basis of one's value judgment. How learners consider what is right or wrong, what the meaning is of their existence, what to them is considered essential to life and living, would be the context from which their decisions are made. Some may possess wide and encompassing ways of looking at things, while others may be narrow and limited. The roles of the educator here are manifold: (1) to facilitate the learner's awareness of their cognitive basis for value decisions, (2) to examine and question this cognitive base and corresponding choices, (3) to dialogue with the learner on certain value issues, and (4) to expand the learner's and also the educator's way of looking at things in order to arrive at more informed choices.

Second, the process also invites the learners to study their *Affective Life*. How the individual learner reacts on the affective level to different realities varies in ways and intensities with those of others. To examine these reactions will bring about insights into the learner's unique emotional history and personal dynamics. Here, the educator checks the affective dimension that may either hinder or facilitate the living out of certain values.

Third, the educator facilitates the learners' consideration of their *Behavioural Patterns*. It is very easy to say that one gives value to this or that, but behaviours ultimately reveal what is important. The educator, therefore, invites learners to also look into their actual behaviour. This guards learners from being inconsistent, divided or incomplete. What one says and feels must ultimately be consistent with one's actions. This leads to a state of congruence.

The following strategies (Simon, Howe, Kirschenbaum. Values Clarification, 1972) are examples that illustrate how the valuing process could be facilitated. They should not therefore be considered as the only methodologies.

a) Values Voting. This strategy is a rapid method to check the learner's stand in various issues and to affirm it to others. For example "How many of you would be willing to stand up for what you believe in, even if you are with the minority? Raise your hand."

b) Values Ranking. This strategy challenges the learner to thoughtfully consider decisions among alternatives and clarify priorities. For example "Which of these would you prefer more for classroom learning: … lecture? …reading? …discussion?"

c) Forced Choices. This strategy is a variation of values ranking, but compels the learner to make decisions between two competing alternatives. For example "Which are you more of: a feeler or a thinker?"

d) Values Continuum. This strategy provides the learner with a greater range of choices on certain issues that are not purely black or white, but with shades of gray. For example "How do you deal with life in general?

        As Spectator : : : : : : : : : : As Participant

e) Strongly Agree/Strongly Disagree. This strategy helps the learner examine the strength of their feelings about a given value or issue. For example Circle the response that indicates how you feel about this statement:

"Man is basically good."

SA	=	Strongly Agree
AS	=	Agree Somewhat
DS	=	Disagree Somewhat
SD	=	Strongly Disagree

f) Value Whips. This strategy poses questions and issues for the learner to consider. The questions are normally items that the learner takes for granted. For example "What is something you would be willing to die for?"

g) Unfinished Sentences. This strategy surfaces some indicators of the learner's value as manifested in their attitudes, interests, convictions, likes, dislikes, goals, etc. For example "If I were able to completely rid myself of fears, I would…. "

h) Autobiographical Questionnaires. This strategy facilitates the awareness of the learner's life patterns. For example "Recall the various significant events that have shaped the person that you are today."

i) Pictures Without Caption/Freedom Board. This strategy allows the learners freedom of expression and at the same time explores their current thinking and feeling processes. For example "On this manila paper is the cover of a magazine that was featured recently, write your reactions about it in the space provided." Or "Feel free to write on this board anything you wish to express. There shall be no reprisals for whatever you have written!"

j) Coded Papers. This strategy teaches the learners to become critical in their reading. For example "This is an article featured in the newspaper editorial yesterday, read through it and indicate a (+) sign to signify ideas that you favour and a (-) sign to signify ideas that you do not favour. Then, we will discuss this afterward."

It is important for the educator to remember that these strategies are merely tools to achieve the purpose of helping the learners clarify their values. The unique feature of these strategies is that they lead the learner into the valuing process and are not limited to facts and concept learning. The goals of this kind of learning process bring us to the next challenge.

The third challenge: arriving at personal integration as a goal

The educator is also challenged to ensure that the following goals are achieved in the conduct of the valuing process.

One, the learners are able to get in touch with their personal values and to discern these values vis-à-vis the values of the system or systems to which they belong. Clarifying personal values, therefore, is not the end in itself. The learners must be guided to arrive at some degree of congruence between their values and those of the systems to which they belong. In addition, the learners must seek consistency within their internal system, i.e. moral and spiritual consciousness, ideals and aspirations, etc. The task, therefore, is being able to bridge gaps that may exist in the process of discovery. As the learner identifies "who am I as I really am?" and "who am I as I should be or am expected to be?" there may be many areas of integration to work towards: ideal self vs. actual self; role self vs. true self; and social self vs. real self.

Thus, the valuing process does not merely bring about awareness; it also invites personal efforts at resolving one's "civil wars within." A learner, for instance, may arrive at the identification of physical pleasure as a value. The learner, however, may need to be challenged to relegate this value to a moral consciousness where one's society and culture dictate that this value be only acted upon in the context of marriage. In the process, the ideal and actual can be bridged if the learner is also taught skills in managing sexual energies. In this manner, the internal conflict may be dealt with, if not fully resolved.

Two, the learner is also challenged to determine priority values. After all, life is not about attaining all values, but rather about making the choice of the values that will define the life to which one aspires. As Sue Bender (Plain and Simple, 1996) states: "There is a big difference between having many choices and making a choice. Making a choice –

declaring what is essential to you – creates a framework for a life that eliminates many choices but gives meaning to what remains."

What matters most in this process is the learner's confidence and ability now to define his or her own life. Ultimately, "power is always about who does the defining and who accepts the definitions" (Dorothy Rowe cited in Davies, Philippa, Personal Power, 1996). Thus, the educator gives the learner personal power. Learners now feel empowered to make a difference in both their own lives and that of others.

The fourth challenge: providing democratic space in the learning environment

Educators in this process must guarantee a democratic space in the learning environment. By doing so, the atmosphere for psychological honesty and truthfulness is established. Many educators when asking questions are simply waiting for the learners to articulate the expected responses. Therefore, learners tend to say things, which they think their teachers would like to hear. They do not genuinely report what they think and feel. Without this honesty though, any sincere effort at valuing will be in vain.

The educator is challenged to be open, sincere, genuine, non-judgmental and non-threatening so that the learners find the freedom to be themselves. This does not mean that the educator cannot disagree with a learner's professed value. In fact, real dialogue about issues can be achieved as a result of this atmosphere of openness and honesty. Values are therefore shared, not imposed, in the context of meaningful interactions between the educator and learner.

Finally, the educator still becomes a model for the learner. However, the modelling is not one of perfection but of striving to be integrated and whole. This way, the learner is inspired to work towards ideals without denying one's existing limitations and weaknesses. The learning environment becomes a human and humane place. This, of course, will require educators to be willing to invest themselves in the learning process. As the learner is being enriched, the educator learns from the learner as well, making the learning a dialogical process.

A model of the valuing process in the context of the teaching and learning cycle

Since our emphasis of Values Education is one of a holistic and integrated approach, all human faculties of the learners must be tapped and developed. In this light, the Teaching and Learning Cycle as proposed by Quisumbing is most appropriate as both a reference and a model.

Quisumbing proposes a four-step process, which includes (Figure 2):

Step One: Conceptual Level – Knowing. Valuing does not exist in a vacuum. It has to have a knowledge base from which values will be explored and discerned. This level basically introduces specific values that are to be the subject area to look into and examine. How these values affect the self and others, our behaviours, culture, history, country is suggested for the learners to consider. Knowing, however, is within the parameters of facts and concepts. This level should therefore move into a second step.
Step Two: Conceptual Level – Understanding. In the proposed cycle, distinction is made between knowledge and wisdom. This is why the conceptual level is divided as two separate steps. Knowledge could be easily explained by the educator and in turn quickly memorized by the learners. For the learners however to understand and thereby gain

insight requires wisdom. Brian Hall (Value Development, 1982) refers to wisdom as "intimate knowledge of objective and subjective realities, which converge into the capacity to clearly comprehend persons and systems and their inter-relationships." Concepts that are made concrete for the learners could be grasped more fully and easily by them.

Step Three: Affective Level – Valuing. As discussed in previous sections, knowing and understanding are not guarantees that values would be internalized and integrated. The third step, therefore, ensures that the value concepts are filtered through one's experiences and reflections and are eventually affirmed in the affective dimension. In short, these concepts will flow through the three processes: chosen, prized and acted upon. Since teaching and learning is conducted on a group level, the additional benefit of this step is the appreciation, acceptance and respect of both one's own value system and those of others.

Step Four: Active Level – Acting. The value concepts that are valued ultimately lead to action. Whether the action is expressed in improved communication skills, better decision-making, non-violent conflict resolution, etc., the value concepts find their way into our behaviours. The learners are thereby challenged to see through the spontaneous flow of the concept and affective dimension into behavioural manifestations. Sometimes, this is automatic. Other times, it involves further skills enhancement in the particular area.

Although the steps presented follow a logical sequence, they are by no means sequential. This means, creativity could allow the interface or reordering of such processes. Our example below will illustrate this.

Conceptual Level

KNOWING
about oneself and others;
their behavior, culture,
history, country, etc.

Active Level ACTING
decision-making,
communication skills,
non-violent conflict-resolution, etc.

UNDERSTANDING
oneself and others,
concepts, key issues, and
processes

VALUING
experience-reflection
accepting, respecting,
appreciating oneself and others

Affective Level

L.R. Quisumbing, "A Framework for Teacher Education Programmes Towards International Understanding and a Culture of Peace," Kyongju, Korea September, 1999.

Figure 2. The Teaching and Learning Cycle

The following is a sample model on how the Valuing Process could be conducted in the context of this Teaching and Learning Cycle. The core values involved are peace and justice, while its related values are non-violence, cooperation, collaboration, and respect for human rights. These values will be presented in the light of how people respond to conflict and why a collaborative problem-solving approach is suggested.

Valuing The educator begins by introducing an Unfinished Sentence strategy. Learners are instructed to complete the following statement: "When I get into conflict, I usually…."

Their responses are then placed in meta cards and posted on the board.

Knowing The educator summarizes the various responses which surfaced and goes into the different approaches toward conflict. These are avoidance, aggressive confrontation and collaborative problem solving approach.

Understanding The educator then prepares the learners for a role-playing game. A conflict situation will be provided them in which the different conflict resolution strategies are employed. (refer to said activity for detailed steps).

The game is discussed afterwards and the corresponding input on why the approach of collaborative problem solving is preferred in the light of peace and justice is explained.

Valuing After knowing and understanding the importance of collaborative problem-solving approach as a more peaceful and just means to conflict, the educator invites the participants to refer back to their previous responses in the meta cards.

Then, the following questions are posed for reflection:

1. What do you observe are your general response and attitude towards conflict? Do these jibe with our discussion for the preferred approach of collaborative problem solving?

2. What could account for your response and attitude?

3. Having gone through the activity, how strongly do you feel now towards collaborative problem-solving as an approach to conflict resolution? Given a scale of (1) (referring to 'completely disapprove') to (10) (referring to 'completely approve'), where would you place yourself. What could be your reasons for your rating?

4. What factors could help or hinder you from adopting this approach to conflicts in your life?

Acting The educator could end the learning experience with two proposals:

1. Ask the learners to respond to this new unfinished sentence: "When confronted by conflicts in the future, I will…."

2. Identify the factors, which hinder the learners from adopting a more collaborative problem solving approach to conflict resolution and explore ways by which they could overcome them.

Take note that in this model, the valuing process is divided into two parts. The first part, which comprises the Unfinished Sentence strategy, is utilized both as a motivation and as valuing. The second part, which includes reflection questions, probes deeper into the learners' behavioural and attitudinal patterns vis-à-vis the approaches being discussed. In this manner, the non-congruence between the ideal approach and that of the learners' actual disposition is brought into consciousness. This poses greater challenge to the learners when it comes to the Active Level.

Also, look into the differences between the questions used for discussion in the Conceptual Level (Understanding) and those use for reflection in the Affective Level (Valuing). There is indeed a vast distinction between discussion of simulated ideas and reflection of actual experiences and personal values.

Implications of the valuing process

The following are some implications for the educator engaged in the valuing process:

1. Ultimately, the ownership and decision of a value lies with the learner. Values cannot be forced, even if conveyed with good intentions. No real integration or internalization of a value can be achieved unless the learner desires or agrees with the said value. Educators may impose their values and may succeed in making the learners articulate them, but this does not stop the learners from living out their own values when they are out of the learning environment. Thus, to engage in valuing requires the educator to learn to respect others, in the same manner that one expects to be respected in return. As this climate of respect exists, the learners also begin to adopt a disposition of tolerance towards each other. Values may be shared and argued, but not imposed. The individual holds the right to his or her own choices in life.

2. The lesson in a valuing process context is about life itself. What is being discussed is not a mere subject area. It is about issues that concern the learner and the educator. Thus, the experience becomes both practical and relevant. Educators however, must not be afraid to admit that there are many questions about life that do not have answers. Together, the educator and learner must work towards searching for answers.

3. Above all, the learner exposed to the valuing process begins to master the art of discernment. This means that the learner will be more able to live consciously and responsibly. The learners in this approach have reportedly become more critical and independent-minded, more attuned with their inner selves and empowered to do something about their conditions, rather than blame outside forces.

4. Valuing is definitely a complex process. It involves both advocacy and pedagogy. The educator is attuned to the process of learning, at the same time sensitive to opportunities for teaching which result from the meaningful interaction between the educator and the learner and also between the learners themselves. Although the popular notion now is that values are better caught than taught, the truth is they are both caught and taught. This time however, the learning does not solely come from the educator. This role is shared with other learners. In this light, the educator is more of a guide and a facilitator, but in essence is also a true partner in learning.

5. The essence of valuing lies in helping the learner ask the "why?" and "what for?" in life. In one institution which promotes more value-based education, aside from science and technology focused, any new advancement, which emerges, is always subjected to these two questions. They are not blindly adopted. For instance, with the overwhelming scientific advancement, such as the ability to clone animals, the institution engages in a dialogue on: Why do we have to clone animals? What is this for? Valuing, therefore, guarantees a humanism that otherwise may sadly be lost in the excitement of new scientific discoveries and technological advancement.

In summary, the valuing process in the context of learning to be fully human challenges the individual not to lose his or her self (soul); a self that is discerning and empowered to define and not be defined. For what good will a new order serve if this would be inhabited by a people who have lost all sense of civility and human-ness. This effort to be fully human is rarely actualized through the traditional approach to education. In the words of Andrew Greeley (Virgin and Martyr, 1985): "Values are developed not by forcing (young) people to memorize words which they do not understand and are not interested in; rather by letting them talk, ventilate their issues, search for their own values, and eventually articulate their God within."

Learning To Be

APNIEVE's definition of learning to be is founded on a humanistic philosophy of education which aims at the overall development of the human person as an individual and as a member of society. It takes account of all the powers, faculties and innate potentials within the human person, respecting the dignity and worth of each individual. It underscores the humanistic dimensions in quality education, highlighting the role of values and attitudes towards a holistic and integrated approach to education.

Furthermore, it draws insights from other philosophies, cultures and traditions of the Asia-Pacific region and of the world at large. It underscores the major findings, insights and recommendations of two UNESCO International Commissions on Education, i.e. Edgar Faure's *Learning To Be: The World of Education Today and Tomorrow* (1972) and Jacques Delors' *Learning: The Treasure Within (1996).*

Faure's Report refers to the individual as "unfinished," "divided," and "incomplete." Education therefore must be directed towards the development of the "complete man." "The physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim of education."

This concept echoes the philosophy of Paulo Freire, an outstanding Brazilian educator, recipient of the UNESCO International Award on Education, the Comenius Medal, that "humanization is man's ultimate vocation and destiny," and that this can be accomplished through conscientization, the process of becoming aware of the contradictions existing within oneself and in society and of gradually being able to bring about personal and social transformation. This begins when the individual becomes fully conscious of his own creative potential and aims at becoming fully human.

The Faure Report, Learning to Be, Chapter 6 summarizes the universal aims of education as follows:

1. **Towards a scientific humanism**, based on scientific and technological training. Command of scientific thought and language has become indispensable in today's world. Objective knowledge, however, must be directed towards action and primarily in the service of humankind.

   Here one can speak of science with a conscience, and science at the service of development. Citizens of the new millennium must learn to be scientific humanists.

2. **Creativity** means preserving each individual's originality and creative ingenuity, along with realism; transmitting culture without stifling the individual; encouraging the use of one's gifts, aptitudes and personal forms of expression without cultivating egoism; and paying attention to the individual's specific traits without overlooking collective activity and welfare.

This can be done when there is respect for the creativity of others and other cultures. Perez de Cuellar refers to our "creative diversity" in his report of the World Commission on Culture to UNESCO, 1995.

3. **Towards social commitment** consists of preparing the individual for life in society, moving him/her into a coherent moral, intellectual and affective universe composed of sets of values, interpretations of the past and conceptions of the future; a fundamental store of ideas and information, a common inheritance. An individual comes into a full realization of his/her own social dimension through active participation in the functioning of social structures and a personal commitment to reform them, when necessary. This, in essence, is the practice of democracy.

4. **Towards the complete** man respects the many-sidedness of personality as essential in education if the individual is to develop for himself/herself as well as for others. This calls for a search for balance among the various intellectual, ethical, emotional, physical and spiritual components of personality.

This philosophy is the guiding principle of learning to be fully human, a complete human person.

Jacques Delors in the UNESCO Report 1996, Learning: The Treasure Within, refers to education as the "necessary utopia," stating that it is an indispensable asset in confronting the many challenges of the future and in attaining the ideals of peace, freedom and social justice. He goes further to say that to overcome the main tensions of the future: between the global and the local, the universal and the individual, tradition and modernity, the spiritual and the material, among others, lifelong learning, learning how to learn based on the four pillars of education: learning to know, learning to do, learning to live together, and learning to be, has become a necessity. "The fundamental principle is that education must contribute to the over-all development of each individual, mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values."

Inspired by these educational principles, APNIEVE Sourcebook No. 2 is entitled, Learning To Be. It believes in a holistic and integrated approach to educating the human person, as an individual and as a member of society and focuses on the full development of the dimensions and capacities of the human person: physical, intellectual, aesthetic, ethical, economic, socio-cultural, political, and spiritual as he/she relates with others in the family, community, nation, region, and the world (Figure 3).

APNIEVE believes that the human person's individual and social development is anchored on eight core values: Health and Harmony with Nature, Truth and Wisdom, Love and Compassion, Creativity and Appreciation for Beauty, Peace and Justice, Sustainable Human Development, National Unity and Global Solidarity, and Global Spirituality, and related values (Figure 4). All these values converge around the central value of respect for *Human Dignity*.

Thus, APNIEVE Sourcebook Learning To Be, operates on the fundamental principle that education must contribute to the total development of the whole person—body and soul, mind and spirit, intelligence and emotion, creativity and sensitivity, personal autonomy and responsibility, social conscience and commitment, human, ethical, cultural and spiritual values.

A definition and explanation of these fundamental and dominant values serve as basic guidelines for a holistic approach to learning, utilizing a valuing process, which takes into consideration the cognitive, affective and behavioural powers of the learner.
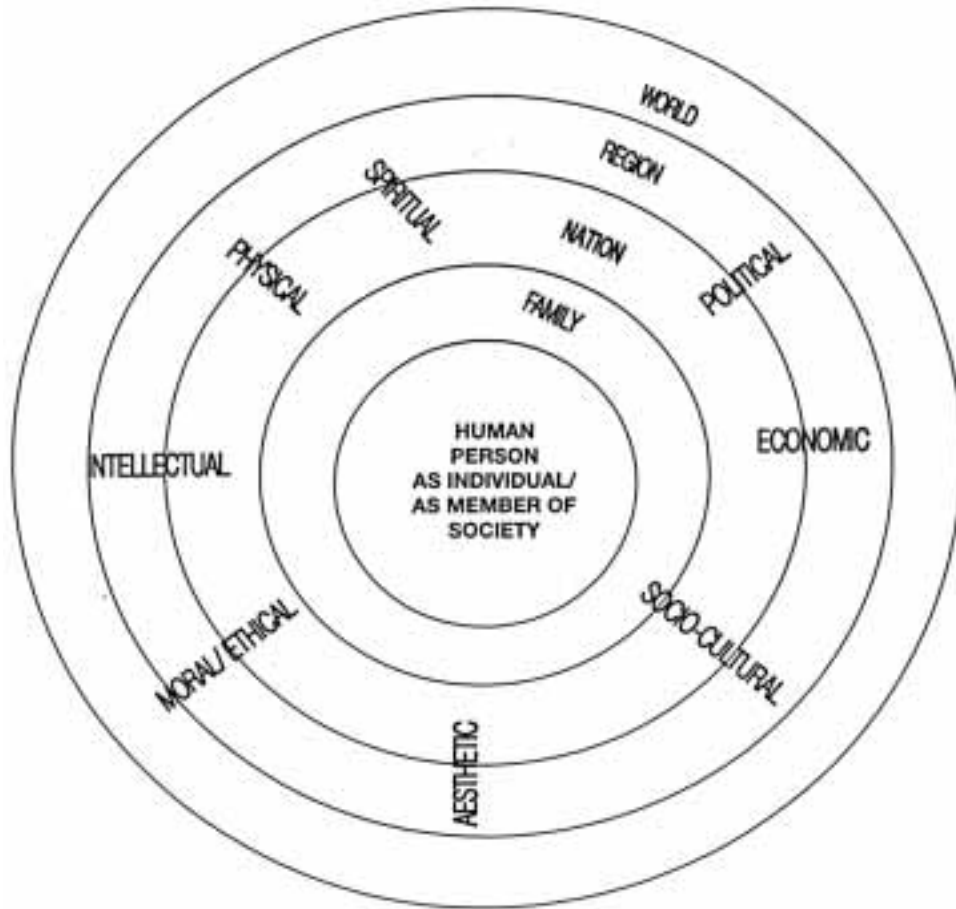
**Figure 3. Dimensions of the Human Person
as Individual/as Member of Society**
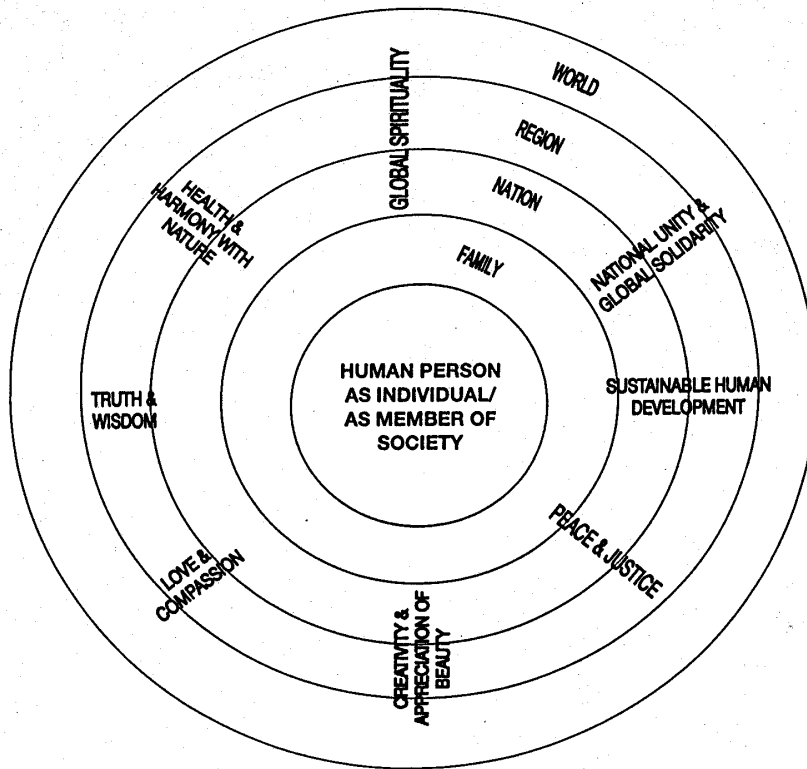
Figure 4. The Core Values, Learning To Be Fully Human

The teaching-learning cycle of the valuing process starts with knowing and understanding oneself and others, leading to the formation of a wholesome self-concept, a sense of identity, self-esteem, self-worth and self-confidence, as well as a genuine respect for others. It proceeds to valuing, reflecting, choosing, accepting, appreciating, and acquiring needed skills, such as communication, decision-making, and finally results into action. It seeks an integration of the learner's knowledge, values and attitudes, abilities and skills to bring about his/her full development.

In sum, APNIEVE shares the conviction expressed in *Learning: The Treasure Within* that "the aim of development is the complete fulfilment of the individual in all the richness of the human personality, the complexity of the human powers of expression and commitments, --as individual member of a family, community, as citizen, producer, inventor of techniques and creative dreamer."

This would require a values shift away from the old mechanical and hierarchical order to one that demands increased freedom and human dignity (Hall, 1996). The challenge is to move away from the traditional cognitive compartmentalization of reality into subject matter content and rigid teacher-centred methods in time-bound school subjects, towards a holistic and integrated approach to learning that looks at reality in its wholeness and interdependence and into the process of learning how to learn through dialogue and interaction between teacher and student in the context of a learning society (Quisumbing, 2000).

Learning Modules on the Core and Related Values

This chapter starts with a list of the eight core values and those related values needed for the full development of the human person revolving around the central value of *Human Dignity*. A detailed description of each value is presented to facilitate the understanding of each value and to enable the teacher and the learner to appreciate them. This is followed by a statement of the over-all goal and objectives of each of the eight core values.

Prototype lessons for each core value with specific value focus are designed to help the teacher gain competence and confidence in facilitating the valuing process. Each lesson includes lesson objectives, content, the values in focus, learning activities/procedures, application, evaluation and suggested readings for the teacher and the students. The procedures apply the valuing process as a learning strategy and are guided by the learning cycle described in the previous chapters.

These learning modules are intended as guides and should be adapted to local needs and specific conditions. The teacher should feel free to introduce modifications or variations such as indigenous content and learning modes, as s/he deems fit for the learners.

The lessons may be used in Values Education classes or in non-formal education settings. They may also be integrated into the teaching of existing subjects of the curriculum where they best fit in, such as Physical Education and Sports, Philosophy and Ethics, Social Studies, Social and Political Sciences, Science and Environment, Economics, Religion, Literature, Global Education, Education for Citizenship, Peace Education, Human Rights Education, and Education for International Understanding.

Teacher training workshops on each of the eight core values can provide a holistic and integrated approach towards the full development of the teacher as a human person and as a professional.

List of Core and related Values
Anchored on Human Dignity

Health and harmony with nature

Holistic Health   Respect for Life
Physical Fitness   Environmental Care

Truth and wisdom

Critical Thinking/Wholistic Thinking
Enlightenment/Insight
Futures Orientation
Scientific Humanism

Love and compassion

Self-worth/Self-confidence/Self-actualization
Honesty/Integrity
Self-Discipline
Empathy/Caring and Sharing

Creativity and appreciation of beauty

Imagination   Intuitive Sense
Artistic Expression   Sensitivity

Peace and justice

Respect for Human Rights   Social Responsibility
Tolerance   Equality
Co-operation   Active Non-violence

Sustainable human development

Economic Justice and Equity   Productivity/Efficiency
Stewardship of resources   Work Ethic/Industry
Simplicity

National unity and global solidarity

Love of Country   Interdependence
Democracy   International Understanding
Active & Responsible Citizenship   Global Peace
Unity in diversity

Global spirituality

Faith in the Sacred Source   Religious Tolerance
Inner Peace   Unity and Interconnectedness

Health and Harmony with Nature

For the physical development of the human person, the core values are **Health and Harmony with Nature.**

Health used to mean the absence of disease but today it has taken on a more comprehensive meaning because the interrelationships between physical health and the other dimensions of a person are being considered. Hence, one now speaks of **holistic health**, a state of physical, mental, social and spiritual well-being. A person must learn how to show concern and to care for the general well being of oneself and others. Enhancing the general well being of a person can be done through strategies for self-integration. One basic element contributing to a person's general health is **physical fitness,** which consists of a positive attitude and desirable habits toward keeping oneself physically and mentally fit. Every person must implement a continuing program for physical fitness appropriate to his/her interest, time and bodily needs. Moreover, desirable health habits must be observed by every individual not only at home but also in school and in the community.

Respect for life is a fundamental value related to health and harmony with nature. People must take care of their bodies and guard against the destruction of human life. Likewise, people should protect other forms of life on earth as stewards of all creation. There is a symbiotic relationship between humans and the natural environment. Whatever happens to the environment definitely affects human life. **Environmental concern** calls for a sense of caring and responsibility for the natural environment. Every human being should understand the general environmental principles and practice ways that contribute to making the earth a healthful place to live in. People's concern for environmental quality safeguards the interests of the future generations. Every human being must commit himself/herself to integrate environmental concern into the practice of one's chosen lifework and contribute actively towards sustainable development.

Over-all goal

This section aims to provide activities that will enable students to promote and practice the values of Health and Harmony with Nature. It also provides the students basic understanding on how to improve the quality of human life, founded on the interconnectedness of all life. It aims to make the person realize that s/he has the responsibility of being the steward of all creation, concerned with her/his own holistic health and that of the natural environment.

Objectives

To enable teachers/learners to:

- demonstrate a positive attitude and desirable habits toward keeping oneself physically and mentally fit;
- enhance one's physical and spiritual well-being through strategies for self-integration;
- implement a continuing program for physical fitness appropriate to one's interest, time and bodily needs;
- commit to the promotion and practice of respect for life and other forms of life in the environment;

- commit to integrating environmental concern into the practice of one's chosen lifework and to contributing actively towards sustainable development; and

- practice centre that prevents environmental degradation to safeguard the rights of the future generations.

Truth and Wisdom

Truth and Wisdom are the ultimate goals of intellectual development.

Love of truth implies the tireless and enthusiastic search for knowledge in all its forms. The search for truth is essentially and resolutely directed towards the full development of the human person. Getting at the truth is not easy. It results from a battle against routine and complacency, against stagnant ideas and inappropriate categories, against confusion and obscurity, against sensationalized half-truths and popular yet doubtful practices, all destructive of the human person. Wisdom is the required personal quality to understand what is true, right and lasting. It involves sound judgment on what is good and evil and is characterized by balance, sobriety and moderation. It is the ability to apply acquired knowledge justly to the conduct of affairs and to act according to one's convictions.

Knowledge is the starting point of a new search. To discover new knowledge, critical thinking must be applied to ensure that the information is accurate and free of bias. Objectivity is important. This involves weighing reality and facts and bringing about the integration of reason with the handling of emotions. Knowledge prospers through inquiry. A critical mind is an inquiring mind. It seeks new knowledge by asking questions, recognizing issues and discovering their answers at appropriate times and through ethical ways.

Understanding a piece of information whether it contributes to the goals of truth must be done in consideration of the complexity of all other related information. Through holistic thinking, a piece of information is not taken out of its whole context but is seen as a part of a relevant larger information and therefore makes its meaning more useful in approaching truth. A fragmented view, in contrast to a holistic view of the truth, almost always leads to unjust or unfounded decisions and actions.

A futures orientation challenges people to plan for their preferred future and to think logically of actions that would bring them toward preferred situations. People have the capacity to imagine, assess and choose from a variety of alternative courses of action. They have the capacity to explore and initiate action toward the realization of a preferred future. Imaging and creating the future is not one of squeezing history into a predetermined mold, but rather one of building upon basic trends and developments of our times (Mische, 1977).

People are capable of perceiving and understanding the content and changes of their universe through scientific humanism. Scientific humanism depends on objective knowledge and rejects any preconceived, subjective or abstract idea of the human person and the universe. According to scientific humanism, a person is a concrete being, set in a historical context, in a set period. Relativity and interdependence of the various moments of existence are essential components of scientific humanism. Relativity and dialectical thought provide a fertile ground for the seeds of tolerance, accepting differences among people. Accordingly, human persons who possess the values of scientific humanism avoid systematically setting up their beliefs and convictions, their

ideologies and vision of the world, their centre and customs as models or rules valid for all time, all civilizations and all ways of life (Faure, 1972).

Over-all goal

This section aims to empower the students with concepts, values and skills in upholding truth and wisdom through higher order thinking skills such as critical thinking and holistic thinking. In the search for truth about the present conditions and in actualizing an envisioned future, students are guided by the principles of scientific humanism, i.e., objectivity, relativity and interdependence.

Objectives

To enable teachers/learners to:

- demonstrate love of truth through intellectual inquiry and respect for evidence in decision making;
- exercise wisdom in applying acquired knowledge into everyday actions;
- demonstrate critical thinking and holistic thinking in solving problems met daily;
- practice discernment and deep understanding about the true nature of situations at hand;
- envision a preferred future utilizing systematic methods in holistic planning and managing that future; and,
- perceive/understand developments and changes as uniquely interacting with a particular time and culture.

Love and Compassion

The core values of Love and Compassion are the basic foundations of ethics and morality.

Love is a human energy that emanates from within, nurturing one's human dignity and extending to nurture that of others. Love is committed to the good of the whole human person. It includes love for one's self as well as for others. It is enhancing the good of others for their own sake without expecting anything in return. Love for a person must be affirmed because of the particular dignity s/he possesses and not for any other motive. There must be purity of intentions to love other persons without taking away their dignity, without taking away their own self.

Love is closely identified with compassion, that pure selflessness flowing from the depth of being directed toward uplifting the condition of the other person or persons. Compassion is being actively aware and sensitive to the adverse conditions affecting others. It deeply empathizes with people's sufferings and indignities. A natural energy that moves from within, it seeks out to show pity, mercy and kindness to people who are the last, the least, and the lost.

Love and compassion begin with the appreciation of one's self-worth and self-confidence. Recognizing one's uniqueness and self-identity is important in appreciating one's worth as a person. Each one has his/her strengths as well as weaknesses different from those of others. Celebrating one's strengths, accepting one's limitations and facing the truth that one cannot have everything in life, and doing better to improve oneself are basic

skills that bring about an appreciation of one's self-worth. Trust in one's talents, in one's achievements no matter how small, in one's potentials or in what one can offer, in what one can do better for him/herself, and even in one's dreams, is a strong foundation for self-confidence. Getting strength from these abilities is having self-confidence and making good use of them is affirming one's self-worth.

In the process of nurturing oneself, it is important to direct efforts to building one's own power of self-actualization. This is a strong sense of transcending oneself and becoming unselfishly a person for others, for humanity. The self stays enhancing his/her love and compassion for others regardless of rejection, pain, aggression, and sorrow. Its domain is non-physical, almost spiritual.

Honesty is one of the prime determinants of enriching loving relationships. Dishonesty on the other hand has caused couples to separate, best of friends to physically harm one another or even kill each other, business to be dissolved, governments to crumble, and nations to fight their bloodiest wars. Honesty with oneself, facing truth about something, taking courage to speak the truth can bring us the necessary trust needed for a stable and long lasting relationship. Closely identified with honesty is integrity. This refers to the goodness or probity of the person. It is the strict adherence to a code of centre, to uprightness. Therefore, integrity and honesty are exacted from the person who is the giver of love and compassion. A loving and compassionate person does not deceive other people by being pretentiously generous or merciful. He does not show acts of mercy for publicity or self-glorification but for genuine concern for people.

