

Classrooms as Values-based Environments for Teaching and Learning

Paper by

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***Educational Innovations for Development in Asia and the Pacific:
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Abstract

In a world increasingly preoccupied with issues of survival, and at the same time struggling to ensure that the fruits of development are applied to meet all people's basic needs, education is being called on to play a crucial functional role. It is essential that this role be maximised in all ways to help bring relief from blights such as poverty, disease, violence, exclusion and disempowerment. Yet in unlocking its ability to make a difference to people's lives in a very practical and functional way, education must not lose sight of another dimension of its transformative potential – to touch, inspire and uplift the human personality. Common to the achievement of both these visions is an improvement in the quality of classroom environments so that both students and teachers feel understood, safe, valued and respected. Priority must therefore be given to creating values-based learning environments: classrooms in which a culture of values becomes the touchstone for behaviour and relationships, sets the overall tone for lessons and influences the pedagogy.

Thus the perspective of the Living Values Educational Programme (www.livingvalues.net) is to support values education not as another subject within the curriculum to be imparted to students but rather as a philosophy of education that emphasises the importance of a teaching and learning environment characterised by values such as respect, responsibility, tolerance, peace and love. When this ethos is taken as the starting point, what follows is to see how values questions are inherent within the different subject areas before also considering how discrete periods within the school day can be timetabled to address the issue of values as a subject in its own right. Teacher training and in-service development programmes are offered to help deepen or reinforce skills and techniques that contribute to the creation and maintenance of a values-based teaching environment.

Throughout recorded history human ingenuity has been directed to addressing challenges presented by our instinct for survival and quest for progress. Learning has been at the heart of achievements in this regard and education an indispensable means towards their attainment. So at a time when there are so many instances of an erosion of and threats to the values that are the hallmark of the kind of society and life that we seek, and people everywhere desire to build a world community that is not only prosperous but also peaceful and harmonious, it should come as no surprise that there is a profusion of discussion around values and values education.

In many ways, the task at hand was summarized in 1945 in the Preamble to the *Charter of the United Nations* with its reference to determination “to reaffirm faith in fundamental human rights, in the dignity and worth of the human person... to promote social progress and better standards of life in larger freedom”. Adopted at about the same time, the Preamble of the *Constitution of UNESCO* declares that “Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed” thereby, indirectly perhaps, but nevertheless very clearly, pointing to the need to focus on education in order to build a peaceful world society.

A good part of what has happened in education in recent decades can find some philosophical support in these concepts. However, seeing the broader purpose of education and learning as life-long journeys that transcend more immediate, although important, functional processes, practical skills and task-related abilities is certainly not a new concept. Indeed it may well lay claim to deeper roots of more reflecting times whether those of Confucius in the East or Socrates in the West.

If in days gone-by one of the prizes of education was access to information, in today’s world the flow of information has for many become a burden rather than a privilege available only to a few and it is perhaps one of the consequences of this deluge of short-lived detail that eternal notions of wisdom, understanding, meaning and purpose are becoming increasingly elusive. Fortunately much has been done in recent years to re-paint the larger picture of education. For example in 1989 the *Convention on the Rights of the Child* elaborated a set of values subsequently endorsed in nearly all countries of the world as essential for children to be able to fulfil their potential and Article 29.1 of the Convention declares that:

States Parties agree that the education of the child shall be directed to... the development of the child’s personality, talents and mental and physical abilities to their fullest potential... the development of respect for human rights and fundamental freedoms..... the preparation of the child for responsible life in a free society in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples.... the development of respect for the natural environment.

The following year, *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).

Then in 1997, in its seminal report to UNESCO, *Learning: The Treasure Within*, the International Commission on Education for the 21st Century re-emphasised that the aim of education is to ensure the blooming of the human potential, and the tapping of talents hidden like treasures in every individual, as a “complete person” in the richness of his or her personality. With its now familiar third and fourth pillars of learning to be and learning to live together, the Report highlighted the need for us to learn more about who we are as individuals and as a society and to learn more about how to live with each other both within our families and more immediate communities but also within the world as a whole.

