CITIZENSHIP EDUCATION FOR BETTER WORLD SOCIETIES:
A Holistic Approach

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INTRODUCTION

We live in a rapidly changing society, in the age of globalization and the information and communication revolution. We must accept the reality of the dramatic changes that are affecting our lifestyles, our ways of thinking, feeling and acting. As educators, we must guide our students to discern between the potentials and prospects, the benefits and opportunities of globalization and the new information technologies on one hand, and the dangers, threats, and pitfalls on the other. We must develop in them the sense of freedom and responsibility in making the right choices.

We are tasked to work together towards a globalization that does not marginalize, but instead, one that humanizes and strengthens the bonds of our human solidarity; that spreads its benefits equitably rather than create new gaps between peoples, their economies and cultures.

We are witnessing breakthroughs in the different fields of science and technology, yet at the same time, never before have we seen human suffering in such a magnitude, injustice, inequity, poverty, and such sophisticated forms of violence and war, torture and abuse, weapons of mass destruction, intolerance and discrimination, such escalating degradation of the environment, threats to the planet Earth, the breakdown of human, ethical and spiritual values, the crisis of confidence, the loss of hope.

Just two years after the UN proclaimed the year 2000 as the International Year of the Culture of Peace, ushering a global effort of transforming our culture of violence and death into a culture of peace, we live in an Age of Terror; fear and insecurity, and we have embraced a culture of greed. The environment itself is sending us alarm signals: landslides, devastating floods, global warming, forest fires and drought, air and water pollution.

At the recent 2002 World Summit on Sustainable Development held in South Africa, leaders of the global community met to follow-up the Rio Conference and to galvanize action on what they have identified as the two major issues that are leading to global catastrophe: POVERTY and the DEGRADATION of the ENVIRONMENT, both brought about by humankind's own making—inequity, injustice and greed.

If we want to halt the race towards catastrophe, if we want to save the earth and protect the rights of future generations, we have to bring about a massive radical change, a change in our behavior, and in our egotistic lifestyles, in our irresponsible patterns of production and consumption. We need nothing less than a total "re-education of humankind" (Kennedy, Paul, 1998). This requires us to seriously reflect on

our major responsibility of educating our youth to become the citizens and leaders of the future, the creators of better tomorrows.

How can we prepare our youth to meet the challenges of such complex and fast changing realities that they face today and in the future? How can we develop citizens who can bring about the transformation of our culture of violence, intolerance and greed to a culture of peace, non-violence and respect for one another? How can we teach them to live and to work together in harmony? How can the youth be empowered to become responsible, committed and effective agents of change for a better world? How can we help develop citizens with a Conscience, Commitment and Compassion?

This brings us to the major problem of this paper. What kind of education do we need to develop the quality of citizens who can bring about change towards the attainment of better societies in the future? What paradigm shifts are crucial in our educational philosophy and policy, program and practice?

Major Problem

In attempting to address this major challenge, three sets of specific questions may be posed:

1. What kind of societies do we seek to create? What is our vision of a preferred future?
2. What kind of individuals/citizens do we want to develop to bring about these better societies? What attributes/characteristics should they possess to enable them to bring about change?
3. What type of education do we need to prepare for such citizenship? What innovations can we recommend in our educational paradigms, policies, and practices?

What type of teacher education do we need to develop the quality of our future teachers who can in turn educate the citizens and leaders of better future societies?

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In attempting to address this major challenge, citizenship education for the 21st century has become an on-going concern and topic of interest among educational researchers and policymakers. This writer considers the findings and recommendations of these two major researches most enlightening and useful.

1) Multidimensional l Citizenship: Educational Policy for the Twenty-first Century, a Citizenship Policy Study funded by the Sasakawa Peace Foundation, Tokyo, Japan in 1997. The findings of the policy study project and their implications for teacher education, educational polity and school practice were presented at the International Conference on Teacher Education, Hong Kong Institute of Education in February 1999.

Related to this study, two papers were read at the 6th UNESCO-ACEID International Conference on Education, December 2000 in Bangkok, "The Global and the Local in Partnership: Innovative Approaches to Citizenship Education" (David Grossman, HKIED) and "Global Knowledges, Intelligence and Education for a Learning Society" (Magdalena Mok and Yin Cheong Cheng, HKIED); and,

2) Educating World Citizens, (Jack Campbell, Nick Balkaloff and Colin Power) an on-going international, cross-cultural research involving leading thinkers from various disciplines and youth representatives from regions of Latin America, South Asia and Southeast Asia, Saharan Africa (Cluster A countries), Australiasia, Eastern Europe, and North America (Cluster B countries).

The spirit and tone of this presentation will undoubtedly be optimistic, open-minded and future-oriented, perhaps too idealistic, but this writer feels that we educators cannot afford to be otherwise if we intend to be more effective in giving hope, inspiration and guidance to our young students. This is especially true for secondary school students mostly adolescents, who are in that period of their lives when they are becoming more aware of and sensitive to social issues and concerns and committed to bring about change. Adolescence is likewise the time for idealism, for dreams and aspirations to achieve better futures.

Indeed, the education of individuals as well as of societies, is propelled by the power of dreams—of visions of what ought to be, of what we want to become, of what kind of world we would like to live in, of how to find peace and happiness. Education is goal-oriented and is motivated by the values we cherish, the ideals we seek, the priorities we choose to live by. In the words of Leonard Cheshire (1981) quoted from Educating World Citizens: "We need a vision, a dream. The vision should be the oneness, the essential and organic solidarity of the human family. The dream, that we each in our own way make our personal contribution towards building unity and peace among us."