In our quest for personal improvement, self-discipline or training and control of one's conduct are important. The self has many needs and demands and therefore it is necessary to subject oneself to reasonable control. There are good decisions one might make that should be translated into actions. It takes determination and strong resolve to act upon such decisions. Self-discipline requires toughness, ability to say no many times during the day when it is tempting to give in. It is deciding firmly according to the norms of reason and acting according to one's moral resolve.

Love and compassion are also manifested through empathy, caring and sharing. Empathy is defined as having the capacity to participate in the ideas and feelings of another. It is not only being able to comprehend but also being able to put oneself in the self of the other. It is a human quality that enables one to step outside of him/herself in order to feel the feelings from within the other person. Empathy facilitates caring and sharing. Caring is shown by one's deep concern for others. It involves sensitivity to their needs, what one can do in order to make the other persons' life more pleasant or better. It is doing something for the comfort and well-being of others, ranging from a simple gesture of offering a chair to a tired elderly to a missionary work of teaching in a remote village to help alleviate poverty and ignorance among the people. It is also sharing one's self, talents, time and effort without counting the cost. It is a manifestation of love and compassion that finds no boundaries for expressing itself across colour, gender, appearance, intelligence, culture or history.

Over-all goal

This section aims to provide learning activities for the students to build value concepts, attitudes and skills necessary for the manifestation of love and compassion. It also provides to the students opportunities to express their appreciation of and their personal resolutions for the enhancement of their self-worth, self-confidence, sense of self-actualization, honesty/integrity, self-discipline, empathy, caring and sharing.

Objectives

To enable teachers/learners to:

- enhance love for oneself and self-confidence through an appreciation of one's self-worth;
- express compassion for the less fortunate others and commit oneself to doing something to help uplift their condition;
- construct realistic personal development plans for leading an upright, honest life and resolve to implement these seriously;
- allow oneself to be influenced by great self-actualized people who led virtuous lives;
- share personal experiences that stimulate the values of empathy, caring and sharing in them; and
- suggest ways of exercising self-discipline in school, home and in the community.

Creativity and Appreciation of Beauty

The core values of Creativity and Appreciation of Beauty develop the aesthetic powers of the human person.

The human person fulfills himself /herself in and through creation. His/her creative faculties are those, which are most susceptible to culture, the most capable of flourishing and transcending their achievements and also the most vulnerable to repression and frustration (Faure, 1972).

Creativity means the ability to see things in new and unusual ways, and therefore it enables people to generate more knowledge and innovations. Creativity results into novel ideas that can lead to new inventions, discoveries, initiatives and products. Imagination is the ability to form images that are not currently present in reality. It is an ability that stimulates a person's creativity.

Creativity also enables people to create varied forms of cultural and artistic expression. Artistic expression allows people to interpret the beauty and interrelationships of all creation through forms of art.
Having an intuitive sense is a form of creativity. It implies having the ability to generate a quick insight without an extended rational thought or process.

Appreciation of beauty consists of valuing the beauty and harmony of all creation and being grateful to the Creator. It also involves human sensitivity to the inherent beauty and meaning of the various forms of artistic expression that have come from the different historical eras and different cultural groups.

Over-all goal

This section aims to provide learning activities to enable the students to cultivate their creativity in solving life and societal problems. It also provides learning opportunities so that the students can reveal and express their talents and human potentials through some artistic forms. It also aims to encourage their appreciation of other peoples' cultures and creativity.

Objectives

To enable teachers/learners to:

- demonstrate visioning/imaging skills in planning and in arriving at solutions to problems;
- demonstrate creativity and originality in undertaking activities;
- possess a positive attitude in sharing one's self in undertaking creative projects for the enhancement of a peaceful and harmonious community life;
- appreciate the beauty and interrelationships of all creation through forms of art;
- manifest appreciation for the beauty and harmony of creation and gratitude to the Creator; and,
- show appreciation for the varied forms of artistic and human expression of different cultural groups.

Peace and Justice

The core values of peace and justice are fundamental to the development of the individual and society.

Peace is not only the absence of war but also the presence of positive life-affirming values and structures. It implies far more than the mere absence of physical or direct violence. It encompasses other values such as respect for human rights, tolerance, active non-violence, cooperation and social responsibility. Justice is also very much related to Peace. It is, in fact, a cornerstone of Peace. Without just relationships and social structures, oppression and discrimination will prosper, and, in turn, these conditions will breed anger and hostility. Hence, the fundamental equality of all is a major concern.

Respect for human rights is very important in achieving a just and peaceful society. An integral understanding of human rights includes not only fundamental freedoms and the fundamental equality of all regardless of gender, race, beliefs and social status but also the fulfilment of basic needs of food, clothing, shelter, work, health care and education.

Tolerance is essential to the realization of human rights because it accords to others the right to have their persons and identities respected. It recognizes the reality of pluralism and respects the rich diversity of cultures and forms of human expression. It calls for the eradication of prejudices and insensitivity.

Active non-violence is a value that recognizes the dignity of the human person and the value of life. It is not passive resignation but the active engagement of positive techniques and non-violent processes to resolve conflicts. It upholds the superior power of love, appeal to conscience and spiritual force over physical force.

Co-operation and Social Responsibility are also crucial peace values. Co-operation enables us to live and work together toward the pursuit of the common good while social responsibility is a value that encourages people to take action and to contribute to the shaping of a better society, mindful of their responsibility toward both present and future generations.

Over-all goal

The over-all goal is to increase the understanding of the prospective teachers about peace and justice concerns as well as to encourage them to further integrate these values into their lives and into their future work.

Objectives

To enable teachers/learners to:

- appreciate the building of a peaceful and just society as an ethical and practical alternative;

- demonstrate increased understanding of the values that support peace and justice, i.e., respect for human rights, equality, tolerance, active non-violence, cooperation and social responsibility; and

- practice the skills and centre that promote peace and justice, including skills of conflict resolution and centre characterized by cooperation and respect for others, etc.

Sustainable Human Development

The core value of sustainable human development is the foundation of economic growth.

Human well being cannot be equated with economic growth alone. The fruits of economic growth need to be distributed equitably to the people, thus assuring economic justice or equity. Indeed the equitable distribution of a country's wealth and resources is in conformity with the concept of human development. It is because economic equity empowers the people to obtain adequate education, health care and other basic human needs. The satisfaction of these basic human needs is the basic indicator of human development.

In addition to having an equitable and people-centred development, development must also be sustainable. This means that meeting our human needs today must not occur at the expense of the natural resource base upon which future generations depend. This means that people should have lifestyles that are characterized by stewardship of resources and simplicity. Stewardship and a simple lifestyle imply caring for the earth and protection of the earth's finite resources. People must take from the earth only what they need.

To be able to meet the needs of a growing population, productivity and efficiency are called for in our economic activities. However, the productivity should not compromise or undercut the requirement of sustainability.

A positive work ethic and industry must be encouraged in order to unleash people's potentials and to make proper use of human capital to produce needed goods and services.

Over-all goal

The over-all goal is to increase the student's understanding of the meaning of sustainable human development and to encourage them to actualize this understanding in their own lives and through the causes they advocate.

Objectives

To enable teachers/learners to:

- appreciate the concept of sustainable human development as an economic value that merges the concern for human well-being and the concern for ecological well-being;

- demonstrate increased understanding of the importance of values that are related to sustainable human development; and

- practice the centre that promote sustainable human development such as having a simple lifestyle, acting as a steward of resources, being productive, having a positive work ethic.

National Unity and Global Solidarity

The core values of National Unity and Global Solidarity are fundamental to the development of nations and of the global community.

Love of country is an important foundation value toward national unity. It implies a deep concern over the present and future of the country and its people. Love of country inspires people to work together to ensure the nation's over-all development.

Democracy upholds the principle that political power essentially rests on the people. It also recognizes people's freedom of thought and expression and enhances the provision of equal access to opportunities. However, a democracy also needs an active and responsible citizenship. Citizens must actively participate in the social, economic and political life of the nation as well as perform responsibilities that go with the freedoms and rights that are provided by democracy.

Interdependence is a characteristic of local, national and global systems. Interdependence involves understanding the web of relationships in the system and realizing that the changes in any one part of the system will have effects on the other parts. For example, nations and their peoples depend on one another in the economic sense and in the way the political or environmental centre of one nation affects other nations. Indeed, the world is an interdependent human/global community.

The concept of unity in diversity is central to both the values of national unity and global solidarity. Unity in diversity means that despite differences in language, religion, political beliefs and other cultural expressions, there is an essential unity that exists among human beings. This essential unity begins with a person's sense of oneness with the human family, followed by her/his acceptance of the interconnectedness of the nations of the earth, which is our common and only home.

Certainly, the sense of unity must go beyond the boundaries of the nation. There is a need to recognize the many commonalities that bind together divergent national groups. All humans have common basic needs and aspirations despite their differences. This fact should spur people's commitment to international understanding. In turn, true international understanding, characterized by trust and openness, will enable nations to reject hostile action toward each other.

Finally, global peace is, ultimately, desired. It refers to the transformation of the culture of war and violence to a culture of peace and the ability and willingness to resolve conflicts in non-violent ways. Among the desired global alternatives are demilitarization and disarmament. Global peace also refers to the presence of co-operation and just relationships in the economic, political and social spheres, between and among nations.

Over-all goal

The over-all goal is to enhance the students' understanding of the important values that should characterize and guide the national and global political systems as well as to encourage the students to play their proper roles in those systems.

Objectives

To enable teachers/learners to:

- demonstrate increased understanding of the values of love of country, democracy, responsibility, unity, interdependence, international understanding and global peace; and

- practice the centre/roles that should be undertaken to promote national unity and global solidarity.

Global Spirituality

Global spirituality is an important force in human spirituality and the full development of the complete human person.

A spiritual vision and a sense of the divine in all life are an important force that can inspire us to be fully human. Global spirituality gives us that vision and sense. It is because this kind of spirituality enables us to see the wholeness of life and all relationships and encourages us to reflect on the past, present and future. Hence, the term global is used.

Global Spirituality refers to a spiritual journey that has three directions: the inward, outward and forward. These are not opposing directions but parts of a flow, as in a spiral. The inward journey enables us to develop our inner relationship with the Sacred Source of all life (Faith in the Sacred Source). The outward journey allows us to grow in our relationships with the human community and the whole earth community, making us more aware of the deep unity among all humans as well as between humans and all of Nature. This deep unity comes from our discovery that we are all bound together in one life force. The forward journey challenges us to consider our relationships with future generations and to seek a better future for all humans and the earth. Hence, it is a spirituality that stresses the unity and interconnectedness of all life.

From the foregoing, it can be gleaned that a global spirituality increases our understanding that our personal, social and global harmonies are all intertwined. Personal or inner peace implies having the inner resources of love, courage and hope instead of hate, fear and despair. In turn, this inner peace becomes the wellspring of peace in the social and global levels.

Religious tolerance is a value that also springs from global spirituality. A global spirituality encourages us to respect all humans because the Sacred Source is at the centre of every being. This respect for humans includes the recognition of a fundamental human right: the freedom of conscience and religion.

Over-all goal

The over-all goal is to enhance the prospective teachers' understanding of a spirituality that can inspire them to be fully human. The modules also seek to encourage them to actualize this understanding in their relationships with others and with the natural environment.

Objectives

To enable teachers/learners to:

- appreciate global spirituality as the kind of spirituality that inspires people to be fully human;
- demonstrate increased understanding of our spiritual relationship with the Sacred Source of all life, the human community, the whole earth community and future generations;
- recognize the unity and interconnectedness of all life; and
- understand that values such as inner peace and religious tolerance are wellsprings of peace in the social and global levels.

Core Values I
Health and Harmony with Nature

Related Values
Holistic Health/Physical Fitness/Respect for Life Environmental Concern

Module on
Persons as Caregivers

Objectives

- To understand the interconnectedness of human life and the natural environment

- To practice and promote holistic health

- To show environmental concern by adopting a sense of stewardship of natural resources

Content

- Holistic Health

- Ways to Protect the Natural Environment

Procedure/learning activities

Experience-reflection

1. Facilitator (F) introduces an activity called "Concept Webbing." F asks ten (10) participants (Ps) to assume different roles, i.e. woman, man, tree, air, bird, fish, water, soil, sun and moon. Other life forms can be added depending on the size of the group. The rest of the members of the class will serve as observers of the process.

2. Each P will be provided a nametag where his or her roles are indicated. Then, the Ps are instructed to internalize these roles. A question will be posed to them: "What does he/she/it need in order to survive and become healthy?" The needs should be in reference to the other members of the ecosystem. For example, "As a man, I would need the woman because…" "I also need air because…"

3. A string would be required for this next procedure. After a need is stated, the string will be given to the addressee where a connection is made. All the roles repeat the process until everyone have spoken their need and the string has formed a spider web.

4. F tests the relationships among various roles by loosening the string or pulling one member out of the system and see what happens.

5. F invites the Ps to reflect on their experience by sharing their reactions in terms of feelings and thoughts about the activity. F asks the observers about their insights.

Conceptual level: knowing and understanding

6. F explains the following basic concepts:

    a) The interconnectedness of all life forms.

    b) Meaning of Ecosystem: "An interdependent set-up of biotic, i.e. living elements such as plants and animals, and of abiotic, i.e. non-living elements such as sunlight, gases, minerals that sustain life."

    c) Ecology: "Science that studies the interrelationships of organisms to each other and the ecosystems in which they live."

    d) Environment: "All the ecosystems and their interrelationships to one another. Environment has extended its meaning to include not only the ecosystems but the political, cultural, social and other external influences that affect it."

    e) Stewardship: "Our accountability for the use of what we have, hopefully for the good of others (McGinnis, Parenting for Peace and Justice)."

    f) Needs: "What scientists agree a person requires to sustain life and to foster growth of desirable human potentialities (Sidney Jourard, Healthy Personality); a state of physical, mental and social well-being (Philippine Department of Education, Culture and Sports Values Education Framework)."

7. F invites the Ps to reflect on the extent to which they could serve as stewards of the natural environment. F gives them some environmental facts to show the connections of the human person and other life forms.

Fact Sheet:

⊄ Environmental problems concerning the oceans include, in particular, over-fishing and marine pollution.

⊄ Sources of marine pollution include municipal sewage, industrial and agricultural run off, oil spills and the dumping of toxic and other hazardous wastes.

⊄ The increasing amount of space "junk" is a pollution problem that has been largely overlooked.

⊄ Environmental degradation caused by such factors as overexploitation of the land, drought and global climactic changes leads to deepening poverty and famine.

⊄ The threat of nuclear war presents us with the possibility of unprecedented global ecosystem destruction.

⊄ Normally, carbon dioxide, which is absorbed by plants, is only 3 per cent of the atmosphere but in the last century, it has increased by about 25 per cent.

⊄ The earliest census for fish catch was conducted in 1903, which revealed an estimated 4.2 tons per fisherman per year. This estimate decreased to 1.8 tons in 1980.

⊄ Only 3 per cent of the world's water is fresh i.e. not salty seawater. Two-thirds of the

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Ecological principles

- "Everything is connected to everything else".
- "Everything must go somewhere."
- "Someone must pay the cost of negligence."

Stewardship of natural environment

- Campaign against wrong health and environmental practices.

- Suggest the use of organic substances instead of synthetic ones.

- Adjust your lifestyle at home by making it healthier and environment–friendly.

- Change our wrong habits when disposing of wastes, using energy.

- Take into account the social and environmental impact of our unhealthy centre.

- Seek out and link with organizations that promote healthy lifestyle and environment-friendly lifestyles.

Affective level: valuing

8. F provides each P with a matrix. In the first column of this matrix, F asks the Ps to brainstorm about some of their health practices and how they relate with the natural environment. F motivates them by showing his/her own list as a starter.

Column A	Column B	Column C
Health Practices	Effects on Environment	Possible Solutions

9. Then, in the middle column, F instructs them to analyze what effects these practices will have on the environment.

10. For the last column, F invites them to reflect on possible solutions for practices that are unhealthy and have a negative effect on environment.

11. F guides the Ps to reflect on the following:

    a) What do your responses in Column A reveal in terms of your personal lifestyle?
    b) How do you feel about your responses and the corresponding lifestyle it reveals?
    c) What could motivate you to change your lifestyle?

Active level: acting

12. F challenges the Ps to reconsider their negative health practices, especially the ones which have a great impact in the degradation of the natural environment. F encourages them to consider the possible solutions they have identified. F invites them to become stewards of the environment and its natural resources.

Evaluation

13. F asks the Ps to write their insights about the lesson and put this in a matrix.

Unhealthy practices   Effects to the environment   Possible solutions

Suggested readings

UNESCO. *Sourcebook in Environmental Education for Secondary School Teachers.* Bangkok, Thailand, 1990.

Clinebell, Howard. *Well-Being. USA*: Harper Collins Publishers, 1995.

McGinnis. *Education for a Holistic, Integrated Sustainable Development.* New York: Orbis Books, 1981.

APNIEVE. *Learning to Live Together in Peace and Harmony. A UNESCO-APNIEVE Sourcebook.* UNESCO-PROAP, Bangkok, 1999.

Punsalan. Twila G. et. al. *Values Education for Filipinos.*

UNESCO National Commission of the Philippines. *Revised Version of the Department of Education, Culture and Sports, Republic of the Philippines Values Education Programme.* 1997.

Health and Harmony with Nature

Related Values
Environmental Concern Holistic Thinking/
Critical Thinking Futures Orientation

Module on
Developing Foresight into Caring for the Environment

Objectives

- To heighten awareness of the interconnectedness between human habitation and the environmental ecosystem

- To understand the importance of foresight in creating a future that cares for the planet and environment

- To project possible environmental scenarios in the future

- To identify existing practices and centres that hinder or facilitate one's preferred future for the planet and environment

- To commit to aligning one's practices and centres according to the preferred future for the planet and environment

Content

- Interconnection between human habitation and the environmental ecosystem Richard Slaughter's Meta-Shifts, Foresight Principle, Futures Tool and Techniques.

Procedure/Learning activities

Conceptual level: understanding

1. The facilitator (F) introduces a game where participants (Ps) will become more aware of the interconnectedness of all parts of the ecosystem within which they live and work. The Ps will be instructed to stand in a circle. One person is nominated as the SUN, the primary source of all energy in the whole ecosystem. Starting with the SUN and using a large ball of wool, Ps will toss the ball to each other as they describe their connections with other parts of the ecosystem. For example, the SUN may start by saying, "I give energy to the forest trees." Then, she tosses the ball to another person in the circle who then becomes the forest tree. In turn, the forest tree will toss the ball to someone else saying, "I give energy to the birds that eat my fruit." This goes on and Ps must hold on to the wool at the point where the ball is tossed to them then throw the remaining wool on. This will create a visual web.

2. As there are more parts of the ecosystem identified, Ps may choose to throw the ball back to a previous part of the ecosystem. For example, the P who plays the stream may say, "I am the stream that brings moisture to the forest trees." This game

continues until a sense of the bio-diversity and intricate connections that form the ecosystem is fairly understood.

3. The game may be extended by asking one P who holds a critical part of the ecosystem to let go of their part of the web. This will lead to the observation of the dependencies that exist within the ecosystem. For example, asking the person who holds "the water that flows into the stream, because a dam has been built, which in turn directs the water away from the forest stream" will show the way so many parts of the ecosystem depend on each other.

Conceptual level: knowing

4. F engages the Ps in a discussion of the interconnectedness of the ecosystem based on the previous activity.

5. Then, F introduces the studies of Richard Slaughter that shows the importance of developing the social capacity of foresight and the corresponding meta-shifts critical in creating a future that is based on foresight. These shifts involve moving from:

- an exploitative to a restorative position
- a short term to a long term perspective
- being science and technology driven to being values driven
- quantitative to qualitative focus

If one applies these meta-shifts in discussions and decisions about the environment one begins to develop the social capacity and mindset that brings foresight into the care of the environment and concern for the planet.

6. F could enhance the concepts by giving illustrations of a specific, local environment issue that shows exploitation. This might be, for instance, the open spaces being dominated by marketing and advertising signs or natural resources such as fish stocks being over-fished. Ps could discuss possible actions that would be restorative instead of being exploitative. Then, Ps can see the light of these actions with other positions, i.e. its long-term outcome, its value base and its qualitative effect.

Affective level: valuing

7. F now invites the Ps to imagine the most likely environment scenarios for the globe in the year 2020. F ensures that the scenarios must include both the positive and the negative. The scenarios would probably include: overpopulated world, bio-diversity reduced to genetic engineering and mono-culture species development, settlement of human life in another planet, global harmony and international cooperation in caring for global resources, among others.

8. A workshop tool for moving from fears to empowerment (Slaughter, R. Futures Tools and Strategies, 1988) supports people in broadening the polarised approach to thinking from just an optimistic or pessimistic approach. "The key to dealing with issues, concerns and fears about futures lies in the nature of the human response" (Slaughter, 1988).   He identifies this empowerment principle as a critical part of futures education. The "Fear to Empowerment Matrix" has two main purposes. Firstly, it places negative scenarios in a wider context and secondly, it focuses thinking on the quality of responses.

	Low-quality Responses	High-quality Responses
Acceptance of negative scenario/image		
Rejection of negative scenario/image		

9. F then asks the Ps to brainstorm possible solutions on one of the negative scenarios, using the following set of four responses mapped onto the above matrix:

   a) Accept the possibility that what is feared will come to pass and explore low quality responses.

   b) Accept the possibility that what is feared will come to pass and explore high quality responses.

   c) Reject the possibility that what is feared will come to pass and explore low quality responses.

   d) Reject the possibility that what is feared will come to pass and explore high quality responses.

The focus for Ps should be in discussing which of the solutions appear to be the best. Why are these solutions the best? What resources or social change is required to make this change happen? Ps pair/share to identify the values that underpin the "best solutions." The "Fear to Empowerment Matrix" shifts people's thinking away from having things done to them, to a position where they can feel part of the solution and see opportunities for making things happen.

10. F challenges the Ps to reflect on the following guide questions:

    a) What existing practices and behaviours do I personally have that could possibly contribute to this negative scenario/s?

    b) What are my reactions and feelings toward these existing practices and behaviours of mine?

    c) What factors could account for these existing practices and behaviours of mine?

    d) What may be done to minimize these existing practices and behaviours of mine?

11. F encourages the Ps to group themselves into triads and share on their reflections.

12. F gathers some voluntary responses from the group. Then, F highlights important values that surfaced in the sharing as essential to creating our preferred future.

Active level: acting

13. Reinforcing the empowerment principle suggested by Slaughter – "The key to dealing with issues, concerns and fears about the futures lies in the nature of the human response!" – F invites the Ps to identify a local environment that they would like to contribute positively to.

14. F guides Ps to visualize a specific local environment and get in touch with the following:
    - the parts of the local environment that they love the most
    - why these parts are important to them
    - how long these parts have been part of the local environment
    - how they will be in the future
    - to whom else are these parts important
    - why they are important
    - how they can be nurtured
    - what is desired for this part of the local environment in the future

15. From the visualization, Ps come up with their individual plan of action, which they should write or draw for future reference.

16. F engages the Ps to come together in a circle and imagine they are supporting the world in their hands as one group. Raising their hands, they will go around the circle to share their plans for the local environment. (This ritual could be videotaped for the Ps to own and be reminded of their personal commitment.)

Materials needed

- Ball of wool
- Matrix Sheet

References

Richard Slaughter. *The Foresight Principle*. Admantine Press, London. 1995.

Richard Slaughter. *Futures Tools and Techniques*. 1988.

Health and Harmony with Nature

Related Values
Wellbeing/Harmony/Longevity/Vigor Self-Preservation

Module on
Active and Well for Life

Objectives

- To be conscious of the value of looking after and caring for one's body

- To learn the benefits of healthy eating and physical activity for the body

- To identify social, cultural and media influences in one's dietary and physical habits

- To review one's dietary and physical habits

- To integrate more healthy practices for the body

Content

- Findings on current dietary practices

- Studies on social, cultural and media influences on dietary and physical habits

- Knowledge of what constitute healthy living

Procedure

Conceptual level: knowing

1. The facilitator (F) invites participants (Ps) to picture their body in their mind. As they see themselves in their imagination, they will get in touch with the present state of their body. Then, they will recall the various positive and negative elements that have affected it in the past. They will also consider how their body has been coping with these elements so far.

2. F provides the Ps some time for them to share their reflections from the experience with a seatmate.

3. F introduces the importance and value of caring for the body in order to be active and well for life. A resource person could be invited to share his or her own experience concerning the body. At the same time, some important information about health, nutrition, lifestyle, etc. could be imparted. Also, emphasis would be stressed as to how the physical aspects of our being are closely interconnected with the other dimensions of our life – social, cognitive, emotional and spiritual. What is essential is that these information do not come across as preachy but rather more instructional in approach.

Conceptual level: understanding

4. F assigns the Ps into smaller groups and instructs them to brainstorm what in their opinion would constitute a healthy lifestyle. This should range from dietary practices to lifestyle.

5. After the small group discussions, each group will present their output.

6. F then engages the Ps to review the outputs and draw some conclusions. At this point, what constitutes healthy living in order to be active and well could be discussed and reinforced.

Affective level: valuing

7. F then leads the Ps to reflect on their personal lifestyle. Using the strategy of Autobiographical Questionnaire, the following guide questions will be provided:

   a) What are your eating patterns and dietary practices?

   - What do you eat?
   - How often do you eat?
   - Why do you eat?
   - In what context do you eat, i.e. moods, part of socialization, etc…?
   - What motivates you to eat?
   - What effect does your eating pattern have on your identity? your body?
   - How similar or different are your eating patterns with those of your peers? with those of the same gender? of the opposite gender? with adults or children?

   b) What is your lifestyle when it comes to physical activity?

   - What physical activity do you engage in?
   - How frequent?
   - What are the reasons for your decision to get into these physical activities?
   - What factors encourage or discourage you from choosing to engage in physical activities?
   - What benefits do you gain from them?

8. After some period of reflection, F encourages Ps to share within a small group.

9. F then gathers some of the Ps' learnings in terms of the impact of reviewing their dietary practices and lifestyle. At this point, it is important for F to help Ps check whether it is a value on their part to be conscious of looking after and caring for their body.

10. F reinforces the value of maintaining an active and well life through caring for the body. An emphasis could be given to the idea of caring for one's body not for self-serving purposes, but rather for more effective service to others.

Active level: acting

11. As a group, F could suggest to Ps to brainstorm how they could promote health to others. This could include putting up physical activity programmes for the public or coming up with health information campaigns.

12. As an individual, F could suggest that each P identify what healthy practices they would still need to integrate in their lifestyle. Then, they will commit to a personal action plan to consciously practice them.

Materials needed

- Resource Person
- Papers and Pen

Truth and Wisdom

Critical Thinking/Holistic Thinking

Search for Truth: Everyone's Responsibility

Objectives

- To recognize the importance of objective ways of searching for truth
- To conceptualize objective ways of searching for truth
- To apply skills in critical thinking and holistic thinking in resolving a given problem or issue
- To express own idea, belief and conviction about an issue without undermining those of others

Content

Skills for Critical and Holistic Thinking

Procedure/learning activities

Conceptual level: knowing

1. The facilitator (F) motivates the participants (Ps) by asking them to comment on the following statements:

   - When there's smoke, there's fire
   - The majority is the voice of truth
   - Truth has many faces
   - To see is to believe
   - Truth will set you free

2. F takes note of their responses especially focusing on the objectivity of information they give, i.e. based on actual and/or real experiences and observations.

3. F introduces the value of searching for and love of truth.

Valuing level

4. F leads the Ps to self-introspection by asking them to reflect on: "How have I personally been treating…."

   - News reports?
   - Gossips and rumors?
   - Friend's opinions?
   - Controversial issues?
   - New science discoveries?
   - Ideas different from mine?
   - People who are blinded to truth?

5. After ten to fifteen minutes of reflection, Ps share their responses within triads.

6. F provides the following guide questions for the Ps to ponder on:

- Based on your responses, how would you rate the value of Truth in your life using a scale of 1 (low) to 10 (high)?

- How do you feel about your rating?

- What could account for your low, average or high rating?

- What factors could possibly motivate you to change your stand towards the value for Truth?

Conceptual level: understanding

7. F introduces a simulated group debate activity from which the students will practice the skills required in searching for truth. Ps will be grouped into three. Each group is assigned a fundamental or current issue – political, social or cultural – to be resolved. A moderator, rapporteur and observer is selected from the group, while the remaining members are divided into two opposing sides for the debate.

8. The rapporteur will record important points expressed by the opposing members. The observer takes note of emotions, pitch or tone of voice, gestures, polite or impolite expressions of the members during the debate. The moderator decides with the group the rules for the debate. He or she also regulates the argumentation and manages the interaction by turns.

9. After a 20 minute-debate, the rapporteur and observer will present their reports and observations. The data presented will be organized following the format below.

Column A	Column B	Column C	Column D
Valid/Invalid Source of Information	Related Information	Moral And Ethical Base	Values/ Skills Manifest
*opinionated vs. documented *subjective vs. objective *evidence vs. assumption	(other information within a larger context)	(means and ends are directed in the service and development of humanity)	(respect for other's ideas, calmness, patience, etc.)

10. F refers to the chart and leads the Ps to think about the inputs. Some guide questions are:

a) for Column A:

- Which of the information cited are valid? Invalid?

- What makes a valid information acceptable or accurate?

- What significant information is omitted?

- What reasonable conclusions are possible?

- Can a personal opinion become objective? If so, why? If not, why not?
- If you wanted to discover the truth of an issue affecting you, what necessary steps would you take?

b) for Column B:

- Were information and data given limited to the issue itself? Were there related issues mentioned?
- How were the other information related to the issue at hand?
- Is it necessary to look at conditions outside the issue?

c) for Column C:

- Why do you want to know the truth?
- How does truth or non-truth affect you as a person?
- What are the value conflicts and assumptions?
- In case of conflicting ideas, how would you be guided to make moral decisions? On what rule or principle would you base such decisions?

d) for Column D:

- How did you conduct yourself during the debate?
- What values did you manifest?
- What skills – thinking and other group skills – did you observe in yourself and in others?

11. Based on the previous discussion, a lecturette-synthesis will be provided. Skills involved in the search for truth, i.e. critical thinking and holistic thinking, will be stressed.

Truth and Thinking

1. **A basic mission of education** – in any subject area- is to lead the students in the search for knowledge and TRUTH. The intellect or thinking is trained to (a) seek the purpose of existence, (b) to grasp universal truths, (c) to understand and reason out truths and moral precepts and relate them to life (d) to make judgments based on an objective standard of morality (e) to analyze the cause and effect of decisions and behaviour (f) to solve problems rationally (Esteban, 1990).

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2. Critical Thinking (CTILAC Faculty, 1999)

Critical thinking recognizes:

- patterns and provides a way to use those patterns to solve a problem or answer a question
- errors in logic, reasoning, or the thought process
- what is irrelevant or extraneous information
- preconception, bias, values and the way that these affect our thinking.
- that these preconceptions and values mean that any inferences are within a certain context.
- ambiguity - that there may be more than one solution or more than one way to solve a problem

Critical thinking implies:

- that there is a reason or purpose to the thinking, some problems to be solved or questions to be answered.
- analysis, synthesis and evaluation of information

Critical thinkers:

- can approach something new in a logical manner
- look at how others have approached the same question or problem, but know when they need more information
- use creative and diverse ways to generate a hypothesis, approach a problem or answer a question
- can use their critical thinking skills and apply them to everyday life
- can clarify assumptions, and recognize that they have causes and consequences
- support their opinions with evidence, data, logical reasoning, and statistical measures
- can look at a problem from multiple angles
- can not only fit the problem within a larger context, but decide if and where it fits in the larger context
- are comfortable with ambiguity

3. **Holistic Thinking:**

- The order and unity of nature serve as underpinnings of holistic thinking. Nature consists of webs of relationships. Linkages connect the webs. Webs of relationships and linkages show-up in our world as subtle and discernible patterns. It follows that thinking should copy nature and emulate its natural coherency and strength.

- Uncomfortable with confusion and dissonance, our minds strive to put bits of information into a whole, combine wholes with other wholes, and discover meaning. In our thinking, we consciously and subconsciously strive to coalesce fragmented pieces into a whole in a never-ending cycle. Our minds attempt to make sense out of chaos by searching for patterns and developing

- Understandable combinations through the process of holistic thinking.

- "Man's general way of thinking of the totality… is crucial for overall orders of the human mind itself. If he thinks of the totality as constituted of independent fragment then that is how his mind will tend to operate, but if he can include everything coherently and harmoniously in an overall whole that is undivided, unbroken, then his mind will tend to move in a similar way, and from this will flow an orderly action within the whole" (David Bohm).

Active level: acting

12. F challenges the Ps to explore ways by which Truth as a value can be practiced in their lives with more consistency and frequency. F draws out some suggestions and motivates them to apply these in the next few weeks. F makes sure that these suggestions are workable and practical. A brief reporting will be expected from them in a suggested format as follows in the next page:

How have I been treating …	What can I do to promote TRUTH?
• news reports?	•
• gossips and rumors?	•
• friend's opinions	•
• controversial issues?	•
• new science discoveries?	•
• ideas different from mine?	•
• people who are blind to truth?	•

Evaluation

Ps answer in narrative form the question: "What is your thinking about cloning of human beings?" (The issue may be substituted with a current fundamental issue.) F invites the Ps to consider the following elements in their answer:

- The issue of cloning

- Value conflicts and assumptions involved

- Reasoning of opposing ideas

- Moral implications/moral basis of the new discovery

- Relation of the issue to a larger context or purpose

- Own reasonable conclusions

Suggested readings

Faure, Edgar. *Learning to Be: The World of Education Today and Tomorrow,* UNESCO Publishing, 1972.

Mische, Gerald and Patricia. *Toward a Human World Order.* N.Y. Paulist Press. 1977

CTILAC Faculty, 1999. *Critical Thinking Definition.*
http://ir.bcc.ctc.edu/library/ilac/critdef.htm

Hall, Wayne M., 1994. *A Holistic Approach to Thinking and Planning.*
http://www.fas.org/irp/doddir/army/usfk_j2/think.htm

Truth and Wisdom

Related Values
Honesty/Integrity Critical Thinking/Creativity/ Imagination Knowledge/Insight

Module on
Skilful Questioning as a Tool in the Pursuit of Truth

Objectives

- To realize the importance of skillful questioning in one's pursuit of the truth

- To be more conscious of various situations where skilful questioning is needed

- To practice the skill of analyzing and asking questions that are facilitative in the search for the truth

- To see the value of practicing this skill towards the pursuit of truth

Content

- The value of questioning in one's search for the truth

- Types of questions

- Different strategies in questioning

Procedure/learning activities

Concept Level: knowing

1. F begins by giving a pre-activity. Ps will be asked to group themselves into pairs. Each member of the pair will be instructed to think of two questions to ask their partners. These questions and the corresponding responses will be recorded on a piece of paper for later reference.