To educate a person in mind and not in morals is to educate a menace to society.

Theodore Roosevelt

The role that education is being called on to play in addressing the broader development agenda seems set only to increase. The United Nations General Assembly proclaimed 1995-2004 as the *Decade for Human Rights Education*, defining such education as a “life-long process by which people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies”. (UN GA Res 49/184) The end of that Decade leads, in 2005, to the beginning of the UN *Decade of Education for Sustainable Development* and calls for a process of learning how to make decisions that consider the long-term future of the economy, ecology and equity of all communities. It asks that we develop values, behaviour and lifestyles that take account of others and tomorrow, as well as ourselves and today, and that, reflecting upon the environmental and social consequences of our actions, we make a shift to sustainable development.

Meanwhile, we are already well into the United Nations International *Decade for a Culture of Peace and Non-Violence for the Children of the World* (2001-2010), based on the idea of constructing “...a new vision of peace by developing a peace culture based on the universal values of respect for life, liberty, justice, solidarity, tolerance, human rights and equality between women and men.” (Congress on Peace in the Minds of Men.)

Education is the most powerful weapon you can use to change the world.

Nelson Mandela

In short, education is never just an end in itself; nor is it just about producing people to produce goods. It is a vehicle for the blossoming of the full and multi-form potential of the individual and for bringing about changes in knowledge, awareness, understanding, values, behaviour and lifestyles so as to move towards a more caring, stable and secure society.

To meet this higher purpose, we must revitalise a deeper track of education so that it addresses the individual as a whole and also offers preparation for life as a whole, including constructive and meaningful participation in and contribution to society. This view of learning as a key factor in personal and social development was alluded to by UNICEF with the suggestion, in its analytical review of the Delors Report, of a fifth pillar: learning to transform oneself and society. (Black) It is to such a bold and comprehensive vision of learning and development that values education, in its fullest sense, refers.

If education is to serve as an effective tool towards these and other such ambitious but necessary aims, it will need to engage people more in solutions and methods of education and concern itself less with the imparting of content. In reconciling needs and aspirations not just within and amongst communities at different stages of development but also across generations in a finite world, it will also need to address head-on substantive questions of values, as an emerging global ethic is counterpointed by rich cultural diversity and individuals’ right to their own identity.

But if this aspect of the aims of quality values education is clear, and the need for a revival of values such as respect, responsibility, honesty and love is increasingly urgent, there is not the same degree of consensus with regard to the methodology to achieve these aims. There should be no real need to have to justify a significant place for values within education and the real question therefore is this: How do we go about bringing values such as the above into peoples' lives, their attitudes and behaviour?

***The virtues are not poured into us; they are natural to us.
Seek them and you will find them; neglect them and you will lose them.***

Mencius

On the one hand it is apparent that these values will not necessarily emerge either by themselves or as the result of legislation and, on the other hand, that they cannot – and indeed should not – be imposed from above. Instead, it is submitted, values must be seen not only as the intended outcome but also as the way towards it. The way to peace is through peace, not through war. The way to non-violence is through non-violence. The way to respect is through respect, and so on.

Thus if the outcome of an educational process is to be respectful, tolerant, peaceful, honest, loving, students, then the way to achieve that is through an ethos, a culture, an environment within the school in which respect, tolerance, love, honesty, safety are the hallmark of how the school community organizes itself. “At the core of values education lies the establishment of an agreed set of principles, deeply held convictions, that underpin all aspects of a school’s life and work” (Hawkes). This underlines the importance that must be paid to the relationship between the teacher and the student – and indeed other relationships within the school community – and what characterizes those relationships. It is suggested that values must be seen to lie not only at the heart of the educational content, the “what”, but also at the heart of the educational process, the “how”, the way in which education takes place.

To reach real peace in the world, we will have to begin with the children.

Gandhi

With this in mind, there would seem to be a need to take a fresh look at the practical implementation of values education in classrooms. Perhaps the first change of emphasis in this regard is not to see values education as another subject within the curriculum to be imparted to students so much as a philosophy of education that emphasises the importance of a teaching and learning environment that is characterised by values such as respect, responsibility, tolerance, peace and love. If children need to feel loved, valued, respected, understood and safe (Tillman & Quera Colomina, 2000) so too do adults in the classroom and in their relationships with each other in order that quality teaching and learning may take place.