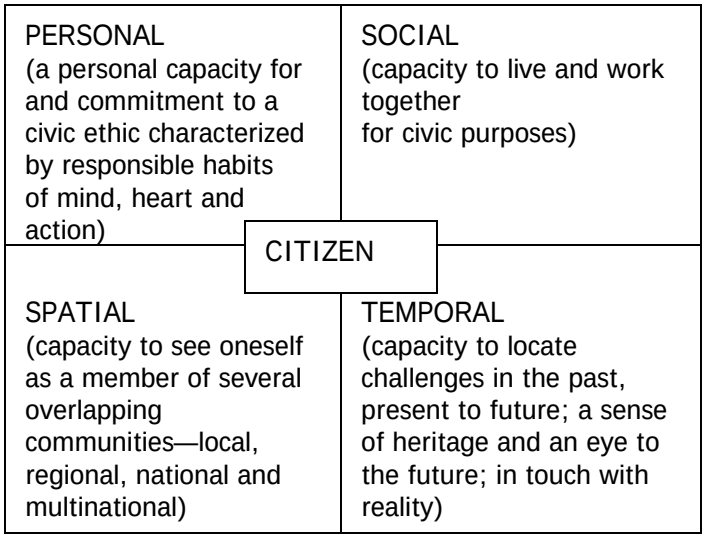
We believe that education should lead society by helping in the creation of preferred desirable futures, not merely in preparing students to meet the challenges and dangers of the predictable probable scenario that await us, but to empower them to image preferred futures, better worlds for their generations and those to come, and the will to make these dreams come true.

I. A Multidimensional Model of Citizenship Education

To place this paper in proper perspective, it is important to state at the outset that this writer adopts the multidimensional model of citizenship education (Grossman et. al ., 2000) as shown in Figure 1.

Figure 1. A Multidimensional Model of Citizenship Education

Dimensions of Citizenship



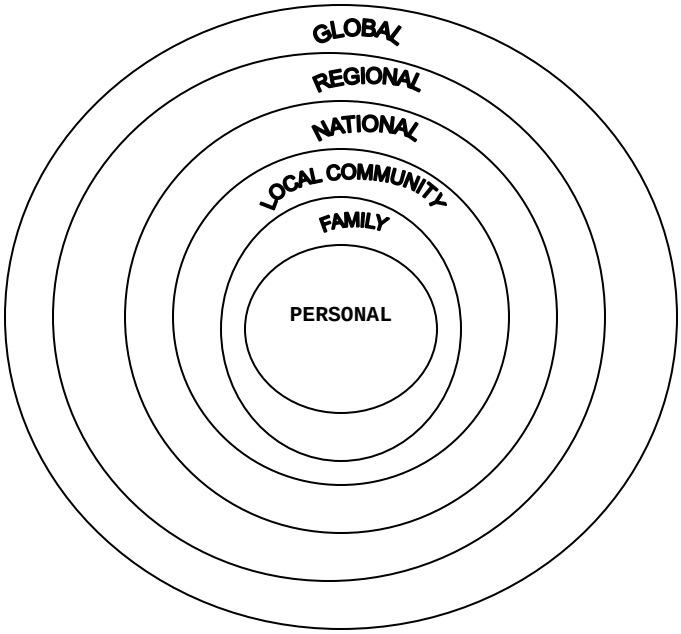
Contents of a Multidimensional Citizenship Education

CIVIC EDUCATION The building of a knowledge base for civic beliefs and skills for civic participation	VALUES EDUCATION The acquisition of dispositions and predilections that provide the foundation for civic attitudes and beliefs	ENVIRONMENTAL EDUCATION The process of developing understanding, skills and values consistent with the notion of sustainable development

Building on this model, Figure 2 presents a holistic framework showing the social dimension of citizenship in developmental stages during which the individual citizen grows in awareness of his/her identity as a member of a group and in the sense of belongingness, loyalty and interdependence. The **family** is the first social group and basic unit of socialization, the process by which the young individual imbibes and internalizes those knowledges, values, attitudes and skills fundamental to an enlightened responsible and committed citizenry. It is in the family where citizenship education begins. This framework can serve as a reminder to curriculum planners and designers for the new type of citizenship education that is not limited to developing citizens of a nation state, but considers the expanding social contexts of the individual.

The social circle of interrelationships expand as the young citizen is exposed to the wider social groups of local community, nation, Region and the world at large. While this discussion focuses on the global dimension, it takes cognizance of the importance of the earlier stages and of the many dimensions of citizenship.

Figure 2. A Holistic Diagram
Showing the Expanding Social Context of Citizenship Education



Regarding the Contents of a Multidimensional Citizenship Education, this writer is of the opinion that all three areas, Civic Education, Values Education, and Environmental Education can be integrated into a more holistic curriculum. This paper will dwell on this later.

II. Better World Societies

The first questions this paper is concerned with are: What kind of societies do we want to create? What is the vision of our preferred futures? What are the features of desirable future worlds? Our two major sources gathered data in response to these questions.

The Citizenship Education Policy Study (HKEID) presents 19 **global trends** as identified by 182 experts summarized under three categories: increasingly significant challenges, areas to monitor, and areas to encourage; while Educating World Citizens (Jack Campbell, et. al.) is concerned with preparing the citizen for **preferred futures** rather than forecasted or predictable ones for what is envisioned is a desirable future, rather than the future which will likely happen. The focus is therefore on what is desired than on what is foreseen. Thus, the study is normative rather than predictive.