2. F introduces the importance of pursuing truth and of learning the skill of questioning as a means to achieve this.

3. F conducts another activity to illustrate this point. A photocopy of a picture will be cut into three pieces. The first piece will show one detail, the second giving additional details and the third revealing the whole picture. For example, section one of the picture may show a forest; section two may illustrate an individual planting trees; and section three may reveal the picture of a bulldozer. The idea here is to learn that it is only in seeing the whole picture that one can see the whole story or the true picture. This picture may be taken from a newspaper, which is often a good source for this kind of activity.

4. In the first step, F pastes the first section of the picture on the board and asks the Ps to brainstorm as many questions about it. An approximate five to ten minutes will be given for this. All the questions will be recorded.

5. Then, F glues the second section of the picture to the first one and instructs Ps to repeat the same procedure.

6. Finally, F pastes the third section to the other two and completes the whole picture for the Ps. Again, the Ps will repeat the process of brainstorming and recording the questions.

7. F invites the Ps to reflect on the following guide questions:

   - What do you notice about the three sets of questions? Were they similar or different?   What were their similarities or differences?

   - What difference did showing a portion of the picture have with seeing the whole picture especially in terms of the kind of questions asked?

   - What could account for this difference?

   - What are some insights and realizations that you have gained from this activity?

8. From the Ps' reflection and discussion, F will link this to the existence of biases in our inquiry and interpretation of truths. F illustrates this further by inviting the Ps to review the two questions, which they have asked their partners earlier. They will review their manner of collecting information and become more aware as to why they want that particular information, what they will do with it and how they will use it. Thus, the very nature of their questions already reveal their own biases, whether it may be cultural, religious, political, or others.

9. The partners are encouraged to give feedback as to how they interpreted the two questions asked of them and how they reacted to them. This may be done by utilizing a Y-chart: The questions:

Sounds Like

Looks Like   Feels Like
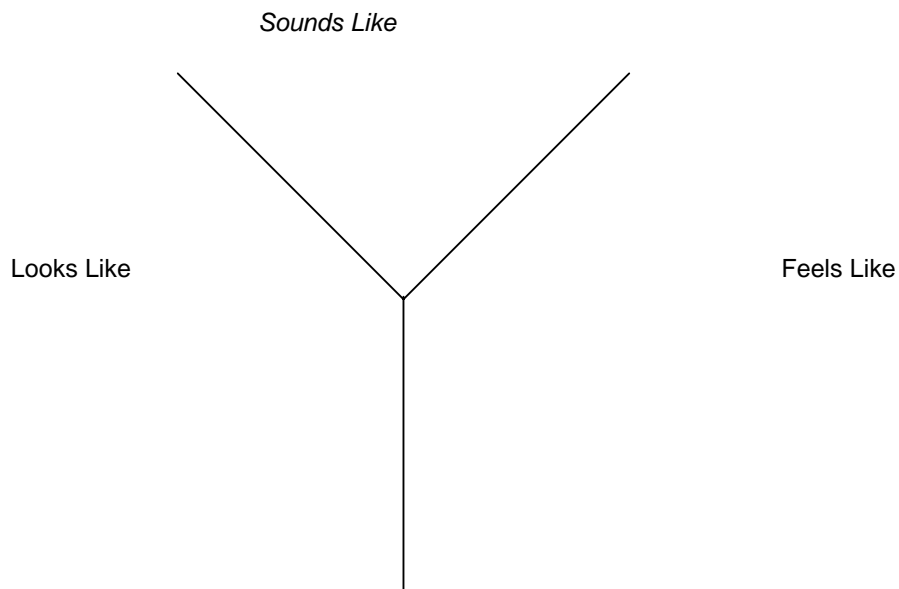
Conceptual level: understanding

10. Having learned the significance of skilful questioning in arriving at the truth, F now suggests another activity for practice. F groups Ps into five to eight members. Then, F instructs the each group to select a topic of interest to them. Within five minutes, they will write down all the questions they can think of regarding the topic. Each question should be written in a piece of paper.

11. After they have done this, the group will analyze their questions and place them into categories of their own creation. For instance, the categories could include: open-ended versus close-ended questions, leading questions, active or passive questions, past, present or future questions, etc…

12. Then, they arrive at a consensus as to which questions are more powerful and empowering and the ones most facilitative to the pursuit of the truth. F could validate the P's responses with some input on strategies in questioning.

Affective level: valuing

13. F this time invites the Ps to recall an event in their recent past where skilful questioning was called for. As they try to relive this event, F provides the following sentence stems for them to complete. Ps are told to brainstorm as many immediate and spontaneous responses that come to their minds when they read the sentence stems:
    - I realized I succeeded/failed at that time to apply skilful questioning because….
    - I knew it was necessary to apply skilful questioning in that situation because…
    - As a habit, it is easy/difficult for me to apply skilful questioning because…
    - It dawned on me that the pursuit of the truth and the use of skilful questioning are something I…
    - If I were asked what value I give to the pursuit of truth and the use of skilful questioning as a means, I would say it is…
    - Right now, I am beginning to consider….

14. F gets some Ps to volunteer their responses and asks them what particular learning they have about themselves, especially concerning the value they presently place on skilful questioning as part of their search for the truth. Again, F reinforces the significance of applying this life skill as much as they would give importance to pursuing the truth in whatever issue or concern.

Active level: acting

15. F assigns Ps to consider being more conscious of situations in the coming days where they are required to search for the truth and where they could practice the skill of questioning. Upon identifying the situation, they could practice brainstorming some questions which they believed could bring them accurate information. Then, just like the procedure they have practiced previously, they will also analyze and critique their own questions. This will hopefully help them to continue to hone their ability to discern and discriminate between effective and ineffective questioning. Some of the Ps could be asked to volunteer sharing the result of this endeavour in the following session.

16. As a group, F could also challenge Ps to come up with a slogan to signify their commitment to pursue truth through skilful questioning.

Materials needed

▪ Photocopy of a picture cut into three pieces

▪ Pieces of papers

▪ Pen

References

The following authors have spent considerable time developing strategies to support questioning within the educational context. Both authors have information available on the web.

▪ Jamie Mac Kenzie's work on "Questioning Toolkit,"

▪ Chuck Wiederhold's work on "Question Matrix."

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Core Values II
Truth and Wisdom

Related Values
Holistic Thinking/Critical Thinking/Creativity

Module on
Multiple Intelligences

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Objectives

- To be aware of multiple intelligence in critical thinking
- To identify one's strengths and weaknesses among the multiple intelligence
- To respect the strengths and weaknesses of the multiple intelligence of others

Content

Howard Gardner's Multiple Intelligences

Procedure

Conceptual level: knowing

1. F introduces to Ps the range of thinking styles that individuals may develop. Known as Multiple Intelligences, F explains the different categories which Gardner in his book has suggested.

Conceptual level: understanding

2. F shows pictures of different public figures who showcase a particular kind of intelligence. Ps are asked to identify which of the multiple intelligence these figures possess and to explain why they consider it so.

Multiple Intelligences

- **Linguistic Intelligence** (or Verbal-linguistic) is the ability to use with clarity the core operations of language. It involves a sensitivity to the different functions of language—its potential to excite, convince, stimulate or convey information.

- **Logical-Mathematical Intelligence** is logical and mathematical ability as well as scientific ability. It involves the ability to do abstraction and complex reasoning.

- **Intra-personal Intelligence** is the ability to form an accurate model of oneself and to use that model to operate effectively in life. It is the capacity to become more involved in or to withdraw from a situation.

- **Inter-personal Intelligence** is the ability to notice and make distinctions among other individuals and, in particular, among their moods, temperaments, motivations and intentions.

- **Musical Intelligence** (or Musical-rhythmic) is the ability to use the core set of musical elements—pitch, rhythm and timbre.

- **Spatial Intelligence** (or Visual-spatial) is the capacity to perceive the world accurately, and to be able to recreate one's visual experience. It entails the ability to conjure up mental imagery and then to transform that imagery.

- **Bodily-Kinesthetic Intelligence** is the ability to control one's bodily motions and the ability to handle objects skilfully.

- **Naturalistic Intelligence** is the ability to understand, relate to, categorize, classify, comprehend and explain the things encountered in the world of nature.

Affective level: valuing

3. F lists down the different multiple intelligences on the board and instructs Ps to rank themselves according to how they assess their own intelligence. A ranking of (1) will indicate their greatest strength and the ranking of (7) will indicate their greatest weakness among the various intelligences.

4. F groups the Ps into pairs and this time, before they share their own ranking and assessment, their partner will first rank them according to how they assess them and vice versa. After some time, they will compare rankings and see if their personal assessment is congruent with those of their partner's assessment of them. Some discussion and reflection among the partners will be encouraged.

5. F gathers the Ps and draws out their insights and realizations.

6. F reinforces the value of recognizing and respecting individual strengths and weaknesses when it comes to multiple intelligences.

Active level: acting

7. The Ps are divided according to the strengths they show in the multiple intelligence. Each group is instructed to stand in front of the others where they will be given affirmations. This could be done by using the following sentence stems as starters:

What I most appreciate about you is….

You have always and will always contribute to us in terms of….

After each group receives their affirmation, they will be given affirmative gestures, i.e. claps, cheers, etc.

Materials needed

- Pictures of public figures with different multiple intelligences
- List of multiple intelligences

Reference

Gardner, Howard. *Multiple Intelligences: The Theory in Practice.* New York: Basic, 1993.

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Core Values III
Love and Compassion

Related Values
Kindness/Sensitivity/Empathy/Caring Spirit/Tolerance
Giving/Sharing/Self-Sacrifice/Integrity

Module on
on Being Compassionate

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Objectives

- To heighten the awareness of the value of compassion
- To understand the nature of compassion
- To explore one's own capacity for compassion
- To identify areas by which one can practice compassion

Content

- Stories of Compassion

- Definitions of compassion

- Taxonomy of compassion

- Compassion as: (1) altruistic behaviour, (2) pro-social behaviour, and (3) pro-environmental behaviour

- Asian perspectives of compassion

Procedures/learning activities

Conceptual level: knowing and understanding

1. F distributes a handout with various anecdotes on compassion. (Refer to Stories of Compassion.) F gets some volunteer Ps to read the anecdotes aloud to the group.

2. F elicits the P's reactions to the anecdotes by asking, "what feelings and thoughts were evoked in you as you listened to the different anecdotes and stories of compassion?"

3. F picks up from P's reactions and leads this to a discussion on compassion – what it is, its nature and relevance, and the different dimensions of it. (Refer to Education in Love and Compassion: A Teaching-Learning Approach by Dr. Swadesh Mohan.)

Affective level: valuing

4. F invites Ps to reflect on their capacity for compassion. This will be conducted by instructing each P to draw a heart on a sheet of paper. The size of the heart will reflect the P's personal assessment of one's own compassion level. The bigger the size of the heart means a perceived greater capacity for compassion on one's part; the smaller the size of the heart means a perceived lesser capacity for compassion.

This process would be most effective if the F encourages openness and honesty on the part of the Ps. F could model this by sharing her or his own realistic assessment.

5. Under the picture of the heart, Ps will also be encouraged to write a statement indicating their own philosophy of compassion. Examples of this are: "It is in giving that we receive!" or "The amount of compassion we give must be commensurate to the degree it will help another grow."

6. Then, F instructs Ps to divide their heart according to the amount of compassion they give to self, others and the world. Ps are to specify especially the various categories of "others" and "the world" and the subsequent ratio of compassion they offer each category. For example, "others" may mean "family members" or "friends" only for some Ps and they tend to give more compassion to family members than friends. While for other Ps, "others" include "the poor and needy" and they offer greater compassion to them as compared to family and friends. Also, "the world" may refer to the different aspects of environment or ecosystem, i.e. animals, forests, earth. Again, F should model her or his own example to indicate that Ps need not come up with an ideal picture or assessment.

7. F divides the Ps into smaller groups composed of four to five members each. They are encouraged to share their picture of their heart.

8. After the sharing in small groups, F gathers the Ps for a reflection on the following guide questions:

   a) How do you feel about the existing picture of your heart? How do you feel about it as compared to those of others?

   b) What could account for the existing picture of your (and other's) heart?

   c) What did the picture of your heart reveal about you? What do the picture of other's heart reveal about them? What insights about your self and others could be drawn as a result?

   d) Would you want to change the picture of your heart? If so, what changes will you make? Why?

9. F synthesizes all the P's reflections.

Active level: acting

10. F challenges the Ps to consider how they could expand their compassion level especially to categories that they did not include or to which they have given less. As they identify even just one or two categories, Ps are invited to brainstorm specific ways by which they could begin to practice compassion for said category. It is important to remind the Ps to be sincere in their action plan and to be realistic in what they could achieve. This should not just end up as lip service.

Stories of Compassion

1. A young man was serving a sentence in jail when a priest came to visit him. Grieved to see him among hardcore criminals, the priest put his hand on the young man's shoulder and with a loving look asked him, "my friend, how is it that you too are here?"

   The young man was deeply moved and with tears in his eyes replied in a low voice, "Father, I wouldn't be here if someone had only put his hand on my shoulder like this before. No one cared for me. No one loved me."

2. When Mother Teresa arrived in Calcutta, she saw a sick woman lying on the street. Her whole body was covered with bites of rats and ants. Mother Teresa brought her to the hospital and when she sensed its reluctance to take care of the woman, she announced that she would leave only after the poor woman was given proper attention.

   This was how Mother Teresa spent most of her life as a compassionate companion to the sick, dying and abandoned. She cared for them tenderly in her Home for the Destitutes. "They must feel loved," Mother Teresa said. "They are God's children, too."

3. A young Indian soldier was sent to the front to fight the enemy. A fierce battle was fought and several of the enemies were taken prisoners. Among them was another young soldier – a Pakistani – who was fatally wounded and was bleeding profusely. He caught the eye of the young Indian soldier, a Hindu by religion, who could not resist reaching out to him. The Indian soldier realized that the equally young Muslim soldier was dying. He went up to him and whispered words of comfort in his ear.

   The Muslim soldier told him of his young wife and son awaiting his return back home. He pleaded with the Indian soldier to inform them that he had died thinking of them and in the service of his country. Despite the fact that they belonged to opposing camps and different faiths, the Indian soldier embraced his dying enemy and assured him that he would fulfil his dying wish.

4. An army officer goes to a hospital with the intention of visiting a sick friend. Due to some confusion on the part of a nurse he has met in the corridor, he is taken to an old dying man who is longing to see his son but is too drowsy to open his eyes. The nurse announces to the old man, "your son is here."

   The old man reaches out his hand towards the army officer on hearing this and motions him to sit.

   The army officer opted to stay with the old man. Though a stranger to him, the army officer knew that his need for empathy, compassion and care is greater than the sick friend who is not in a critical condition.

5. The whole town was celebrating the *fiesta*, a day when townsfolk don their best clothes, share their food with guests far and near, and join festivities such as a procession in honour of the town's patron saint.

   Pedro, a teenage boy from the town was very excited. He had been looking forward to joining the fluvial procession. As he jointed other people in the main raft that

carried the statue of the patron saint, he noticed that there were too many people on the raft. Then all of a sudden, the raft tilted to one side and sank.

There were cries all over seeking help. Pedro had the choice of swimming to the riverbank to save himself or of trying to save a few of those crying for help. Being quite a good swimmer, he chose the latter. He saved one, and then another, and another. He was getting tired but more people were still crying for help. So he went back and forth with the river and tried to save as many as he could, until he could no longer go on, Pedro collapsed and died.

(Three of the stories were taken from *Value Education: A Manual for Teachers*, compiled and edited by Elaine Ann Charles.)

Education in Love and Compassion:
A Teaching-Learning Approach

Dr. Swadesh Mohan

What is compassion?

Compassion is a human quality essential for pro-social, altruistic behaviour where one showing compassion suffers on account of other's suffering. This is different from one's own suffering. Compassion is the act of opening your heart, lowering your barriers to emotions and approaching to connect with others. This is the emotional glue that keeps you rooted in the universality of human experience, as it connects you to your essence and of those around you (Cherie Carter Scott, Times of India,April,2000).

His Holiness, the Dalai Lama of Tibet affirms Compassion as 'Karuna," concern, and connectivity. This human quality is a point of convergence and an undercurrent in various religious faiths and spiritual orientations. Compassion has been likened to God, God's Grace. It is close to being a 'messiah' of love as per Indian Saint, Lord Buddha's preachings. In Christianity, St. Paul is quoted as saying 'Love your neighbour as yourself' (Gel 5:13,NER), "A person who believes that all are his soulmates and loves them alike, never feels lonely. The divine qualities of forgiveness, compassion and service will make him lovable in the eyes of all. He will experience intense joy throughout his life" (Yajur Veda 406, in Hinduism).

Taxonomy of compassion

The subject matter of compassion has received attention from social scientists, religious persona, philanthropists, environmentalists, wildlife scientists, and many others. Naturally, therefore, a variety of connotations have emerged which have been attributed to this broad concept. Compassion-related manifestations of behaviour including communal and interpersonal harmony, universal brotherhood, peace, and protection of environment etc. have been amply stressed.

Psychologically speaking, compassion is a combination of emotional and vocational elements that are referred to by such works as 'love and care', 'sympathy', 'empathy', 'kindness', 'pro-social' behaviour, 'altruistic' behaviour and the like. Compassion refers not only to the emotional ability to enter into another's feelings, troubles and sorrows, but also to an active will to alleviate and/or share the other's plight. Compassion is a state of mind in which benevolence reigns supreme and graciousness is shown towards others. All thoughts, moods, insights and actions that serve the interest of oneself and others are regarded as compassionate.

Broadly speaking, compassion has been stated to be manifested as altruistic behaviour, pro-social behaviour, and pro-environmental behaviour.

Compassion as altruistic behaviour

'Altruism' is generally defined as self-less behaviour and is an antithesis of hedonistic and egoistic behaviour. This social behaviour is characterized by reciprocity and sympathy, and is necessary for social survival. In its broadest sense, it encompasses a great variety of behaviours which range from doing small favours to saving lives in danger, from 'doing good' to inordinate 'selflessness'. Any behaviour which benefits another in

need, regardless of the helper's motives, is altruistic. Altruism in its highest form refers to truly selfless acts that can include heroism and may involve risk for the helper.

According to social psychologists, such self-sacrificial and sometimes self-destructive dispositions in men are products of social learning. It appears then, that such penchant for compassionate acts is largely the result of exposure to situations, both educational and spontaneous, where learning is possible.

According to some learning psychologists behaviour occurs because it is rewarded or because it is instrumental in avoiding pain. Altruistic behaviour, however, is carried out by persons to benefit others without anticipation of reward. One often comes across acts of helping, self sacrifice, charity, bravery which are engaged in spontaneously. Such acts of altruistic behaviour are determined by psychological dynamics of intense compassionate feelings for another person or for humanity at large. 'Sympathy' and 'empathy' are frequently considered to be the basis of such acts. The role of cognitive factors like ways of thinking is, nevertheless, significant as per the developmental psychologists. Concepts like altruism, they say, are a product and a tool of reasoning. Altruism is related to concept of self, human nature, moral obligation, etc. Some of the models of moral reasoning like those of Piaget (1926) and Kohlberg (1964) may be used to advantage in this cognitive developmental approach.

Compassion as pro-social behaviour

Pro-social behaviour broadly encompasses meaningful and mutual orientation of persons involved in interactions. Virtually, all human interactions and their outcomes are 'social'. The term 'social' connotes gregariousness, neighbourliness, friendliness accompanied by similar affable behaviours such as concern for welfare of others. There is a two-way relationship. These qualities facilitate association, or they may result from association. For example, a group of freshmen in a college comes together in a social situation consisting of classroom, residential dormitory, playground, etc. and the individual students develop affinity towards others in the process of being together. On the other hand, some students who may be lacking on basic dispositions of friendliness and sociability may exist in isolation even in the midst of others. Pro-social behaviour is also characterized by motivated social interdependence with regard to attainment of common social goals and reduction of goal-related tension (Wispe,1978). Wispe talks of 'promotive' social relationship which involves 'promotive' social interdependence and interpersonal attraction due to opinion similarity and social class membership. Psychologically speaking promotive tension' may arise from empathically recognizing another's needs to attain some goals as if they were one's own. However, there may still be social situations where one may be apathetic rather than empathic towards unfulfilled needs and goals of others.

The specific feelings and traits of personality associated with pro-social behaviour are feelings of companionship in suffering and misfortune, fellow suffering, compassion, caring and sharing, sympathy, helpfulness. Pro-social behaviour is thus a kind of altruistic, socially acceptable, normative behaviour which is synonymous to acts of helping. There is also no obvious benefit to the helper involved. Operationally speaking, in pro-social behaviour the helper notices the situation requiring help, makes a series of decisions and ends with the decision to help. The process may be cut short in an emergency situation requiring immediate action and the act of helping may be readily forthcoming from a person given to fellow feelings and fellow suffering.
Latane and Darley (1970) conceptualized pro-social behaviours in response to a series of five questions:

- Does the person notice that something is happening?
- Is the situation interpreted correctly?
- Does the person assume responsibility?
- Does the person decide what to do?
- Does the person engage in required behaviour?

The positive responses to these questions culminate in giving of help. Violation of one or more of these decisions results in help not given. Such helping behaviour is referred to as acts of goodness involved in compassion for example, towards parents and the dependent persons in feeding the hungry, clothing the naked and tending the sick. In short, helping behaviour involves a caring spirit and other pro-social attitudes of sharing in attending to and providing for some human needs and environmental needs.

Compassion as pro-environmental behaviour

There has been an intimate relationship between humans and nature- one without the other is incomplete. Humans are dependent on nature for fulfilment of his basic needs as well as higher level needs of solitude, peace, beauty. Cosmic elements like sunshine, rain, purity of rivers, good harvest are necessary for sustenance of mankind. They have always loved the Mother Earth out of reverence and emotional bondage. They have equally been in contact with the animal world from the beginning of the existence of earth. Animals are an integral part of man's surroundings. Primitive people even shared living habits of wild animals. The modern person is dependent on animals for fulfilment of many of his dietary needs even though he now has a settled existence. He/she is now in a position to control his/her environment to take care of animals, to fight cruelty to animals, against destruction of wildlife.

The vegetation, greenery, and fresh air and clean water are essential for human and animal life free of starvation and disease. Violation of natural laws, lack of conservation and preservation of environment----all amount to acts of cruelty which are derogatory to protection of human rights, towards a healthy and friendly eco-balance. Some of the pollutants are causing Ozone Effect and other industrial chemicals, pesticides nylons etc. are bio-degradable man-made products which are harmful to life. Generating pro-environmental attitudes is necessary to guard against excessive misuse and destruction of eco-balance required for normal and healthy life of living creatures and plantations.

Compassion-related values

The tripartite classification of compassion into pro-social, altruistic, and pro-environmental behaviour discussed above has been found to be associated with a whole range of human attributes, values, attitudes .The external influences such as social expectations and norms and the internal attributes and factors which make a good human being of a person have been identified. Two major kinds of orientations complete the profile of a compassionate person:

1. Observance of mandatory, ethical, social codes of behaviour such as human rights concerns and values of global peace and harmony, brotherhood and sisterhood.
2. Human dispositions arising from within a person and constituting the core of his/her personality as cognitions, values, virtues, attitudes, and behaviours. Among these the significant ones are:

Humaneness/Kindliness, Virtuosity, Spirituality, Self-righteousness, Love/Affection/Warmth, Forgiveness, Sympathy/Empathy, Non-Violence, Spirit of Caring/Sharing, Benevolence/
Charity, Concern for Others, Neighbourliness, Equanimity, Cooperativeness/Helpfulness, and Self-sacrifice/Selflessness.

Asian perspective on compassion

The Asian perspective of love, compassion and care is a global perspective capitalizing on the principles of 'Righteous Conduct' and emotions of love, care, forgiveness, etc. These thoughts and emotions are profusely propagated by the faiths, beliefs, and practices comprising the major religions of Asian continent. These widespread religious influences comprise Hinduism, Buddhism, Sikhism, Islam, Christianity, Jainism, and Confucianism.

Indian perspective has the largest component of the Hindu faith. The Holy Scriptures like the Vedas and the Upanishads, the Dharma Sutras and the Epics like the Ramayana and the Mahabharata have provided the guiding principles of righteousness and virtuousity to be observed and practiced by all. Compassion has been commanded as a cardinal virtue to be cherished. Compassion has been described in these Scriptures as fellow-feeling, forgiveness, charity, and non-violence. It is placed on top of the eight qualities of the soul. Sacrifice has a special place in the Dharma (Righteousness) as the art and science of living advocated by the Bhagavadgita, the great text. The idea, that all lives should be a sacrifice, an offering, a Yajna, runs through the various phases of the Hinduism. Pain and privation towards performing selfless duty is the ruling principle. The major cardinal virtues like truthfulness, non-injury, charity, compassion, etc. have been depicted beautifully in Hindu epics.

A large contingent of Asian population in countries like India, Japan, China, Thailand, Tibet, Sri Lanka, is governed by the religion and life style propagated by Lord Buddha who was of Indian origin. Buddhism is by itself a complete civilization of man. The ultimate and the supreme goal of Buddhism is enlightenment and compassion (Karuna) which comes through transformation of human instinct into altruistic, spiritual, and moral virtues. There is emphasis on regeneration of humanity through the propagation of principle of tolerance, ethics of love and purity, and gospel of peace and spirituality. Further, compassion is the key word underlying the values of peaceful co-existence, equality of living creatures and other areas of social welfare. The Buddha commanded his disciples in the following words: "Walk, monks on your tour for the blessing of the many, for the happiness of the many, out of compassion for the world, for the welfare, the blessing, the happiness of gods and man".

The concerns of compassion, non-violence, and loving kindness are the corner-stone and symbolic expression of Buddhism. The Buddhist teacher Aryadeva summarises the doctrine of Lord Buddha only in one word i.e. "non-violence".

According to Buddhism a sound political order is found in a sovereign state guided by the 'Dharma'(Righteousness). It connotes justice, good deeds, virtues etc. The idea of universal order or state with internal unity of its constituent parts based on compassion and non-violence is the best way of human life. World peace is contingent upon these principles. These three fraternal attitudes are:
▪ Tender care is the condition of protecting another.
▪ Sympathy is the state of having tender mind.
▪ Both are the same as simple compassion.

Another leading faith governing the life style of a significant section of Indians was propagated by Lord Mahavira the saint who gave Jainism. The doctrine of Jainism lies in practicing 'Dharma' which consists of non-harming, and non-killing of any living beings including vegetation. The Jaina scriptures also propagate equanimity towards all beings whether friends or foes. Basically, all souls are equal. In this are included all living creatures and plant life.

Confucius, a great transmitter of the wisdom of the ancient China focused his attention on the human aspects of the potential and the endowments to become 'perfect.' His central doctrine concerns the virtue Jen, translated variously as goodness, benevolence, human-heartedness. Originally, Jen denoted a particular virtue, the kindness that distinguished the gentleman in his behaviour toward his inferiors. Confucius transformed it into a universal virtue, that which makes the perfect human being, the sage. He defined it as loving others, as personal integrity, and as altruism.

Among leading Indian faiths is Sikhism propagated by Guru Nanak with as much emphasis on Dharma (Righteousness) as other major Indian religions. Dharma is, according to this faith, the way of life which raises one above creeds, sects, and ritual practices. It is centred in humanity, compassion, goodwill, and love for God. Guru Nanak advocated compassion as it increases our embracing quality of humankind. In bringing about unity among Hindus and Muslims, he called upon the two communities to adopt this ethical code and practice their faith to make it the way of true service to others. He called upon all to show compassion, commitment, purity, and continence.

Love and compassion have a great place in Christianity which is a major influence on the Asian continent. Both the Old Testament and the New Testament which are the Holy Scriptures of Christianity are based on the principles of Faith, Hope and Love. Christianity equates compassion with God's love. When God's love is poured into believer's hearts by the Holy Spirit (Rom 5:1-5), the fruit of the spirit is produced in their lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control (Gal 5:16-26). They are thus being changed into the likeness of the Lord Jesus (2 Cor 3:18, cf Col 3:10).

Islam is another pervasive influence in some subcontinents of Asia. Divine Benevolence (Rational) is the essence of Islam defined in the Holy Scripture of the 'Quran'. The term Rational in Arabic is used to denote the type of tenderness which stimulates in one the urge to show kindness to others. Its connotation is wide enough to cover the qualities of love, compassion, benevolence, and generosity. The scope of divine forgiveness as depicted by the Quran is vast and limitless. However serious the sin committed, whatever the nature of one's wickedness and whatever the period in which one has lived in sin, the moment one sincerely knocks at the door of mercy, the response is nothing but 'forgiveness'. The Qu'ran points out that the love of God is to be expressed through one's love of God's creatures. He who desires to love God has necessarily to learn to love his creatures.

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Core Value III
Love and Compassion

Related Values
Understanding/Forgiveness/Reconciliation
Respect/Tolerance

Module on
Learning The Art of Empathy

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Objectives

- To realize the importance of learning the art of empathy
- To practice the art of empathy
- To apply the art of empathy to a current conflict situation
- To reflect on the blocks to the application of the art of empathy
- To commit to the effort to apply the art of empathy in daily life

Content

- Definition of empathy
- Distinction between empathy, sympathy and apathy
- Three components of empathy

Procedure/learning activities

Conceptual level: knowing

1. F begins by inviting the Ps to play a game. F instructs everyone in the room to take off their shoes or sandals and throw them in the middle of the room. At the count of three, each one will grab two foot wear not belonging to him/her. Then, F asks Ps to wear this foot wear and get in touch with what they feel as they wear them. F elicits some responses.

2. F then connects this to the importance of learning the art of empathy. The game illustrates how difficult it is to be literally in another person's shoes. But unless one is able to do so, this will cause misunderstandings, conflicts and even wars. The key to preventing prejudice, intolerance and anger lies in the ability to empathize with another. F explains what empathy is, its distinction from sympathy and apathy and the components involved.

    a) Empathy is defined as the ability to "feel with" another person, to walk with another person and see things from their world in a non-judgmental and non-prejudicial way, while maintaining some separateness (Bolton, People Skills. 1979).

    b) Sympathy on the other hand is the disposition of "feeling for" another person, where an over-involvement in the emotions of another person is present. In a helping situation, sympathy may undermine the strength and separateness of the

helper to a level of ineffectiveness. Sympathy could communicate a condescending message, "oh-you-poor-thing!"

Since sympathy requires some level of empathy, the experience of sympathizing may also be constructive.

c) Apathy in contrast is the other end of the continuum where there is a lack of feeling, concern and interest for another. It sends the following messages -- "I don't care!" and "That's your problem!" Though seemingly an uninvolved stance, some degree of selective apathy is required for psychic survival. Otherwise, we can exhaust our energy in interpersonal relationships. But apathy, on the other hand, as a lifestyle communicates indifference and aloofness.

In order for one to have empathy, the following three components are necessary:

a) The person who has empathy must have a sensitive and accurate understanding of the other person's feelings, while maintaining certain separateness from the person.

b) The person who has empathy must understand the situation that contributed to or "triggered" those feelings.

c) The person who has empathy must be able to communicate with the other in such a way that the other feels accepted and understood.

Conceptual level: understanding

3. F then invites the Ps to practice the art of empathy. This may be conducted through any of the two alternatives:

a) Alternative One. A resource person from another culture, religion or linguistic group will be invited to share his or her experience. Then, after approximately twenty minutes, Ps will be encouraged to ask questions in order to get to know the resource person better.

b) Alternative Two. F divides the Ps into dyads, where they will be assigned as A and B. In the first round, A will share his or her experience while B listens. Then, after ten minutes, B will share her or his experience while A listens. The topic of sharing may be their differences, whether it be in terms of roles, such as between single and married, parent and child, administrator and teacher, or in terms of ethnic, religious or linguistic groups, such as between Asian and Westerner, Muslim and Christian, minority and majority groups, etc.

4. After having heard the resource person or their partners, the Ps will be encouraged to arrive at a picture of the other using the following schema:

Having heard you speak, it is clearer to me now that you would have…

these values….
these attitudes and positions…
these feelings….
these behaviours…

It seems to me that it would stem from…

your background experiences of…

your beliefs that…
your orientation of…
your practices of…

The output from this schema could be shared to the person concerned for validation. Incorrect responses could lead to further clarification and elaboration from the person concerned.

5. F then discusses with the Ps their reaction to the process. Some helps and difficulties to the learning of the art of empathy could be surfaced and discussed.

Affective level: valuing

6. F now leads the Ps to a personal reflection of how the art of empathy is present or absent in their daily lives. Ps will be instructed to identify an event in the recent past where they realize empathy is required in order to arrive at understanding and reconciliation.

7. As a specific event is recalled, F invites the Ps to check whether they were able to practice empathy and resolve the differences as a result. If they were unable to, F asks the Ps to identify the hindrances or blocks which made the practice of empathy either difficult or impossible. On the other hand, if they were able to, F asks Ps to identify the helps or facilitative factors that made the practice of empathy either easy or possible.

8. Having done this, F encourages Ps to share their reflections within a small group of four.

9. After the small group sharing, F encourages some Ps to share their experience, using the following guide questions:

   a) What did you observe as common difficulties and blocks and common helps and facilitative factors in the effort to practice empathy?

   b) What were your own difficulties and helps?

   c) What could account for these?

   d) What insights and realizations have you gained from this reflection?

   e) What could you personally consider in order to overcome the difficulties and blocks to the practice of empathy?

10. F summarizes the responses of the Ps and encourages them to seriously consider how they could deal with the difficulties and blocks to the practice of empathy. Some concrete tips at this point could also be offered or brainstormed.

Active level: acting

11. F encourages Ps to consider practicing the art of empathy with persons whom they would still have a difficult time accepting, forgiving or reconciling. This could be done using the following steps:

   a) Work on the schema suggested in procedure no. 4.

b) When they are ready, approach the person concerned and attempt to communicate to him or her how you understood why he or she acted or reacted in such a manner during the conflict.

c) Listen to the other person's reaction to your efforts at empathic understanding. If the person need to ventilate ill feelings further, allow him or her to do so. Also, give the person the chance to correct, elaborate and validate your understanding.

d) Only when they perceive that the person concerned is satisfied and non-emotional, then Ps may now also share the reasons why they reacted the way they did.

e) Together, agree to let go of the differences but embrace the lessons that could be learned from the experience. Some concrete resolutions may be made as a result of this exchange.

12. F closes the invitation with a quote: *"Forgiveness is unlocking the door to set someone free and realizing that you too were a prisoner all along."* F reiterates the value of learning the art of empathy as the key to achieving forgiveness and reconciliation. F challenges Ps to be spread love and compassion through their empathic understanding of others.

Materials needed

- Practice Sheet: Schema for Empathic Understanding
- Papers and pens

References

Bolton, Robert. *People Skills: How To Assert Yourself, Listen To Others, And Resolve Conflicts.* New Jersey: Prentice-Hall, Inc., 1979.