Therefore, “more than a subject, values education has to be an attitude within the whole teaching practice, involving the entire staff of the school, parents and the surrounding community in a common shared endeavour. Thus, integrating values education gives teachers another vision of their pedagogical work. In order to have a real impact, values education has to be planned as a school project, integrated into every aspect of the curriculum, pedagogy and activities, involving all the teachers as a team as well as the organizational and decision-making structure of the educational institution.” (Combes)

When this ethos is taken as the starting point, the next step is then to look at the curriculum itself and to see how values questions are inherent or embedded within the different subject areas, be

they science, language, arts or others. The question becomes not so much of seeing how to add a values dimension into these fields of scholarship or human endeavour as an uncovering and exploration of values inherent within them and their development and practice.

It is only at this stage that we turn to the third strand of this approach, which is to consider how discrete sessions or periods within the school day can be timetabled to address the issue of values as a subject in its own right. This may find a home within the context of a lesson dealing with religious education or under a title such as personal and social education, humanities or moral education or within a school assembly or circle time. That a school is able to dedicate time to such a task, whatever the lesson name, is to be welcomed but the point is that the first two strands of this approach stand on their own regardless of whether or not such time is made available. In other words, values education may be distinguished from values-based education; and it should be clear that values education is likely to be ineffective unless it takes place in a values-based learning environment.

For sure, trying to give values such as respect, tolerance, love and care their rightful place within the classroom and ensuring that they set the tone is not a soft answer to a hard question. To a considerable degree, the issue raised is one of educator training and in-service development programmes designed to help deepen or reinforce the higher-order teaching skills and techniques that contribute to the creation and maintenance of such a values-based teaching environment. A greater awareness of their own values can help empower teachers in moving towards a school environment in which explicit values rather than explicit rules have pride of place. “The whole idea of values-based education is about teachers looking at themselves first.” (Combes)

Unfortunately, the respect traditionally accorded to the role of the teacher has been eroded, and an increasingly materialistic world typically finds its idols in other quarters and does not foster teachers looking at themselves in the positive way that they should be able to. Teachers in far too many places lack the public support and appreciation that is their due. And yet teachers are at the coalface of critical development goals such as achieving universal primary education, eliminating illiteracy and extreme poverty and ensuring appropriate use of new knowledge and technologies. If they are to make any headway in dealing with the profusion of world issues that education is being called on to address, greater recognition must be given within society to the status of teachers and their needs. Without such a shift, the present reality of teacher shortages is likely to persist and the vision of quality education remain a pipedream.

As the 1996 *International Recommendations concerning the Status of Teachers* stated: “Teaching should be regarded as a profession; it is a form of public service that requires teachers of expert knowledge and specialized skills, acquired and maintained through rigorous study; it calls also for a sense of personal and corporate responsibility for the education and welfare of the pupils in their charge.”

In short, if the aim of achieving quality education for all-round human development is to be met, there is a crying need for classrooms to become values-based environments for teaching and learning and for teachers and learners.

Living Values Education Programme

Over the past six years, an expanding network of educators around the world have made progress in helping meet this requirement through an innovative programme called *Living Values Education Programme*. Emphasizing that teacher-training, development and support are the foundation of quality education, *Living Values Education Programme* (LVEP) (www.livingvalues.net) is a comprehensive values education programme that seeks 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. It 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. The Programme offers training to educators, encouraging them to accept, listen and guide rather than impose and moralize, and to create a values-based environment in which students, and teachers, can think about and reflect on the things that matter most to them.