This writer takes the second approach because of her conviction that education can and should lead change, one that is directed and purposeful, that it can be an instrument of planned and systematic intervention. Of course, there are dangers to be avoided, like indoctrination and manipulation. Hence the urgent need for new and appropriate educational programs and practices towards free and responsible, enlightened and committed citizenship, able to discern what is true, just and good and to act accordingly.

We aspire for the transformation of our culture of war, violence and greed into a culture of peace, where people learn and understand more about each other, accept and respect each other's uniqueness, human rights and fundamental freedoms, where people learn to care and to share, to live together in a just and free, peaceful and compassionate world.

Essential or highly desirable characteristics of highly desirable characteristics of such preferred global futures were gathered by the Campbell and associates study under the eight main categories extracted from vision statements of the respondents.

1) Sustainability of Planet Earth,
2) Provision of Basic Food, Shelter and Health Care,
3) Removal of threats to security: collaborative peace,
4) Supra-national entities,
5) Social justice,
6) Retention and development of diversity,
7) Caring and human connections at all levels (for Cluster A countries), and
8) Participatory democracy (for Cluster A countries).

These eight main categories of preferred futures point to the importance and the need to integrate environment education, education for peace, social justice and equity, participatory democracy, respect for diversity for human rights and fundamental freedoms, global education into citizenship education curricula.

III. Quality and Character of the Citizen

The second set of questions to be considered is: Who can create better societies? What kinds of individuals have the capacity/ability to create better societies? What personal attributes and characteristics should the individual citizen possess? What knowledges, sensitivities, attitudes, values and action-competencies are needed?

Experts in the HKEID study reached a consensus on eight citizen characteristics which constitute the traits, skills and specific competencies citizens of the 21st century will need to cope and manage the undesirable trends and to cultivate and nurture the desirable ones. In order of their importance, they are the:

- ability to look at and approach problems as a member of a global society
- ability to work with others in a cooperative way and to take responsibility for one's roles/duties within society
- ability to understand, accept and tolerate cultural differences
- capacity to think in a critical and systematic way
- willingness to resolve conflict in a non-violent manner
- willingness to change one's lifestyle and consumption habits to protect the environment
- ability to be sensitive towards and to defend human rights, rights of women, ethnic minorities, etc.
- willingness and ability to participate in politics at the local, national and international levels

A careful consideration of these characteristics shows that they consist more of attitudes, values and sensitivities plus the abilities to act as citizens and agents of change, rather than knowledge and information.

Campbell and associates elaborate on the bases of effective individuality “before proceeding to identify the characteristics of individuals as possessors intrinsic worth and as key change agents.” This writer agrees that the initial step of citizenship education should focus on the first social unit, the family, since the rudiments of responsible citizenship begin at home, where fundamental human needs of love, trust and care, belongingness and a sense of connection, autonomy and initiative, are met during the early years of childhood, the foundation stages of human development.

Characteristics of individuals as possessors of intrinsic worth, are distinguished from those needed for agents of change; rightly so, since the individual’s intrinsic worth as a human person is the first attribute on which others are founded. Furthermore, individuals need to learn to be fully human, complete persons who have developed all the dimensions of their humanity in a holistic manner. “We need citizens and leaders who are compassionate, possessing empathy and respect for life and all human rights and fundamental freedoms, knowing how to care for and to share with others.”

Learning to be a fully human person, a complete individual, multi-competent, intelligent and enlightened, creative and flexible, committed and inspired, responsive and free, will have to be the fundamental and continuing goal of citizenship education. This topic will be discussed further in the last part of the paper.

The Educating World Citizens study reveals through the collation of responses from 64 social scientists classified into ma les and females, as well as into Cluster A (Latin America, South Asia and Southeast Asia, Saharan Africa), and Cluster B (Australiasia, Eastern Europe, and North America) the attributes and characteristics of individuals who can create better futures, that the following eight items out of 60 identified items met the criteria of being highly desirable and high priority, three warranting high desirability and two warranting as high priority, totaling 13 attributes of citizenship.

This writer has attempted to arrange the 13 key attributes into knowledge, sensitivities, attitudes, values and action competencies as shown in the table that follows. There are very fine distinctions among the categories of Sensitivities, Attitudes, and Values. However, they can be considered as belonging to the area of values education. Even Action Competencies assume that these values have been internalized enough to result into action.

Table 1. Key Attributes of Individuals as Possessors of Intrinsic Worth and as Key Agents in the Creation of Better Worlds Arranged into Five Categories

