

## **Values Education – Moving from Rhetoric to Reality**

Paper by

**Christopher Drake, Living Values Education Programme**

for the Eighth UNESCO-APEID International Conference on Education

*Innovations in Secondary Education: Meeting the Needs of Adolescents and Youth  
in Asia and the Pacific*

*Preparing for responsible citizenship in changing society*

Bangkok, Thailand, 26<sup>th</sup> to 29<sup>th</sup> November 2002

As societies globalise, information flows surge, the pace of change quickens and the predictability of the future diminishes, adolescents are frequently caught in the cross-hairs of stark dualities, competing priorities, the erosion of nurturing family and community support systems and an often tense and restless world. Remarkable progress has been made in recent decades in some areas of life, for some people, but such afflictions as poverty, injustice, violence, ill-health, ignorance and illiteracy still blight the lives of many and, in this globalised world, they cannot be ignored by anyone. Yet humanity also has an unprecedented abundance of resources, technology, knowledge and creativity that can be used in many positive ways.

Looking to the increasingly long life-span that lies ahead of them, and a society that is as rich with opportunities and potential as it is littered with risks and threats, young people are frequently being called upon to make choices today that take them down roads towards an uncertain destination tomorrow. The successful outcome of their quest for a life of fulfilment and meaning is predicated on them being equipped with an inner compass to provide a sense of guiding direction and some reference points in navigating the unmapped and undulating territory that lies ahead. The challenge that this poses is a challenge to education, which must transform itself to better prepare young minds to lead a thoughtful and truly reflective, even contemplative, life in an unreflective, unexamining age.

### **Education for Life**

If adolescents and youth are to be equipped to deal with a world in continuous rapid transition, the need for education that nurtures shared human values such as respect, responsibility, honesty and peace, both in and out of the classroom, and promotes spiritual, moral, social and cultural development, should be obvious. If young people are to become responsible world citizens without losing their roots, if they are to adapt to change without turning their backs on the past and to learn how to improve their lives through knowledge, there is every reason to place renewed emphasis on the moral and cultural dimensions of education (Delors, 1996). Education fails if its outcome is an individual who is intelligent, skilled and knowledgeable but unable to live, work and relate positively to others. We must not just learn *about* respect and understanding. Rather, we need to *learn to be* respectful and understanding of others and their rights and freedoms. If this is not be accomplished by education, how else will it happen?

In contemplating the kind of children we would like to leave to our world, there is a clear need for a tremendous breadth of personal capacity and the ability to make informed and balanced

choices: choices we make as individuals in our own right, exercising our freewill, and also as members of society and the world community. It is clear that learning must be a life-long process but it also needs to be life-wide and life-deep: it must address the whole person and give individuals a breadth and depth of personality and personal skills in their preparation for life. As well as nurturing intellectual development, education must help individuals identify, and adopt, personal and social values that they can call on to guide the decisions they make, their relationships, work and life as a whole. It must help them develop a depth of character and a clear sense of their own identity, integrity and what they believe to be important in life.

We must also learn, and keep learning, about the ‘rights’ we have as individuals, but just as significantly about the ‘responsibilities’ that go with those rights, and the values that are the building blocks of rights and responsibilities. In this regard, when reforming curriculum content, account must also be taken of the fact that students (and teachers) are affected not just by *what* is being taught but also *how* it is taught. We must also consider the qualities that underpin the relationship between student and teacher and the school ethos or overall atmosphere within the school community as a whole. And if we wish to extend our horizon to encompass an advanced tomorrow we must not overlook the fundamentals; learning is as much about truth and life as knowledge and living.

The type, quality and depth of education offered to today’s learners will determine the type, quality and depth of society tomorrow. The traditional basic learning tools must be mastered, along with familiarisation with new science and new technologies, but these need to be firmly embedded in a moral content. Such content is essential to the learning process of the formative years if the outcome is to be a responsible, engaged citizen who contributes more to society than he or she takes.

### **Full development of the human personality**

An awareness of and commitment to values education is crucial as the quality of life, standards of living and overall well-being of society depend to a large extent on the values it lives by and the quality of choices that are made by the individuals within it. Education must address the whole person, and include the ethical and personal. Article 26 of the *Universal Declaration of Human Rights* states that education should be “directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms” and should “promote understanding, tolerance and friendship” (United Nations, 1948). *The World Declaration on Education for All*, produced at the 1990 World Conference on Education for All at Jomtien, Thailand, defines basic learning needs as comprising:

both essential learning tools (such as literacy, oral expression, numeracy and problem solving) and the basic learning content (such as knowledge, skills, values and attitudes) required by human beings to be able to survive, to develop their full capacities, to live and work in dignity, to participate fully in development, to improve the quality of their lives, to make informed decisions and to continue learning (World Conference, 1990).