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 widely-shared human values. The approach is experiential, participatory and flexible, allowing – and encouraging – the Programme’s materials 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 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 was developed in consultation with the Education Cluster of UNICEF, New York and is supported by UNESCO and a host of other organizations, agencies, governmental bodies, community groups and individuals. 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 6,000 or more 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 carrying out 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 and 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 over 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 (UNESCO 2001) was developed at an international Workshop on *Integrating Values in Early Childhood Programmes and Services* co-organized by UNESCO and LVEP and held in Paris in 2000. An activities book for use with children under three years' old is in the final stages of being edited. Living Values also has its own comprehensive, multi-lingual 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. Part of LVEP educator excellence is viewed as modelling the values, respecting student opinions, and fostering children's and young adults' enjoyment of learning and implementing values projects.

In the three main teacher resource books, *Living Values Activities for Children Ages 3-7*, *Living Values Activities for Children Ages 8-14* and *Living Values Activities for Young Adults*, (Tillman and Hsu; Tillman) 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-respect and tolerance continues throughout the exercises, which 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. Educators are encouraged to draw upon their own cultural heritage while expressing values in everyday activities and exploring values questions in the curriculum.

LVEP Educator Workshops are available around the world and are recommended in order to implement LVEP most effectively. The *LVEP Educator Training Guide* (Tillman and Quera Colomina) contains the content of sessions within 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.

The fifth book, *Living Values Parent Groups: A Facilitator Guide*, (Tillman) 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 street children in which stories 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.

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 and the indications seem to be that the emphasis on creating and maintaining a values-based learning environment is a key factor in the message of values being clearly communicated in an experiential and practical way.

In Adelaide, **Australia**, in July 2001, UNESCO-APNIEVE (the Asia-Pacific Network for International Education and Values Education) helped sponsor a four-day Living Values Educators' Training workshop focusing on how to create and sustain a values-based classroom environment using teaching methods that would enable students to feel safe, loved, respected, understood and valued. Local teachers were joined by a group of 28 educators from Singapore.

A Vice-Principal from one Singapore Primary School reported: "A few values units [in the Living Values Activities books] ask children to imagine. For example, students are asked to imagine a peaceful world or a happy world and share their experiences or draw or paint a picture. This imagination or visualization exercise makes the values more relevant to students as they find a place from within where they experience that quality and create ideas they know are their own.... [The Lesson Planning] aspect of the seminar was much appreciated by all participants. The practical hands-on sessions proved invaluable to participants and there was much teamwork, collaboration on lesson planning and participation in lessons. There was practical teaching by the various groups and this was followed by review and evaluation. Social skills are also taught and students are encouraged, through cognitive awareness of social justice, to look at the effect of an individual's actions on others and at how individuals can make a difference.

After implementing the Programme for a year at a Secondary College, a Melbourne teacher reported: "LVEP is different because it works! I experienced changes in the relationships between students and teachers within six weeks. Students who were extremely resistant in the beginning were making suggestions as to how to improve the classroom atmosphere and even suggesting mediations that they had used at home. Students were getting insights into how they really felt about things, separating raw emotion from feeling and then were given the tools to deal with issues. The 14–18 age group particularly appreciated conflict-resolution techniques. From a teaching

perspective, the books containing LVEP are easily accessible, easy to follow and non-prescriptive. They can be used in part, as a whole course or interwoven throughout the curriculum. The support through materials and through the educator network is a further delight. From a personal perspective, the biggest breakthrough was in me! I was more enthused in the classroom, more loving and a much better teacher!” Student comments included:

“Coming to values makes me feel happy, it changes my day because it has a quiet atmosphere. I feel good even if my classmates are grumpy because the atmosphere is loving and the teacher reflects happiness and love.” (Year 8 student)

“When I went into my values lesson at the end of last term I was feeling angry but at the end I felt peaceful.” (Year 8 student)

In **Cambodia**, LVEP has worked closely with the UNESCO office in Phnom Penh since early 2000 and in 2001 UNESCO completed the Khmer translation of the LVEP Activities Books. A Primary School Principal reported 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, and noted that the children are developing more loving, respectful and helpful attitudes towards each other.