Knowledge	Sensitivities	Attitudes	Values	Action Competencies
	Item 1: Individuals who have senses of trust, "connectedness" to others, autonomy and initiative, and are able to enter into mutually supportive relationships. Item 19: Individuals who are aware that violent conflict, retaliatory attacks, and the like, are inappropriate ways of resolving disagreements.	Item 29: Individuals who have a respectful attitude to the rights of others and are prepared to listen to the viewpoints of others. Item 27: Individuals who approach nature with a sense of responsibility to the Earth's resources and habitats. Item 30: Individuals who have a special concern for the disadvantaged, the excluded, the marginalized, the minorities, children. Item 31: Individuals who are tolerant of diversity in all its forms (social, cultural, economic, political, ethnic, religious, etc.) subject to basic human rights being honored.	Item 2: Individuals, who have commitments to "universal values" such as unselfishness, love for others, truth, honesty, integrity, forgiveness, and the like. Item 34: Individuals who are committed to human rights and social justice, including a reasonable standard of living for all people. Item 35: Individuals who have a commitment to sustainable occupancy of the Earth, caring and preparing for the quality of life of future generations, and are willing to change their lifestyles to protect the environment. Item 37: Individuals who have an overwhelming preference in social and political interactions for conflict resolution through negotiation rather than conquest, denigration, or withdrawal	Item 6: Individuals who accept moral responsibility for their decision and actions. Item 53: Individuals who are able to, and do, collaborate with others—listen, talk through issues patiently and flexibly, and contribute to plans and actions needed to bring these to fruition. Item 55: Individuals who are able to, and do, engage in collaborative democratic exercises to alleviate poverty , counter corruption, ensure equity in distribution of resources, etc.

Campbell and associates remark that one of the most striking findings of the study is the relatively low ratings assigned to the "knowledge" items, thus their absence in the table. They interpret this as a rejection of the notion that knowledge, on its own as a private possession, has special merit. They quote a UNESCO report (UNESCO 1989:5), "The new epistemology of knowledge and learning needs to include a change from emphasizing the private benefits of learning, to emphasizing the public benefits of learning. We need to develop a sense of service and to stress community benefit and the advancement of the public good. (However, it could be argued that each of sensitivities, attitudes and values, too, has limited significance until translated into actions.)"

This interpretation reinforces this writer's continuing advocacy for the crucial role of **values**, oftentimes the most neglected and least understood component, in the school curriculum. This writer goes further to say that the over-emphasis on Knowledge to the neglect of Values and Attitudes, in our present educational curricula designed for a knowledge and information-based society has failed to reduce the persistent problems of humanity—inequity and injustice, imbalance, poverty, unemployment, hunger and disease, violence, bloodshed and terrorism, pollution and degradation of the environment.

This is not to say that Knowledge is not important. In fact, holistic learning needs a cognitive base. However, in itself, it is insufficient. Knowledge without Insight often leads to Intolerance, and Knowledge without Love and Commitment seldom translates itself into Action. This broad knowledge-base has been emphasized by M. Mok and Y.C. Cheng in their paper, "Global Knowledge, Intelligence and Education for a Learning Society," showing a framework of globalized knowledge, suggesting that "globalized education should help shape towards developing competent global citizens who have the technical and economic intelligence; the human and social intelligence; the political intelligence; the cultural and the educational intelligence to engage in a networked self-learning to play a significant role in the new world development."

Yet, the citizens of tomorrow must possess other attributes besides knowledge and competence. For of what use is it for citizens to be knowledgeable and competent, if they are not able to commit themselves to a cause, to values and ideals they believe in, if they are selfish and not able and willing to care and to share with others, to respect and accept differences? For what use is Knowledge if it does not improve the quality of one's life and those of others? We must espouse Scientific Humanism (Faure, 1972); Science with a conscience and Technology with a heart, both at the service of humanity.

We need citizens and leaders with a Conscience, Commitment and Compassion to enable them to create a more just and human, more responsible and free, more peaceful and compassionate world. It is interesting to mention here that the Australian Council for Educational Research (ACER) reports that some schools in Victoria have made attempts to include these three attributes in the assessment of educational outcomes.

In sum, individuals need to learn to be fully human, complete persons who have developed all the dimensions of their humanity in a holistic manner, their human faculties and powers: physical, intellectual, moral, aesthetic, socio-cultural, economic, political and spiritual. They must possess knowledge and understanding that lead to insight and wisdom, values and attitudes that enable them to love and appreciate themselves and others; skills and action competencies to translate knowledge and values into behavior. As we can see, citizenship education is really a lifetime process and continuing learning, involving total development of the whole person, not a finished product or outcome of a curriculum, for a given time or location. It calls for a holistic approach to citizenship education and the collaborative efforts of society.

IV. Educational Paradigms and Approaches for Citizenship Education in These Changing Times

To recapitulate our main challenge: **What type of education is needed to empower citizens to be come agents of change for better world societies?** This ideal type of citizen will be shaped by our educational paradigms, our philosophy and perspectives on teaching and learning, and will be realized through the approaches guiding our educational policies, programs and practices and their implementation in our schools, given a supportive learning, societal and cultural environment.

A. Lifelong Education in a Learning Society

The concept of **education throughout life**, with all its advantages in terms of flexibility, diversity and availability at different times and in different places, is clearly an educational paradigm to be considered for the new century. It constitutes a continuous process of forming whole human beings, enabling people to develop awareness of themselves and of their environment and encourages them to play their social role at work and in the community (Jacques Delors, 1996).

Citizenship education for our fast changing societies is not limited to the youth and to the formal school setting. It is a lifetime process of growth and development in personal and social consciousness and awareness, in knowledge and understanding of oneself and others, of social issues and concerns; in social commitment and involvement in social cohesion as well as societal transformation, starting from the earliest developmental stages of the lives of individual citizens to the expanding social contexts in their adult life.

Learning throughout life is referred to by the Delors Commission of UNESCO as the "heartbeat of society," a major key in meeting the challenges of a rapidly changing world. The Commission discussed the need to advance this concept **towards a learning society**. In truth, the world is our classroom. Learning takes place not only within the walls of the classroom during specific periods of time, nor in the school campus during one's student days, but anywhere and everywhere when one is sensitive and alert to "teachable moments." The opportunities in our modern media, learning provisions in the world of work, cultural and leisure activities, civic and community affiliations are almost limitless. This, of course, emphasizes the need for a healthy

learning environment for our youth, conducive to their development into responsible and caring citizens, with our guidance and support.