Yet while it is apparent to many that a moral and spiritual crisis is eroding society’s heart and soul, and calls for moral or values education are widespread, action in this regard does not match the need or the rhetoric. Even when governments and educationists do prescribe values education – and increasingly they seem able to do so – they do not seem to find it so easy to determine how these values are to be imparted. Our focus then must shift from principle to practice, from theory to implementation: schools require practical, well-designed, values-based

learning materials that can be used in classrooms to support imaginative, contextually relevant and student-friendly teaching and learning.

This paper focuses on the progress made over the past few years to meet this requirement by the *Living Values Education Programme*, a comprehensive values education programme with a series of award-winning, age-phase books (Tillman, 2000 and Tillman and others, 2000) that offer practical methodologies and lesson content for use by teachers to help students explore and develop twelve fundamental human values.

Before exploring the content and approach of the Programme, it may be helpful to take a brief look at some of the broader context from which the Programme has developed and to reflect on why, notwithstanding the clear need for a renaissance of values within society, relatively little effective successful action has been taken in this regard. Behind this inaction, there would seem to be a sensitivity with regard to values education – or even a reluctance sometimes to touch the topic at all – and perhaps this indicates not just an awareness of its multi-faceted nature but also the importance of an issue that touches the fundamentals of human life and the very spirit of our being. For values relate to who we are and how we choose to live and let live.

### **Absolutism and relativism, values-awareness and choice**

At least part of the sensitivity in relation to values education is probably due to the attempts over the years of some individuals and institutions to insist that others must share the values that they endorse. For no matter how well-intentioned such efforts may be, such imposition on others runs the risk of amounting to a moral bullying that fails to recognize and respect the individuality of others and their right, and ability, to judge for themselves and form their own opinions, beliefs and values.

But if the dangers of dogmatic indoctrination, or absolutism, are apparent, so are the pitfalls of a relativism that suggests that ‘anything goes’ and that there is no such thing as right and wrong, good and bad, when it comes to values and value choices. Is there an alternative to such extremes, or to inaction based on awareness of the risks they involve? Is it possible, without creating polarities of right and wrong, and imposing the former while condemning the latter, to identify some value choices as more constructive and responsible and leading to more desirable consequences than others? Living Values attempts to offer a viable alternative to the troubled routes of extremes or inaction, while also indicating a way forward. Thus while some may feel that to speak of certain values as being universal is presumptuous, it is certainly possible to identify values which attract very widespread endorsement and acceptance.

Recognising, and nurturing, the critical thinking processes and judgement capability of the individual, Living Values offers, but does not impose, guidance and support in the development of values awareness and the making of value choices that are neither ill-founded nor made under pressure, but instead are soundly-based and supportable by each individual and his or her experience.

Living Values believes that each person has the right, and responsibility, to discover, construct and deepen his or her own values and it aims to help children and young adults in this process. Further, it seeks to do so in a way that leads to an outcome derived from an awareness of the basis, significance and consequence of the choices made. Values then become something valuable; they are no longer handed down as outdated heirlooms whose purpose has long been forgotten, nor are they imposed as a one-size-fits-all straitjacket or stumbled upon more by chance than design. Instead they are values that are alive, living values, that will guide behaviour in a way

that is judged to be worthwhile, fulfilling and desirable. There are sensitivities involved and we must think carefully about values and the consequences of implementing them, taking account of others' values and their right to them, and accepting the near-inevitability, and indeed desirability, of having to reflect on and modify our understanding and practice of our own values.

### **Values are being taught and caught**

Perhaps further explanation of the lacuna between rhetoric and reality in values education is reflected within the adage that "Values can only be caught, not taught" which, while perhaps admitting that there should be a values content to learning, suggests that values education is, at least, ineffective. Indeed, there is much truth in the notion that the attitudes and behaviour that are an expression of values such as honesty, respect and peace should not be taught in the way associated with the teacher-centred imparting of factual information. It needs more than a teacher just saying that children should tell the truth, respect their seniors or not harm others for this to happen, as if students do not see the values they are told to embody in the adults around them, then they are unlikely to adopt them. For students to adopt values depends on what students themselves do – thinking about these concepts, working on them, developing their own meaning of them and experiencing or expressing them – at least as much as it does on what the teacher does. But then this can also be said to be largely the case with the quality teaching of practically any subject, not just values education. "I cannot teach anybody anything, I can only make them think" were words spoken by Socrates some 2,400 years ago but with a very real relevance to education today.