In Beijing, **China**, approximately fifty local schools have taken up Living Values and are ably supported by teacher trainers and programme officers from the Beijing Institute of Education and the China National Children’s Centre, both of which have hosted LVEP training seminars. In March 2002, the Unit of Education for International Understanding of Beijing Institute of Education organized five Living Values sessions in Mentougou District and Xi Cheng District, Beijing and reported: “One teacher integrated LVEP with the “thinking and virtues” class, educating the students on the value of cooperation. Through the story of the “monkey and deer”, she successfully taught the children the importance of cooperation and let them understand the meaning, the basic techniques and skills of cooperation. From Phase I of this project, it can be seen that LVEP is not only understood by some teachers, but is now being learnt and practised by more and more teachers. Second, there is a close integration between LVEP and traditional curricula. Teachers are able to carry out LVEP through traditional classes such as language class, mathematics class and virtue class.”

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, one Experimental Primary School teacher 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. Another Primary School teacher 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 October 2003 in Hong Kong, a Symposium entitled “Giving Value to Values Education” was jointly organised by Living Values and the Hong Kong Institute of Education and attracted up to 250 educationists who came not only from China but also Vietnam and the Seychelles. School teachers and staff from the China National Children’s Centre, led by the Centre’s Deputy Director, and from the Beijing Institute of Education, led by its former President, conducted presentations and workshops demonstrating their experiences of using Living Values in Beijing.

In **Indonesia** a number of educator trainings have been held, in English and Bahasa Indonesia and a number of schools and educators have already started successfully implementing the Programme pending the publication later in 2003 of the series of Living Values books in Bahasa.

An elementary school and an adult school in **Japan** have begun implementing the Programme and initial educator training workshops have been well-received following the publication of the three main Living Values Activities books and the LVEP Educator Training Guide in Japanese.

About 80 schools in **Malaysia** are implementing LVEP and teachers have responded very positively to the numerous educator trainings that have been conducted, commenting, for example: "I benefited tremendously from the skills provided on how to create a values-based environment, active listening and conflict resolution skills."

"The value activities are an excellent resource to help teachers help children in exploring and instilling their values."

"The sessions made me aware of my own positive values and now I can put them into practice."

"I never knew how to conduct a lesson on Peace until now"

"Now I have learnt how to resolve conflicts and to be an active listener. I am ready to use these skills immediately."

In 2002, through the Child Care Resource Centre within the Government College of Home Economics in Lahore, **Pakistan**, LVEP was introduced to 104 Primary Educational Centres in the province of Punjab. The material was first translated into Urdu and the activities and songs were modified to suit local culture, leading to the report that LVEP is "a very effective educational programme and it is being very well received", and is "highly appreciated" by the Centre's partners, UNICEF Lahore and the Literacy Department of the Government of Punjab.

In the southern **Philippines**, in the small island of Tawi-Tawi, closer relations between Muslims and Christians as a result of LVEP were reported by a University General Councillor after the Programme had been implemented with children, youth and adults for one year, with leaders conducting activities every week, following a six-step framework.

Six schools in **Singapore** are using LVEP; at one of the implementing premier primary schools, students perform skits on the value of the term during assembly and teachers reinforce the value during pastoral care lessons in the classroom. There is also the possibility to "squeeze in" short sessions of reflection, visualization and story telling between lessons and a teacher commented that primary five students said they were "relaxed after those short sessions" and looked forward to them. The school also presents a Living Values certificate to pupils who apply the value of focus.

In Seoul, **South Korea**, a two-day LVEP workshop was held in 2002 for programme leaders and developers at the MIZY youth centre and UNESCO while at an International School in Seoul, Living Values activities are being used to complement the Health and Social Studies curricula at the elementary level. Teacher comments include:

"I feel this Programme offers a useful vocabulary when establishing a positive classroom community. It helps maintain a positive learning environment throughout the year."

"This Programme falls into my philosophy of educating the whole child. It's a valuable resource to have. I have integrated the values into everything we do and how we act. In turn, our classroom climate has been one of mutual respect, tolerance and genuine regard for everyone as a contributing member of our class."

“Students have a better vocabulary and framework regarding these values. They also recognize better when things are not working, thus enabling them to re-think the situation, change behaviour and try again.”

“Students remind each other of some of the values they’ve learned when they encounter problems amongst each other. Students mention respect and cooperation in journal writing.”