Still, the school retains its strategic role and its decisive influence on citizenship education and training. Nothing can replace the formal education system today, nor is there a substitute to teacher-pupil relationship.

The Delors Commission states that the only way for the individual to cope with the ever-increasing demands, tensions and changes in society is **to learn how to learn**. This is crucial to provide "citizens of better futures" to deal with new situations that will arise in their personal and social lives. Another requirement is a better understanding of other people and of the world at large, mutual respect and tolerance of diversity, peaceful and harmonious relationships. Thus, one of the four pillars or foundations of citizenship education should be **learning to live together**, the other three being, **learning to know**, **learning to do** and **learning to be**.

B. A Holistic and Integrated Approach to Teaching and Learning

The formation of citizens for better futures requires a holistic and integrated approach to the teaching and learning process in the classroom and other educational settings. This total approach applied to citizenship education focuses on the holistic development of the individual's faculties and capacities as human persons and as members of society. It seeks to embrace the totality of the human person, develop the citizen's intellectual, emotional and volitional powers and faculties, educate the mind, heart and will, respecting the sacredness, the intrinsic worth and uniqueness of each individual, to prepare for free and responsible, critical and creative, peace and compassionate citizens of multi-diverse, multi-ethnic, multi-cultural world.

Figure 3 shows the dimensions of the CITIZEN as an individual and as member of society. Figure 4 identifies core values for the holistic development of the citizen.