So then should values not be taught but left for people to work out for themselves? A very valid factor in this area is the desire, especially in a diverse society, to respect others' values, opinions and beliefs and not to impose on the individual's right of choice in this regard. The problem though is that there can never be any such thing as value-free schooling. Actions, and ways of doing things, are in themselves very frequently expressions of values, and actions speak louder than words, with the result that all teachers and schools, and indeed all individuals, do transmit values, both implicitly and explicitly, be it by what they do or by what they don't do.

The media, peer groups and the family are all powerful values educators in their own right, whether or not this task is taken up by schools. The problem is that the values that are being transmitted in society are often negative – for example in images and acts of violence, the glorification of superficiality and excessive consumerism, dishonesty, selfishness and the denial of accountability – and children can be only too quick to absorb these values. It seems that the values teaching that is taking place in this way outside the formal structures of the school is accepted even if the values messages that are transmitted are, in many cases, generally considered as undesirable, or at least incomplete and unbalanced. The result all too often is that, despite lots of fine rhetoric and good intentions, values that most people do believe to be important are not being taught while, filling the gap, less desirable values are very easily being caught by children from the world around them.

### **Values at the heart of the individual and education**

At the same time, the orthodoxy of recent centuries includes an objectivism that, prevalent in society as a whole, also lies at the heart of academic practice (Parker, 2000). This orthodoxy has extolled a so-called professional, rational, unemotional or detached way of thinking and behaviour, suggesting a discretely compartmentalised human being rather than a whole made of many connected parts. Such a way of looking at the world presupposes that we not only should but also can morally and emotionally disengage ourselves from the world around us and the decisions we make. While there are occasions when emotions can overpower logic in an undesirable way, an

obvious pitfall that this approach can lead to is not just suppressed inner tension or conflict but that of a denial of personal responsibility, or even amorality, with regard to actions that affect others.

Perhaps a more fundamental objection to this perspective arises from recent research that suggests that apparently rational decisions are, in reality, laden with emotion and emotional guiding factors. This suggests that thinking done without emotion occurs far less frequently than might be thought and, when it truly does, it is likely to be not good thinking but actually faulty thinking as it lacks a constituent part of the overall thought process. In this regard no emotion could be just as problematical as too much emotion, and so the key is maintaining the right balance of emotion (Sankey 2001) and the right quality. Given that the architecture of the brain is such that it is possible that emotions can overrule a person's logical and rational thinking, there is a need for emotional learning and awareness (Kahil). While it is not suggested that values and emotions are synonymous, there is clearly a close relationship and interplay between the two. Referring to the work of Nobel Prize laureate Gerald Edelman in developing a theory of mind and brain, and the proposition that the human brain has an in-built value system, Sankey states that:

Values, feeling and emotions are not impediments to the development of ourselves as persons, nor are they optional added-extras in the process of cognitive development, as they have often thought to be. They are central to how our brains work and how our thinking develops. That seems to be the message coming from some of the more recent research into the workings of the brain. Helping children to develop their sense of values and to achieve a balance of emotion and thought should therefore not be an added-extra on the curriculum – as it is in many schools and educational systems. Rather, these should be at the heart of the curriculum and play a central part in every child's learning (Sankey 2001).

The question, then, is not so much how to fit values into the curriculum but how can there be any justification for leaving them out of the curriculum. Instead of a bolt-on approach, trying to add extra content to an already packed curriculum, values need to be built-in, to both content and practice, as they need to be to our understanding of ourselves as individuals. Values such as love, honesty, respect and responsibility are central to our concept of the human person and if education is to be complete and to address the whole child or youth, and indeed constitute a complete curriculum, it must expressly address values questions and see them as inseparable from cognitive development.

While values underpin our concept of the human person, notwithstanding our rich diversity and varied contexts, and that the choice of values will always be personal to each individual, as members of one human family, there is often a striking unity within the values that humanity seeks to live by. So too, perhaps all forms of intellectual inquiry share much the same values (Sankey 2002) and, if so, then “the call to **‘integrate’** values into the curriculum may be eclipsing the need to **draw out** those values that are already there, inherent in all subjects” (Sankey 2002). Identifying, in this regard, the values of intellectual curiosity, love, freedom, honesty, respect, cooperation, tolerance and humility, Sankey concludes that “students should be encouraged to see that the sharing of these values across all communities of inquiry is indicative of the unity of all human knowledge and understanding. And, that the values underpinning scholarship are also values that underpin our common humanity, whether we abide by them, or not.”