Creativity and Appreciation of Beauty

Sensitivity/Imagination/Flexibility/Intuition/Curiosity Wonder/ Playfulness/Originality/Independence Risk Taking/Freedom/Expression Tolerance for Ambiguity

Module on
Nurturing Creativity

Objectives

- To develop one's creative abilities and potentials
- To appreciate the value of creativity
- To understand the concept of creativity
- To identify the factors that hinder or facilitate creativity
- To consciously practice one's creative abilities and potentials

Content

- *Concept of creativity: definition and dimensions*
- Cultural perspectives of creativity – product-oriented and process creativity
- Abilities and attitudes related to creativity
- Factors that hinder or facilitate creativity

Procedure/Learning activities

Conceptual level: knowing and understanding

1. F presents twelve (12) creative projects in the handout and encourages the Ps to consider trying out one of these. This could be either a project that the group unanimously agrees to work on together or a project each individual P prefers. F then gives them ample time for this endeavour.

2. After the Ps have sufficiently explored the project, F calls their attention to the experience they underwent. F asks Ps to reflect on:

   - Was the creative experience easy or difficult?
   - What made it easy or difficult?

3. F explains the value of creativity – its definition, its different dimensions, its cultural perspectives, the abilities and attitudes related to it and the factors that hinder or facilitate it (refer to paper, "Concept of Creativity").

Affective level: valuing

4. F invites the Ps to review once again their creative experience earlier and this time instructs them to rank order the factors that hindered them from being fully creative. The factors are listed in the Common Blocks to Creativity Activity Sheet. Rank "1"

will be attributed to the factor that "blocked them the most" while Rank "10" will be attributed to the factor that "blocked them the least."

5. Ps are grouped into triads and asked to share their rankings.

6. F encourages some of the Ps to share their insights and realizations. Some guide questions are as follows:

- What do you observe from your ranking? What does your ranking seem to indicate about you?

- What seems to surface as the most common block to creativity among you? What seems to be the least? What could account for this?

- What could facilitate the removal of these blocks to creativity? What could be done to counteract these blocks?

7. F synthesizes the P's insights and realizations.

Active level: acting

8. F challenges the Ps to brainstorm specific ways by which the common block/s to their creativity could be minimized. True to the nature of creativity, Ps are encouraged to play with various ideas until the group identifies and agrees on two workable strategies to adopt. Ps come up with a contract to consciously apply these accepted strategies in their life.

Common Blocks to Creativity

Activity Sheet

_____ The one right answer

_____ That's not logical

_____ Follow the rules strictly

_____ Be practical

_____ Avoid ambiguity

_____ To err is wrong

_____ Play is frivolous

_____ That's not my area

_____ Don't be foolish

_____ I am not creative

Creative Projects

1. Heighten the awareness of your five senses – sight, sound, smell, taste and touch – as you take a nature walk. Then express your experience into words by writing a poem.

2. Observe and record as much findings as you can about clouds. Then, wonder about the different ways by which clouds affect people and their activities. Write a story about clouds based on your exploration and imagination.

3. Think of all the different ways in order to find out how people of other lands live. Explore how these ideas could be utilized in order to gather more accurate information about their cultures.

4. Brainstorm ways by which you could improve on old, familiar objects that are just lying around, i.e. chair, pen, duster. Think of how you could make them better, different and/or more useful.

5. Consider all the relevant ideas related to the qualities, characteristics and activities of rivers in general. Then, come up with as many new and novel similes that could be used for a river, i.e. like a winding ribbon, a bubbling teapot, etc.

6. Select a book. While reading it, collect a number of interesting facts about it. Then, try to promote or sell the book to another person.

7. Imagine what it would be like if everything in the world is yellow. Write a story about this yellow-coloured world.

8. Examine pictures of rivers in varying stages and kinds. Then, play detective by attempting to solve the mystery of the rivers. Looking at the pieces of evidence, guess what happened to make the rivers that way. Unearth as many explanations.

9. Design a house which you think could possibly exist a hundred years from now. Make the dream house of your future as original as it can be.

10. Let someone read you a story. Close your eyes as you listen to the story being narrated. Try to visualize all the scenes in the story. Then, on the basis of the images that came into your mind, draw them. Enjoy your creation afterwards.

11. Come up with unusual imaginative meanings in response to certain words that has a musical quality. These refer to words that easily produce auditory-visual stimuli, i.e. crunch, tingle, etc. Listen to these words and picture in your mind what no one else would have thought of. For example, the word "blast" often evokes pictures of some kind of explosion, a jet plane taking off or a volcanic eruption. See if you can think of a new picture to imagine this word with.

12. Practice writing down words which will appear like what they mean. In other words, present the meaning of the word visually. For instance, the word "tall" could be written in thin, high letters. Or "sun" could be written in circular form and with yellow rays emanating from it. "Yellow" could be written with a yellow crayon. Create your favourite word pictures in original ways. Come up with your own word picture dictionary.

Concept of Creativity

Creativity is a highly valued intrinsic human quality, an innate urge to innovate and seek new forms. It is a pervasive feature of all amazing breakthroughs leading to progress in different areas of human endeavour. The myriad of manifestations of creativity range from the bullock cart to the jet plane, from the primitive axe to the atom-bomb, from folk tales to the mathematical and philosophical analysis, from successful adaptation to world change to fulfilling social and moral responsibilities for the survival and welfare of humankind.

With the emergence of new responsibilities and conflicts, new social and cultural necessities world over, "creativity stands out as a value to be studied, cherished and cultivated. There are rivers to be washed, mouths to be fed, air to be cleaned, diseases to be conquered, justice to be ensured for all, new opportunities to be created, communication and empathy to be increased, secrets of the cosmos and the mind to be understood,-------- for all that creativity is to be put to work" (Frank Barron). In view of the unprecedented changes and crises caused by the erosion of old values and new demands of cultural life, creativity will eventually serve as a focal point for all disciplines concerned with the improvement of health, happiness and social situations.

Conceptions of creativity in different cultures

Creativity is a value of global and central concern in both the Occident and Orient. However, some important differences have been noticed in underlying goals due to cultural differences which may arise due to pervasive philosophies of life in different cultures at different periods. Different cultures view creativity along different dimensions and at different planes. In some cultures (Occident), product-oriented creativity is considered to be more valued than the process creativity. The process-centred creativity in which the ultimate aim is personal fulfilment is thought to be more valued in the Orient. The Eastern views tend to be more intuitive and subjective whereas Western approaches are more logical and objective.

Conceptualization of creativity can be derived from the philosophical and cultural traditions and creation myths of different cultures. The Indian philosophers over the centuries have devoted themselves to the theoretical and philosophical aspects of creativity. They advocate the spiritual basis that gives access to the ancient Indian system of achieving concentration and relaxation that in turn may bring a flash of insight, a system discovered by the West only in recent years. This view emphasises the inwardness and the spirit within a of human being which is responsible for all humankind's achievement.

Hinduism in India views creative process "as a means of recreating a vision of divine truth and arts as a means of experiencing a state of bliss akin to Anand or Jivanmukti" (release in life). The image of dancing Shiva (God) represents the synthesis of all aspects of creative activity. The creative process is also described as continuity of Brahma, Vishnu and Maheswara (gods) working in tandem creating, maintaining and destroying to re-create.

From the Indian perspective, Vak—that has multiple meanings indicating 'activity', knowledge and power of speech itself—forms the essence of creative energy. These are some examples of Indian views on Creativity but these are not the only ones current in

the society. Even in cultures like India which are traditional and multi-cultural, vast differences can exist in the ways creativity is manifested and understood.

Taoistic creativity has made use of the original verses from one of the Chinese treatise. Lao Tzu's Taoism is mainly related to artistic creativity. It has been regarded as having influence on mental health and scientific creativity also. Zen Buddhism which is a branch of Buddhism was most influential in Japan and it inspired a unique style of creativity in art, poetry, garden design, drama, calligraphy and other arts. It was also practiced in China. Sensitivity to nature, awareness of beauty and the attention to the aesthetic details in life inherent in Japanese culture are a direct legacy of Zen Creativity.

Buddha stated that all humans are inherently enlightened. However there is a need to practice it in order to remove the obstacles to experiencing – satori, which is similar to an "Aha" moment in creativity. It requires a great deal of training to calm what is called in India the "monkey mind." Zazen is a form of meditation for concentration on breathing and calming the mind allowing intuition rather than intellect to control the process.

An infinite variety of philosophical concepts leading to host of views on creativity are valuable but provide limited explanation in the educational contexts.

The framework for understanding creativity in education

The importance of developing creativity has long been embedded in the age old cultural traditions of human civilization. The tradition emphasizes that all children should be given opportunity to develop their potential to the fullest and that education should help prepare young people for the most productive life possible. Encouraging creativity in the classroom helps the full flowering of human potential and the development of the multiple dimensions of human personality. It is part of holistic and humanistic approach to education. Before discussing the value of providing education for creativity, it is important to understand how creativity has been conceptualized in the educational context.

Changing understanding of creativity

Looking at the stages in the history of the concept of creativity, one can discern that in the earliest times, creativity was generally considered to be a mysterious supernatural process – a gift from the God. Allied to this perspective was the view that creativity is a matter of genetic inheritance confined to a selected few and some form of divine madness was needed for creativity to become manifest. Such views however were not supported by the evidence from research.

In the wake of humanism, faith in the ability of humans to solve problems through their own mental efforts grew rapidly. In recent decades, there has been growing acceptance of 'bio-psycho-social' theory that upholds that creativity is the result of complex interaction of biological, psychological and social forces. This view presents creativity as a combination of psychological characteristics, abilities, attitudes, qualities and skills and is supported by educational researchers and theorists. According to this, everyone has the potential for creativity which can be promoted. The expression of creativity may differ but general abilities, skills and attitudes that underlie creativity are universal and that these can be enhanced through educational interventions. This kind of approach is central to the goals of education where the emphasis is that all children should be given opportunities to express and develop their creative potential.

In recent years, a wider concept of creativity has emerged which is no longer restricted to the concept of artistic or scientific creativity but extends to all spheres of thought and practice where ingenuity in relation to problem-solving are involved. Many people may be doing a great many innovative things, both original and meaningful, like a sympathetic co-worker saving her friend using her ingenuity, a mother developing a cottage industry at home, school teacher using new ways to teach a particular concept. This type of creativity can occur in virtually any area at work or leisure – solving a personal or organizational problem, cooking, designing clothes, organizing charitable and community activities.

In educational settings, this type of creativity is seen as a special approach to learning which involves creative teaching and creative learning strategies. This concept of Everyday creativity as proposed by Richards is close to Maslow's self-actualizing creativity as distinguished from the special talent creativity.

Everyday creativity takes a creative approach to most aspects of life. It is a way of living, growing, perceiving one's world as well as a way of thinking and problem solving. Everyday creativity has to do with how a task is done than what it is. It is characterized by originality and meaningfulness to others rather than being random and idiosyncratic. Researchers have long seen creativity of this type as 'allowing human beings to adapt to changing environments and a humanistic force in on-going growth, personal development and even transcendence.

Creativity thus has been described as an understandable and achievable human phenomenon. Different approaches have been put forward to explain the term. In general, four conceptual approaches to understanding creativity from the perspectives of person, process, product and press or the environment have been used in the psychological study of creativity. These are called four Ps, i.e., the Product of creative thinking, the Process involved in creativity, the Person who is creative and Press or environment in which creation comes about. Some place more emphasis on the qualities of the person who creates, others stress on how creative ideas and solutions are arrived at, still others highlight the qualities of the product to be judged as creative. Some argue that one's environment provides the ability to be creative.

Despite the differences in emphasis, the one common element among all is the development of something new and unique. That something new or unique is usually a product resulting from a process initiated by a person. There is no hard and fast line dividing product from process and person.

What creativity involves and how it works

The starting point in a creative process is a felt need to create new ideas which initiates the efforts. Not everyone experiences the need or the urge to create. One can just be happy and contented in carrying out the routine. Sensing gaps sets into motion the process of creativity, where in the individual strives to fill the gap and supplies the missing elements. Ability to notice and sensitivity to anomalies and deficiencies is important for creative production. Once the person initiates a new movement or activity, tries to understand the different aspects of the problem or situation, he becomes curious of the hidden aspects and opens it up. The process involves excitement and tension that comes with identifying a problem or mystery or wanting to know more. The person tries to look at it from different angles and viewpoints, comes out with alternative views, solutions or explanations. Looking for alternative requires some efforts. Flexibility in thinking, interest in novelty and exploration aid such an effort.

Abilities/qualities/skills/attitudes related to creativity

- Generating many ideas, responses, solutions, questions or suggestions (Fluency or flow of ideas).

- Producing a variety of ideas, questions, causes, solutions, possibilities, interpretations, by shifting perspectives, methods, designs, approaches in the direction of thinking and valuing multiple viewpoints and possibilities (Flexibility).

- Thinking of unusual, uncommon, novel and off the beaten track ideas, questions, suggestions or solutions, ways of doing things as a result of seeing new relationships among ideas, combining remote ideas, improving things on new lines etc. (Originality).

- Sensing problems, gaps anomalies, issues, feelings, shapes, sounds, relationships in situations in which these are not too obvious (Sensitivity).

- Seeking, reorganizing and appreciating the beauty and significance of different forms whether the beauty or novelty of the sentence or a piece of art, crafts; enjoying things of artistic value (Aesthetic sensitivity).

- Developing the basic idea, figure, object, insight, into details looking into the implications of ideas (Elaboration)

- Inquiring, observing, wondering, exploring, asking questions, toying with ideas, pondering over the mystery of things and objects around, following a particular hunch and then seeing what will happen (Curiosity).

- Playing with ideas, visualizing and building lively, vivid, rich and appealing images, wondering and predicting about things that have never happened. Guessing and hypothesizing the causes and consequences of the situations despite limited information, synthesizing old and new in meaningful ways (Imagination and Visualization).

- Thinking or doing things on one's own, making judgements, planning, making decisions independently, figuring out things without help (Independence in thinking and action).

- Approaching complex situations as challenges, tolerating and enjoying open-ended and ambiguous situations, accepting unfamiliar and diverse ideas/approaches (Tolerance for ambiguity and complexity).

- Knowing and feeling about things without being too much analytical, applying hunches (Intuition).
- Receptivity to new ideas, need for variety, resistance to pre-mature conclusion, deferring judgement and evaluation of a situation/person/idea free from pre-conceived ideas (Openness).

- Challenging the old, not always accepting things as they are, (Skepticism).

- Having the courage to make guesses, not afraid of failures or in trying new and difficult tasks, preferring to take a chance (Risk taking).

- Creating resources without many resources or facilities (Improvisation).
- Persisting in performing a task, belief or conviction in meeting with success, (Task-persistence).

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Core Value IV
Creativity and Appreciation of Beauty

Related Values
Imagination/Artistic Expression
Creative Dreaming/Creative Will/Creative Diversity

Module on
The Creativity in Me

Objectives

- To recognize the value of creativity especially in the face of world crisis
- To demonstrate visioning and imaging skills in arriving at solutions to the problems of world crisis

Content

- Ways of Being Creative in the Face of World Crisis

Procedure/learning activities

Conceptual level: knowing/understanding

1. F begins with a simple creative exercise. Each P will be given a paper clip. Then, they are instructed to brainstorm on the many ways they can use the paper clip other than its original function.

2. After ten minutes, a brief discussion is made capping with: one, the definition of creativity: "The capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist." (Hall, Kalven, Rose, Taylor. *Developing Human Values*); two, the different dimensions of creativity – flexibility, fluency, originality, elaboration and synthesis; three, helps and hindrances to the practice of creativity.

Affective level: valuing

3. F invites the Ps to assess themselves in terms of creativity, using the Creativity Checklist sheet.

Creativity Checklist

How would you assess yourself in terms of creativity, using the following scale:

0	=	No skill in this area
1	=	Minimum skill in this area
2	=	Average skill in this area
3	=	Maximum skill in this area

1. Creativity as a whole.   0   1   2   3

Dimensions of creativity

2. Flexibility: the ability to see with a fresh pair of eyes,   0   1   2   3
   to shift from one perspective to another and literally,
   to move to a different standpoint.

3. Fluency: the ability to call out an abundant flow   0   1   2   3
   of words, images and ideas.

4. Originality: the capacity to produce fresh responses,   0   1   2   3
   arising out of each person's unique perspective, personal
   history, and reactions.

5. Elaboration: the ability to develop an idea or image, to   0   1   2   3
   make connections, and fill in details.

6. Synthesis: the ability to transform existing ideas or images   0   1   2   3
   into a new and integrated form or pattern.

Factors that facilitate creativity

7. Trust in one's own capacity.   0   1   2   3

8. Appreciating one's own and other's uniqueness.   0   1   2   3

9. Courage to experiment.   0   1   2   3

10. The ability to play and be spontaneous.   0   1   2   3

11. The ability to make independent judgments.   0   1   2   3

12. Patience and perseverance.   0   1   2   3

13. Ps share and compare their personal assessments.

14. F draws out some reflections using the following guide questions:

    a) What do your scores in the checklist indicate?
    b) How much importance do you give to the value of creativity in your life?
    c) How can this value be further enhanced?

Active level: acting

15. F introduces the importance of creativity in the face of current world crisis.

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16. F provide the Ps with news clippings and statistical data of economic, political, social and environmental issues and ask them to analyze the present conditions of the society and the world. F divides them into smaller groups and instructs them to paint a picture of present society/world using their artistic expression. Any art materials may be used according to their preference.

17. P exhibit their works and give testimonies as to the impact of the crisis to their personal lives.

18. F invites the Ps to imagine themselves as inventors. F asks them to consider: "Given the present situation of our society and the world, as an inventor, what would you invent to help solve the crisis? How would this invention be incorporated with your preferred life and vision for the future?"

19. The groups go back to their grouping and brainstorm further on their ideas. Encourage the students to identify and plan some concrete ways by which their preferred vision for the future may be actualized.

Application/evaluation

20. F asks the Ps to list down possible and concrete ways on how they can enhance or develop their creativity.

21. Ps present activities in class where they can enhance their creativity.

Suggested readings

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Creativity and the Appreciation of Beauty

Related Values
Sensitivity/Imagination/Intuition/Wonder
Artistic Expression

Module on
Appreciation of Beauty

Objectives

- To heighten awareness of the beauty that surrounds them, whether natural or man-made
- To recognize the value of natural and man-made beauty in their lives
- To understand how beauty has been appreciated through the ages
- To commit to caring for and respecting both natural and man-made beauty

Content

- Appreciation of the Arts and natural beauty as a medium for inspiration and for discovery of inner qualities and deeply-held values

- Artists through the ages and their appreciation of beauty through their creations

- Framework for understanding and appreciating artistic expression.

Procedure/learning activities

Affective Level: valuing

1. F begins by inviting Ps to recall images of beauty, whether natural or man-made, that have appealed to them through the years. This may be conducted with the aid of music and through creative visualization.

2. F then guides them to reflect on the questions below and then to write, draw their experience or express it through another creative medium (e.g. poetry):

   - What were the different images that surfaced?
   - What draws and attracts you to these images?
   - What emotions are evoked in you as you recall these images?
   - What significance do these images have in your life?

3. F invites them to share their experience with each other.

4. F encourages some volunteers to share their responses with the bigger group.

5. F gathers some insights and realizations that surfaced as a result of this activity.

Conceptual level: knowing

6. F links their experience in the activity with the concept of beauty and its role and value in life. An approach would be to look at how artists through the years, whether

musicians, poets, painters, architects, etc, have contributed to the appreciation of beauty through expressing beauty in their works. By listening to beautiful music or appreciating a work of art or a natural scene may evoke feelings of hope, inspiration, possibility, freedom and awe, transporting us to higher levels of conscious awareness and drawing forth our highest qualities and values which we may then seek to express through creative activity.

The person responsible for the creative or appreciative act, in so doing, is in touch with beauty. In other words, involvement equates with beauty. The creator or appreciator merges with the creation and thus beauty is absorbed. The person, creator and quality of beauty become one. The Framework for Artistic Expression provides terms of reference to define or expand the artistic expression and appreciation. However, beauty, though touched by this process, is still a mystery. There is an elusive quality, which is intrinsic to visual and tactile perception. This aspect is not conceptually perceptible. The terms used in the framework provide a reference that may assist in placing students into a creative situation. They will also assist as a reference when formulating a written or thought-out (conceptual) appreciation.

Framework

Creating or Expressing   Appreciation
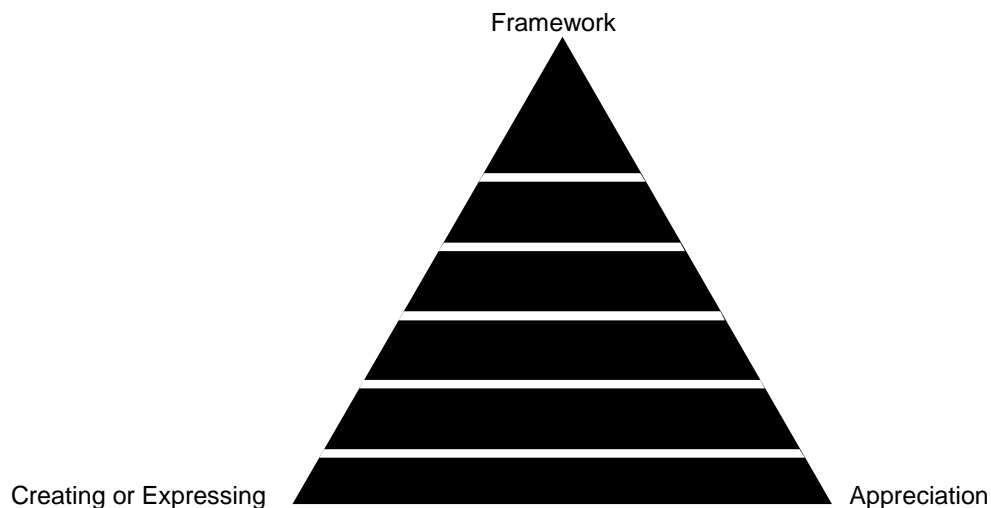
A reciprocity or inter-connectedness exists between these key features which, when developed, enrich the human. Culture is linked to cultivate; thus practice is necessary. Within this framework the twelve elements may become themes and then be experienced in relation to the other features. Before outlining the framework, emphasis is placed on the term, observation, as an inter-active response between the developing art work and the sensing student. This observation is also utilised when interacting with nature.

Key Framework For Artistic Expression				
Medium materials techniques	Elements	Principles or organizational structure	Aesthetic function purpose	Content/ format
Drawing	Point	Composition	Communication	Symbol/Motif
Painting	Line	Proportion	Statement	Image
Design	Tone	Pattern/Rhythm	Revelation	Ideas/ Concepts
Ceramics	Texture	Illusion/Effect/Happening	Expression	Feelings/ Emotions
Photography	Shape	Movement (eye) Direction	Response	Themes
	Form	Focal Point Balance, Unity, Harmony		
Printing Methods			Exploration	Semsations
Sculpture	Colour	Contrast	Imitation	Collaboration
	Mass		Representation	
	Space		Idealization	
	Volume		Abstraction	
	Surface		Release	
	Solidity		Research	

The formal principles or organisational structure in the Key Framework are described more fully below:

a) Composition:

   Composition is the arrangement of all the formal elements. (i.e. Point, Line, Tone, Texture, Shape, Form, and Colour). Generally the placement of Shape and Form is more significant. Composition is discussed by making reference to a diagram or illustration.

b) Proportion. How one part or aspect relates to another. This may relate to scale. Is there distortion, exaggeration, or is one part dominant or subdued.

c) Pattern/rhythm

- Pattern is the repetition of a motif or a design.
- Rhythm involves pattern and thus repetition but there is an implied flow or suggested movement.
- Matisse utilises pattern in many of his paintings.

d) Illusion/effect happening

A painting is on a 2 dimensional surface (i.e. A flat surface) bound by a format/shape. The illusion of space or depth is created by:

- Tonality implying form
- Perspective methods (vanishing points)
- Ground or horizon lines
- Overlapping and scale changes

Colour also has a placement value or quality. Blue tends to recede, red tends to advance.

e) Movement/direction/focal point

An artist controls eye movement around a format by using directional lines. A small red circle may become a focal point or a face. A diagram can quickly show directional clues and the dominant and subdominant focal points. These are centres of interest.

f) Balance/unity/harmony

The same painting style or technique may create unity. Dissonance may be the result of colour clashes or various styles or techniques being poorly integrated. A work may appear unfinished and incomplete, thus lack unity. Balance may be subtle or bi-symmetrical.

g) Contrast. A comparison between two aspects.

- E.g. Tone: Light vs. Dark
- Scale: Small vs. Large
- Shape: Geometric vs. Organic

This may create a dramatic effect.

Conceptual level: understanding

7. F could conduct a tour for Ps to visit natural sites or man-made works. If this is not possible, then F could display a gallery of photo, videos, paintings, etc. for Ps to view. Alternatively, a class study could be made of natural heritage sites, famous composers, architects and artists, also comparing perceptions and expressions of beauty across cultures.

Ps could study how places of beauty have inspired artistic expression through music, writing and painting.

Ps could also explore how works of art demonstrate or reflect aspects of the Key Framework for Artistic Expression.

8. F then encourages Ps to move around and interview people, outsiders for the Ps in the tour and among themselves for those in the gallery, regarding the impact of these beautiful natural or man-made creations to their psyche.

9. From this activity, Ps could draw out the value/s of beauty in the lives of people of all ages and from diverse cultures.

Active level: acting

10. F invites P to explore ways of making time to appreciate beauty through art, music or nature and to express the experience through their own writing, painting, drawing or other forms of expression.

11. F challenges the Ps to consider personal resolutions that would protect nature and man-made works that are threatened to be destroyed. This could include for example mountains destroyed by quarrying or a heritage site being torn down in the name of progress. The Ps could write down their resolve as a formal commitment in this endeavour whether it makes a difference at the local, national or global level.

Materials needed

- Photos, videos, paintings
- Art galleries, heritage sites, scenic locations
- Music for background meditation

Peace and Justice

Related Values

Non-Violence/Cooperation and Collaboration Respect for Human Rights

Module on

What is Peace? towards a Comprehensive
and Holistic Concept of Peace

Objectives

- To arrive at a more comprehensive and holistic concept of peace
- To gain a better understanding and deeper appreciation of peace
- To come up with a group symbol which may be adopted as a peace logo

Procedure/learning activities

Conceptual level: knowing and understanding

1. Facilitator (F) gives a brief introduction on the importance of understanding the meaning of peace.

2. F introduces the session by asking the participants (Ps) to reflect on the question: What is Peace?

3. F invites answers from the Ps through the unfinished sentence technique providing a stem: Peace is . . . .

4. F acknowledges answers and writes them on the board. F summarizes answers, recognizing the pattern that emerges.

5. F presents a transparency of a diagram showing a definition of peace, negative and positive, and compares Ps' answers to it.

6. F motivates the Ps to arrive at their own definition at the end of the session.

Affective level: valuing

7. Imaging and symbolizing peace

   - F asks the question, "What is the colour of peace?"

   - F invites answers from the Ps and writes them on the board.

8. Reflecting on choices and expressing them

   - F asks, "Why did you choose this colour?"

   - F invites Ps to share their answers with one another in dyads. F then invites Ps to share their answers with the big group.

9. Encouraging personal creativity in symbolizing

- F asks the Ps, "If peace were a plant/flower or bird/animal, what would it be? Why?"

- F asks Ps to draw their individual answers on sheets of paper, using their chosen colours. F tells them to share their drawings in dyads.

- F invites some Ps to share their drawings with the big group.

10. Building teamwork

- F divides the Ps into small groups and asks them to come up with a single group symbol of peace, to be drawn on a sheet of chart paper.

- After 15-20 minutes, F invites each group to post their work on the board and to explain their group symbol. The groups may adopt the symbol as a peace logo.

Active level: Arriving at a group definition and a peace logo

11. Clarifying and affirming their choice

- F invites Ps to come up with their own definition of peace.

- F presents again the diagram on the definition of peace and compares this with the group definitions.

- F and Ps together arrive at a new definition, leading to a fuller understanding of the meaning of and a deeper appreciation of the value of peace in their lives

Materials needed

- Sheets of paper
- Crayons
- Pencils
- Chart paper
- Diagram on the definition of peace

Core Values V
Peace and Justice

Related Values
Non-Violence/Cooperation and Collaboration Respect for Human Rights

Module on
Where Is Peace? The Levels of Peace

Objectives

- To have a better understanding of the levels of peace.
- To express one's personal goals/commitments vis-à-vis one or more of the various levels of peace.

Procedure/learning activities

Conceptual level: knowing and understanding

1. F introduces the session by briefly referring to the previous one which deals with a comprehensive and holistic meaning of peace. S/he adds: "*In this session, we will try to extend further our comprehensive understanding of peace by looking at the various settings where peace can reside.*"

2. F invites the Ps to reflect on the question, "Where is peace? In what various settings can we find peace? Please note that the settings we refer to are not limited to places. They can also refer to relationships and situations."

3. F asks the Ps to draw their responses on meta cards. (The Ps can fill out more than one card, if they wish.)

4. Afterwards, F asks the Ps to explain what they drew on their meta cards and to post their cards on the appropriate column on a prepared sheet of chart paper posted on the blackboard. The chart paper contains headings, as follows:

Levels of Peace

Inner/	Interpersonal	Intergroup/	Global	Between Humans
Personal		National		and the Earth and Beyond

5. F summarizes the inputs of the Ps as indicated by the metacards on the chart and provides additional inputs using the attached diagram entitled "Levels of Peace."

Affective level: valuing

6. F invites Ps to assess their feelings vis-à-vis the various levels of peace as they relate their own life, using the Levels of Peace Checklist.

Levels of Peace Checklist

How would you assess your feelings vis-à-vis the various levels of peace as they relate to your own life? Use the following scale:

> 1 – Highly dissatisfied
>
> 2 – Dissatisfied
>
> 3 – Undecided
>
> 4 – Satisfied
>
> 5 – Highly satisfied

Please encircle

a)	My state of inner/personal peace	1 2 3 4 5
b)	My interpersonal relationships	1 2 3 4 5
c)	Intergroup/social peace in our country	1 2 3 4 5
d)	Over-all relationships between and among nations	1 2 3 4 5
e)	Humanity's impact on the environment	1 2 3 4 5

7. F asks Ps to form dyads to briefly explain their ratings to each other, including the factor/reasons that account for said ratings.

Active level: Acting

8. F asks 2 dyads to get together to form quads. F then asks each quad to do the following:

- Brainstorm on concrete and doable ways by which you can contribute to advancing peace in one of the levels. (F assigns one level to each quad);

- Focus on the pre-school classroom where you are the teacher. Consider the basic ideas and messages that you can feel can be introduced appropriately to pre-school children that would reflect the various levels of peace.

9.   F invites the representative of each quad to present the outputs of their group.

Materials needed

- Chart paper with the headings (see item 4)
- Chart paper and pens
- Tape

Levels of Peace

Our understanding of peace should also include the various levels of relationships, beginning with personal peace and expanding to wider circles.
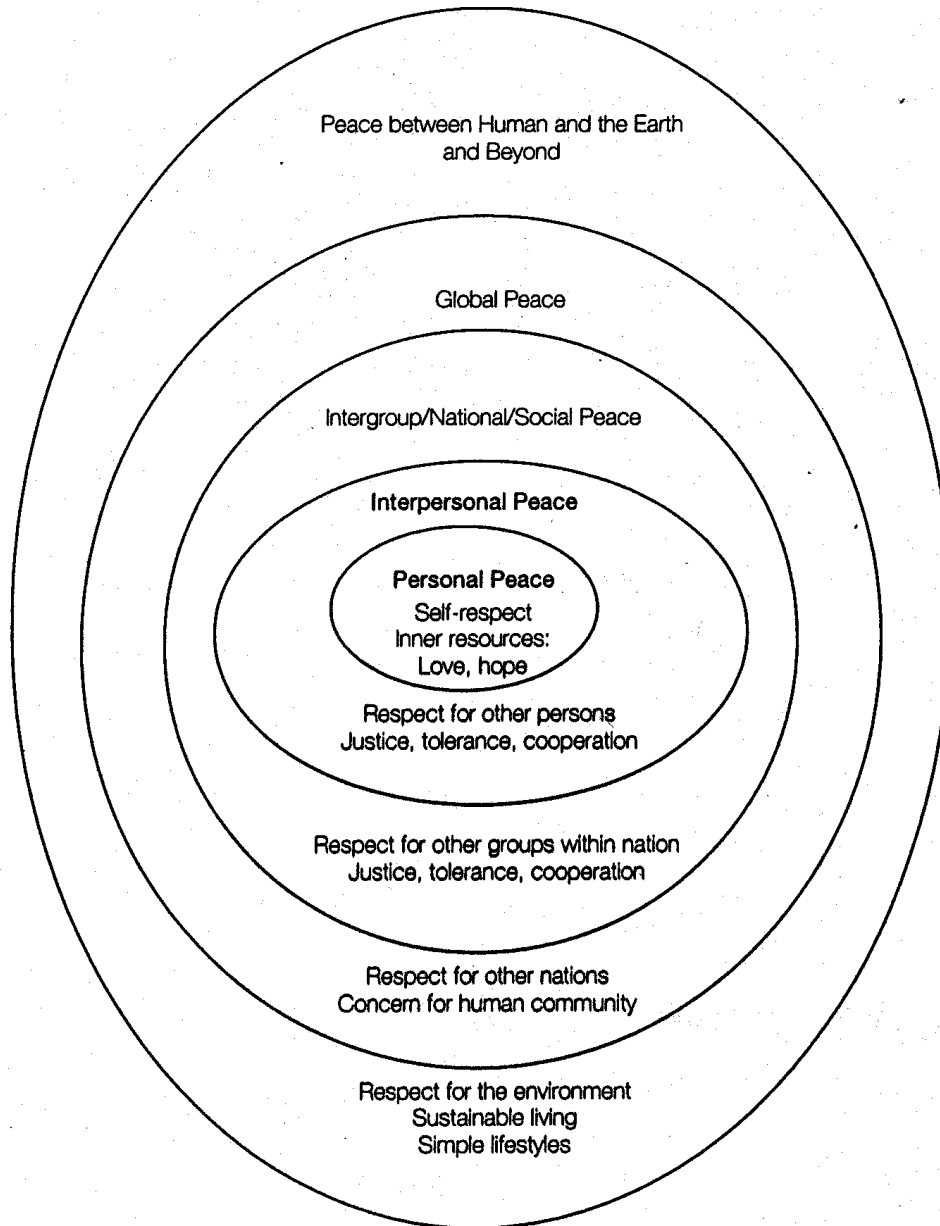
Peace between Human and the Earth
and Beyond

Global Peace

Intergroup/National/Social Peace

Interpersonal Peace

Personal Peace
Self-respect
Inner resources:
Love, hope

Respect for other persons
Justice, tolerance, cooperation

Respect for other groups within nation
Justice, tolerance, cooperation

Respect for other nations
Concern for human community

Respect for the environment
Sustainable living
Simple lifestyles

Core Values V
Peace and Justice

Related Values
Non-Violence/Cooperation and Collaboration Respect for Human Rights

Module on
Responding to Conflict: Toward Collaborative Problem-Solving

Objectives

- To have an understanding and appreciation of collaborative problem solving as a conflict resolution strategy

- To review and rethink personal responses to conflict

- To be able to express specific actions to undertake when confronted with conflicts in the future

Content

- Collaborative problem-solving as a key conflict resolution strategy

Procedure/learning activities

Experience/Reflection

1. F invites the Ps to complete the following unfinished sentence: "When I get into conflict, I usually…."

2. F instructs them to place their responses in meta cards which are in turn posted on the board.

3. F reviews the various responses and summarizes what surfaced as common or unique to the group.

Conceptual level: knowing

4. F introduces the different approaches by which people deal with conflict – avoidance, aggressive confrontation and collaborative problem-solving.