Figure 3. Dimensions of the Citizen as Individual/as Member of Society

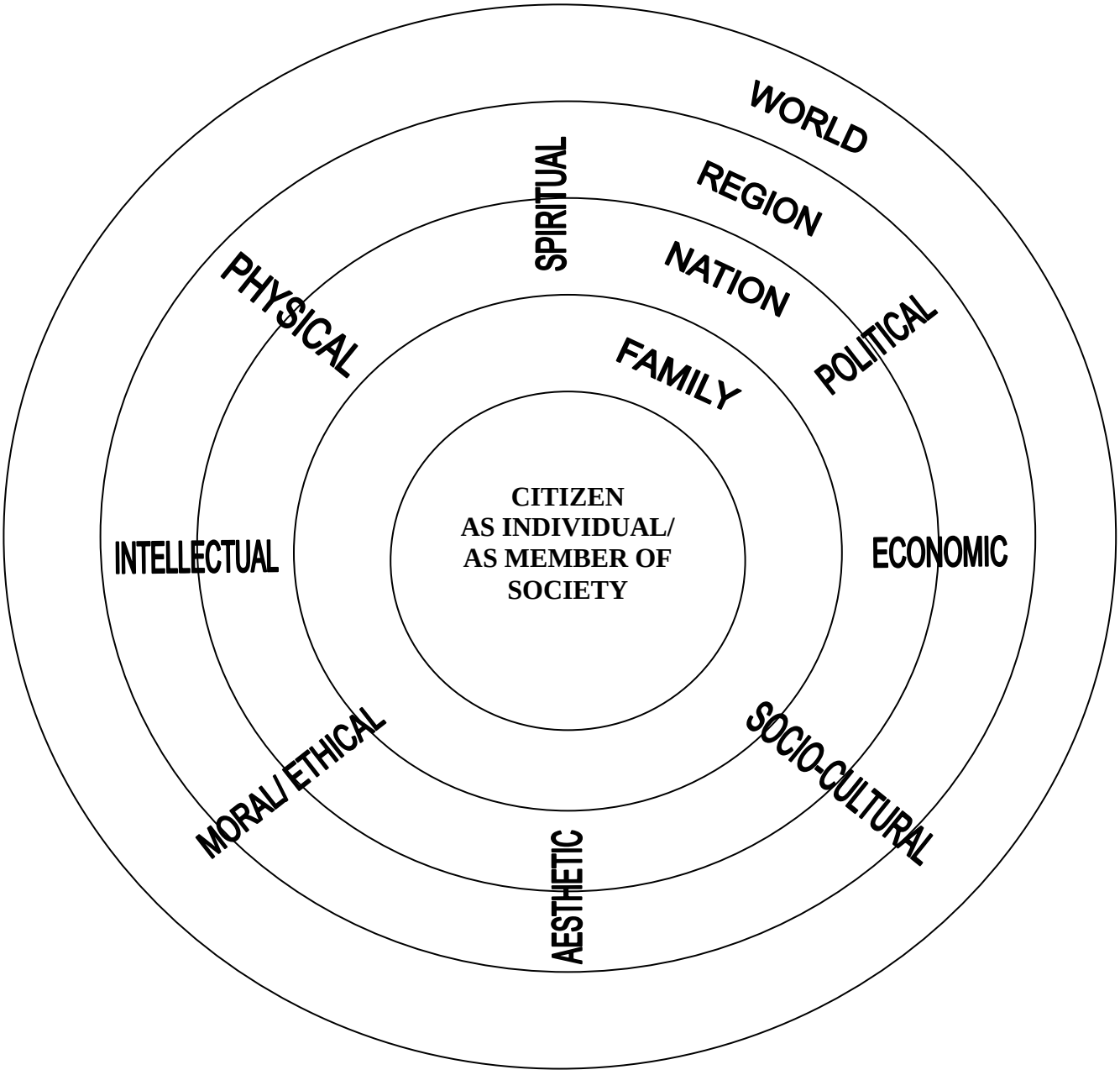
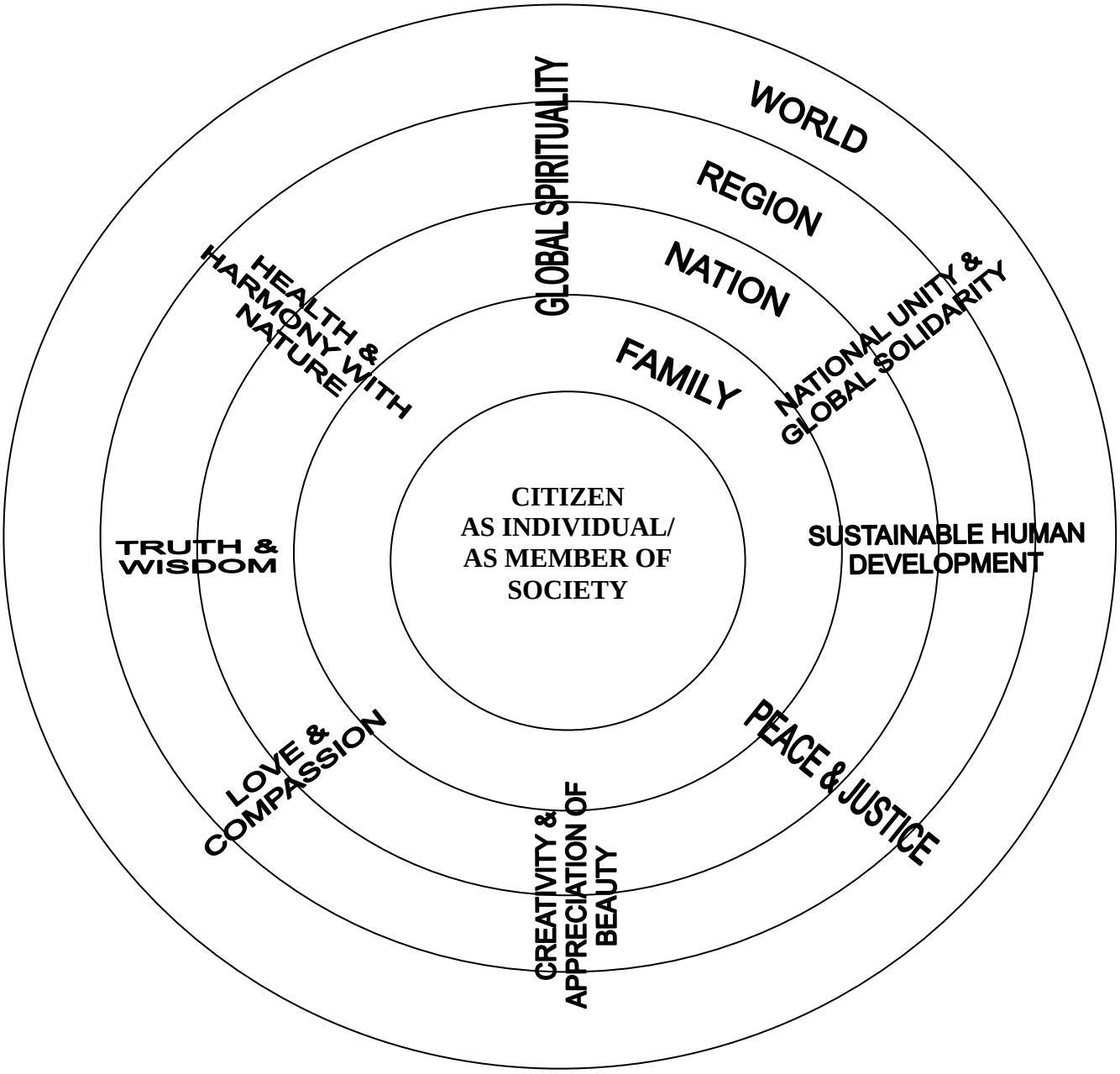