### **Creating a values-based atmosphere through example; giving students a chance**

As important as the “what” in education is the “how” and this is of critical relevance to values education, which must respect and reflect the dignity, individuality and freedom of reflective

and critical choice of the learner. Just as it has been suggested that we recognise the values already inherent in scholarship and intellectual learning, education should draw out the many positive values inherent within young learners. Values such as respect, responsibility, love, honesty, tolerance and cooperation must not just be thrown down at youth from on high, but role-modelled and practically experienced so as to ignite the spark within youth and become part of their instinctive and spontaneous behaviour. Young people do care about values, and they also possess values, but often lack opportunities to express and develop them.

The experience of Living Values educators confirms that the establishment of a values-based atmosphere in the learning setting is essential for optimal exploration and development of values by children and young adults. A student-centred learning environment, in which relationships are based on trust, caring and respect, naturally enhances motivation, creativity and affective and cognitive development (Tillman). Children need to feel loved, valued, respected, understood and safe (Tillman & Quera Colomina, 2000). Irresponsibility, disrespect and violence are not inevitable in youth but young learners must be provided with a climate and experiences that are conducive to more desirable and positive responses to the world around them. The best preparation therefore for youth to live by values is for teachers, and other adults, to live by values too as children and youth mirror and emulate the techniques and practices they see in adults.

Thus if adults discipline children violently, or interact violently in front of them, they will adopt violence as a natural part of their world, as normal behaviour and so if values are the aim or end that is sought, then they must also be the way or means (Quisumbing, 2000). Values education, then, must shift from teaching *about* values to teaching *by* values. Indeed: “Values education is most effective when the head-teacher acts as a role model and ensures that it is at the heart of the school’s philosophy. It is such education that enables pupils to examine the kind of life that is worth living and to consider what kind of life they want for themselves” (Hawkes, 2001).

### **Living Values Education Programme**

Addressing this need, *Living Values Education Programme* (LVEP) ([www.livingvalues.net](http://www.livingvalues.net)) is a comprehensive values education programme based on the principle that values can and should be both taught and caught. The issue of implementation, and effectiveness, is resolved by an approach that focuses on the teacher as a potential, and necessary, role model while also stressing the importance of being learner-centred, or aware of what the learner is doing, and providing the opportunity for students to explore and develop values and associated personal and intrapersonal social and emotional skills. Educators are trained to accept, listen, and guide rather than impose and moralize. A values-based environment is created in which students, and teachers, can think about and reflect on the things that matter most to them. When taught in this way, values can also be caught; and, as the reports below reveal, not only can they be taught, they also are being caught.

Living Values offers a package of materials containing practical lesson content and using a range of methods, and comprising a wide variety of experiential values activities for use by teachers, parents and caregivers to help children and young adults to explore and develop twelve key personal and social values. The approach is experiential, participatory and flexible, allowing the Programme to be adapted according to varying cultural, social and other circumstances. The twelve values specifically covered in the Programme are: *Peace, Respect, Cooperation, Freedom, Happiness, Honesty, Humility, Love, Responsibility, Simplicity, Tolerance and Unity*.

The Programme’s vision is of people living together in a world of inclusion in which there is respect and appreciation for each culture. Its activities aim to help children and young adults learn to perceive, understand and act in ways that promote peace, justice and harmonious coexistence and

respect diversity. It is only with values such as these that citizens will be able to comprehend, face and resolve the challenges in today's world. The purpose of Living Values is to provide guiding principles and tools for the development of the whole person, recognizing that the individual is comprised of physical, intellectual, emotional and spiritual dimensions. Its aims are:

- To help individuals think about and reflect on different values and the practical implications of expressing them in relation to themselves, others, the community and the world at large;
- To deepen understanding, motivation and responsibility with regard to making positive personal and social choices;
- To inspire individuals to choose their own personal, social, moral and spiritual values and be aware of practical methods for developing and deepening them; and
- To encourage educators and caregivers to look at education as providing students with a philosophy of living, thereby facilitating their overall growth, development and choices so they may integrate themselves into the community with respect, confidence and purpose.

LVEP is a non-profit-making cooperative partnership among educators around the world. The Programme is supported by UNESCO, sponsored by the Spanish Committee of UNICEF and the Brahma Kumaris and developed in consultation with the Education Cluster of UNICEF, New York. It is part of the global movement for a culture of peace in the framework of the United Nations International Decade for a Culture of Peace and Non-Violence for the Children of the World.

LVEP is currently being implemented and producing positive results in about 70 countries at some 5,000 educational settings. While most such settings are schools, others are day-care centres, youth clubs, parent associations, centres for street children, health centres and refugee camps. The number of students doing Living Values Activities at each site varies considerably; some involve 10 students while others involve 3,000. In the Asia Pacific region, Living Values activities have taken place in Australia, Cambodia, China, India, Indonesia, Japan, Laos, South Korea, Malaysia, Pakistan, Philippines, Singapore, Thailand, Turkey and Vietnam.