Conceptual level: Uunderstanding

5. F prepares the Ps for a role-playing game. A conflict situation will be provided from which the different conflict resolution strategies will be employed by the Ps. (Refer to handout for conflict situation)

   The game will be conducted as follows:

   a) Divide the Ps into groups of four.

   b) Each group will decide what roles to play:

- Government official
- Investor
- Indigenous person
- Environmentalist

Suggest that they play the roles they would rather not be.

c) Those taking the role of Government Official and Investor will plan their strategy as a group, while the Indigenous Person and Environmentalist will do the same. Fifteen (15) minutes will be given for this strategy meeting. The objective of the game is to gather ideas as to how to win the group's case.

d) The meeting follows. There will be two parts.

   Part 1. For the first 10 minutes, the Ps are expected to pursue an aggressive and
   competitive strategy, i.e. to win at all cost.

   Part 2. For the next 10 minutes, the Ps are expected to collaborate, i.e. to solve the
   problem with a solution that is acceptable to all parties involved.

e) After the role playing, the following questions will be used for discussion:

- What were the opposing positions of the two groups? (A position is a statement of what a party demands or wants.)

- What were their underlying needs and interests? (An interest is an important need or concern underlying a position, it is the "why" behind a position.)

- How did you feel while role-playing Parts 1 and 2?

- What did you find helpful or not helpful in resolving conflicts with each Part?

6. F gives inputs on the Collaborative Problem-solving approach. (Refer to handout, "Steps in the Collaborative Problem-Solving Approach).

Affective level: valuing

7. After the discussion, Ps are asked to refer back to their meta cards posted on the board. The following guide questions are posed to them for reflection:

a) What do you observe are your general response and attitude towards conflict? Do these jibe with our discussion for the preferred approach of collaborative problem-solving?

b) What could account for your response and attitude?

c) Having gone through the activity, how strongly do you feel now towards collaborative problem-solving as an approach to conflict-resolution? Given a scale of 1 (referring to "completely disapprove") to 10 (referring to "completely approve"), where would you place yourself? What could be your reasons for your rating?

d) What factors could help or hinder you from adopting this approach to conflict in your life?

8. A synthesis of their reflections will be provided afterwards.

Active level: acting

9. Two proposals are suggested for the Ps to consider:

   a) Complete this new unfinished sentence: "When confronted by conflicts in the future, I will…."

   b) Identify the factors which hinder them from adopting a more collaborative problem-solving approach to conflict resolution and explore ways by which they could overcome them.

Application/evaluation

10. F asks the students to recall the second meeting that they had in the role-playing activity. Then F asks: What would you have done better in that activity? In what concrete ways can you apply your learnings in your daily life?

Suggested readings

Raider, Ellen, et.al. "Teaching Conflict Resolution Skill in a Workshop."*The Handbook of Conflict Resolution*. San Francisco: Jossey Bass Publishers, 2000.

Participants' Hand-Out

Conflict situation

Natura is a country in the Asia-Pacific region. It is a country whose economy is based mainly on tourism and agriculture. Its newly elected government has decided to invite foreign investors to develop Natura's mineral resources.

The foreign investors have found out that Buhai Mountain in Natura has an abundance of gold and that mining it is feasible. However, Buhai Mountain is currently inhabited by more than one hundred families of an indigenous tribe. The tribe considers it unimaginable to live anywhere but in Buhai Mountain. Their ancestors are buried in this land and their livelihood depends on the natural resources found in the mountain. They live very simple lives and are content and happy in Buhai.

The environmentalists and other concerned citizens express concern that the indigenous people and their environment will be sacrificed for the sake of the investments. They feel strongly that the lifestyle, traditions and land of the indigenous people should be respected.

The government is eager to have foreign investments in the country. It believes that said investments are necessary to increase employment and the country's income.

The tribe and the environmentalists learn that the government is set to give a permit to the foreign investors. They reject this move and have joined hands in protesting against it. The government is anxious to have the project continue and calls for a meeting (adapted from Alicia Cardel, "Enhancing Leadership through Conflict Resolution").

Steps in the Collaborative Problem-Solving Approach

As much as possible, exert effort to build rapport with the other even if only through casual conversation, prior to the actual problem-solving session.

1. Identify the positions and interests/needs.

   Inform each other of what each wants. Then each inquires into the need or concern underlying the position or want.

2. Refocus the discussion on the needs.

   Ask the question: How can the underlying needs of the parties be satisfied?

3. Generate alternatives or options that can reconcile the needs.

4. Evaluate the alternatives and agree on the best option.

Peace and Justice

Related Values
Tolerance/Respect/Compassion/Human Dignity
Interconnectedness/Cooperation

Module on
Tolerance of Differences/Diversity

Objectives

- To differentiate between "difference" and "discrimination"

- To recognize how to live together in harmony with people whose nationality, ethnic background, gender, sexual orientation, religion and lifestyle may differ significantly from ones own

- To express empathy towards others different from us

- To act against violence towards the human dignity of people different from us

Contents

- Tolerance of differences/diversity
- Components of unity in diversity
- Distinction between prejudice/discrimination and diversity/difference

Procedures/learning activities

Affective level: valuing

1. F invites Ps to reflect on instances where they observe certain people being made fun of, teased, called offensive names and discriminated. Ask the Ps to list down the categories of people who have experienced this and the kind of remarks they receive.

2. Then, F encourages Ps to consider whether they themselves show the same tendency. They will place a "+" sign next to the category of people to whom they themselves show signs of prejudice and a " - " sign next to the category of people to whom they do not show signs of prejudice. It is essential that in the conduct of this activity, Ps are encouraged to be honest with their responses as these will all be a part of learning, whether positive or negative.

3. In honest communication, F asks Ps to reflect and share as to why prejudice for categories of people do exist.

Conceptual level: knowing and understanding

4. F links this to a discussion on the distinction between diversity/difference and prejudice/discrimination and how the latter is detrimental to efforts of arriving at national unity and global solidarity.

5. Then, with the same list created earlier, F challenges Ps to consider alternative ways of perceiving the category of people that will shift from having prejudice to recognizing difference and diversity. Some examples are:

Category	Prejudice/discrimination	Diversity
Ethic group	Seen as mean and lazy; limit their chances of employment.	See their lifestyle from the context of their natural and cultural background.
Homosexuals	Dangerous, sexual predators. Should not be allowed to be employed as teachers.	Recognize the individual and see sexual orientation as different from harming people.
Women	Perceived as weak, dependent and inefficient. Limit their opportunities for high positions.	On the contrary, see that they are more sensitive and careful. They can be as successful as men.

Active level: acting

6. F leads them to an experience of empathy. Three volunteers will be asked to role play a situation where prejudice and discrimination exists. One volunteer will take the role of offender, a second the role of victim and the third, the role of bystander. The rest of the audience will be asked to select one role and empathize with it.

7. After the role playing situation, each volunteer will disclose their feelings about playing that role. Some Ps from the audience will also be invited to share their feelings.

8. The group as a whole is then instructed to work out two possible conclusions to the scene played. The first conclusion would revolve around ways by which the discrimination or prejudice is rationalized as acceptable. The second conclusion would illustrate the diversity and difference as acceptable.

9. F then challenges Ps to consider how they could bring the respect for diversity and difference in their lives. This could be conducted through the monitoring of their own behaviors with the use of a daily personal journal.

Suggested readings

UNESCO Declaration of the Principles of Tolerance, 1995.

<div align="center">

Core Values V
Peace and Justice

Related Values
Respect/Tolerance/Harmony Compassion/Truth and Wisdom

Module on
Toward the Abolition of War

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Objectives

- To be able to reject the belief that war and violence are inherent in human nature
- To have a better understanding of the costs of war
- To clarify one's personal stand about war
- To identify ways by which one can challenge the war system

Content

- The costs of war, challenging the war system

Procedure/learning activities

Concept level: knowing

1. Prior to the session, F writes on the board the following statement:

   "Whether we like it or not, wars will happen in the future."

2. F then invites the Ps to react to the statement on the board. In pairs, they will discuss whether they agree or disagree with it. Person A of the pair will speak without interruption while Person B listens. This will be followed by Person B, who also speaks without interruption, and Person A listens.

3. At the end of the exchange, Person A will report to the big group Person B's reaction, and vice versa. F and Ps jointly take a poll of the reactions of the whole group while some Ps are speaking.

4. F synthesizes the reactions by challenging the Ps to rethink the culturally conditioned idea that war is natural and is therefore an inevitable part of human existence. F could cite researches that indicate this seeming widespread belief. But F points out how this belief, if not confronted, could lessen the chances of people participating in actions for the abolition of war. Since war and violence are rationalized as inevitable, people do not initiate actions against it. F then stresses on scientific reports that show war is not a biological need, but rather a social product. Therefore, in the "Seville Statement on Violence" of scientists in 1986, one fundamental proposition they posed was that *"it is scientifically incorrect to say that war or any violent behaviour is genetically programmed in human nature."*

Conceptual level: understanding

5. After this initial discussion, F leads the Ps to discuss in small groups the following questions:
    a) What ideas, images and messages come to your mind when you hear the word, "war"?

    b) What feelings do these ideas, images and messages evoke in you?

6. As the group discusses these questions, each group will write their responses on manila paper. A group representative will be chosen to report to the bigger group their small group's output.

7. F comments on the common threads and outstanding responses which surfaced from the reports.

8. Then, F either provides an input or engages the Ps into a discussion on the costs of war. A synthesis follows with a presentation of the true face of war. In the past, the picture of war has been distorted as it shows a glorious face, where heroism, nobility and glamour are associated with it. Oftentimes, the dark realities are suppressed as the seeming glorious side is exaggerated. But then war has many costs:

    a) War dehumanizes both the so-called "enemy" and us. It sets us into "enemy thinking." Our differences with the out groups are exaggerated allowing prejudice, xenophobia and scapegoating. Real or invented threats make us willing to sacrifice everything in war, even to the extent of coming genocide and "ethnic cleansing."

    b) The sufferings and deaths caused by war are appalling. War-related deaths from 1900 to 1995 are estimated to be nearly 110 million. In recent times, more than 90 per cent of all casualties are non-combatants or civilians. Women and children are the most vulnerable groups. Women's numbers were higher as refugees and as victims of war crimes (Reardon, 2001). Children in armed conflict are not able to live normally and, worse, are recruited as child soldiers. Finally, wars destroy not only human lives but also the natural environment.

    c) The war system encourages nations toward more and more military arms spending to "prepare" them for any possible threat. This leads to many unmet basic needs such as nutrition, education, health care, housing, and environmental protection.

Affective level: valuing

9. After all the discussions, F invites the Ps to honestly and truthfully express their own personal stand on war. F must ensure that Ps with previous lectures on the negative effects of war are not pressured to follow the same position. They must simply express what is truly in their heart. This will be conducted by way of producing a poster about war, whether favourable or not.

10. Ps will put up their posters around the room and F encourages everyone to mill around.

11. Then, F poses the following questions for reflection and sharing:

a) How similar or different is your personal stand toward war in comparison to the others?

b) Where did this personal stand stem from? What factors influenced this view?

c) How do you feel about your personal stand? Is this something you are proud of or something you are still unsure of? Why?

d) If your personal stand is a tendency towards being pro-war, what could possibly change your views about it?

12. After a small group and the big group sharing, F summarizes the various responses of the Ps. F must be careful not to manifest one's own biases and prejudices to those who are expressing an opposing view. Rather, in a non-judgmental tone, F invites every P to reflect on their stand. And F must honestly listen to the reasons of those Ps who opt to be pro-war even as they are motivated to rethink their stand. F could perhaps reiterate how difficult it is to change personal views, but it is equally important to understand the various reasons why some people are in favour of it.

Active level: acting

13. F encourages Ps now to identify: What are your ideas regarding how we could best challenge the war system? Let the group brainstorm their answers.

14. Invite the Ps to consider one of the items brainstormed, i.e. provide information campaigns on the costs of war, encourage political advocacy against war, learn to use non-violent conflict resolution alternatives like negotiation, mediation and judicial settlement, etc.

15. F closes with the following quotation, which could be projected in a transparency:

"The increasing destructiveness and wanton human suffering that are the hallmarks of contemporary warfare have…revealed the cause of the abolition of war to be more of a practical necessity than a utopian idea… It (the institution of war) is a product of the human imagination and the human imagination can replace it" (Reardon, 2001).

"Since war begins in the minds of men, it is in the minds of men that the defenses of peace must be constructed" (UNESCO).

Materials needed

- Manila paper
- Pen
- Poster paper
- Art materials

Core Values V
Peace and Justice

Related Values
Respect/Tolerance Imagination/Creativity

Module on
The Attributes of Teachers of Peace

Objectives

- To have a greater understanding of key attributes, both personal and professional, of teachers of peace

- To assess the extent by which these attributes are present in one's behaviour

- To articulate personal goals toward becoming more fully a teacher of peace

Content

- Listing of attributes, capacities and skills of a teacher of peace

Procedure/learning activities

Conceptual level: knowing and understanding

1. F introduces the session by saying: *"Today, we shall focus on the teacher of peace,*

   the agent who will facilitate and introduce to our youth the various learnings that we have on peace. We would like now to look into the personal and professional attributes of teachers of peace."

2. F invites the Ps to individually think of a person whom they consider as a teacher of peace. The person may be someone they personally know or someone they aspire to be like. Then, they will identify the person's attributes, both personally and professionally, that makes them qualify as a teacher of peace.

3. F groups the Ps into small groups where they will each share their choice of person. As a group, they will discuss and agree on the attributes of a teacher of peace. These agreed-upon attributes will be symbolically presented through a picture.

4. A representative of each group will then show and explain their picture to the large group.

5. F engages the Ps to look into common threads from the group's outputs.

6. F links their outputs with the indicators of a teacher of peace (Reardon, 2001). These are:

   a) A person of vision, capable of hope and of imaging positive change

   b) Not only a transmitter of culture but is also a transformer of culture

   c) Acts personally and professionally as an agent of change, remembering that learning is change in the learners

d) Motivated by service and love of learning

e) Has profound respect for others and makes this the quality of his or her relationships

f) Is a lifelong learner

g) Has the skills of elicitation and of posing reflective questions

h) Practices cooperative training and discourages negative competition

i) Facilitates understanding alternative possibilities for a preferred future of peace

j) Inspires social responsibility on the part of the learners.