Figure 4. Core Values for the Holistic Development of the Citizen

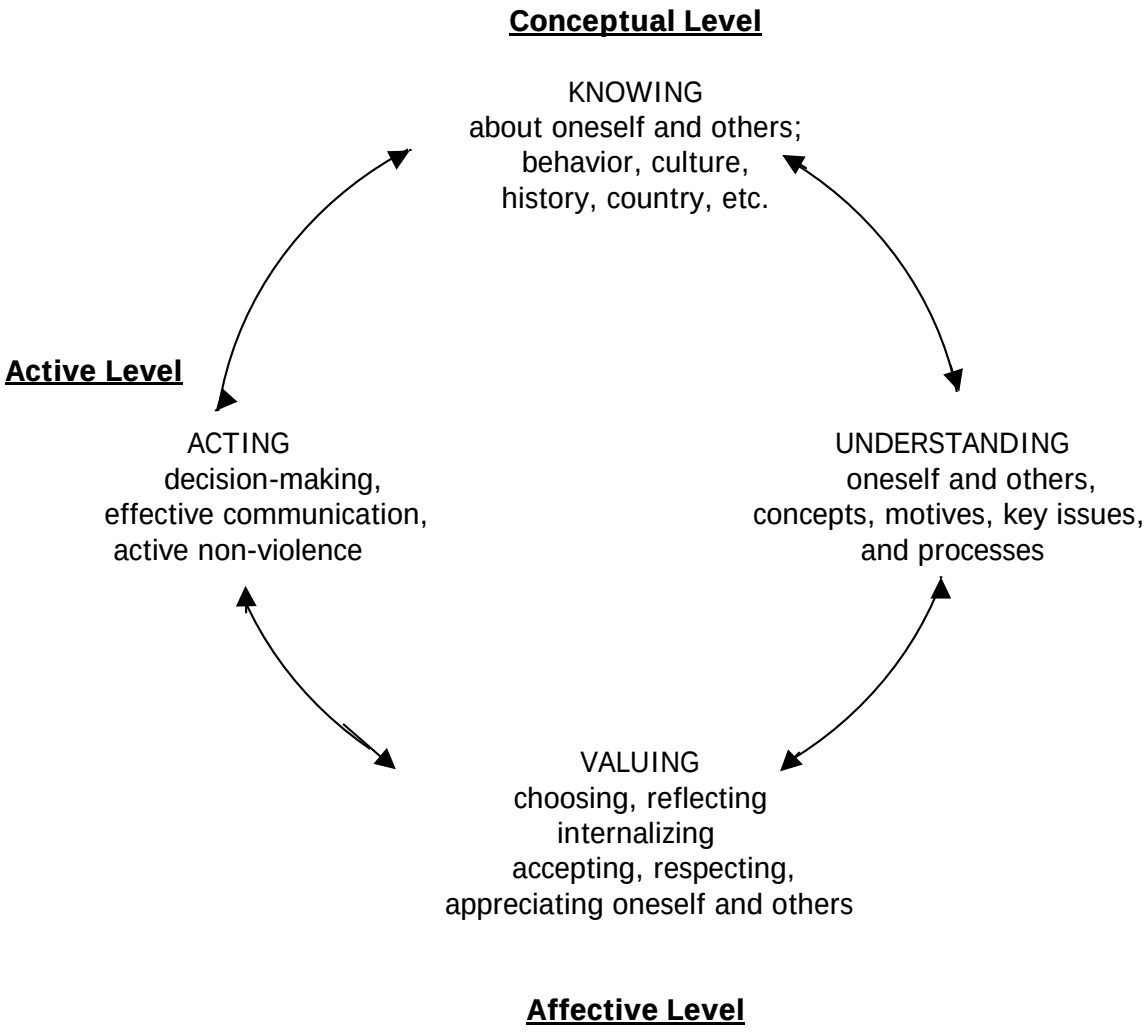


Furthermore, a new model for citizenship education should address the different dimensions of citizenship: personal, spatial and temporal, take into consideration the different contexts, global and local, and utilize different approaches to citizen education.

Multidimensional Citizenship Education of the knowledges, skills and attitudes resulting from the interfacing of global knowledge with local knowledge with the aim of producing citizens who are members of a particular nation as well as of the community of nations in a manner that is thoughtful, active, personal yet committed to the common good.

Figure 5 illustrates how this approach may be facilitated in the teaching-learning cycle for classroom use or for other learning purposes. It is an adaptation of a framework for teacher education programs towards international understanding and a culture of peace, initially presented in Korea during a Regional consultation meeting preparatory to the establishment of a UNESCO Regional Center for International Understanding (Quisumbing, 1999). Since then it has been incorporated in the UNESCO-APNIEVE Sourcebook No. 2, Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development (2002) and used as a guide in the writing of modules on the core values needed to be fully human, a complete person, and the training of teachers during several APNIEVE workshops held in the Philippines in 2001-2002, in the APCEIU-APNIEVE Regional Teacher Training Workshop for 15 Asia Pacific countries in APCEIU, Korea in July 2001 and in the APNIEVE Regional Teacher Training Workshop for 12 countries in the Region in Adelaide, Australia in October 2002.

Figure 3. The Teaching and Learning Cycle
Using a Holistic Approach to Citizenship Education



C. The Valuing Process in the Context of Holistic and Integrated Learning

This model is a guide to holistic and integrated learning and is best illustrated in the context of a valuing process which is interactive and participative, experiential and reflective. It proposes a four-step process which does not necessarily follow a prescribed sequence, but may be modified according to the situation, the needs of the learner and

the creativity of the facilitator. These steps are presented as guides in teacher training workshops adapted from APNIEVE Sourcebook No. 2 (2002).

Conceptual Level

Knowing. Valuing does not exist in a vacuum. It needs a knowledge base from which values can be explored and discerned. This level basically introduces specific facts and concepts, information on social issues and problems, background data on culture, history, geography, economy, government, religion, etc. of one's own country and those of others that are to be looked into and examined. How these affect the self and others, our values and behaviors, is suggested for the learners to consider. Knowing, however, is still within the parameters of facts and concepts. This level should therefore move into deeper understanding and insight.

Understanding. In the proposed cycle, distinction is made between knowledge and wisdom. This is why the conceptual level consists of two separate steps. Knowledge could be easily explained by the educator and in turn quickly memorized by the learners. The learners however need to understand and thereby gain insight in order to arrive at wisdom. Brian Hall (1982) refers to wisdom as " **intimate knowledge** of objective and subjective realities, which converge into the capacity to clearly comprehend persons and systems and their inter-relationships." Concepts that are made concrete for the learners can be grasped more fully and easily by them. These steps are expected to result in social awareness and consciousness, and social insight.