### **Materials – The Living Values Series of Books**

Piloting of the initial LVEP materials began in March 1997. Following piloting, five separate books were created, reflecting comments and including contributions from educators around the world. LVEP's series of five Living Values books was formally published in April 2001 by HCI, of Florida, USA. The series was awarded the 2002 Teachers' Choice Award, an award sponsored by *Learning* magazine, a national publication for teachers and educators in the USA. The Living Values Series consists of the following books:

*Living Values Activities for Children Ages 3-7;*  
*Living Values Activities for Children Ages 8-14;*  
*Living Values Activities for Young Adults;*  
*LVEP Educator Training Guide; and*  
*Living Values Parent Groups: A Facilitator Guide*

Translation of the Living Values series of books is ongoing into nearly 30 languages and, with regard to the Asia Pacific region, these include Bahasa, Chinese, Hindi, Japanese, Karen, Khmer, Telugu, Thai, Turkish, Urdu and Vietnamese.

*A Framework for Action on Values Education in Early Childhood* was developed at an international Workshop on *Integrating Values in Early Childhood Programmes and Services* co-organized by UNESCO and Living Values Education Programme and held in Paris in 2000. An

activities book for use with children under three years' old is being finalised. Living Values also has its own comprehensive website with introductory versions of the books available for downloading.

Designed to address the whole child/person, Living Values Activities build intrapersonal and interpersonal social and emotional skills and values-based perspectives and behaviour. Students are engaged in reflection, visualization and artistic expression to draw out their ideas; cognitive and emotional skills grow as they are engaged in analysing events and creating solutions. The approach is child-centred, flexible and interactive; adults act as facilitators. The Programme emphasises the role of the individual teacher, rather than just the curriculum, as the primary resource for values education. During LVEP training, educators are asked to create a values-based atmosphere in which all students can feel respected, valued, understood, loved and safe. Part of LVEP educator excellence is viewed as modelling the values, respecting student opinions, and empowering children and young adults to enjoy learning and implementing values projects.

In *Living Values Activities for Children Ages 3-7*, *Living Values Activities for Children Ages 8-14* and *Living Values Activities for Young Adults*, reflective and imagining activities encourage students to access their own creativity and inner gifts. Communication activities teach students to implement peaceful social skills. Artistic activities, songs and dance inspire students to express themselves while experiencing the value of focus. Game-like activities are thought-provoking and fun; the discussion time that follows those activities helps students explore effects of different attitudes and behaviour. Other activities stimulate awareness of personal and social responsibility and, for older students, awareness of social justice. The development of self-esteem and tolerance continues throughout the exercises. Educators are encouraged to draw upon their own cultural heritage while integrating values into everyday activities and the curriculum.

*LVEP Educator Training Guide* - LVEP Educator Workshops are available around the world and are recommended in order to implement LVEP most effectively. This guide contains the content of sessions within regular LVEP Educator Workshops. Sessions include values awareness, creating a values-based atmosphere and skills for creating such an atmosphere. LVEP's theoretical model and sample training agendas are included.

*Living Values Parent Groups: A Facilitator Guide* - This book offers both process and content for facilitators interested in conducting Living Values Parent Groups with parents and caregivers to further understanding and skills important in encouraging and developing values in children. The first section describes content for an introductory session and a six-step process for the exploration of each value. In this process, parents and caregivers reflect on their own values and how they live and teach those values. The second section offers suggestions regarding values activities that parents can do in the group and ideas for parents to explore at home. In the third section, common parenting concerns are addressed, as are particular skills to deal with those concerns. There is a small section on the needs of children from ages 0 to 2.

### **Children At Risk**

For emergency situations, LVEP offers training to refugee teachers to implement *Living Values Activities for Refugees and Children Affected by War*. There are also special activities books for children affected by earthquakes and street children. Stories in the books for street children serve as a medium to educate about and to discuss issues related to domestic violence, death, AIDS, drug sellers, drugs, sexual abuse and physical abuse and are combined with discussion and activities focused on the development of positive adaptive social and emotional skills. With activities books

designed for 3-7 and 8-14 age-groups, these materials are restricted, only made available to educators who undergo training for these particular modules.

## **Results and Evaluation**

Educator evaluations have been collected from teachers implementing the Programme in countries around the world. The most frequent themes noted in the reports are positive changes in teacher-student relationships and in student-student relationships, both inside and outside the classroom. Educators note an increase in respect, caring, cooperation, motivation and the ability to solve peer conflicts on the part of the students. Aggressive behaviour declines as positive social skills and respect increase. The following are a selection from reports and comments by educators in the Asia Pacific region.