Affective level: valuing

7. F asks Ps to assess themselves in the light of each of the attribute. This may be conducted by using the following rating scale:

```
/_____/_____/_____/_____/_____/_____/_____/_____/_____/
1    2    3    4    5        6        7        8    9    10
Totally                                      Totally
Absent                                       Present
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8. F gives Ps time to share their ratings with each other. This could be done in triads.

9. F encourages the Ps to come up with reflections based on the following questions:

a) What do your ratings generally indicate in terms of your being a teacher of peace?

b) How do you feel about your ratings? Are you satisfied or unhappy about them? What made you feel this way?

c) What could account for the high or low ratings?

d) If a high rating is indicated, how is this particular attribute manifested in terms of behaviour/s? If a low rating is indicated, how can this particular attribute be practiced more?

10. F summarizes the P's reflections.

Active level: acting

11. F asks the Ps to write in a journal their personal goal or goals in order to come closer to their desire of being a teacher of peace.

12. Some Ps are invited to read aloud what they have written in their journals.

Materials needed

- Manila paper
- Art materials
- Rating Sheet
- Journal and pen

Sustainable Human Development

Related Values
Economic Equity/Stewardship of Resources/Simplicity

Module on
Global Ecological Situation
and the Pursuit of Sustainable Human Development

Objectives

- To be aware of the state of environmental degradation on a global scale

- To see the interconnection between finite resources, population growth, economic development and the consumption patterns and lifestyle of a people

- To realize the value of adopting a lifestyle of creative simplicity

Content

- State of the planet report

Procedure/learning activities

Conceptual level: knowing and understanding

1. F shows the Ps an editorial cartoon on population growth and ask them to interpret it. F asks if they think that the earth's carrying capacity can still sustain the quality of life for more than 6 billion people in the planet.

2. Ps read the news article, "World Population Could Near 11 Billion by Year 2150," from *Populi Magazine* or a similar one on population.

3. F describes to Ps the state of the world environment by ecosystems. F gathers from them news reports related to this and instructs them to classify these by ecosystems.
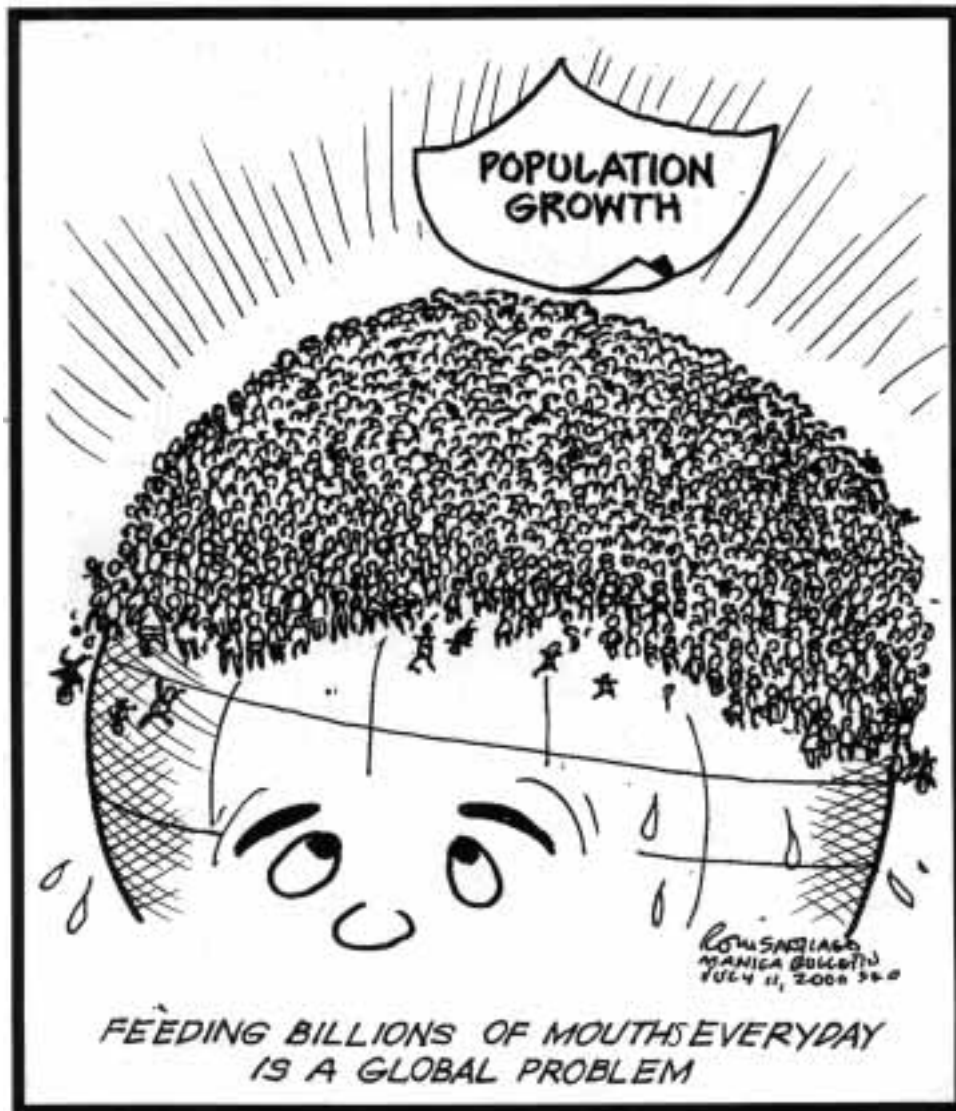
Population Growth

World population could near 11 billion by year 2150

But, complacency could cause doomsday scenario of 300-billion people then

The world's population could reach 10.8 billion persons by the year 2150 and stabilize at nearly 11 billion around the year 2200, depending on the policies and actions pursued by States and other actors across the globe, according to the Population Division of the newly consolidated Department of Economic and Social Affairs of the United Nations. These numbers are based on medium-fertility scenarios of the new long-range projections in its latest biennial population review.

A population of almost 11 billion in 2150 is 700 million lower than the projections published in 1992 by the United Nations, mainly due to larger-than-expected decreases in fertility in many countries.

"Population growth, after the most explosive growth in history over the past 50 years, is finally starting to slow down. Non-governmental organizations, governments, and, yes, international agencies, such as the UNFPA, can all share some of the credit for playing their part in bringing that about", said Dr. Nafis Sadik, the Executive Director of the UNFPA.

Does the slowdown therefore mean, as is being suggested in some quarters, that the problem of population is over and that the world could become complacent?

"A slowdown doesn't mean the problem is over," Dr. Sadik responded. "Far from it, we are still adding more than 80 million people a year to the population base. And the new projections show, even if, by some miracle, each couple in the world had started in 1995 to have only two children (what it takes for population to stabilize) and continued to do so into the future, we would still continue to do so into the future, we would still continue to grow until we reach 9.5 billion in the year 2150".

A look at the Population Division's report shows that no particular future has been preordained and that human actions and policies would have a direct impact on how quickly the world's numbers grow or even decrease. For example, its low-fertility projections estimate that the globe's population will fall to 3.6 billion in 2150, while its high-fertility scenario projects that the number of persons could reach 27 billion in that year. The two scenarios themselves differ by just one child per couple – half a child above and half a child below replacement level.

The Division's latest revision of population projections refers to the period 1950-2150. Such a lengthy period is required in order to realize the full impact of changes in fertility and mortality on population growth. Among its conclusions, based on the medium-fertility scenario which assumes fertility that stabilizes at replacement levels of just more than two children per woman, the number of the planet's dwellers will increase from 5.7 billion in 1995 to 9.4 billion in 2050, 10.4 billion in 2100, and 10.8 billion by 2150, and stabilize at slightly under 11 billion people around the year 2200.

How could the world ensure that its population stayed within manageable limits, the UNFPA Executive Director was asked. She responded: "The key to continued success is adherence to the Programme of Action of the international Conference on Population and Development in Cairo in 1994 where the nations of the world committed to clear goals and financial requirements to insure that population would stabilize at the medium projection".

This potential increase in the numbers of the world's inhabitants will not be spread evenly across the globe, since the proportion of those in the industrialized, rich, northern countries will have from 19 per cent to 10 per cent between 1995 and 2150 according to the projections of the United Nations report. And, base on medium-fertility projections, population growth will continue everywhere except Europe. For example, Africa's population could quadruple from 700 million people in 1995 to 2.8 billion in 2150. Growth is also projected for Asia, with China growing from 1.2 billion to 1.6 billion, India from 900 million persons to 1.7 billion, and the rest of Asia from 1.3 billion persons to 2.8 billion. Latin America and the Caribbean could grow from 477 million persons in 1995 to 916 million in 2150.

North America's 1995 population of 297 million persons is projected to rise to 414 million by the year 2150, the report continues. Oceania is expected to increase from 28 million to 51 million persons.

4. F shows them another editorial cartoon and interprets it in the light of the 1999 Human Development Report on "Growing gap between rich and poor and within countries."

5. F relates some case studies or situations in Asia-Pacific that show the inter-connection of ecology, population growth, development and consumption patterns or lifestyle of a people.

6. F ends presentation with Reflections from Thomas Berry.

   There is a radical need of the present to establish a new human mode of being within the larger Earth community. We need a four-fold wisdom: the wisdom of indigenous people and their rapport with the earth, the wisdom of women who have helped us understand patriarchy, the wisdom of the classical religious traditions, and the wisdom of science which provides the contemporary scientific story of the universe as a process that is constantly evolving and expanding into new forms of creativity.

Affective level: valuing

7. After listening and reflecting on all the presentations, F directs Ps to a blank sheet of Manila Paper posted on the board and instructs them to express, in whatever form they feel comfortable, the spontaneous reactions they have to all these. This will be conducted non-verbally. Anyone who feels ready will go to the front to write or draw on the Manila Paper.

8. Then, these guide questions are posed to them:
   a) What did you notice are common reactions to the presentations?
   b) What did you notice are unique reactions to the presentations?
   c) What can we conclude from your reactions?

9. F challenges the Ps to consider formulating a personal mission statement with regards to their reaction/s to the current global ecological situation.

Active level: acting

10. F guides the Ps to articulate what alterations to their personal lifestyle would they consider in order to adapt simplicity.

Application/evaluation

11. F guides the Ps to formulate simple steps from which they could put into practice the environmental 3 R's: Reduce, Reuse, and Recycle.

References

Editorial cartoons on population and economic growth from journals and newspapers.

Videotapes on the environment.

UNDP Human Development Report 1999.

Populi Magazine, Vol. 25 No. 1, March/April 1995.

Basic readings on environment and ecology.

Core Value VI
Sustainable Human Development

Related Values
Development/Futures Thinking/Intergenerational Equity Environmental Care/Harmony with Nature

Module on
Participating in Sustainable Human Development

Objectives

- To understand the concept of sustainable development

- To be aware of the range of issues and concerns that arise from development in one's community

- To be critical of these developments in terms of its sustainability

- To take more active participation in the sustainable human development of one's community

Content

- Concepts of sustainable human development
- Issues and concerns in sustainable human development

Procedure/learning activities

Conceptual level: knowing

1. F begins by inviting Ps to brainstorm words which they associate with the term, "sustainable human development." These words will be written on the board or on a sheet of Chart Paper.

2. F reinforces the initial brainstorming by challenging the Ps to reflect on the following words of a peace educator:

   "To feed economic growth and our appetite for more material goods, we are stealing from our children and grandchildren. Moreover, we are undermining their very capacity to be born and to live in health. The right to a healthy environment may be the ultimate right-to-life issue." Patricia M. Mische, 2001

3. F encourages Ps to share their reactions to the quotation. These will also be written on the board or on a sheet of Chart Paper.

4. A lecture will follow linking all the ideas that surfaced with the different aspects of sustainability and development. The definition proposed by the World Commission on Environment and Development in 1987 could be adopted as a synthesis to the discussion. It is stated as follows:

"…development that meets the requirements of the present without compromising the ability of future generation to meet their own needs."

Conceptual level: understanding

5. F invites the Ps to conduct a survey of their own community in terms of its development and the possible consequences of this development in terms of both the environment and its sustainability. The following survey questions will be posed for Ps to reflect on:

   a) What developments have you noticed in your community for the past five to ten years?

   b) What positive effects have these developments brought to your community?

   c) What negative effects have these developments brought to your community?

   d) What contribution do these changes and effects have with regards to sustainable human development?

   e) What specific environmental problems, which poses a threat to sustainability, have resulted from these developments?

   f) What are the existing attitudes of your community towards these developments and its effects on sustainability?

   g) What actions have your community undertaken to address the problems posed by these developments?

6. F gives Ps sufficient time to reflect on these questions and to share them with some group mates.

7. Together, the F and Ps formulate a picture of different effects which development brings and identify the ones that are both detrimental or facilitative to sustainable human development. Then, F relates this to the importance of active participation of community members in the efforts to work for development that is sustainable.

Affective level: valuing

8. F engages the Ps to get in touch with their own position and attitudes about the previous discussion, utilizing the Values Voting Strategy. F will throw three questions and for each of the question, Ps will indicate their stand in any of these ways: "raise hand" to indicate "affirmative;" "cross arms" to indicate "neutrality;" and "thumbs down" to indicate "negative." The questions are:

   a) Honestly, are you personally affected by the negative effects which the development in your community have caused?

   b) Honestly, are you personally concerned about them?

   c) Honestly, are you involved with your community, in terms of doing something about its negative effects?

9. Whatever responses the Ps indicate, F challenges them to reflect on the following guide questions:

  a) What do your responses to the voting indicate? What do they say about you – your existing values and attitudes?

  b) What factors influence your existing values and attitudes?

  c) If your responses were mostly on the negative side, what could possibly help you change your stance?

10. F gathers the P's reflections and summarizes them. It is important for the F to be careful about discounting those who expressed non-caring and non-involved attitudes. Even those who do not espouse the view of active participation must be accorded respect. F may focus on insights as to why some people do not place value on this in their life, in as much as F may discuss those who speak for active citizenship.

Active level: acting

11. F encourages the Ps to brainstorm ways by which they could counteract the effects of development that do not contribute to sustainability of the community and its environment. Again, this procedure must be conducted in an atmosphere of respect for those who may not wish to take part.

12. F invites the Ps to adopt one specific action to be undertaken. This may include a visit to Congress to propose the passage of a bill, a peace rally against factories that violate anti-pollution laws, boycotting a specific product that threatens the environment, or arranging a proper waste management system in the local community. Ideally, this action must arise from a specific development issue that the Ps strongly feel about.

Materials needed

- Survey Questions
- Chart Paper/Board
- Pen

Core Value VI
Sustainable Human Development

Related Values
Insight/Wisdom/Creativity/Imagination Futures Orientation/ Building a New World

Module on
Managing Change through Time

Objectives

- To understand and reconcile with the nature of change within oneself and with the environment

- To be empowered to deal with change in oneself and the environment towards more desirable outcomes

Content

- Scientific perspective to changes occurring in the development of a person and in the evolution of the natural environment

- Futures thinking

- Skills to adapt to these changes in order to arrive at desirable outcomes

Procedure/learning activities

Conceptual level: knowing

1. F introduces the concept of the reality of change in both living and non-living organisms and the importance of being able to examine these changes in order to effectively manage them towards the desired outcome we hope to attain. This could be illustrated by showing some footages or pictures of old television programs or comic strips with futuristic ideas that have become realities in the present and how the world is coping with these changes. For example, the watch of Dick Tracy is now an existing technology, which has its positive and negative contribution to modern life. In addition, the F could also share his or her own changes through the years and how he or she was prepared to cope with them and how he or she eventually managed them.

Conceptual level: understanding

2. F suggests the following activity to enhance more awareness of this concept. Ps are divided into two groups. One group will cover changes with individuals and the other will look into environment. Each group is asked to imagine the changes that would occur in the individual and the environment within the next five, ten and twenty years. They will be given the choice to either role-play three stages or present panels showing the changes through the years. After sufficient time is given, each group will come up with their presentation.

3. From the presentations, F engages the Ps in a discussion of possible scenarios that could occur in their personal state or with the environment and how they could possibly deal with these changes.

4. F and Ps brainstorm empowering ways to manage these changes. Perhaps this could be effectively demonstrated by focusing on one case study of an individual dealing with change, such as a teenager grappling with hormonal changes in the body during adolescence, and another case study of an environmental issue, such as scarcity of natural resources due to abuse. Then, the group could discuss how they could best use the empowering ways that they have identified to deal with these changes.

5. F reiterates at this point the importance of foresight or futures orientation in effectively managing change.

Affective level: valuing

6. F distributes to each P a sheet of bond paper and instructs them to fold it into four.

7. On the first quadrant, the upper left box, F invites Ps to consider how they personally feel about change. This could be expressed through a word or phrase, a symbol, a colour, etc.

8. On the second quadrant, the upper right box of the paper, F this time invites Ps to identify three (3) changes that they observe about themselves recently. These could either be physical, emotional or spiritual changes or all three which they are personally experiencing at present. For example, teenagers could observe an intense curiosity about sex and the opposite sex while young adults would notice their becoming more serious about their lives.

9. On the third quadrant, the lower left box of the paper, F this time invites Ps to identify three (3) changes happening in the world that directly affect them. They could range from personal to global issues. For example, they feel threatened by the possibility of their parents' separation or they are affected by the world crisis that was sparked by terrorist attacks on the U.S.A.

10. Finally, on the last quadrant, the lower right box, F invites Ps to reflect on how they are currently coping with these changes – the ones identified in the second and third quadrant. After some listing, F asks the Ps to label their way of coping with either a (+) or (-) sign to indicate respective positive and negative ways of managing these changes.

11. F gives the Ps time to share among triads the results of their activity sheet.

12. F conducts some reflections with the Ps using the following guide:

    a) What do you notice regarding the nature of the changes that you are dealing with at present? Are they similar or different with those of your companions?

    b) How equipped are you in dealing with these changes? What could be the reasons for your preparedness or lack of preparedness in dealing with these changes?

c) What are some possible actions to consider in order to manage these changes more effectively?

d) What learning, insights and realizations have you gained from this? What impact did this activity have on you?

13. F synthesizes the reflections of the Ps and reinforces the value of reconciling with the inevitability of change and the power to manage them towards our desired outcome.

Active level: acting

14. F encourages Ps to identify concrete actions they could undertake in dealing with the existing changes happening within them and the environment. The following sentence stems could serve as a guide:

In my present life, I must be more conscious of….

I may have to learn to….   in order to….

An environmental concern that I must be fervent in doing something about is….

What I could perhaps be more conscious of doing for the environment is….

Beginning today, I should think of changes as….

Materials needed

- Television or comic materials for illustration
- Activity sheet
- Art materials

National Unity and Global Solidarity

Related Values
Law and Order/Discipline/Freedom/Responsibility Mutual Respect/
Human Dignity/Equality/Tolerance Cooperation/Interdependence

Module on
Democracy as a Way of Life

Objectives

- To identify and understand the basic concepts and characteristics of democracy

- To assess the extent by which democracy is practiced as a way of life

- To consciously pursue democracy as a way of life

Content

- Basic concepts and characteristics of democracy

- Conditions by which democracy can work

Procedures/learning activities

Conceptual Level: knowing and understanding

1. F elicits from the Ps what they believe are the major characteristics of democracy. From the discussion, responses of Ps could be categorized into the following:

   - rule of the majority
   - respect for the rights of the minority
   - appreciation of diversity/differences
   - informed citizenry
   - active and participative citizenry
   - freedom of expression
   - protection of civil liberties
   - shared control of power
   - accountability of leaders to the people

2. F then divides the Ps into nine groups. Each group will be assigned one of the major characteristics of democracy stated above. They will be instructed to discuss if the democratic concept they are assigned with is being implemented in their respective community, whether on a local or national scale.

3. After approximately fifteen minutes, F encourages each group to identify a representative to report what they have discussed.

4. With the different reports, F gathers from the Ps their observations and further enhances the discussion with reflections as to the reasons why some democratic concepts are difficult to implement.

5. From the discussion, F links this to the importance of instilling democracy as a way of life and elaborates on the conditions in which this can thrive.

Affective level: valuing

6. F distributes the *Democracy As A Way of Life Activity Sheet* and encourages Ps to assess if the democratic principles are applied by them in the family, in school, in their local community and nation. They will indicate this by placing a check (/) mark to signify "yes" and a cross (x) mark to signify "no" in the appropriate box.

7. F encourages the Ps to share the result of their assessment with another person.

8. After sharing in pairs, the F invites some Ps to share in the larger group. The following guide questions may be utilized:

   a) What did the assessment reveal in terms of democracy as your way of life?

      - Is there a general trend in your assessment?

      - Are there differences in your application of democracy in various systems – family, school, local community and nation?

      - How similar or different is your assessment with those of your peers?

      - Would you say that your assessment indicates a genuine value for democracy?

   b) How do you feel about this assessment?

   c) What could account for this assessment? What factors influenced your assessment?

   d) What would you like to change in your existing assessment? Why?

9. F synthesizes the P's reflections and reiterates the challenge for each and every one to consciously make democracy as a way of life.

Active level: acting

10. F invites the Ps to identify two to three specific areas where a particular democratic principle is not yet fully acted upon, the ones with "x" marks. Then, Ps are asked to suggest particular ways by which they could begin to practice that democratic principle. It is good to remind the Ps that the suggestions should be realistic and do-able. Otherwise, this will just become another lip service. Some of the practices could be:

    - not being defensive by arguing with another person who holds a different opinion than my own, learning to listen

    - exercising my right to vote

    - encouraging consultation

    - applying consensus in decisions to be made

    - reading newspapers more often to keep informed of national issues

    - taking part in peaceful, non-violent demonstration for an issue you believe in suggesting family council meetings

Material needed

- Democracy As a Way of Life Activity Sheet

Democracy as a Way of Life

Activity Sheet

Democratic Principle	Family	School	Community	Nation
Rule of the majority				
Respect for the rights of the minority				
Appreciation of diversity/differences				
Informed citizenry				
Active and participative citizenry				
Freedom of expression				
Protection of civil liberties				
Shared control of power				
Accountability of leaders to the people				

National Unity and Global Solidarity

Cultural Diversity/Solidarity

Pride of Heritage

Objectives

- To become familiar with UNESCO World Heritage Sites in Southeast Asia

- To explain their outstanding universal value

- To realize the universal value of preserving our natural and cultural heritage

- To formulate concrete steps to preserve a local cultural site near their school or town

Content

- UNESCO world heritage sites in southeast Asia

Procedure/learning activities

Conceptual level: knowing

1. F brings the Ps to visit a nearby heritage site, if it is possible. If not, F proceeds with the second step.

2. F reads the poem, "A Shared Heritage," by Saurenne Deleeuil and Sarah Titchen, to the Ps.

"A Shared Heritage"

The Galapagos Islands inspired Charles Darwin
in his theory of evolution,

The Island of Goree is a reminder of slavery,

The Pyramids, a masterpiece of human creative genius,

The sacred power of mountains of Tongariro
is embodied in the identity of its people,

The beauty of Mount Athos inspired religious rituals
at its heights,

Roros, a thriving mining town for over 300 years,

Virgin Komi Forests are a window to biodiversity,

Brasilia, a city of symmetry and imagination,

All these sites are so diverse, and yet they have
something in common:
they belong to us all as a shared heritage.

Heritage is what we have accumulated from the past,
what we live with in the present,
and what we pass on to the future generations
to learn from, to build on and to enjoy.

Our heritage embodies our touchstones,
our cultural points of reference
and our identity.
It helps us understand who we are,
so that we can understand others.
It tells the story of nature and humanity.

Exceptional expressions of this heritage,
considered to be of 'outstanding universal value,'
comprise the wealth of nature and culture
that the UNESCO World Heritage Convention
seeks to embrace and defend,
cherish and protect.

This is a responsibility
shared by the international community as a whole.
This is a challenge that young people are ready to assume.

Affective level: valuing

3. F asks the Ps to identify which line or lines in the poem struck them the most and explain why.
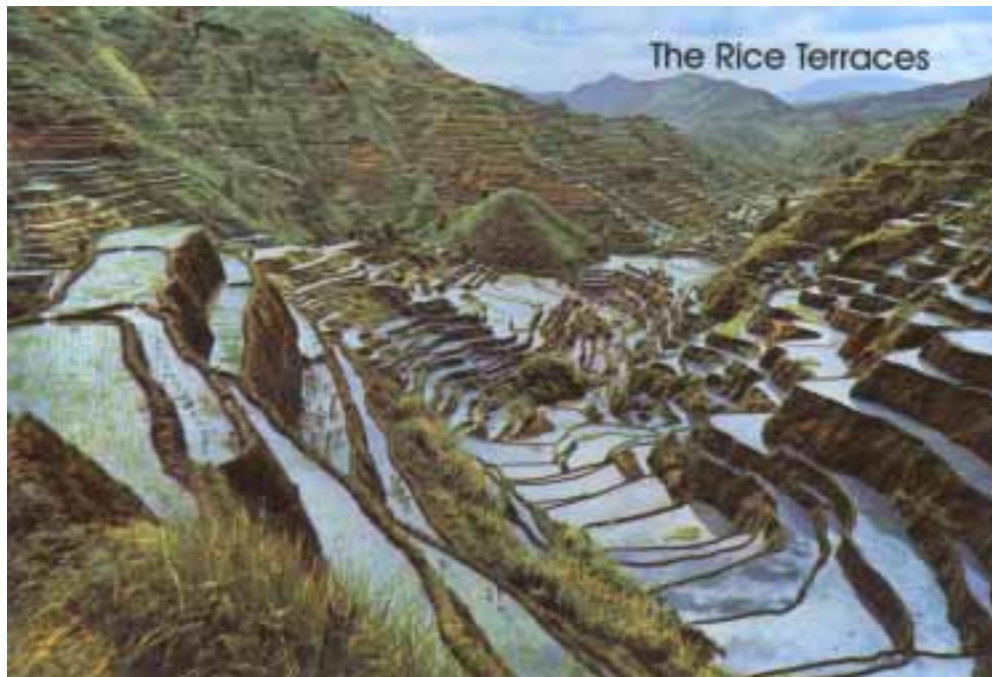
4. F synthesizes their responses.

Sukhothai, Thailand

Halong Bay, Vietnam

Great Wall of China

The Rice Terraces

Banaue Rice Terraces, Philippines

Conceptual level: understanding

5. F introduces and discusses the concept of heritage and UNESCO's efforts to preserve natural and cultural heritage in the world. This could be done through showing postcards and pictures of some sites in Southeast Asia. Some guide questions for discussion are:

   a) Would you consider our natural and cultural heritage sites as important elements of our identity?

   b) What significant meaning do you personally attach to our heritage sites?

   c) Why is it important to preserve our heritage sites?

   d) How important is it for a country to belong to the United Nations?

   e) Is it possible to feel as strongly for the world as we do for our own country?

Affective level: valuing

6. After the discussion, F gives the Ps time to move around and explore the heritage site. F instructs them to heighten their five senses – sight, hearing, taste, smell and touch – as they observe and experience the site.

11. Then, F leads them to a guided meditation where they recall what they have observed and experienced. But eventually, they will also be led to imagine how they would feel when all these will no longer exist and disappear due to destruction.

   (Note: If a visit is not possible, then the guided meditation should be more elaborate in terms of details to compensate for the lack of actual experience.)

12. Ps share their experience by triads for 15 minutes.

13. F elicits some Ps to share in the bigger group their experience.

14. F reinforces the value of preserving one's heritage as a synthesis.

Active level: acting

15. F invites the Ps to consider formulating concrete steps by which as a class they could help preserve the heritage site they have visited.

Suggested readings

UNESCO World Heritage Sites in Southeast Asia

World Heritage in Young Hands to Know, Cherish and Act, UNESCO.

National Unity and Global Solidarity

Related Values
Sensitivity/Critical Thinking Tolerance/Respect/Human Dignity
Interdependence/Interconnectedness/Cooperation

Module on
International Understanding

Objectives

- To heighten sensitivity to preconceptions and judgments

- To develop "cross-cultural competence" in interactions across cultures and nations

- To be aware of personal values that are attuned to international understanding

Contents

- Components of critical thinking

- Skills for cross-cultural competence

Procedure/learning activities

Conceptual level: knowing and understanding

1. F presents a list of names to the Ps. Upon saying the name, each P is asked to identify the nationality, gender and religion of the person. The names are:

    - Mahatma Gandhi

    - Martin Luther King

    - Dalai Lama

    - Corazon Aquino

    - Anwar Sadat

2. After the brief exercise, the F will give out the correct answers. Ps will check how accurate are their guesses.

    - Mahatma Gandhi: India/Male/Hindu

    - Martin Luther King: USA/Male/Protestant

    - Dalai Lama: Tibet/Male/Buddhist

    - Corazon Aquino: Philippines/Female/Catholic

    - Anwar Sadat: Egypt/Male/Muslim

3. F gives Ps time to compare their results and afterwards invite them to reflect on the possible reasons for an accurate or inaccurate response.

4. F also draws out some learning, insights and realizations.

5. F relates the experience to the significance of possessing awareness and knowledge of various cultures instead of making assumptions that may stem from preconceptions and prejudices. Then, F proceeds to discuss the dimensions in the development of cross-cultural competence.

6. The cross-cultural competence will then be practiced through a role-playing exercise. F will first read out a news flash to the group. The news is as follows:

   "Last night, floods and hurricane hit the newly independent state of Pride-Us. The floods are the heaviest in the area for over a decade. It also comes at a most difficult time for the people of this country. Most of the newly-established infrastructure has been wiped out, together with this year's harvest and 500,000 sheep and cattle. Its newly-built "Victory" car factory, producing the country's first domestically produced range of Victory automobiles and industrial vehicles, was completely destroyed by the hurricane which followed. Several countries, including the former colonial administration, have made offers to help and are sending delegations. More news will follow shortly."

7. F will then divide the group into two – Team A and Team B. Team A will be nationals of the state known as **Pride-Us**. Team B will be members of delegation from **Grand-Us**. Each team will be provided with a situation card to indicate their background. (Refer the Situation Cards for Team A and Team B.)

8. Team A will be instructed to draw a plan for the kind of aid (if any!) they require and the degree of involvement from outside that their internal affairs would allow. Team B, on the other hand, will be asked to draw up an aid package, together with a trade deal that they would like to propose.

9. After sufficient time for discussion, Team B will come to Pride-Us to meet Team A. Both will bring in their agenda and objectives for the meeting, with a common subject, the issue of aid and assistance to Pride-Us from its recent disasters. F gives both teams 30 minutes to negotiate on behalf of their respective countries.

10. After the time limit, F guides the Ps to a discussion as to how the negotiations went and the possible reasons for its success or failure.

Affective level: valuing

11. F invites the Ps to reflect on the values that were present in facilitating the success in the negotiation between the two countries. Together, the group comes up with a list that the majority would agree upon.

12. F asks the Ps to rate themselves according how these values are personally upheld by them. F suggests the use of a rating scale from "0" to mean "fully absent" to "100" to mean "fully present."

13. F gives Ps time to disclose and explain their ratings with others in the group.

14. F requests some Ps to share their insights and realizations in the larger group.

Active level: acting

15. F suggests to the Ps to come up with slogans that will promote people's consciousness towards international understanding. The slogan should be a direct result of their learning experience in the previous activities. Then, together the group could explore how they could promote these slogans.

Materials needed

- Situation Cards for Team A and Team B

- Papers

- Pen

Situation Card for Team A

You are the nationals of the state of Pride-Us. Ten years ago, you achieved independence from colonial rule in a mutually agreed upon transfer of sovereignty. 70% of the population was illiterate and the country's economic system was based only upon agriculture. The departing colonial power had built a university, roads, public buildings in the big cities and factories, but most of the trained staff returned to their country following independence. The last ten years have been very hard. You have fought hard against and all but eliminated the corruption which grew under the colonial order. In addition, you have almost eradicated illiteracy, created an economy where wealth is being distributed more evenly than before, and have moved away from an agricultural economy to one which has just started to export your domestically designed and built "Victory" (well made but economical) automobiles and industrial vehicles. The "Victory" plant is state-owned with many citizens holding shares. It has become a symbol of pride and aspirations of your people. An important agreement with a major European automobile manufacturer has just been signed. All this has changed with the floods and hurricane, however. Your country may lose this important new deal. You are the young members of the elite in your country, and have been asked to meet with an aid delegation from the former colonial country of Grand-Us. Your country needs outside help to overcome its problems. However, you are both very proud of your achievements following independence and also suspicious of any attempt by wealthy or stronger nations to arrogantly impose their ideas on your people. You also fear being exploited again economically and wish to protect your traditional culture from the effects of economic and/or cultural imperialism.

Situation Card for Team B

You are members of the Grand-Us "Aid for Trade" Delegation sent to advise your former colony, Pride-Us, on how to deal with its recent difficulties. Your country, Grand-Us, is rich and its people well educated. However, your birth rate has been falling for many years now and the time has come to find new markets for your products. When Pride-Us was granted independence by you ten years ago, nationalization of all infrastructure which you built has left many of your nation's big companies donating aid were reluctant to lose money again. In fact, these large corporations donating about 50% of the aid have made it a condition that they be allowed to buy shares in the "Victory" car factory you are planning to help rebuild. The "Victory" has been taking your markets by selling cheaper cars and has signed a deal with an unfriendly European country. You would like to deal with this problem by negotiating a regional trade agreement as part of your aid package. While the ordinary people of Pride-Us are hard working, you have doubts about the efficiency of their government and the level of training/education of the general population. You are also concerned about the corruption of the small ruling class. You would therefore like to have some control of how the money is spent and how other aid is distributed. You would like to help, but not without some access to future sources of cheap labour and some share in some of the profits from rebuilding factories like the "Victory" plant and other infrastructure.

National Unity and Global Solidarity

Related Values
Interconnectedness/Cooperation

Module on
Interdependence

Objectives

- To become aware of our nation as belonging to a greater system

- To appreciate the value of interdependence

- To be conscious of individual actions vis-à-vis its effect on the greater community

- To practice being proactive in one's lifestyle in support of the greater community

Contents

- Understanding of Key Concepts, i.e. systems, symmetrical and asymmetrical interdependence

- Knowledge, Attitudes and Skills Essential to Interdependence

- Two Paradigms: Mechanistic vs. Systemic/Holistic

Procedure/learning activities

Conceptual level: knowing and understanding

1. Ps are formed into groups of four or five members each. They will be instructed by F to go over several newspapers which they were earlier assigned to bring. Items of other countries perceived to have had influence on their country or items that showed their country as having much influence over other countries will be chosen. These items could include for instance:

    - economic situations of countries that caused influx of foreign labour force

    - flow of western music, film and fashion

    - reduction in tourism to or from their country

    - disruption in import/export of food and raw materials due to trade issues, drought or political conflict of another country

    - trade competition between their country and another

    - fluctuation of exchange rates of foreign currencies

    - pollution in another country which is affecting their country

2. F then invites the Ps to classify the items according to country and to type of issues. Headings may include trade, tourism, environment, cultural exchange, etc.

3. With a map of the world posted on the board, each group is asked to draw lines from their country to other countries which have influence on them and which they in turn also influence. After which, they will post on the countries the different headings that will indicate the nature of influence, i.e. trade, tourism, etc. This will illustrate the kind of network their country has with others.

4. As the group looks on the map of the world on the board, F throws some questions for discussion:

    - Which country do we have most links with? What seems to be the nature of our link with them?

    - Which countries do we have few or no links with? What makes this so?

    - What effects do our links have for us and for the countries concerned?

    - What can we learn from this exercise?

5. F relates the discussion to the value of interdependence and points out some of the key concepts related to this, i.e. system, types of interdependence, etc. Then, F points out two paradigms in viewing interdependence and the knowledge, skills and attitudes essential to actualizing interdependence as a value. (Refer to article on Interdependence.)

Affective level: valuing

6. F then sets up the front of the room with seven (7) chairs arranged like a ladder. One chair at the end will be labeled as "1" and the chair on the other end will be labeled as "7." Then, F asks Ps to consider carefully the following: "If chair no. 1 refers to 'zero consciousness' and chair no. 7 refers to 'extremely high consciousness,' where would you place yourself in terms of being conscious of how your individual actions are affecting systems both within and outside the country? Indicate this by sitting or standing in front of the chair that would signify your answer."

7. After all Ps have acted on their stance, F groups them according to their e rating. They will be instructed this time to support their stance.

8. Representatives from the different stances will be asked to explain themselves before the larger group after the triad sharing.

9. F then invites further reflection with the following guide questions:

    - What does your rating indicate about you in terms of interdependence as a personal value? What accounts for this?

    - How do you feel about this present rating? Would you like it changed?

    - How important is interdependence as a value to you personally? How important should it be to you? to us?

10. F synthesizes the P's reflections and reinforces the importance of the value of interdependence especially in the context of national unity and global solidarity.

Active level: acting

11. F challenges the Ps to consider some individual actions that they could consciously undertake to manifest the value of interdependence. These actions need not be big ones but will nevertheless show sensitivity to how one's action will eventually be beneficial to all. Some examples of these are:

- respecting intellectual property rights by not endorsing pirated products

- treating foreign labour forces with dignity instead of discrimination

- boycotting products that destroy the ecosystem of both our own or the source country

- consciously endorsing local products that are being overshadowed by larger companies in order to support livelihood

Materials needed

- Newspapers
- Map of the World
- Pen
- Paper
- Ruler
- Chairs

Interdependence

Why learn about interdependence?

No matter where we live, we are all linked together, parts of the same planet. In our increasingly global society, places, events, issues and people are connected in a complex and delicately balanced web of relationships. An understanding of interdependence allows students to perceive the systemic nature of the world we live in.

Interdependence involves seeing the world as system, understanding the web of relationships in that system, appreciating the delicate balance between the parts of the web and realizing that changes in any one part of the system will have effects on the whole.

For example, environmental pollution spreads without regard to national borders, affecting food chains in neighbouring countries, and thus the health and livelihoods of their citizens. A local conflict in an oil producing country can affect oil supplies around the world, and initiate changes in energy policies of countries thousands of miles away. All parts of the world are linked in ways which are sometime obvious, sometime subtle.

Not only places, but also issues are interrelated. For example, poverty may be due to a number of factors: lack of education, poor medical care, environmental degradation and discrimination, to name but a few possibilities. Attempting to eradicate poverty by

providing only education and job training may yield at best partial results. Lasting solutions come from understanding the interdependence of all the contributing factors.

Now interdependence has become a critical issue at this point in history because:

- dramatic changes in transportation and communication technologies have occurred;

- this has caused increased movement of peoples around the world, increased cultural diversity, and complex system of global trades;

- there has been a proliferation of multinational corporations and international organizations, which have forged and reinforced global connections.

Interdependence is not only a characteristic of global systems. It can also be seen at national and local levels. Indeed, students can be introduced to these concepts by examining interdependence in family roles, within a school, between workers in a business, in the community and between regions of nations.

Some key concepts

Systems-systems refer to the arrangement of parts into a unified whole. The loss or malfunctioning of one part has an effect on all of the others, and may even cause the system to cease functioning altogether. There are simple mechanical systems, such as a bicycle, and more intricate human systems, such as a small business. There are systems which encompass human and non-human elements, such as a regional ecosystem. And there are complex global systems, such as global trade networks, which are made of many smaller systems.

Symmetrical Interdependence-when all parts of a system are functioning cooperatively, that is, working together for a common mutually beneficial objective, the system is in a state of symmetrical interdependence.

Asymmetrical Interdependence-this term refers to the links in the world's systems that are not mutually beneficial. Such imbalances can often be seen in the relationships between industrialized countries and developing countries. For example, developing countries are sometimes encouraged to grow cash crops for export. When market prices for those crops fall, industrialized countries benefit from availability of cheap products, while the nations which produce them find they have less income, less land available to grow food, and less money available for purchasing the food they require. Such a relationship puts the developing countries at a severe disadvantage.

Two paradigms: some principal features

The mechanistic paradigm	The systemic/holistic paradigm
The Whole is the sum of its parts	The system is greater than the sum of its parts. Parts are, in the final analysis, abstractions, the nature and working of which cannot be understood save in their relationship with the entire system (which is dynamic and multi-layered)
Phenomena and events are viewed in isolation.	Phenomena and events are viewed as dynamically and systemically interconnected in time and space
The observer is separate from what she observes. Complete objectivity is achievable as the observer can isolate facts from values.	Observer and observed are in reciprocal relationship. What the observer chooses to observe, how she studies and how she interprets what she finds is affected by her priorities, values and framework of thought and perception. Only relative objectivity is achievable.
Rational knowledge and cerebral thinking are separate from and superior to the emotional, the intuitive, the spiritual.	For the full and undistorted realization of personal potential, the rational and cerebral must be in complementary and synergistic relationship with the emotional, the intuitive, the spiritual.
A preference for analysis, reduction (understanding phenomena by reducing them to their separate parts) and divergent focus.	A preference for synthesis and convergent overview.
Knowledge is divided into separate subjects/disciplines and into separate modes of experience (economic, environmental, political, social. etc)	Knowledge is ultimately indivisible into distinct subjects/disciplines and modes of experience.
Humans are distinct from the natural world and natural system; they can control and dominate both	Human life is embedded in nature, humans are caught up in natural systems; to act as though this is not the case harms nature and ultimately endangers human survival.
The fragmented nature of reality-and of our own physiology and psychology-occasionally requires the knowledge and skills of experts upon whom we can rely.	An enlarged concept of human potential enables us to gradually acquire the capacity to solve our own problems and to transform our own lives. Our dependence on experts and specialists decreases accordingly

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Core Values VII

National Unity and Global Solidarity

Related Values

Interdependence/Global Peace

Module on

Values in the UN Millennium Declaration

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Objectives

- To be familiar with the values and principles contained in a landmark document, the UN Millennium Declaration

- To affirm these values and principles contained in the document

- To identify concrete measures by which these values and principles could be realized in the local context

Content

- The United Nations Millennium Declaration

Procedure/learning activities

Conceptual level: knowing

1. F engages the Ps in reading the signs of the times by identifying together some global and national realities and trends:

   - Fall of the Berlin Wall and the disintegration of USSR indicating the end of the Cold War.

   - The rise of terrorism – the attack on the World Trade Center in New York, bombing of US embassies in Kenya and Tanzania, hijacking of airplanes, nerve gas attack in Tokyo subway and kidnapping of foreign hostages by Abu Sayaff in Basilan in the Philippines.

   - The rise of global economic organization WTO, and regional organization e.g., APEC, ASEAN and EC.

   - Global health problems – e.g., spread of AIDS, drug addiction and trafficking, smoking, bioethics (cloning), etc.

   - The rise of new information and communication technology e.g., computer, Internet, Websites and rapid expansion of communication network.

   - Environmental degradation e.g., ozone layer depletion, desertification, global warming (El Niño phenomenon), air pollution, deforestation.

   - The emergence of extreme intolerance in the form of: xenophobia, sexism, racism, religious and ethnic conflict, bigotry, fundamentalism and fanaticism.

- Asian financial crisis of 1997-1998 and its social repercussions.

- The triumph of freedom (from authoritarian rule to democracy) in Eastern Europe, Southeast Asia including Philippines and some Latin American countries.

- Economic globalization and the dangerous polarization between the impoverished South and the affluent North.

2. F leads the Ps to classify if these are considered "breakdowns" or "breakthroughs."

Affective level: valuing

3. Using a continuum of 1, referring to "extremely pessimistic," to 7, referring to "extremely optimistic," F asks the Ps indicate their feelings about the existing global and national trends and realities.

4. F draws out the reasons for their ratings.

Conceptual level: knowing

5. F invites Ps to read the UN document.

The General Assembly adopts the following Declaration:

United Nations Millennium Declaration

ℵ Values and principles

a) We, heads of State and Government, have gathered at United Nations Headquarters in New York from 6 to 8 September 2000, at the dawn of a new Millennium, to reaffirm our faith in the Organization and its Charter as indispensable foundations of a more peaceful, prosperous and just world.

b) We recognize that, in addition to our separate responsibilities to our individual societies, we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level. As leaders we have a duty therefore to all the world's people, especially the most vulnerable and, in particular, the children of the world, to whom the future belongs.

c) We reaffirm our commitment to the purposes and principles of the Charter of the United Nations, which have proved timeless and universal. Indeed, their relevance and capacity to inspire have increased, as nations and peoples have become increasingly connected and interdependent.

d) We are determined to establish a just and lasting peace all over the world in accordance with the objectives and principles of the Charter. We rededicate ourselves to support all efforts to uphold the sovereign equality of all States, respect for their territorial integrity and political independence, resolution of disputes by peaceful means and in conformity with the principles of justice and international law, the right to self-determination of peoples which remain under colonial domination and foreign occupation, non-interference in the internal affairs of States, respect for human rights and fundamental freedoms, respect for

the equal rights of all without distinction to race, sex, language or religion and international cooperation in solving international problems of an economic, social, cultural or humanitarian character.

e) We believe that the central challenge we face today is to ensure that globalization becomes a positive force for all the world's people. For while globalization offers great opportunities, at present its benefits are very unevenly shared, while its costs are unevenly distributed. We recognize that developing countries and countries with economies in transition face special difficulties in responding to this central challenge. Thus, only through broad and sustained efforts to create a shared future, based upon our common humanity in all its diversity, can globalization be made fully inclusive and equitable. These efforts must include policies and measures, at the global level, which correspond to the needs of developing countries and economies in transition and are formulated and implemented with their effective participation.

f) We consider certain fundamental values to essential to international relations in the twenty-first century: These include

- Freedom. Men and women have the right to live their lives and raise their children in dignity, free from hunger and from fear of violence, oppression or injustice. Democratic and participatory governance based on the will of the people best assures these rights.

- Equality. No individual and no nation must be denied the opportunity to benefit from development. The equal rights and opportunities of women and men must be assured.

- Solidarity. Global challenges must be managed in a way that distributes the costs and burdens fairly in accordance with basic principles of equity and social justice. Those who suffer or who benefit least deserve help from those who benefit most.

- Tolerance. Human beings must respect one another, in all their diversity of belief, culture and language. Differences within and between societies should be neither feared nor repressed, but cherished as a precious asset of humanity. A culture of peace and dialogue among all civilizations should be actively promoted.

- Respect for nature. Prudence must be shown in the management of all living species and natural resources, in accordance with the precepts of sustainable development. Only in this way can the immeasurable riches provided to us by nature be preserved and passed on to our descendants. The current unsustainable patterns of production and consumption must be changed in the interest of our future welfare and that of our descendants.