Affective Level

Valuing. As discussed in previous sections, knowing and understanding are not guarantees that values would be internalized and integrated. The third step, therefore, ensures that the value concepts are filtered through one's experiences and reflections and are eventually affirmed affectively, cherished and appreciated and embraced as motivations for behavior and as life goals and ideas. In short, these concepts will flow through the three processes: they are chosen freely, prized and acted upon. Since teaching and learning are conducted on a group level, the additional benefit of this step is the appreciation, acceptance and respect of both one's own value system and those of others. This is aimed to enkindle the affective faculty of emotion and appreciation, resulting to social concern and commitment.

Active Level

Acting. The concepts and values that are internalized ultimately lead to action. Whether the action is expressed in improved communication skills, better decision-making, non-violent conflict resolution, etc., the value concepts find their way into our behaviors. The learners are thereby challenged to see through the spontaneous flow of the concept and affective dimension into behavioral manifestations. Sometimes, this flows naturally. Other times, it involves further skills enhancement in the particular area. This develops the ability to practice one's values in daily life. Hopefully, the citizen develops social involvement and commitment. The whole process may lead to the attainment of "civic capacity."

Implications of the Valuing Process

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

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

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

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

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

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

This process is likewise useful in facilitating the integration of citizenship values across the subject areas of the curriculum in school and community activities.

These major shifts in educational paradigms and approaches must be accompanied by corresponding changes and reforms in our educational system, in general and in teacher education policies, practices, and strategies, such as:

1. Learner-centered and learning-oriented curriculum

a) change in the role of the teacher as sole purveyor of knowledge to facilitator and motivator of learning;
b) from rigid selection of students based on single and fixed criteria to more open and flexible standards taking into account the learner's multiple intelligences, aptitudes and interests; and,
c) from prescribed pedagogy to more flexible teaching styles that respect the uniqueness of the learners' intelligences, motivations, needs and situations.

2. Contextualized learning

a) pre-organized subject matter to contextualized themes generated from the global realities and the culture relevant, meaningful and useful to the learner;
b) knowledge limited to the local scene to globalized knowledge, values, attitudes and skills interfaced with local wisdom;
c) from traditional pedagogies to more modern strategies of teaching and learning with the freedom to use mixed modes of instruction and more interactive technology; and,
d) from rigid subject matter boundaries to more interdisciplinary and multidisciplinary approaches to problems and issues.

3. Holistic and innovative methods of assessing educational outcomes

a) revising the scope and content of assessment of learning outcomes for greater relevance;
b) designing qualitative and quantitative methods of assessment of performance according to objectives; and,
c) developing more diversified and creative forms of assessment that can be applied to such categories as civic values and attitudes, civic capacity, etc.

From the time this paper was being conceptualized, which is only a few months ago, to its presentation at our Conference, tragic events in our own countries, our Region, and in the world have caught up with us: terrorist attacks in the Philippines, deadly bombing in Bali, the Russian theatre hostage taking and release, the Washington area snipers. Even as I speak, violence is claiming human lives in many parts of the globe.

This is not the time for hopelessness but of active faith and resolve, nor of vacillation and procrastination, but of collective effort to weave together in the spirit of human solidarity, our own individual talents and resources towards the attainment of our preferred futures of better world societies bound together by the common ties of our humanity.

"Humankind has for the first time, the sophistication to build its future, not on the illusion of a one-sided, ill-conceived ideology, but on a set of **universal values** which we all share, even if their optimal balance differs from people to people, from religion to

religion, and from individual to individual, and **when there is great respect for such differences**. (de Cuellar, 1995).

"Valuing our common humanity, as well as our local cultural traditions, provides challenges and tensions that still need to be met. . .Developing new ways of thinking about globalised civic education. . .requires a continuing concerted effort by all civic educators. That the debate has started is important. That it be finished and that it influences classroom practice across the region are even more important," concludes Kerry J. Kennedy (2000). Finishing the debate may not be the more important thing but it is crucial to start **acting**.

This calls for bold innovations in our educational philosophy and practice. Instead of a rigid and compartmentalized knowledge-based curriculum, we should adopt a more holistic view of education which aims at the development of the faculties and powers of the whole person—cognitive, affective, emotional, aesthetic, volitional, behavioral. A teaching-learning approach which does not stop at knowledge and information nor at developing skills and competence, but proceeds to understanding and gaining insights, that educates the heart and the emotions and develops the ability to choose freely and to value, to make decisions and to translate knowledge and values into action. **The heart of education is the education of the heart**. Values education is a necessary component of a holistic citizenship education.

But by values education we do not mean merely **teaching about values** but rather **learning how to value**, how to bring knowledge into the deeper level of **understanding** and insights; into the affective realm of our **feelings and emotions**, our cherished choices and priorities into loving and appreciating, and how to internalize and translate these into our behavior. Truly, values education is a holistic process and a total learning experience.

Indeed, it is time for decision-makers and practitioners in the field of education to lead in the total effort of designing and implementing new and more effective ways of preparing our future citizens and future leaders to lead in the creation of better societies, the transformation of our present culture of violence and greed into a culture of peace and non-violence. Our priority task is to translate the valuable learnings and insights gained from scholars on civic education, into planning and development of curricula, in designing concrete but flexible programs, courses, subjects, and activities, so that the school can fulfill its mission in this diverse, multi-cultural world, educating citizens to possess "civic capacity"— the knowledge, values and action competencies needed to create a better and more human world for themselves and the future generations, a culture of peace, justice and love.

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