Following LVEP's first full year of implementation at Glendale East Public School, NSW, **Australia** in 2000, the combined feedback from teachers included: "The questioning aspects of the Programme are a real strength. The children are really responding and thinking well." "Activity lessons are very good and take a great deal of time; the children really respond to the gentle music; some children say there are no times in their family that are peaceful - their lives are so busy. The children love to be able to reflect and be peaceful - of all the lessons, these are the most positive with the children. They have an excellent release and are able to express what is inside of them. The visualisations are great."

In **Cambodia**, LVEP has worked closely with the UNESCO office in Phnom Penh since early 2000. In April 2001, UNESCO completed the Khmer translation of the LVEP Activities Books and Educators' Guide and in May 2001 a five-day Train-the-Trainer, or TTT, took place in Phnom Penh. Following the May 2001 training, Cambodian LVEP trainers conducted four more one-day LVEP trainings with a total of 562 educators. Subsequently, Mrs. Lim Srey Phalla, Principal of Preah Norodom Primary School observed that LVEP has been integrated in the social study subject area and in the time of story-telling in the library, during which the children participate actively. Mrs. Lim noted that the children are developing more loving, respectful and helpful attitudes towards each other. Meanwhile, Mrs. They Sambo of UNESCO noted that the LVEP conflict resolution technique has been particularly useful in the Khmer Rouge community where she is working and the community is developing this new method of solving conflicts within their community.

At a middle school in **Beijing, China** Mr. Peter Williams worked with teenage students for several months. When he asked his local colleague, Ms. Ao Wen-ya, why she thought a peace visualization was successful, she said: "It helped the children to find peace by themselves. It helped the children to feel happy and relaxed. It made them really want to be happy and motivated to build a better world and be kind to each other. Sometimes the children can be naughty in class; they don't concentrate. Now they are more engaged in their subjects because they are interested. They are motivated to learn because they are valued as people. They are now calmer and not as naughty. The quality and standards of work are higher. They are willing to take risks to express themselves well with more confidence." An observer from the Chinese Academy of Sciences commented that the motivation of the children had been greatly enhanced and that this carried over to other lessons.

Following a five-day training held in August 2001 with the Beijing Institute of Education for teachers from twenty local Beijing schools, a number of teachers reported positively on their experience of implementing the Programme. For example, Wu Ji-hong of Shi Jing Shan Experimental Primary School noted that her students became more confident, understood

themselves better and came to realise their own values and strengths while she herself also became more peaceful. Gong Xian-jin of Xi Cheng Qing Lung Qiao Primary School commented that relationships among her students became more harmonious and loving while she gained a better understanding of the students.

Building on the achievements of the previous year, a three-day training seminar was held at the Beijing Institute of Education in August 2002 followed by a further three-day training at the China National Children's Centre, both of which were well attended and well-received by local teachers.

A number of local teachers have also contributed activities for the LVEP Activities Books and, following the successful publication by the Beijing Institute of Education of a trial edition of the Activities Books for 3-7 year olds and 8-14 year-olds, all five books within the Living Values series of books are being published in Chinese by the Beijing Normal University Press.

In **Hong Kong SAR, China**, Ms. Kwok Yuen-wah, the Headmistress of Jimmy's International Nursery and Kindergarten reported: "In line with the new approach of educating the whole person, in 2000 we began to adopt Living Values Education Programme activities in our classrooms. The traditionally serious way of teaching moral education was put aside and replaced by a happy learning atmosphere. Teaching activities took a number of forms: in class, children learned cooperatively through games, singing, dancing and imagination exercises that matched the teaching themes; outside the classroom, children, teachers and parents jointly took part in activities that care for our environment so that LVEP was introduced not only in the family but also to the community. Outside the school, we helped children to be aware of their personal and social responsibilities, as well as their values regarding justice, when we had our picnic in the Zoological and Botanical Gardens in the autumn. We firmly believe that learning is more effective when it takes place in a happy and active atmosphere. Hence, we tried hard to create a good learning environment and opportunities for the children to put Living Values into practice. We also benefited from the input of our headmistress and our teachers in developing additional values activities. The teaching activities are interlocking to allow the children continuously to build on what they have learned and to enhance their personal values.

In the past, teaching and learning relied very heavily on textbooks. The teaching method used to be like preaching and was led by the teacher. Today, our teaching philosophy is to let the children taste a variety of learning experiences and to learn in an atmosphere that is happy, self-initiated and reflective. The activities of the Living Values Education Programme fit in very well with our concept. Through various activities that suit the lesson themes, the children would have a chance to understand what they themselves like and to develop their talents. They acquire knowledge through practice and learning to learn. We endorse the creation of a learning atmosphere that is values-based. It can ensure that values education succeeds and is not only beneficial for children but also enjoyable. We also firmly believe that as long as children enjoy learning, they will continue to search for knowledge on their own initiative and will practise the spirit of life-long learning.