- Shared responsibility. Responsibility for managing worldwide economic and social development, as well as threats to international peace and security, must be shared among the nations of the world and should be exercised multilaterally. As the most universal and most representative organization in the world, the United Nations must play the central role.

Conceptual level: understanding

6. F discusses the document with the Ps using the following guide questions:

    a) Is there a general agreement on the basic values and principles contained in the millennium document? What are these?
    b) Are these values and principles contained in the document time and context specific or culture bound?
    c) Which of these fundamental values and principles listed in the document would the Southeast Asian citizens have ease or difficulty internalizing? Why is this so? Explain.

Affective level: valuing

7. F invites Ps to review the document. This time, as they read it, they will be instructed to place a "+" sign next to the statement that they "strongly agree with" and a "-" sign next to the statement that they "strongly disagree with."

8. Ps share their ratings within a small group.

9. F gathers what seems to be emerging as general agreements of the class.

Active level: acting

10. Based on what has surfaced in step 9, the Ps will come up with their own group declaration. Common points must be agreed upon and a core group will be assigned to work on the final draft. This will be approved by the class and duly signed by everyone.

11. Lastly, the Ps arrive at specific measures by which their own declaration could be actualized in their local community. This could be their own mandate to the class.

12. A commitment ceremony or ritual could be conducted to cap this process.

Evaluation

13. F asks the Ps to discuss and answer the question, "In the past decade, how successful or otherwise was the UN in fulfilling its mandate?"

Suggested readings

The Annual Report on the *Work of the UN Organization 2000*:

"*Common Destiny, New Resolve*" by Kofi A. Annan, Secretary General of the United Nations

<p style="text-align:center">Core Value VIII</p>

Global Spirituality

<p style="text-align:center">Related Values</p>

Peace/Harmony/Unity

<p style="text-align:center">Module on</p>

Finding Inner Peace

Objectives

- To recognize the significance of inner peace not only in one's own life but also in the effort towards world peace

- To draw out and learn from personal experiences of inner peace

- To understand the meaning of inner peace and its psychological and spiritual nature

- To heighten consciousness as to how inner peace in one's life may be developed and maintained

- To practice some specific ways at achieving inner peace

Content

- Definition and characteristics of inner peace

- Psychological, religious, cultural and spiritual aspects of inner peace

- The value of having inner peace

- Ways by which inner peace may be developed and maintained

- Overcoming obstacles which hinder the development and maintenance of inner peace

Procedure/learning activities

Conceptual level: understanding

1. F begins by stressing the importance of having inner peace especially in the face of current global unrest. The terrorist attacks on the U.S.A. and the possible threat of war heightens our desire for peace. This is why stickers on car windows visibly displays the message: *May peace prevail on earth!* It is however important to emphasize the corresponding response of: *And let it begin with me!* The challenge therefore is to be able to liken ourselves to the great martial artist of the twentieth century, Morihei Ueshiba, who considers himself as a "Warrior for Peace." The key in confronting others is to disarm opponents from a foundation of inner peace and poise. To bring inner peace to our communities is a dynamic state, which can benefit not only our lives but those of others.

2. F leads the Ps to a reflection of their individual experience of inner peace. Through a meditative process, F invites the Ps to tune into a time when they found themselves

inwardly peaceful. This may be conducted with Ps closing their eyes and with music played in the background.

Please see example below of a guided meditation. Or one can design one's own, ensuring that one includes images which invoke peaceful sounds, colours, aromas and natural scenes.

Peaceful Colour Breathing Visualization

Today we're going to experiment with building our Inner Peace, using Creative Visualisation…Make yourselves comfortable and close your eyes…Allow your breathing to gently slow… Choose a peaceful colour and imagine you are breathing in fresh mountain or sea air that is coloured with this peaceful colour…As you breathe in this colour, see it going into your bloodstream and travelling around your body…With you mind, direct this peaceful colour to parts of your body that are tense …Each time you breathe in say to yourself "I am breathing in Peace"…As you breathe out say "I am breathing out tension"…Let's do three rounds of this breathing pattern…. Notice that the area of tension may be gradually feeling more peaceful, or perhaps warmer or cooler… …Allow the energy of Peace to flow through your body in the peaceful colour until you have a state of Peace through all your body … The peaceful colour forms a beautiful coloured reservoir of Peace from which you can draw Peace during the day

Class feedback – Now gently come back into this room feeling refreshed and alert…Would anyone like to share something from their experience of the Peaceful Colour Breathing Exercise.   During these moments, what was happening in your body? … in your mind? … in your emotions? … What was happening in your outer life? … How deep was the inner peace you experienced then? … What contributed to this moment? …

3. From the meditation, F invites the Ps to share their experience and reflection with a partner in the group or to draw it before describing their experience of inner peace with the group.

Conceptual level: knowing

4. F then facilitates a group discussion around the P's experience, exploring the nature of inner peace as a state of being.

- Ps are asked to think of leaders and world figures from various countries, cultures, religions who embody or demonstrate inner peace to the world, and to explore these questions:

    - What are the qualities or characteristics evident in these people?
    - How do they express inner peace?
    - How does their inner peace influence others?

- Ps are asked to reflect upon and discuss the various religious scriptures, practices, and cultural customs from around the world which seek to attain, express or reflect inner peace. For example, prayer, meditation, contemplation, chanting, repetition of scripture, etc. are designed to uplift the human spirit towards the divine or sacred as a source of inspiration and peace.

- Ps are invited to share aspects of their own personal, cultural or religious practices which foster the development of inner peace.

- From the discussion, Ps are asked to develop a definition of inner peace, describing the physical, psychological, cultural, religious and/or spiritual aspects which characterize inner peace. The group could develop a coloured mind map from these definitions.

Affective level: valuing

5. F poses the following question for the Ps to reflect on:

   a) What have you learned about inner peace today that is most striking to you? What makes this striking?

   b) Is inner peace a value you consciously live out in your life at present? In a scale of 1 to 10, where 1 refers to "totally absent" and 10 refers to "totally present," how would you rate yourself in terms of maintaining inner peace in your life? What could be the reasons for your rating?

   c) Which situation/s makes it easy or difficult for you to maintain inner peace? List them down. Think about the reasons which account for this. What strategies could you use to overcome identified barriers to inner peace?

   d) In what ways could inner peace be more consciously maintained in your life? Brainstorm some ideas.

6. F instructs the Ps to group themselves into five and share their reflections.

7. F gathers their responses and draw out some insights and realizations.

8. F highlights certain areas to consider in order to fully integrate inner peace as a personal value in one's life. These ideas must be based on the P's learning.

Active level: acting

9. F suggests to Ps some of the following methods for maintaining inner peace:

   a) Sacred Space. A custom from the North American Indian Culture where one owns a favourite personal space that gives one room for shelter, rest, solitude, imagination, intuition, creativity, among others, and where people respect its privacy. Invite Ps to explore and find their own sacred space to retreat to.

   b) Honouring the Sacred Space of Others. Explore how Ps could also respect the sacred space of others and encourage communication with friends and loved ones regarding their needs and preferences for space.

   c) Finding a Peace Mantra or Mandala. Mantras are sacred sound formulas while mandalas are symbols, shapes, patterns or designs found in the art of cultures that aid in the creation of peace and harmony. Ps could be encouraged to create

their personal mantra or mandala which they could adapt from their own cultures and faith. Oriental symbols, such as the ying and yang, could be taken as a personal peace mandala or Ps could design and draw their own images. Ps could think of sounds or words which create peace within them from their own music collection or from religious scripture, poetry, inspiring speeches or famous songs.

d) Daily Meditation. Ps could be taught how to practice meditation as part of their everyday life activity. Methods could range from yoga to centering prayer. The essential thing here is to maintain a certain period of the day for quieting and for focusing on inner balance and harmony.

Materials needed

- Music as background for meditation
- Sample mantras and mandalas

References

Campbell, Joseph. *The Power of Myth*. New York: Doubleday, 1988.

Montessori, Maria. *Education and Peace*. USA: Henry Regnery Co., 1972.

Morihei, Ueshiba, *The Peaceful Warrior*

Global Spirituality

Unity/Interconnectedness of All Life

We Are All Connected

Objectives

- To heighten awareness of the essential unity of all humans as well as of all life on earth

- To understand and appreciate a perspective to global spirituality

- To be able to give at least one example of how their thinking and feeling about spirituality has been influenced

Content

- Global spirituality: understanding the unity of all humans as well as of all life on earth and acting accordingly

Procedure/learning activities

Conceptual level: knowing

1. F introduces the module by presenting to the students two images of the world: one, a world map and two, a space photo of the earth.

2. F asks the Ps to give their comments on the two images. "What differences do you see in these images?" F writes their responses on the board.

   (Possible answers are: In a world map, the boundaries and divisions among the countries are visible. In the space photo, there are no divisions nor boundaries; the oceans are all connected, the earth looks so peaceful, we cannot see that it is actually plagued by wars, poverty, injustices, etc.).

3. F explains, "The image of the world that is given to us by the map is not wrong. However, it is limited. We need an image that will remind us that we are one human family inhabiting our one and only home, the planet earth. The lives of all humans and all other beings on earth are intertwined."

Affective level: valuing

4. F invites the Ps to a visualization exercise. F asks them to sit comfortably, relax, breathe deeply and close their eyes. Appropriate instrumental music may be used.

5. F proceeds by saying slowly:

May I invite you to close your eyes and sit comfortably on your chair…. (pause after every "….")   Try to relax your whole body by breathing deeply…. Feel the air you breath in as you inhale…. Feel the air you breath out as you exhale…. Let the rhythmic pattern of your breathing relax all of you….

In a few seconds, I will invite you to a guided meditation….

 (The following portion may be conducted with some gentle, soft and sweet music, i.e. a flute version of "Morning Has Broken")

Let us imagine the earth in its full beauty and splendor…. Picture the world in its great abundance…. Allow some scenes to flash through your mind as you ponder on the advancements and wonders of our world…. What are the scenes that come to your mind now?…. What do you see?…. As you marvel at them, get in touch with how you are responding to these images…. What are your feelings?…. Enjoy these feelings for a while….

(The following portion may be conducted with tense, strong and loud music, i.e. "100 Meters" from the soundtrack album, Chariots of Fire)

Slowly, let us shift our imagination to the world and its many problems…. Picture the world in chaos…. Allow scenes of suffering and destruction to surface…. What are some images that flash in your mind when you look at the world in its ugliness?…. What do you see?…. Stay with these negative images for a while…. As you face these negative images of the world how are you reacting to these?…. What are the feelings being evoked in you now?…. Be with your feelings for a while….

(Stop music at this point and allow some moments of silence)

Let the experiences you have just undergone linger on for a while…. Slowly, recover yourself…. In a few seconds, I will count from three to one…. At the count of one, will invite you to open your eyes slowly and quietly come back to this room….   And I hope you will find yourself ready to disclose what you have just experienced…. Three…. Two…. One…. Okay, open your eyes now…. Stay quiet for a while…. When you are ready, turn to someone sitting near you and share the experience you have just undergone….

6. In dyads, the Ps share their experience in the exercise by answering the following questions:

   a) What specific scenes of beauty and abundance in our earth did you see?

   b) What specific problems and sufferings did you see?

   c) How did you feel as you were visualizing the beauty and the abundance?

   d) How did you feel as you were visualizing the problems and sufferings?

7. Then, F invites them to reflect on the following:

   a) What impact did this exercise have on you?

   b) What thoughts were triggered in you during the exercise?

   c) What realizations would the specific scenes of either beauty and abundance or problems and sufferings elicit?

d) What has this exercise led you to seriously consider?

8. Responses to these questions will be shared in the big group by some volunteers. F synthesizes their responses.

Conceptual level: understanding

9. F gives inputs on the significance of possessing global spirituality and how it can help address the problems faced by people today.

> The technological advancements in our world today are so awesome. Hence it is such an irony that our world is at the same time in a time of peril. Why is there apparent great knowledge but much less wisdom among humans today?

> At root of this irony is a spiritual problem. We need a spirituality that will inspire us to see the sacred in the centre of every being.

> Having a global spirituality enables us to develop our inner relationship with the Sacred Source of all life (inward spiritual journey), grow in our relationships with the human community and the whole earth community (outward spiritual journey) and to care for future generations (forward spiritual journey). Because all beings have a sacred centre that is connected to the Sacred Source of all life there is a deep unity and interconnectedness among all humans as well as between humans and all of Nature. The space photo of the earth is a beautiful image of that unity.

Application and evaluation

Active level: acting

10. F asks the Ps to write a short essay or two or three paragraphs with regards to how this module has influenced them, especially in their view of spirituality.

11. F also completes the following sentence stem: "Now that I realize the importance of possessing a global spirituality, I will…."

Suggested reading

Mische, Patricia. "*Toward a Global Spirituality*" A reprinted and revised article from Global Education Associates, New York. 1998.

The Values/Attitudinal Dimension in Quality Education

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1. The values dimension in quality education: tracing its roots

The pursuit of excellence or quality has been a driving force in the history of education, in both Oriental and Western traditions. The concept and standards of quality were set by the leading thinkers and teachers of their times in the context of the prevailing ideas, ideals, values and norms, of their societies and cultures.

Although it was only in the last decades of the twentieth century that the essential role of values and attitudes was given formal recognition, its roots can be traced back to antiquity. Education has always been concerned with human values, the quality of human life and human excellence. Asian philosophers and religious leaders gave paramount importance to virtues. Confucius taught his disciples the concept of jen, signifying love, compassion and virtue, supreme moral achievement and character. Buddha sought Enlightenment and taught his disciplines the four Noble Truths and the eight-fold Path of Virtue. The ancient Greek philosophers referred to values in more specific terms as virtues. Aristotle classified them into two kinds: intellectual and moral, basic qualities that make a person good: Wisdom, Understanding, Temperance and Prudence. Aristotelian philosophy was later integrated into Christian Scholasticism. Aquinas wrote on the virtues of Prudence, Temperance, Fortitude and Justice, and the Christian virtues of Faith, Hope and Charity (Love).

While the focus on human virtues and spiritual truths originated from philosophers, religious thinkers and teachers, the concept of human values became the subject of study by social psychologists, anthropologists, educators in the last decades of the 1900's. The development of the contemporary values theory may be viewed as a step towards the professionalization of values development as a social and behavioural science discipline, i.e. the scientific study of human behaviour and its underlying motivations. Studies on identification and listing of universally shared values and group values; world views and consciousness shifts; classifications of values into instrumental and terminal; dominant, core and supporting; themes and clusters; values development theories such as values clarification, moral development, hierarchy of values as needs and motivations of human behaviour, paved the way to the development of a values education program: curricula, content and strategies as distinguished from those used in cognitive and skill subjects.

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2. Current definitions of quality education: standards and indicators of quality

In recent times, quality education has been defined in more pragmatic terms from an instrumentalist point of view. Assessed in relation to national governments' five- or 10-year development plans, educational quality was measured mostly in economic terms vis-à-vis national development goals and quantitative targets. In the advent of globalism, educational quality is being equated to competitiveness of graduates in the global market. consisting mostly of the skills and competencies needed in the new ICTs in preparation for a knowledge-based, information society. Students are viewed as human capital and as national resource, as an investment in the national economy. Priority is placed on courses directly contributing to the national development goals. Thus, success in education has become synonymous with employability, preparation for the world of work or as instrumental to the enforcement of law and order and to social cohesion. Less and less consideration is given to the subject and object of education, which is first and foremost, the full development of the student as a human person.

Lately, the improvement of the quality of education has become a global concern. Stress is placed on the importance of the quality of teaching and of learning outcomes. Quality has become a key issue alongside with the demands for democratization of access to education with an expanded vision of education for all that includes learning opportunities for marginalized populations and out-of-school youth and measures success not so much in terms of the number of years of schooling but rather in the quality of learning outcomes.

The 1990 Jomtien Declaration of Education for All defined basic education as the fundamental knowledges, values and attitudes, skills and competencies needed for an individual to survive, to live and work in dignity, and to continue learning. The 2000 Dakar Framework of Action is committed to improving all aspects of the quality of education and ensuring excellence of all, through diversification of contents and methods, and the promotion of universally shared values. The global educational community stated in the UNESCO medium-term plan of 1992-1998 that values education is an integral part of basic education. More than a hundred Ministers of Education signed the 1994 Geneva Declaration and Framework for Action on Education for Peace, Human Rights and Democracy for their respective countries. To support this initiative, UNESCO-APNIEVE, the Asia-Pacific Network for International Education and Values Education, has espoused the writing of sourcebooks and the training of teachers for education on the values of peace, human rights, democracy and sustainable development, as well as on the valuing process.

The UN Declaration of the year 2000 as the International Year of a Culture of Peace defines culture of peace as the "set of values, attitudes, modes of behaviour and ways of life that reflect and inspire respect for life and all human rights, rejection of violence and devotion to the principles of freedom, justice, democracy, tolerance, cooperation, pluralism, dialogue and understanding among diverse groups of peoples" (Article 1).

A culture of peace aims at "transforming values, attitudes and behaviours to those which promote a culture of peace" (Article 3). "Education is the principal means to build a culture of peace. Every aspect of education should be mobilized towards this end"

(Article 6). Those engaged in scientific philosophical and creative activity have a special role to play in promoting the dynamic development and sharing of knowledge, research and artistic production, which foster a culture of peace (Article 10).

Indeed, this global declaration affirms the highest standards of educational quality and excellence. If quality is judged by the degree to which goals and standards are attained, then this declaration is an unmistakable call for major reform in our educational paradigms, programs and practices.

Already in 1988, the Philippine Ministry of Education, convinced of the importance of values as instrumental to personal and social transformation, pioneered in the introduction of values education and attitude change in its secondary school curricula as a separate subject and the integration of values in all the elementary school subjects. Other countries took a similar initiative, stressing moral education in their national education systems.

The latest attempt of the Philippine educational system to improve the quality of education was the formation of the Philippine Commission on Educational Reform (PCER) by Executive Order No. 46, December 7, 1998, In April 2000, PCER came out with the Philippine Agenda for Educational Reform highlighting two areas: 1) competency-based curricula, the main target areas of which will focus on the enhancement of knowledge, skills and attitudes—once acquired, the student will be capable of educating and training himself; and 2) good leadership in the supervision of instruction towards quality teaching.

On strengthening the competencies of the teacher at the basic education level, four essential key result areas (KRAs) were identified as follows: KRA1: adept at the use and adaptation of instructional technology; KRA2: not mastery of subject matter alone, but of the ability to analyze and understand situations, i.e., reading and comprehension skills; KRA3: a way of thinking that is creative, constructively critical and innovative; and KRA4: learning and practice of values and attitudes to be able to live in harmony amidst diversity, resolve conflict non-violently and be guided by ethical norms and principles. In brief, the four KRAs are: 1) Instructional Technology (IT), 2) Reading/Comprehension Skills, 3) Critical/Analytical and Creative Thinking, and 4) Values Education.

The assessment of educational quality of programs/institutions has led to the development of the voluntary accreditation system which attempts to measure quality based on established criteria and indicators. Judgments regarding quality are made in relation to some goal, purpose or norm. The most cherished values and the highest priorities of the institution provide direction to its educational programs and practices. This is articulated in the Vision-Mission Statement of the institution reflecting its philosophy, over-all goals, aims and objectives, giving it a specific character and its particular stamp of quality. Quality is viewed as the degree to which an institution or program achieves its goals.

Even if not explicitly stated, or perhaps not even consciously intended, values and attitudes underlie the criteria and indicators in assessing all the areas of educational goals and objectives: administration and management, curriculum and program of studies, faculty, instruction and learning outcomes, student services, the learning environment, physical plant and facilities, instructional media, library and laboratories, research and community services. It must be stated here that the **major emphasis of quality assessment should be on the human element in each area.**

3. The need for a re-definition of quality in education: a holistic and integrated approach

The grave issues in our times—ethnic conflict, violence, terrorism, genocide, war, massive displacement of peoples living in subhuman conditions, poverty, hunger, disease, ignorance, addiction, environmental decay, increase in juvenile crimes, child abuse—not only remain unsolved but have grown in almost uncontrollable proportions, despite our so-called scientific and technological advancement. How can we continue to talk about the quality of education when we cannot even begin to alleviate the human condition? How can we continue to work towards development in a violent, unjust and turbulent world? There can be no development without peace, just as there is no peace without development.

A massive radical change is needed in our egoistic lifestyles, our irresponsible production and consumption patterns, our destructive ways of ravaging our environment. We must work together towards a re-education of humankind, an attitudinal and behavioural revolution of the mind, heart and will if we want to save humankind from total disaster.

The challenges posed by our rapidly changing world and the major tensions that we face have been addressed by the Delors Commission in their 1996 Report to UNESCO, *Learning: The Treasure Within*. The new educational paradigm of Lifelong Education—learning how to learn, based on the four pillars of education: learning to know, learning to do, learning to live together and learning to be—is the master key to meet the challenges of our century. Education should be viewed as fundamental for personal and social development, as well as an instrument for peace and tolerance, non-violence and international understanding.

Quality of education will then be considered not in fragmented or purely pragmatic and instrumental terms, but in a more holistic manner, the development of all the talents of the individual; the formation of the whole person, the full flowering of all the human powers and faculties—physical, intellectual, affective, aesthetic, ethical, and spiritual, and the transformation of society.

No doubt the phenomenal advances in science and technology, the information and communication revolution have made dramatic breakthroughs in our lives; but they have not prevented the breakdowns in the social moral order, the upsurge in crime and violence, the erosion of our human, ethical, cultural and spiritual values.

Edgar Faure in a much earlier Report to UNESCO (1972), *Learning to Be*, outlines the goals of education as Scientific Humanism, Social Commitment Towards Being Completely Human in a Learning Society. This calls for a values dimension in education and society, science with a conscience and technology with a human heart at the service of humanity. It points to the holistic and integrated education of the human person in a learning society.

UNESCO's Medium Term Strategy (2002-2007) Draft 31 C/4 Contributing to peace and human development in an era of globalization has defined as its first domain of action: Culture of peace through education, and pointed out poverty and conflict as the prime causes which put human security at risk, and endangers human dignity and social justice. It calls for a globalization with a human face.

In all its activities, UNESCO will be guided by the three fundamental principles of universality, diversity and dignity, closely related to the values of justice, solidarity, tolerance, sharing and equity, respect for human rights and democratic principles.

Under UNESCO's Major Programme I—Education (Draft 31 C/5), Programme 1.2 is entitled Building knowledge societies through quality education and a renewal of education systems.

In Section 1.2.1 Towards a new approach to quality education, the global educational community of Member States authorizes the implementation of a plan of action in order to:

> promote a new approach to quality education by emphasizing the acquisition of **values, attitudes and skills** needed to face the challenges of contemporary society and globalization, in particular through education for a culture of peace, for human rights, for cultural and linguistic diversity and for a sustainable future.

In this regard, UNESCO will seek to ensure that "quality education embraces a deep concern for the fundamental goals and purposes of education, for the relevance of learning contents and processes, and for modes of learning that reinforce human values…Viewed from this perspective, quality education encompasses the full development of the human personality, in line with the Universal Declaration of Human Rights…The concept of education for a culture of peace and sustainable development links it closely with educational themes, fields and concerns with a view to generating a holistic vision of quality education."

A holistic and integrated education towards a complete human person may seem to be an unrealistic and an impossible task, since the things that count cannot be counted, and what matters most may be invisible to the eye. It is only when we have the power to value that we will be able to distinguish the essential from the non-essential, and to realize that the dignity of the human person and the excellence of the human spirit are the ultimate criteria of quality.

Finally, it may be said that standards of quality in this age of globalism and IT can be met only through a holistic and integrated approach to education which veers away from:

- rigid compartmentalization of content to a more multidisciplinary, interdisciplinary view of reality;

- authoritarian teacher-centred teaching strategies to more democratic, participatory, interactive learning methods;

- content-focused teaching to a holistic cognitive-affective-behavioural teaching-learning cycle;

- prepared and fixed modules to flexible and adaptable guides to teaching and learning;

- values-free to values-integrated subject matter with emphasis on the valuing process;

- mere information to formation and transformation;

- academic excellence alone to moral excellence, character building and personality development.

A holistic, integrated and relevant education blends and interfaces

- local wisdom with global knowledges, values and skills, in order to develop the student to become a citizen of his/her country as well as a citizen of the global village;

- the new ICTs with the multiple intelligences and learning styles of the student, so that the uniqueness of the individual is not neglected;
- the scientific and the humanistic, the objective and the subjective, the individual and society, the physical and metaphysical, the material and spiritual.

A holistic, integrated and humanistic education retains the essential meaning of Quality: the discovery and development of the talents of every individual, the full flowering of the human potential, learning to be a complete human person. After all, educare, the root word of education, means the bringing forth of the wholeness within each one of us.

Developing Values as a Whole School Community:
Insights Gained at Clapham Primary School

Lina Scalfino

In this paper I will endeavour to recapture some of the insights we have gained at Clapham Primary School, South Australia. in developing values as a whole school community to initiate sustainable change. This change process links constructivism and the development of a core set of values that is at the heart of this change process. We are rethinking what powerful learning is, what our educative purpose should be and how best to assist students to participate in a complex future. The journey we have initiated is a long one, which we hope, will support us to redesign our school based on a number of paradigm shifts affecting many aspects of education for students, staff and parents.

The 1999-2001 development plan at Clapham Primary School emphasised from the outset a focus on redesigning the learning/teaching and seeking paradigm shifts in the following areas:

- understanding the impact of change, viewing it as holistic and interconnected

- reuniting the passion for education and learning

- redefining the leadership paradigm to develop leadership capacity and learning as a community

- developing meaningful relationships

- developing a culture which seeks to find congruence between espoused values and practice.

As part of this process we were fortunate enough to engage with many leading educational consultants from around the world who took us on a journey of exploration and reflection whilst challenging our thinking about education. This change process has acted as a catalyst for us to rethink our purpose about education and look a little more closely at the underlying beliefs and values that drive us in order to address the many questions about the future. The changing perceptions about schooling, and its purpose, I believe, are partly due to our own awareness of a changing and more complex society, the impact of globalisation and the need to acquire new levels of skills to be effective global citizens. This raises challenging questions and has implications for educators. The following quote from Albert Einstein challenged us to re-think the issues we faced from a different dimension *"No problem can be solved from the same consciousness that created it. We must learn to see the world anew"*.

I was amazed to discover that the more we learnt about the principles of constructivism that guide powerful learning, the more I made the connection that these same principles could also guide the process for whole school change. I also began to realise that we could apply these principles to restructure our professional development to one focusing on process. Brooks & Brooks (1999) state that *"Deep understanding occurs when the presence of new information prompts the emergence or enhancement of cognitive structures that enable us to re-think our prior ideas"* (p. 15). It is this understanding of

constructivism along with the development of a set of core values that is reshaping the culture of the school and driving the change process at Clapham Primary School.

In essence then, the Constructivist Theory re-emphasises the importance of the process of learning. It acknowledges learners' life experiences, values and culture whilst inviting educators to redesign curricula that incorporates these elements. It places them at the heart of learning and restates the importance of engagement with the mind, body and spirit construct in meaningful educational experiences, thus offering a holistic view of learning. Constructivism highlights the critical elements of metacognition, reflective processes and the development of effective relationships to enhance learning. Goleman (1996) sets out a convincing argument about the role emotions have on learning and our daily behaviour. He delineates the importance of developing personal and intrapersonal skills that will enhance the awareness of Emotional Intelligence and assist learners to navigate their journey through successful life experiences. All this new knowledge impacted on staff as they assessed their own understanding of the future role of educators in the learning environment of the 21st century.

There can be no doubt that teachers are expressing widely, their concerns about the general curriculum overload. The last decade has seen a surge in content that teachers have been required to teach. I believe that the majority of this content has little relevance to the learner and is not connected to real life learning. It is a curriculum that reinforces and promotes the old paradigm by teaching students to memorise facts so that they can be evaluated effectively by an external evaluator. The rewards for students who excel at this are built into the system. Learning has been largely isolated and fragmented and has failed to assist students to make connections across different bodies of knowledge. At Clapham Primary School, we have begun to look at ways in which we can reconceptualise the curriculum. That is, we are more consciously assisting educators to clarify questions about the curriculum by asking the critical questions of why? what? and how? about education and in doing so, redesigning curriculum to suit the needs and realities of a changing society. We have supported teachers at Clapham to go deeper into the learning processes and in doing so provide a broader range of enriching educational experiences.

Lambert et al. (1995) articulates the interconnectedness of change and suggests that we view change as a natural process in our lives. However, with the rapidly developing effects of globalisation, environmental damage, technological advances and a new wave of world-wide terrorism many people would feel quite the opposite to what Lambert suggests. For some, change is a threat to security, safety and all that is stable. For others, it is an exciting process of renewal and regeneration. In understanding this we acknowledged at Clapham Primary that individuals would respond differently to change and that they would be affected in different ways. Within this context we provided the community with many opportunities to discuss issues about dealing with change from a global perspective and had very powerful insights about topics affecting education. It was clear from discussions with parents and staff that they felt the mounting pressures in our society and acknowledged that the pace of change and uncertainty about the future was disturbing. It certainly reaffirmed the feedback received by the community who wanted their children to develop skills of resilience, flexibility and optimism in dealing with the unknown. This process was valuable because it acknowledged that as a whole school community we needed to work together cohesively in providing an education that

would cater for these changing times. It became clear that we as a community needed to identify core values to integrate into the learning environment that would meet the needs of students maturing into adults for the 21st century.

Hall (1994) states that "values are the ideals that give significance to our lives, that are reflected through the priorities that we choose, and that we act on consistently and repeatedly." (p. 21) Maslow came up with a list of values in the 1960's which reshaped our thinking about basic needs and what motivated people. As educators we have been slow to arrive at a consensus understanding of what universal values we see as important for the future of learning. In the Delors (1998) report, Zhou Nanzhao addresses this with a set of "universal cultural values to be cultivated by education for global ethics" (p. 244). Values are an individual's blue-print for the way that they perceive the world and to that extent people have different sets of core values. For example, a person that views the world as a hostile environment will place great emphasis on the values of security and stability, while another person who views the world as a creative environment will have values of integration and interconnectedness. Hall states that when "school districts and teachers become clear about their personal values, they are then able to convert those values into a clear belief system about what education is…"(pp.. 15-16). At Clapham, by identifying our core values as a school community, we have articulated our vision for whole-school change. Our new Mission Statement is "Clapham School Community aims to provide a safe, happy and vibrant learning environment where all are valued and are encouraged to develop responsibility, confidence and a love of learning."

The clarification of values as a school community was a lengthy and complex process. This was due to the fact that a common set of values proved difficult to arrive at because people brought different world-views on what was important. Some even questioned the need to have a values framework at all. Questionnaires were distributed to parents and students, which focussed on what they considered important for the future of education. Some of the responses from parents described the type of education they wanted for their child. I include the following as examples that were consistent across the community. They wanted the school to provide "*an environment that encourages inquiry and challenging attitudes towards learning and the confidence and self esteem to see it through- to be resilient in preparing students for the future they face."* Overwhelmingly, they saw as highly desirable the ability *"to provide a happy, safe and challenging learning environment where people learn to respect each other, where individual needs where met and their potential realised."* Others highlighted the need for their child to have a balanced education that catered for "*their physical, mental, social, spiritual and emotional needs".* The curriculum was seen as a way of providing opportunities for their children to learn through meaningful experience where their child developed *"a strong feeling of self-worth and fostered inquiry and challenging attitudes towards learning".* The underlying values of the community became apparent from the comments received back on the forms. Staff participated in a process that identified what they valued in education and challenged them to reflect on how these values were demonstrated in their daily interactions with students. There emerged a pattern of responses consistent across all three groups. Staff identified the following values: *Responsibility, Respect, Self Worth, Fairness, Collaboration and Creativity.* They also highlighted the need to have an integrated learning program that assisted students to strive for excellence. The students

on the other hand expressed the social interactions and the development of relationships as critical aspects of their schooling. They also affirmed the need to be in an environment where there was no harassment and where teachers valued their ideas and could negotiate their learning.

In collating all responses the Education Committee of the School Council discussed the work of Matthew Lipman (1995) dealing with understanding critical thinking. His work identifies three aspects of thinking; critical, creative and caring thinking. Whilst these divisions are helpful for analysis, he makes it clear that they are all interrelated and all three domains contribute to acquiring and articulating values. Using this context the feedback we received from parents, staff and students was placed within these three domains. However, it was decided that we needed to include the life-long learning dispositions as another layer in the Integrated Learning model (see Fig 1 from Values to Practice).

Clapham Primary School community places a strong emphasis on establishing a safe, happy and vibrant learning environment, in which all of its members - students, staff and parents are valued and respected. The learning process develops knowledge, skills and values including critical values, creative expression and caring for each other. The desired outcome of the learning process is to equip students with positive dispositions that will empower them to continue to learn and adapt to changing circumstances throughout their lives.

Critical values (insight, knowledge, thinking, communication)

Critical Thinking is highly valued and acknowledges that each learner has different educational needs and in doing so the school is committed to making provisions for all learners to achieve their personal best. The school offers its students a range of thinking skills and strategies taught in a knowledge-rich and experiential environment. This enables students to look at their own personal values, to observe the world events happening around them and to examine the incongruence that exist between the values and actions. This enables them to gain insights into the differences and connections between the world's cultures. The ability to communicate calmly and effectively as an expression of the critical thinking processes is a skill, which we value highly. Arising from this critical thinking, students are able to explore universal values such as equity, peace, human rights, social justice and freedom, which come from going deeper into the learning process.

Creative values (diversity, flexibility, originality, individuality)

Creative Values encourages a rich diversity of ideas, opinions and artistic expression to flourish. Flexibility of thinking fosters the development of problem solving, which involves paradigm shifting. It also equips learners with the value of dealing with life-long change by broadening the scope of available solutions as challenges arise. Originality is the ability to think outside the square – to not necessarily follow the consensus opinion and to have the strength of conviction to act upon your creative insights. It also includes freedom of expression in all forms. Amongst a community of learners, individuals will bring with them a range of experiences, understanding, values and worldviews from which to draw from. When students acquire knowledge and the analytical skills to enhance their

understanding, they can elaborate and build upon this knowledge in new and exciting ways. Arising from Creative thought are values such as aesthetic appreciation, expressiveness, joy, innovation, vision and excellence.

Caring values (self respect, cooperation, responsibility, respect for others)

The caring values that are incorporated through the learning process encourage students to develop an understanding of themselves and insights into others. It is about developing skills to handle their emotions and understand how their emotional responses can affect others. Positive self-worth is critical in a child's development, and will help to develop a mutual respect for others in their community. Responsibility develops the understanding of personal accountability and the consequences of behaviour and actions – it challenges people to always uphold their personal values. Fostering a culture of cooperation means that we are working for the good of all, focussing on the whole. Arising from Caring thoughts are values such as compassion, empathy, sharing, friendship, trust, mentoring, self-esteem.

Life long learning dispositions (resilience, optimism, enthusiasm, positive self concept, interdependence)

At the hub of the learning process is a set of highly valued dispositions that will encourage life-long learning and what Goleman calls 'emotional intelligence'. In a safe, happy and vibrant learning environment, given strong support and professional guidance, students who think critically, are creative and understand the value of developing meaningful relationships, will value caring for other human beings, the environment and the world around them. In addition they will hopefully develop positive and productive dispositions to learning and become resilient and empowered individuals ready to meet challenges along the way. Resiliency is crucial and promotes the importance of teaching the skills for "bouncing back" after a set-back, helping to develop perseverance, the confidence to critically assess the situation, to move forward even in the face of adversity. Positive self-concept helps the learner to actualise their dreams – the striving to reach one's maximum potential and to work at their highest level. We are confident that these skills and dispositions or "habits of mind" will take our learners beyond the bounds of Clapham School into the wider community and a positive life-enhancing future.

We believe our model is unique in that it aligns itself with the Four Pillars of the Delors report. The Critical values correspond with the Learning to Know, the Creative values with the Learning to Do, the Caring values with the Learning to Live Together and at the heart of life-long learning the Dispositions correlate with the Learning to Be. We recognise that the Learning to Be in the centre will develop skills to continually re-evaluate and reassess the self and the current set of values. This leads to consciousness development and aiming for a world-view incorporating self-mastery, wisdom and the construction of a new- world order focussing on peace, justice and global harmony.

The learning community

Clapham School is an identifiable community that is part of local, national and global networks. Whilst Clapham strives to establish a strong school identity, it acknowledges the rights and responsibilities afforded to it by the interdependent nature of its context.

It has been reaffirming to see the importance given to the strong partnership between staff, students and parents who are now clearly pursuing a values driven development to initiate change in all facets of school redesign. I have noticed that the development of quality relationships based on open communication and listening has strengthened our resolve as we unite towards a common purpose. What is emerging along our journey is the realisation that there is a strong connection between the principles of constructivism and values driven education in the development of a learning community. Constructivism focuses essentially on empowerment of the individual, recognising that the complex learning involves the integration of relationships, experience, knowledge, emotions and values to shape successful learning outcomes. We are clearly attempting to focus on values driven education that provides depth of understanding about learning leading to expanded consciousness, ethical awareness and wisdom.

The challenge now is to realign our policies and practices to reflect our underlying beliefs and values that are emerging through our understanding of the change process initiated at the school. The review initiated recently of our Behaviour Management Policy, which will now focus on the incorporation of the Caring Values of our model and will emphasise the important aspects of the Critical, Creative and Life Long Learning Dispositions. It is hoped this will bring about long lasting and far-reaching change that values relationships and is based on intrinsic rather than extrinsic rewards. This new approach to behaviour management will be challenging for parents, students and staff and will need to include the importance of student voice and the partnerships. This will also inform the change-process and assist us to evaluate and monitor our progress and to foster a culture of innovation focussed on values-development.

The interconnectedness of the learning process

In A Constructivist Model of Values Based Learning we present the culmination of what is at the heart of powerful learning. At the centre of the model lies the interdependence of constructivist empowerment, the Learning To Be through self-identity and the clarification of values driving the learning. Here resides the passion for seeking to renew and rejuvenate oneself. It is the internal search for knowledge and wisdom through ultimate truth that is the core purpose of life-long learning and self- education. Educators need to understand how the 7 key elements when fully integrated into the curriculum create powerful learning experiences. All seven elements impact on developing a holistic approach to learning which empowers the individual at the centre of the model. When planning learning experiences, teachers need to be mindful of being inclusive of these elements and being congruent with the both core values of the school and the universal values as promoted by UNESCO. It is for teachers a completely new journey into the learning process and has resulted in a range of stimulating and exciting educational outcomes. Powerful learning uses constructivist processes and principles to support the teaching of values at all levels across the curriculum. In this we understand how values shape action across the school.

We have recognized that the answers come from our own integration of knowledge, the articulation of our values and the application of the wisdom from our own reflections and experiences. We acknowledge that this process is multifaceted and takes time to unravel the many paradoxes we now face in education. This journey has led us to understand the complexity inherent in the interconnectedness of all living things and the constant waves of transition that shape our new realities. We begin to understand what New Science is advocating (Wheatley,1992, Hargreaves and Fullan, 1998.). The paradigm shift is from an antiquated and linear one size fits all mind-set to an understanding of the change process as a new non-linear mind-set of understanding multiple layer complexities within our society. In understanding this we realise that order and chaos co-exist together as part of the whole and that it is not an either/or paradigm.