Two kindergarten teachers piloted the Programme with great success; one reported how working with values helped a pupil transform his antisocial behaviour while the other reported that at least 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.

A number of educator trainings and sensitisations have recently been conducted in **Thailand**, in both Bangkok and Chiang Mai. However LVEP first began to be used in 1998 in a refugee camp for Karen refugees along the Thai-Burma border. When subsequently interviewed every refugee teacher spoke about the changes in their students and spoke of increases in participation and expression. Their comments included:

“The students now dare to speak.”

“They share their pictures now, before they would just be quiet.”

The teachers noted increases in respect and/or love and friendliness in the students, for their peers and teachers. Many said they were more “obedient” and tried harder. They said that the children were happier and the sad students were less sad.

All of the teachers said the students fought much less frequently, and ten teachers said that their students now did not fight at all. One teacher said of her twelve to sixteen year-old students:

“Before they had this training they used to get angry quickly, not forgive each other quickly, and some were cruel. Now they do not anger easily and forgive each other, and they are not cruel, they are patient. Now, there are no fights. They try harder, are friendlier to me, and can solve problems in the classroom.

All the teachers spoke of their increase in teaching satisfaction and their comments included:

“I used to have a hard heart and enjoyed teaching less. Now I have more control, am more patient. I have a soft heart and enjoy teaching more.”

“Before when the students were noisy and disobedient I would speak forcefully, now I speak gently and I love them more and more.”

A kindergarten in **Turkey** used LVEP's Activities Book for Children Ages 3-7 continuously throughout the year 2000-2001 and the director of the Child Study Centre stated that the Programme was very useful. Citing an example, she said: "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."

Living Values is in use at approximately 150 sites in **Vietnam** and from December 2000 to February 2002 the Ministry of Education and Training piloted Living Values at 52 High Schools in 11 Provinces throughout Vietnam, with LVEP Activities being used for year-six students for one hour per week by the Civic Education teachers. Following the pilot it was decided that selected LVEP activities would be included in the National Curriculum for Civic Education for Ages 3-7 and 8-14 and taught in schools nationwide.

At the initiative of the school principal, LVEP is being taught in every class and to all of the 1500 students at a High School in Hanoi where the majority of the students are 'at-risk' and have generally been expelled from several others schools before enrolling. Drugs and crime are major challenges the school faces. Teachers using the activities as part of the civic education pilot

commented that not only do the students find the activities much more interesting than the traditional civic education activities but the teachers themselves also enjoy teaching the Programme. LVEP is also being used with street children, following a special training for Street Educators and Agencies Caring for Street Children and Children at Risk in October 2002. At a subsequent follow-up meeting, trainees spoke of how the street children and children at risk that they teach listened with attention to the stories and then eagerly answered questions on them. They reported that after carrying out the activities the children were calmer, more focused and cooperated better with each other. One street-children educator reported a dramatic change in the students and atmosphere in her class of street children, saying that they loved being in the classroom, worked harder, had developed a lot of love for the teachers and conflict had dramatically reduced and sharing and helping each other had replaced fighting.

The ultimate aim of education is preparation for life.

Pestolozzi

While education is being called on to be not only life-long but also society-wide in its scope, much of what is desired to be achieved can be simply summarised as learning to be better people, to have more respect and be more responsible, as individuals, families, communities and societies and global citizens.

In a technologically-advanced world that increasingly stresses the short-term and the material and downplays the moral and spiritual, we can no longer afford not to recognise that values lie at the heart of human person and the best of human civilization and are critical to the well-being of the individual and societies. A values-based perspective must be at the heart of educational thinking and the mainstream of educational practice for lasting all-round human and social development so that, with a clear sense of self-identity and integrity, we can progress and grow as whole human beings and as members of one human family.

The Living Values Education approach and materials are inspired by a vision of learning as something personally empowering and enriching; while further evaluation and research studies need to be carried out, the above reports clearly indicate that the approach and materials have had some success in making values education and values-based education a practical classroom reality in a variety of different economic, social, cultural and developmental contexts. Much remains to be done but the direction is clear and the steps taken suggest that the effort is worthwhile and meaningful and should be continued.

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