Miss Lam, a teacher of our nursery class, said: 'I think the Living Values Education Programme is very meaningful, because from a series of LVEP activities a child can build a personal character that is good and positive. Children also learn to improve their social and communication skills. These are two very important ingredients for the growth of a person and young children must be able to receive such education as early as possible to help character formation.'

Miss Yim, a teacher of our upper class, observed: 'The Programme is most helpful to children as, through its activities, they begin to be concerned about themselves as well as others. They also begin to be aware of things that are changing around them. Naturally, children are different and such differences will affect their ability to learn and to understand.'

Mrs. Chan, a parent, said: 'I have discovered that there is improvement in my son's behaviour and social skills. It must be the good work of Living Values Education Programme.'

Another parent, Mrs. Chang, noted: 'My girl is only four years old but she understands that each individual has personal responsibilities. For example, Daddy and Mummy have to go to work every day and children have to go to school daily. We are surprised that through the activities she understands more about the meaning of responsibility and can fulfil what she has promised.'

In addition, at a parents' meeting, some parents mentioned that their children are very much aware of their responsibilities towards their own affairs at home and are concerned about things around them. From the above examples, we can see the effectiveness of the Living Values Education Programme."

Living Values was adopted in **Korea** by Seoul International School for the 2000-2001 academic year to support Health and Social Studies programmes in the Elementary school. The Programme attracted an enthusiastic response; for example, Living Values became part of Jennifer Hart's daily classroom routine in the Junior Kindergarten and in her evaluation of LVEP she commented: "I love this programme! The best value for Junior Kindergarten was the Peace unit. My students now monitor their own behaviour and their peers." She shared how working with values helped one of her class members transform his antisocial behaviour: "One student in my class was very aggressive at the beginning of the year. While working on LVEP he became a new boy. I can now count on him to help in class and resolve his own conflicts. This is a great programme."

Working in the Senior Kindergarten with some of the activities for Peace, Respect, Cooperation and Tolerance, Lois Blair reported that over 90% of the class showed an improvement in the areas of self-confidence, respect towards adults and ability to cooperate, and good growth in the areas of respect towards peers and ability to resolve conflicts. Teaching a group of second language learners in 5th grade, Anisa Khan incorporated values in all her classes. Modifying the activities to meet the language needs of her students she targeted Peace, Respect, Cooperation, Happiness, Honesty, Responsibility, Tolerance and Unity. She noted good growth in responsibility, honesty, social skills, motivation and overall school functioning. She commented: "Classroom management is much easier. Students take a more active role in maintaining a healthy classroom climate; lots of positive energy."

Mrs. Salma Syed is a teacher at the College of Home Economics, Lahore, **Pakistan**. There is a Child Care Resource Centre at the College and she is involved with curriculum development and teacher training programmes for primary education in Pakistan. In 2002 she started using LVEP and introduced it at the primary level in 104 educational centres in the province of Punjab in Pakistan. The material was first translated into Urdu and the activities and songs were modified to suit local culture. She reported that LVEP is "a very effective educational programme and it is being very well received."

Karen refugee teachers at a refugee camp in **Thailand** have been using LVEP's Living Values Activities for Refugees and Children-Affected-by-War for several years. The educators noted that it is the favourite class of the day for students and that the students are more expressive and well mannered; the sadness and anger exhibited by some of the students is noticeably less and violence has declined considerably. "My students are so happy!" said one, "I feel as if my heart is soft now. I used to have such a hard heart." "Now I enjoy the children," said another, "I used to get angry so quickly before. I didn't feel as if I was a good teacher. Now I love to encourage them." Another reported that her students were now so adept at using the conflict resolution skills they'd been taught, that they never fight now. "They used to anger quickly and fight regularly," she said, "and now they do not fight. Some Living Values students tell other non-LV students when they fight, 'You don't have to fight, you can solve your problems. Would you like us to help?'"

At Robert College kindergarten in **Turkey**, LVEP's Activities Book for Children Ages 3-7 was used continuously throughout the year 2000-2001 and the director of the Child Study Centre, Sema Ulcay, stated that the Programme was very useful. Citing an example, she stated: "One day, while doing some conflict-resolution with two five-year old children, I asked them how they could solve their problem without being aggressive. After thinking for a while and talking together they gave me the following response: 'This is a school of peace. We must solve everything by talking and loving each other.' This response was the result of having just finished working on the value of Peace, which we had been doing as part of Living Values."