Our learning journey has only just began because it is a journey of self discovery involving deep reflection and the ability to articulate values that are congruent with our practices. We are not an island and therefore as Daniel Goleman articulates we need not only the intellect to guide us but also have resilience, empathy and the ability to form meaningful relationships that touch our spirit. Above all we need the courage to remain committed and continue the life long journey of learning.

I will leave you with this last quote from O.W Holmes, for your own reflection.   " *The great thing in this world is not so much where we are, but in what direction we are moving".*

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Pathways to The Building of a Culture of Peace

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A global yearning for peace

Amidst the pain, suffering and hardships endured by billions of human beings on planet Earth today, countless voices can still be heard and many inspiring actions witnessed that collectively reflect a global yearning for peace. Exemplars in recent times include:

- the patient but courageous efforts of ordinary peoples to create zones of peace free from armed conflicts between the Government and armed opposition groups;

- the building of grassroots communities among rural and urban poor to promote alternative, reliant, just and sustainable development;

- women struggling worldwide for their human rights and for development that overcomes traditional and/or modernization-imposed gendered inequities;

- teachers, parents, citizens and students in North and South contexts advocating and building school environments free from violence ;

- indigenous peoples struggling through active non-violence for their rights to self-determination and cultural survival in the face of development aggression;

- the collaboration of North and South citizens to transform the policies and practices of states, intergovernmental agencies (e.g. IMF, World Bank) and private sector institutions (e.g. transnational corporations) so that free-trade and global investment regimes do not violate human rights and sustainability principles ;

- the efforts of combatant groups including states and opposition movements to resolve conflicts and civil wars through peace accords;

- the increasingly common gatherings of civil society groups and movements proposing alternative visions of people-centred development, sustainability, global democracy, human rights, intercultural respect, and a voluntary simple quality of life

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These exemplars clearly show that the human spirit remains undiminished in the face of multiple conflicts and challenges steeped in all forms of violence and peacelessness. Despite the ending of the "Cold War, there is widespread consensus that we are still living within a deep-rooted culture of violence. It was therefore very meaningful and vital that 2000 was designated as the International Year for the Culture of Peace, and the first decade of this century as the International Decade for Peace and Non-violence for the Children of the World. But in these declarations, the United Nations is not reminding the world community only of the scourge of wars, the continuing nuclear threat, and other

manifestations of direct physical violence. We are also being called to acknowledge and to overcome violence in all its multiple physical and non-physical forms and levels. As UNESCO has emphasized in its pioneering program established in 1992,

> *a culture of peace is a growing body of shared values, attitudes, behaviours and ways of life based on non-violence and respect for fundamental rights and freedoms, on understanding, tolerance and solidarity. On the sharing and free flow of information and on the full participation and empowerment of women. While it does not deny the conflicts that arise from diversity, it demands non-violent solutions and promotes the transformation of violent competition into co-operation for shared goals. It is both a vision and a process, a vast project, multi-dimensional and global, which is linked to the development of positive alternatives to the functions previously served by war and militarism.*

Besides the numerous UNESCO-initiated conference and forums and efforts by some governments to implement National Culture of Peace programs, a recent and inspiring demonstration of how a culture of peace is being woven slowly but surely all over the world occurred at the Hague Appeal for Peace in May 1999. At this historic event, over 7000 peoples representing groups, movements, communities, institutions and agencies, including the UN Secretary-General, several Nobel Peace laureates, and NGOs from every sector of advocacy, shared ideas, strategies, lessons, hopes and dreams for building a more peaceful, just, sustainable and compassionate world. Building a culture of peace calls on all of us, from leaders and governments to ordinary citizens, from elders and adults to children and youth to search for pathways to a culture of peace. Each of these pathways is also very broad—a pathway towards peace is not just one narrow straight road; it has many tracks linked to each other. So we will never be short of peace-building work to do, as long we have the will, commitment and courage to travel down the pathways and tracks.

Dismantling the culture of war

In the post-Cold war era, we celebrated a reduction in tensions and nuclear arms race between the former 2 superpowers, USA and USSR. Unfortunately, the world was still experiencing tragic symptoms of a culture of war abound yielding untold suffering, hardships, pain and death. The UN Human Development Report for the year 2000 noted that there were 36 major conflicts in 1998. About 5 million people died in conflicts within states in the 1990s. In 1998, there were more than 10 million refugees and 5 million internally displaced persons. Bosnia, Rwanda, Sudan, Sri Lanka, Kuwait/Iraq, Sierra Leone, Ethiopia–Eritrea, Chechyna, Northern Ireland, Kosovo, and the September 11[th] attacks on New York and Washington followed by military retaliation against Afghanistan are but some grim reminders of the willingness by which nations and groups resort to armed violence to "settle" conflicts and disputes. The outcomes are deadly and tragic: millions killed, injured or displaced.

In the field of nuclear arms, we also saw how two of the poorest countries in the world, India and Pakistan, have been spending precious national resources on racing to build up their nuclear weapons. Horizontal proliferation in nuclear weapons is now a major problem to resolve non-violently. In the meantime, the United States' abandonment of key disarmament accords and plans to install a new anti-missile shield threatens to re-escalate the USA-Russia arms race.

Clearly, the first vital pathway towards a culture of peace must focus on non-violent resolution of armed conflicts and disputes. We must feel encouraged that some

governments and combatant parties at national and international levels have shown some willingness to negotiate peace settlements to end wars and armed conflicts. Although, as examples like the Israel/Palestine conflict shows, peace accords not complex and not easy to implement.

But while the participation of Governments and official bodies is crucial in dismantling the culture of war, the increasing role of citizen peacemakers in the peaceful resolution and transformation of conflicts needs to be acknowledged as inspiring role-models in building a culture of peace. Critical education and empowerment of ordinary citizens to be active in the peace-building process has been vital in the successful steps towards building non-violent societies. Witness, for example, Buddhist-inspired 1993 Walk for Peace and Reconciliation in Cambodia to empower Cambodians to work towards a peaceful post-civil war future. In the Philippines, the Coalition for Peace and other peace-building networks have worked with grassroots peoples initiatives in creating peace zones as well in advocating for peace-talks between Government and various armed movements. In Columbia, youth and children have inspiringly led a movement for peace and non-violence to try to overcome the tragic culture of war and violence.

NGO-led campaigns to abolish the arms trade have educated and mobilized citizens in some arms-producing societies to demand policies for reducing and eliminating the sale of weapons across borders. The historic treaty banning land mines also crystallizes how ordinary citizens can mobilize together with state agencies to enhance the safety of innumerable peoples worldwide. As armed conflicts and wars are being waged and even after cessation of hostilities, there is little doubt the ones most severely affected sector are the children, innocently caught not only in the middle but increasingly recruited as child soldiers. A post-armed conflict challenge for peace education is therefore not just the physical rehabilitation of traumatized and scarred children but also their psychological and emotional healing.

Furthermore, there have been in especially north countries increasing concern over attitudes, conduct and relationships within schools, which sanction a culture of violence (e.g. bullying, assaults, corporal punishment, "gang" fighting, teacher victimization). Consequently, in many formal schooling systems, the integration of non-violence principles in policies, programs, curricula and teaching-learning environments has expanded in recent decades. These programs essentially promote values and practices of conflict resolution and violence-prevention to overcome a culture of violence in schools and communities (e.g. bullying; gangs; corporal punishment; assault on teachers). Hopefully, children and youth will join the next generation of adults with internalized values and practices rooted in principles and norms of non-violence.

Another important strategy for dismantling a culture of war and violence is also seen in campaigns worldwide to transform the production and distribution of cultural, leisure and recreation products/services (e.g. media, toys, entertainment). Through public and school-based critical literacy, adults and children are empowered to not consume media violence or war toys, while pressuring governmental and private sectors to enforce relevant policies and regulations. Furthermore, the culture of war not only persists in such "macro" contexts, but also in the more "micro" spheres of life in all societies. Domestic violence and physically harmful practices at interpersonal, familial, institutional and community levels have also been challenged by non-formal and formal educational campaigns and programs, as has the proliferation of gun ownership and a deepening vigilante mentality in many north societies.

Living with justice and compassion

A second pathway towards a culture of peace can be expressed as follows: living with justice and compassion. The first signpost on this pathway we have to carefully read and understand in the signpost called "development. Since the 50s, there has been a very powerful paradigm or framework of "development" which we can call the modernization paradigm of "development". Modernization believes that that all countries and the world must have rapid economic growth; that the private sector is the best engine for growth, producing wealth that will "trickle down" to all citizens; and that the North can help the South catch up through aid, trade and investments which integrate South countries in the growth-centred global economy, marketplace and political order. In recent years, these modernization themes have been boosted vigorously by the forces of globalization and liberalization controlled by the powerful nation-states, transnational corporations and international agencies or regimes (e.g. IMF, World Bank, WTO, APEC, NAFTA).

Yet, as the countless voices of ordinary peoples in marginalized contexts worldwide have passionately revealed, such modernization and globalization have increased structural violence against the poor majorities. Structural violence refers to the unequal and unjust distribution of economic power and resources so that some people or sectors in a society and in the world suffer from lack of their basic needs. The 2000 UN Human development report has noted that 1.2 billion human beings live on less then $1 a day. More than 30,000 children die daily from preventable causes. More than 1 billion people live in inadequate housing, while many millions are homeless worldwide. There are over 250 million child labourers suffering exploitation and poverty. There have, of course, been some successes of "new" industrialization, but in recent years, these have suffered major setbacks and economic crisis. Most importantly, within most societies, the income-wealth gaps have worsened between the elites and the marginalized sectors. These structures and relationships of internal inequities within the South (and increasingly North as well) are interconnected simultaneously with international and global injustices whereby the North disproportionately benefits from patterns of trade, investment, and debt. The income gap between the richest and poorest countries has increased from 35 to 1 in 1950, 44 to 1 in 1973, and 72 to 1 in 1992. Over 1980-97, the total debt of the poorest nations grew from US$568 billion to over $2 trillion; yet in that same period, they repaid $2.9 trillion in principal and interest rates.

We must therefore face the challenges of world poverty and recognize the root causes of poverty as inequalities and injustices. As the UN Secretary-General, Kofi Annan has stated: "true peace is far more than the absence of war. It is a phenomenon that encompasses economic development and social justice". Respected religious leaders like Pope John Paul and the Dalai Lama have constantly reminded the world: there is no peace without justice. Speaking at the World Economic Forum, an annual meeting of the world's most powerful political and corporate leaders, President Nelson Mandela of South Africa has questioned globalization for catering primarily to the needs of the rich and increasing global poverty and inequalities.

Worldwide, ordinary peoples, NGOs, people's organizations, social institutions (e.g. religious, education), global networks of advocates, and some critical political and governmental representatives have therefore questioned the "truths" of the modernization paradigm. Instead, they have been educating and mobilizing for an alternative

framework of development that one acronym PEACE refers to as *p*articipatory, *e*quitable, *a*ppropriate (in values and technology), *c*ritically empowering and *e*cologically sustainable. Peaceful development has the central priority of meeting the basic needs of all citizens. We must rethink the vision of progress as becoming high consumerist technologically advanced societies. From rural to urban contexts, the poor and solidarity groups are empowering themselves through self-reliant, equity-led and sustainable projects. There are now many inspiring examples of ordinary citizens working for transformation based on social justice and people-centred models of development, whether among poor rural farmers, small fisher folk, the urban poor, marginalized women and even child labourers and street children. Central in this peaceful development paradigm is the role of critical education in empowering the marginalized and non-poor to the root causes of poverty, notably the inequalities of structural violence.

In many north societies, a whole spectrum of aid and development NGOs has grown over the decades to promote links of solidarity with South peoples, NGOs and Pos engaged in grassroots development; to advocate for alternative aid, trade and other foreign policies of their Governments that would reverse North-South inequities; and to challenge those activities of global organizations and globalization that further marginalize poor and vulnerable majorities. The development/global education being undertaken by such North-based NGOs raises critical consciousness of North peoples about their responsibilities and accountabilities in world poverty and underdevelopment, including rethinking unsustainable consumerist lifestyles. In some cases, official aid agencies have also supported NGOs in development education work as well as grassroots empowerment projects. Hence, there is a great need for education, which develops a spirit of compassion and justice among the affluent peoples and sectors in both North and South nations.

Lighting the candles of dignity

The enormous challenges of promoting and respecting human rights can be likened to trying to keep alight candles in the midst of a storm, where the candles refer to the inherent dignities that all human beings deserve in the spirit of the Universal Declaration and successive covenants, conventions and charters. However, the power entrenched in structures of state, private interests, socio-cultural systems and global agencies still blow strong winds trying to snuff out the light of human rights and dignities. The risk-taking and dedicated work of human rights campaigners to educate and mobilize citizens and institutions to resist violations and to assert rights in all spheres and levels of life is surely another vital pathway towards building a culture of peace.

Our human rights be better protected and promoted when ordinary peoples educate and empower ourselves to build a strong civil society to which agencies of state and private power must be accountable in the spirit of authentic democracy. The field of human rights is complex, so we must try to understand fully its complexity if we are to embark on this pathway. For example, we must uphold the universality of all human rights, although we need to be sensitive to cultural diversity. But cultural beliefs and practices cannot be used as a rationale to violate human rights. We must recognize the indivisibility and inter-relatedness of all rights, thereby avoiding the earlier emphasis on individual civil and political rights to the neglect of social, economic, cultural, group, peoples and solidarity right. We must legitimize the role of NGOs and peoples organizations in promoting human rights, and to address root causes rather than symptoms of human rights

violations. Finally, in promoting human rights, we must also equally promote human responsibilities.

More specifically, a culture of peace is very attentive to the vital realm of women and children's human rights. Women's contribution not only to their own peace but to their entire communities and societies is acknowledged as indispensable hitherto gender-biased development models are reshaped to equitably benefit women. Mobilizing around the historic Convention on the Rights of the Child, NGOs have engaged in critical education and to defend children against exploitation, marginalization and violence (economic, sexual, cultural, social, domestic).

In formal educational institutions, advocates have worked hard to integrate human rights education into teaching and learning. Teachers, parents, students and human rights NGOs like Amnesty International and the People's Decade for Human Rights Education have designed various curricula for promoting student awareness of local, national and global realities of human rights, and empowered action to protect and respect human rights in their societies or abroad. From the role-modelling of human rights in their own school institution to advocating for release of political prisoners, abolition of the death penalty and improved rights of marginalized sectors (e.g. homeless poor suffering constant evictions; landless peasants; export processing workers; child labourers; indigenous peoples facing development aggression and the injustices of colonialism), students will hopefully embrace a culture of human rights which in turn positively contributes to a culture of peace.

At international and global levels, there is emerging a critical mass of human rights workers and organizations that are collaborating in public education across regions and continents for a fuller implementation of human rights provisions that many Governments have formally ratified, and demanding the human rights accountability of international development and global economic agencies.

Caring for the seven generations

Even before the Rio Conference on Environment and Development, the impact of the environmental movement on individual citizens, institutions and governments was clearly noticeable. The world has been inspired by grassroots initiatives such as the famous Chipko campaign among tribal Indians to save their forests and hence their social, economic and cultural survival, as well as. Non-violent actions taken by Greenpeace and other global environmental NGOs against environmentally destruction (e.g. nuclear testing, deforestation, toxic waste dumping, reduction of biodiversity).

Citizens and communities in virtually all regions and countries have been empowered to speak out and act to live in peace with mother earth. In many countries, women and indigenous peoples who have borne the brunt of environmental degradation, have organized to act as "stewards" to save their local environment in order to better and sustainably meet the basic needs of their families and communities Increasingly, religious institutions and leaders have spoken out for "green theology" and inspired their communities to practice their faith inclusive with reverence for the earth.

A growing number of governments and even corporations are also adding their voices on behalf of environmental protection in response to the deepening problems of global warming, ozone layer destruction, and other symptoms of the ecological crisis. Yet, as the Rio Conference outcomes and the 1997 Earth Summit indicated, determined action by governments and private sector agencies to promote ecologically sustainable "development" remain limited by the overriding principles of growth-centred globalization.

A forth crucial pathway towards building a culture of peace is therefore, educating for saving the environment. But "sustainable development" needs to go beyond individual and state action to recycle, limit greenhouse gases emission, efficient energy use, or save species from extinction. Rather, as the wisdom of indigenous people worldwide advises, we need to live in ways that care for the seven generations. Unless human beings relate to the natural environment according to the ethic of inter-generational responsibility, future generations will not be   able to survive.   Peace-oriented environmental education hence raises basic questions of over-materialist lifestyles and consumerist ideology propagated by the dominant modernization paradigm. Secondly, it must talk about green justice, so that environmentalist agendas and North-South relationships simultaneously enable peoples to meet their basic needs and rights free from structural violence. If "sustainable development" is conditioned to serve the unchanged goals of growth-centred globalization, the roots of the ecological crisis will remain unshaken.

In formal educational systems, environmental education has become a regular theme in school curricula and pedagogy. While initial emphasis has been placed on educating children to be personally and socially green and for schools to be environmentally friendly (e.g. recycle, reuse, reduce, save animal and plant species), there is a recognition that a holistic perspective to environmental education must dig deep into the roots of the crisis. Hence, personal earth caring must integrate principles of structural justice and rights between groups and nations, challenge modernization ideals of growth and consumerism, advocate voluntary simplicity in lifestyle and promote the concept of earth rights.

Active harmony among cultures

Conflicts between peoples of different cultures, ethnic/"racial" identities, while not new in human history, are posing major problems of peacelessness and tragic violence in the context of a militarized and structurally violent world. Often, it is not the cultural differences alone that result in conflict. Rather we have to look at a broad range of root causes and factors such as the contest for resources and territories. There are also often historical injustices, which are the underlying causes of such conflicts, as in the colonization of indigenous or aboriginal peoples. As earlier noted, the dominant modernization paradigm is further marginalizing indigenous or aboriginal peoples who are portrayed as standing in the way of "progress" as forests are logged, energy infrastructures constructed, mining proliferate to meet industrialization and consumerism, and agri-businesses expand into the hinterlands.

A fifth pathway towards building a culture of peace is therefore promoting active harmony between cultural groups within nations and between nations. a peaceful world is not feasible without the ability and willingness of all groups to live non-violently in unity amidst diversity

In many multicultural societies, formal school curricula and institutional environments have been integrating principles, values and strategies of intercultural and multicultural education. It means that when we look at the history of a nation, it must be inclusive of the histories of all groups and cultures. We need to raise our consciousness and sensitivity of different cultures. All groups deserve to receive equitable respect and non-discrimination. We need skills training to   reconcile existing intercultural conflicts non-violently. Peace educators however are also critical of versions of multicultural education that merely "celebrate" cultural differences in superficial ways without promoting critical understanding of and solidarity in resolving root causes of intercultural disharmony (e.g.

racism, discrimination, structural injustices, historical oppression). In this regard, indigenous peoples would not view intercultural education as valid if it does not actively promote their identity and wisdom traditions so crucial to their cultural survival.

The current forces of globalization are resulting in "cultural homogenization". There is strong psychological pressure on more and more peoples regardless of civilization to consuming the same fast food, wearing the same jeans, shirts, cosmetics; talking and texting into the same cell phones; watching the same TV programs; singing the same popular songs and emulating the movie stars. Hence in the pathway of active harmony between cultures, we must also encourage a healthy pride in one's cultural identity and roots.

Finally, on the pathway of active harmony between cultures, representatives of diverse faiths, religions and spiritual traditions are meeting to promote inter-faith, inter-religious or ecumenical dialogue deemed crucial to developing greater active harmony of peoples within and across societies. From dialogue and respect can come a process of reconciliation and healing of bitterness, enmity and distrust. At local, national and international levels, faith and inter-faith organizations and networks such as the World Conference on Religions and Peace or the World Parliament of Religions are providing educational and empowering spaces for diverse faith leaders and followers to work for non-violent and just interfaith and intercultural relationships. Importantly, peace educators focusing on intercultural harmony are also acknowledging the vital role of indigenous or traditional social-cultural ways of resolving conflicts.

Renewing roots of inner peace

The five previous pathways towards a building a culture of peace have focused mainly on visible relationships and structures of human life. But there is a growing consensus that the inner dimensions and sources of peaceful values and practices should not be ignored. In cultivating inner peace, peoples from diverse traditions, faiths and cultures are better prepared ethically, emotionally and spiritually to work for outer or societal peace. There is also a basic assumption here that core values and root principles of diverse cultures and/or faiths provide guidance and inspiration for developing a culture of inner peace. As reflected in the holy texts, doctrines, oral wisdom and body of practices across many faiths including indigenous spiritualities and "new age" conceptions, it is through .a constant cultivation and renewal of such roots of inner peace that individuals can grow spiritually.

For example, in the grassroots Basic Christian or Ecclesial Communities that have emerged largely in South contexts under the inspiration of ''liberation theology", members are motivated to deeply embrace Christian values and principles so as to experience authentic inner transformation. At the same time, such exteriorization goes hand in hand with critical social analysis that challenges members to work for more peaceful, just communities and the larger society.

In Buddhist societies, there is also a growing re-interpretation of the role of the clergy as well as Buddhist practices of inner peace or the search for personal "enlightenment". Thus while the central principles and purposes of prayer and meditation practices towards self-enlightenment remain vital, social Buddhism does not remain alienated from societal events, especially those promoting peacelessness. A search for inner peace is guided by Buddhist principles of non-attachment to things and power, moderation in lifestyle, and compassion for all beings.

In some programs of holistic peace education, the theme of inner peace is explored through exercises that challenge learners to examine meanings and implications of inner peace development across various levels of life: the very personal and interpersonal; one's work and institutional environment; and a citizen's place in society and world. This approach reminds learners that the "inner" and the "personal" is infused with the social and structural, and vice versa so that social action for peace draws deeply on inner peace values and spiritualities. As the Buddhist teacher Thich Nat Hanh aptly reminds us, we are not just "being"; we are "inter-being". Real inner peace must interact with an aspiration to work simultaneously for societal and global peace. For instance, a sense of "inner peace' may motivate individuals in advantaged socio-economic positions to feel "pity" for the marginalized and to engage in acts of "pity" (e.g. charity). But will this help to dismantle structures of violence and injustice?

Education, empowerment and transformation

The journey along the six possible pathways I have shared with you will not be a easy, short or smooth journey. It will demand commitment, courage and above all patience. It calls for a process of education, which then empowers, and hopefully leads to transformation. Education and acting for a culture of peace, no matter which pathway you are walking on, is also not a simplistic process. There are four principles that need to always guide educating for a culture of peace.

First, we have the principle of holism. We need to be holistic. A holistic framework always tries to clarify possible inter-relationships between and among different problems of peacelessness, conflict and violence in terms of root causes and resolutions. Holism also applies in not isolating various levels and modes of peace education as being more superior or inferior. All modes and levels are equitably valuable (e.g. formal, non-formal, children to adults, social, economic and cultural groups) and most importantly, complement, sustain and support each other. For instance, school-based understanding of building a culture of peace is strengthened by linking the understanding of students to concrete realities and practices of peacelessness and peace building in the community and wider society. Hopefully, the youth graduating from formal institutions that assume positions of influence in society will then be moved to exercise their roles with attitudes, knowledge and skills supportive of peace building. Building a culture of peace cannot also be limited to the very oppressed and marginalized.

Secondly, educating for a culture of peace emphasizes the crucial role of values Recognizing that all knowledge is never free of values, the peace educator constantly encourages learners to surface innermost values that shape their understanding of realities and their actions in the world. Clearly, peace education needs to be very explicit about its preferred values, such as compassion, justice, equity; gender-fairness, caring for life, sharing, reconciliation, integrity, hope and active non-violence. Commitment to non-violence needs to be active, not passive, so that we are indeed moved to transform a culture of violence. Hope is vital. otherwise we can begin to feel overwhelmed into a sense of helplessness or powerlessness as we confront the massive problems of peacelessness and violence. A strong indicator of peaceful pedagogy is that it stirs hopefulness, a faith that ordinary peoples can exercise patience, commitment and courage in transforming their realities.

A third important pedagogical principle of peace education rests on the value and strategy of dialogue. It would be a contradiction if educating for peace becomes an exercise in "banking", as teachers assume the role of authoritarian "experts" and learners become passive recipients of peace knowledge. A dialogical strategy however cultivates

a more horizontal teacher-learner relationship in which both educate and learn from each other. The realities and voices of learners yield essential inputs into the learning process and collaborative analysis between and among teachers and learners create opportunities for critical reflection leading to a self-reliant political position in relation to transformation. Among even peace educators, and peace-builders, the processes of dialogue are crucial to build stronger consensual positions on the "whys", "whats" and "hows" of transforming towards a culture of peace. Dialogue also is very necessary in the efforts of peace educators to influence especially official and powerful private agencies and institutions.

A fourth vital principle for practicing peace education is critical empowerment or what the Brazilian adult educator Paulo Freire has called conscientization. While dialogical, participatory and non-banking pedagogies and methodologies are crucial, they are not sufficient. Peace education must move not just our minds but also our hearts and spirits into personal and social action for peace-building. In short, educating for peace is educating for critical empowerment through which we develop a critical consciousness that actively seeks to transform the realities of a culture of war and violence into a culture of peace and non-violence. While the non-formal community sector is often seen as the "natural" sites for critical empowerment, the formal education institutions should also challenge learners towards transformation, as in projects for human rights, non-violence and environmental care; schools as zones of peace; UNESCO Clubs and Associated Schools projects; and petitioning Government and other powerful sectors.

Concluding reflections

In 1998, on the occasion of the 50th anniversary of the Universal Declaration of Human Rights, a group of Nobel Prize Peace Laureates drafted Manifesto 2000 for a culture of peace and non-violence, to mobilize world commitment to the principles of the International Year for the Culture of Peace and the subsequent first decade of the new millennium. In signing Manifesto 2000, many millions of human beings were committing themselves to the following pledge:

> *I pledge in my daily life, in my family, my work, my community, my country and my region, to: "Respect all life" ….. 2. "Reject violence"…..3."Share with others"……4."Listen to understand….5. Preserve the planet…..and 6. "Rediscover solidarity……*

Clearly, educational institutions and systems need to play vital and catalytic roles in helping children, youth and adults to develop the understandings, values, wisdom and courage to put this pledge into everyday practice. When an increasing number of peoples, families, communities, nations and institutions or organizations are empowered to transform a culture of violence at individual, family, community, national, international and global levels of life, then we will have truly a millennium, not just a decade, of peace and non-violence for the children of the world.

Culture of Peace

A Declaration on a Culture of Peace

The General Assembly,

Recalling the Charter of the United Nations including the purposes and principles contained therein,

Recalling the constitution of the UNESCO which states that 'since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed',

Recalling also the Universal Declaration of Human Rights and other relevant international instruments of the United Nations system,

Recognizing that peace is not only the absence of conflict, but requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation,

Recognizing also that the end of the cold war has widened possibilities for strengthening a culture of peace,

Expressing deep concern about the persistence and proliferation of violence and conflict in various parts of the world,

Recognizing further the need to eliminate all forms of discrimination and intolerance, including those based on race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status,

Recalling its resolution 52/15 proclaiming the year 2000 the 'International Year for the Culture of Peace' and its resolution 53/25 proclaiming the period 2001-2010 as the 'International Decade for a Culture of Peace and Non-Violence for the Children of the World',

Recognizing the important role UNESCO continues to play in the promotion of a culture of peace,

Solemnly proclaims this *Declaration on a Culture of Peace* to the end that governments, international organizations and civil society may be guided in their activity by its provisions to promote and strengthen a culture of peace in the new millennium.

Article 1: A culture of peace is a set of values, attitudes, traditions and modes of behaviour
and ways of life based on:

- Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;

- Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;

- Full Respect for and promotion of all human rights and fundamental freedoms;

- Commitment to peaceful settlement of conflicts;

- Efforts to meet the developmental and environmental needs of present and future generations;

- Respect for and promotion of the right to development;

- Respect for and promotion of equal rights of and opportunities for women and men;

- Respect for and promotion of the rights of everyone to freedom of expression, opinion and information;

- Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace;

Article 2: Progress in the fuller development of a culture of peace comes about through values, attitudes, modes of behaviour and ways of life conducive to the promotion of peace among individuals, groups and nations;

Article 3: The fuller development of a culture of peace is integrally linked to:

- Promoting peaceful settlement of conflicts, mutual respect and understanding and international cooperation;

- Compliance with international obligations under the Charter of the United Nations and international law;

- Promoting democracy, development and universal respect for and observance of all human rights and fundamental freedoms;

- Enabling people at all levels to develop skills of dialogue, negotiation, consensus building and peaceful resolution of differences;

- Strengthening democratic institutions and ensuring full participation in the development process;

- Eradicating poverty and illiteracy and reducing inequalities within and among nations;

- Promoting sustainable economic and social development;

- Eliminating all forms of discrimination against women through their empowerment and equal representation at all levels of decision-making;

- Ensuring respect for and promotion and protection of the rights of children;

- Ensuring free flow of information at all levels and enhancing access thereto;

- Increasing transparency and accountability in governance;

- Eliminate all forms of racism, racial discrimination, xenophobia and related intolerance;

- Advancing understanding, tolerance and solidarity among all civilizations, peoples and cultures, including towards ethnic, religious and linguistic minorities;

- Full realization of the rights of all peoples, including those living under colonial or other forms of alien domination or foreign occupation, to self-determination enshrined in the Charter of the United Nations and embodied in the international covenants on human rights, as well as in the Declaration on the Granting of Independence to Colonial Countries and Peoples contained in GA Resolution 1514 (XV) of 14 December 1960;

Article 4: Education at all levels is one of the principal means to build a culture of peace. In this context, human rights education is of particular importance;

Article 5: Governments have an essential role in promoting and strengthening a culture of peace;

Article 6: Civil society needs to be fully engaged in fuller development of a culture of peace;

Article 7: The educative and informative role of the media contributes to the promotion of a culture of peace;

Article 8: A key role in the promotion of a culture of peace belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations;

Article 9: The United Nations should continue to play a critical role in the promotion and strengthening of a culture of peace worldwide,

B. Programme of Action on a Culture of Peace

The General Assembly,

Bearing in mind the Declaration on a Culture of Peace adopted on 13 September 1999;

Recalling its resolution 52/15 of 20 November 1997, by which it proclaimed the year 2000 the International Year for the Culture of Peace, as well as its resolution 53/25 of 10 November 1998, by which it proclaimed the period 2001-2010 as the International Decade for a Culture of Peace and Non-violence for the Children of the World;

Adopts the following Programme of Action on a Culture of Peace,

a) Aims, strategies and main actors

1. The Programme of Action should serve as the basis for the International Year for the Culture, of Peace and the International Decade for a Culture of Peace and Non-violence for the Children of the World.

2. Member States are encouraged to take actions for promoting a culture of peace at the national level as well as at the regional and international levels.

3. Civil society should be involved at the local, regional and national levels to widen the scope of activities on a culture of peace.

4. The United Nations system should strengthen its on-going efforts promoting a culture of peace.

5. UNESCO should continue to play its important role in and make major contributions to the promotion of a culture of peace.

6. Partnerships between and among the various actors as set out in the Declaration should be encouraged and strengthened for a global movement for a culture of peace.

7. A culture of peace could be promoted through sharing of information among actors on their initiatives in this regard.

8. Effective implementation of this Programme of Action requires mobilization of resources, including financial resources, by interested governments, organizations and individuals.

b) Strengthening actions at the national, regional and international levels by all relevant actors through:

9. Actions fostering a culture of peace through education:

- Reinvigorate national efforts and international cooperation to promote the goals of education for all with a view to achieving human, social and economic development and for promoting a culture of peace;

- Ensure that children, from an early age, benefit from education on the values, attitudes, modes of behaviour and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination.

- Involve children in activities for instilling in them the values and goals of a culture of peace;

- Ensure equality of access for women, especially girls, to education;

- Encourage revision of educational curricula, including textbooks bearing in mind the 1995 Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy for which technical cooperation should be provided by UNESCO upon request;

- Encourage and strengthen efforts by actors as identified in the Declaration, in particular UNESCO, aimed at developing values and skills conducive to a culture of peace, including education and training in promoting dialogue and consensus-building;

- Strengthen the ongoing efforts of the relevant entities of the United Nations system aimed at training and education, where appropriate, in the areas of conflict prevention/crisis management, peaceful settlement of disputes as well as in post-conflict peace-building;

- Expand initiatives promoting a culture of peace undertaken by institutions of higher education in various parts of the world including the United Nations

University, the University of Peace and the UNITWIN/UNESCO Chairs Programme;

10. Actions to promote sustainable economic and social development:

- Undertake comprehensive actions on the basis of appropriate strategies and agreed targets to eradicate poverty through national and international efforts, including through international cooperation;

- Strengthening the national capacity for implementation of policies and programmes designed to reduce economic and social inequalities within nations through, inter alia, international cooperation;

- Promoting effective and equitable development-oriented and durable solutions to the external debt and debt-servicing problems of developing countries, inter alia, through debt relief;

- Reinforcement of actions at all levels to implement national strategies for sustainable food security including the development of actions to mobilize and optimize the allocation and utilization of resources from all sources, including through international cooperation such as resources coming from debt relief;

- Further efforts to ensure that development process is participatory and that development projects involve the full participation of all;

- Integrating a gender perspective and empowering women and girls should be an integral part of the development process;

- Development strategies should include special measures focusing on needs of women and children as well as groups with special needs;

- Development assistance in post-conflict situations should strengthen rehabilitation, reintegration and reconciliation processes involving all engaged in the conflict;

- Capacity-building in development strategies and projects to ensure environmental sustainability, including preservation and regeneration of the natural resource base;

- Removing obstacles to the realization of the right of peoples to self-determination, in particular of peoples living under colonial or other forms alien domination or foreign occupation, which adversely affect their social and economic development;

11. Actions to promote respect for all human rights:

- Full implementation of the Vienna Declaration and Programme of Action;

- Encouraging development of national plans of action for the promotion and protection of all human rights;

- Strengthening of national institutions and capacities in the field of human rights, including through national human rights institutions;
- Realization and implementation of the right to development, as established in the Declaration on the Right to Development and the Vienna Declaration and Programme of Action;

- Achievement of the goals of the United Nations Decade for Human Rights Education (1995-2004);

- Disseminate and promote the Universal Declaration of Human Rights at all levels;

- Further support to the activities of the United Nations High Commissioner for Human Rights in the fulfilment of her/his mandate as established in UNGA resolution 48/141 as well as the responsibilities set by subsequent resolutions and decisions;

12. Actions to ensure equality between women and men:

- Integration of a gender perspective into the implementation of all relevant international instruments;

- Further implementation of international instruments promoting equality between women and men;

- Implementation of the Beijing Platform for Action with adequate resources and political will, and through, inter alia, the elaboration, implementation and follow-up of the national plans of action;

- Promote equality between women and men in economic, social and political decision making;

- Further strengthening of efforts by the relevant entities of the United Nations system for the elimination of all forms of discrimination and violence against women;

- Provision of support and assistance to women who have become victims of any forms of violence, including in the home, workplace and during armed conflicts;

13. Actions to foster democratic participation:

- Reinforcement of the full range of actions to promote democratic principles and practices;

- Special emphasis on democratic principles and practices at all levels of formal, informal and non-formal education;

- Establishment and strengthening of national institutions and processes that promote and sustain democracy through, inter alia, training and capacity-building of public officials;

- Strengthening democratic participation through, inter alia, the provision of electoral assistance upon the request of States concerned and based on relevant United Nations guidelines;

- Combat terrorism, organized crime, corruption as well as production, trafficking and consumption of illicit drugs and money laundering as they undermine democracies and impede the fuller development of a culture of peace;

14. Actions to advance understanding, tolerance and solidarity:

- Implementation of the Declaration of Principles of Tolerance and Follow-up Plan of Action for the United Nations Year of Tolerance (1995);

- Support activities in the context of the United Nations International Year of Dialogue among Civilizations in the year 2001;

- Study further the local or indigenous practices and traditions of dispute settlement and promotion of tolerance with the objective of learning from those;

- Support actions that foster understanding, tolerance and solidarity throughout society, in particular with vulnerable groups;

- Further supporting the attainment of the goals of the International Decade of the World's Indigenous People;

- Support actions that foster tolerance and solidarity with refugees and displaced persons bearing in mind the objective of facilitating their voluntary return and social integration;

- Support actions that foster tolerance and solidarity with migrants;

- Promotion of increased understanding, tolerance and cooperation among all peoples, inter alia, through appropriate use of new technologies and dissemination of information;

- Support actions that foster understanding, tolerance, solidarity and cooperation among peoples and within and among nations;

15. Actions to support participatory communication and the free flow of information and knowledge:

- Support the important role of the media in the promotion of a culture of peace;

- Ensure freedom of the press and freedom of information and communication;

- Making effective use of the media for advocacy and dissemination of information on a culture of peace involving, as appropriate, the United Nations and relevant regional, national and local mechanisms;

- Promoting mass communication that enable communities to express their needs and participate in decision-making;

- Taking measures to address the issue of violence in the media including new communication technologies, inter alia, the internet;

- Increased efforts to promote the sharing of information on new information technologies, including the internet.

16. Actions to promote international peace and security:

- Promote general and complete disarmament under strict and effective international control taking into account the priorities established by the United Nations in the field of disarmament;

- Draw on, where appropriate, lessons conducive to a culture of peace learned from "military conversion" efforts as evidenced in some countries of the world;
- Emphasize the inadmissibility of acquisition of territory by war and the need to work for a just and lasting peace in all parts of the world;
- Encourage confidence building measures and efforts for negotiating peaceful settlements;
- Take measures to eliminate illicit production and traffic of small arms and light weapons;
- Support for initiatives, at the national, regional and international levels, to address concrete problems arising from post conflict situations, such as demobilization, reintegration of former combatants into society as well as refugees and displaced persons, weapon collection programmes, exchange of information and confidence building;
- Discourage the adoption of and refrain from any unilateral measure, not in accordance with international law and the *Charter of the United Nations,* that impedes the full achievement of economic and social development by the population of the affected countries, in particular women and children, that hinders their well-being that creates obstacles to the full enjoyment of their human rights, including the right of everyone to a standard of living adequate for their health and well-being and their right to food, medical care and the necessary social services, while reaffirming food and medicine must not be used as a tool for political pressure;
- Refrain from military, political, economic or any other form of coercion, not in accordance with international law and the Charter of the United Nations. aimed against political independence or territorial integrity of any state;
- Recommends to give proper consideration to the issue of humanitarian impact of sanctions, in particular on women and children, with a view of minimizing humanitarian effects of sanctions;
- Promoting greater involvement of women in prevention and resolution of conflicts and in particular, in activities promoting a culture of peace in post-conflict situations;
- Promote initiatives in conflict situation such as days of tranquillity to carry out immunization and medicines distribution campaigns; corridors of peace to ensure delivery of humanitarian supplies and sanctuaries of peace to respect the central role of health and medical institutions such as hospitals and clinics;
- Encourage training in techniques for the understanding, prevention and resolution of conflict for the concerned staff of the United Nations, relevant regional organizations and Member States, upon request, where appropriate.

Suggested readings

Delors, Jacques. Learning: The Treasure Within. Report to UNESCO of the International Commission on Education for the Twenty-first Century. Paris: UNESCO Publishing, 1996.

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UNESCO-APNIEVE. Learning To Live Together in Peace and Harmony. *Sourcebook No. 1.* Bangkok: UNESCO-APNIEVE, 1998.