### **Reason to Hope**

A formal study and evaluation of the implementation of Living Values in ten primary schools in New South Wales and Victoria, Australia was initiated in 2002 by the University of Newcastle in New South Wales but otherwise the Programme's effectiveness is largely being assessed on the basis of the reports and assessments by teachers or Programme coordinators, a sample of which appear above. It is hoped that further evaluation and research studies can be carried out and the Programme developed and expanded as the need may be. However, after just a few years of implementation, the indications at this stage are that the Living Values Programme is at least making a solid contribution to bridging the gap between academic rhetoric and classroom reality in values education.

In conclusion, the need of the hour is for education to show young people that a society characterised by values such as tolerance, mutual respect and responsibility, and a life based on such values, is not just possible but also critical, both for the well-being of the individual and for humanity as a whole. In preparing citizens of a world society that today is at once both turbulent and teeming with tremendous possibilities, education must have human, moral and spiritual principles and values at its heart, and the resulting expression of them as its aim. Living Values aims to support educators around the world in carrying out this task so that students may integrate themselves into the community with respect, confidence and purpose on the basis of values that they have chosen for themselves and that they wish to live by. Since it is in our minds that anger, violence and intolerance begin, it is there also that education may lay the foundations of a respectful, just and harmonious society. The road ahead of us is still long but for as long as we remember this and rise to the challenge that it poses to us all there is surely reason to hope and to persist in our endeavours towards this achievable aim.

Christopher Drake  
Hong Kong,  
November 2002.

## References

Delors, Jacques, et al. (1996). *Learning: The Treasure Within*, Report to UNESCO of the International Commission on Education for the Twenty-first Century. UNESCO Publishing, ISBN 0-7306-9037-7.

Hawkes, Neil (2001). *Being a school of Excellence – Values-based Education*, Blueprint and sample lessons, Oxfordshire County Council Education Service, UK.

Kahil, Rula (2002). *The Road to Human Development – Living Values Education Programme*, Beirut, Lebanon; referring to research work of Joseph Le Doux at the Centre of Neural Science at New York University, USA.

Palmer, Parker (2000). *A Vision of Education as Transformation*, contribution to *Education as Transformation: Religious Pluralism, Spirituality and a new Vision for Higher Education in America*, published in 2000 by Peter Lang Publishing, ISBN 0-8204-4546-0.

Quisumbing, Lourdes R. (2000). *Educating Young Children for a Peaceful World*. Keynote address at the Second World Forum on Early Care and Education, Singapore 16<sup>th</sup> to 19<sup>th</sup> May 2000.

Sankey, Derek (2001). *Living Values and the Development of the Mind and Brain*. Presentation at Seminar and Training *Values Education: Principles and Practice*, Beijing Institute of Education, August 2001, published in *The Living Values Model*, 2002.

Sankey, Derek (2002). Science, Technology and the Teaching of Values. In *Science and Technology Education Conference Proceedings*, Hong Kong.

SCMP: South China Morning Post (2001). Article entitled *Rational decisions laced with emotion: brain study* published on 28<sup>th</sup> November 2001, referring to report presented at the Radiological Society of North America by Dean Shibata of the University of Rochester School of Medicine, New York, USA.

Tillman, Diane (2000). *Living Values Activities for Children Ages 8-14*, Deerfield, FL, USA: Health Communications, Inc.

Tillman, Diane (2000). *Living Values Activities for Young Adults*, Deerfield, FL, USA: Health Communications, Inc.

Tillman, Diane (2000). *Living Values Parent Groups: A Facilitator Guide*, Deerfield, FL, USA: Health Communications, Inc.

Tillman, Diane (2002). *Theoretical Background and Support for Living Values Education Programme*.

Tillman, Diane and Hsu, Diana (2000). *Living Values Activities for Children Ages 3-7*, Deerfield, FL, USA: Health Communications, Inc.

Tillman, Diane and Quera Colomina, Pilar (2000). *LVEP Educator Training Guide*. Published by Health Communications, Inc.

*Universal Declaration of Human Rights* (1948). Resolution 217 A (III) of the General Assembly of the United Nations, passed on 10<sup>th</sup> December 1948: Paris, France.

*The World Declaration on Education for All*, (1990). Declaration adopted at the 1990 World Conference on Education for All: Jomtien, Thailand.

Unreferenced: Living Values website at <http://www.livingvalues.net>, including Living Values e-News newsletter.

**Note:**

**Chris Drake** is a member of the international coordinating committee of Living Values: An Education Programme, its coordinator for China and the editor of its newsletter, Living Values e-News. Based in Hong Kong, China, he has represented LVEP at events around Asia and in Africa, the Middle East and Europe and writes and speaks on the role that values-based education must play in sustainable development and fulfilling human rights. Email: [chris@livingvalues.net](mailto:chris@livingvalues.net)