

PROCEEDING

THE 3rd SUMMIT MEETING ON EDUCATION
INTERNATIONAL SEMINAR

Values – Based Learning for Wonderful Children

Yogyakarta, November 22nd 2016

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Teacher Education “Madrasah Ibtidaiyah”

Faculty of Tarbiya and Teacher Training
State Islamic University Sunan Kalijaga
Yogyakarta

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**PREFACE: PROCEEDING THE 3rd SUMMIT MEETING ON EDUCATION
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“Values – Based Learning for Wonderful Children”**

Alhamdulillahirabbil'alamin. Wabibinasta'in 'alaumuridunnyawaddin. Wash-sholawatuwassalamu'al aasrofilanbiya'Inalmursalin. Wa'alaalibiwaashabihajmain. Ammaba'du. Praise be to Allah, prayers and greetings may always devoted to the Prophet Muhammad, and his Companions and those who continue to follow his Sunnah.

This international seminar was held on the basis of the need for the sake of change, innovations are constantly learning to the attention of academics and practitioners. In this case teacher education “madrasah ibtidaiyah” will make every effort to continue to develop activities that support quality improvement, both for professors, students, and even for alumni of primary education itself, as well as the public in general as users of the alumni in primary Faculty Tarbiyah and Teaching Training, UIN Sunan Kali jaga

The quality improvement of which is done in the form of implementation of the ‘international seminar’. The international seminar will set the theme of **The 3rd Summit Meeting on Education 2016**. The activities organized include the activities of the International Seminar on the theme **Values – Based Learning for Wonderful Children**.

The speaker of this event from various countries, namely:

1. Diane Tillman from USA
2. Christopher Drake, Association for Living Values Education International from Tiongkok
3. Taka Nurdiana Gani from Indonesia
4. Ahmad Arifi from Indonesia

So that we can convey the essence of the organization associated with the The 3rd Summit Meeting on Education. We thank you very much for your participation and support from various parties that we can not mention one by one. Without the help and participation of colleagues of all these activities can not be carried out well. Hopefully this activity can increase the contribution to the repertoire of science, especially in basic education and bring benefits to the participants and readers.

Yogyakarta, November, 22nd 2016

International Seminar Committee

PREFACE

All praise be to Allah SWT, for His bless and mercy, so that we as editorial team can complete this international seminar proceedings. The International Seminar that held by Department of Education for Madrasah Ibtidaiyah Teachers (Prodi Pendidikan Guru Madrasah Ibtidaiyah/PGMI) Faculty of Tarbiya and Teaching Training, State Islamic University Sunan Kalijaga Yogyakarta is held annually as a part of 3rd Summit Meeting on Education with the theme: “Values-Based Learning for Wonderful Children”.

This Proceedings deliver main papers from seminar speakers, i.e.: Diane Tillman, Christopher Drake, and Taka Nurdiana Gani, Ahmad Arifi; and also supporting papers that consist of eleven papers related to the implementation of values education in general; and ten papers related to the implementation of values education for children.

We very appreciate for the participation from researchers and writers for their papers that submitted to this proceeding, especially to writers from: The Islamic State Institute Imam Bonjol Padang, The State Islamic University Raden Fatah Palembang, The State Islamic University Syarif Hidayatullah Jakarta, The State Islamic University Sunan Kalijaga Yogyakarta, Majalengka University, The STAIN Pamekasan, Jabal Ghafur University Salatiga, the State Institute for Islamic Studies Ma’arif NU Metro, Muhammadiyah University Yogyakarta, IAI Ibrahimiyah Genteng Banyuwangi, The State Islamic Institue Syekh Nurjati Cirebon, Muhammadiyah University Magelang, and Sriwijaya University Palembang.

We have tried to compile these proceedings as well as possible. For the sake of improvement in the future, we expect criticisms and suggestions. Hopefully, these proceedings can be beneficial for knowledge development and can contribute to the advancement of education in Indonesia.

Yogyakarta, November, 22nd, 2016

Editorial Team

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Values Education – Principle and Practice

Christopher Drake

Association for Living Values Education

Abstract

If education is truly to foster the acquisition of the values, attitudes and skills needed for life in our globalizing world, it is essential for there to be a revival of the view of education as a moral enterprise, a purposeful activity designed to help humanity flourish and support the overall development of the individual. Both students and teachers need to feel valued, understood, safe and respected; in making a values-based learning environment possible, educators not only require appropriate quality teacher education and on-going professional development, they also need to be valued, nurtured and cared for within the learning community. Priority must therefore be given to creating values-based learning environments: classrooms in which a commitment to a culture of values such as respect, responsibility, honesty, peace and love becomes the touchstone for behaviour and relationships, sets the overall tone for lessons and influences the pedagogy. This paper presents the UNESCO- and UNICEF-supported Living Values Education (LVE) approach and the use of its award-winning materials in professional development programmes. LVE professional development positions values education not as another subject to be imparted to students but rather as a philosophy of education that emphasises the importance of a teaching and learning environment characterised by human values while also offering experiential, empowering and contextually relevant content. When positive values and the search for meaning and purpose are placed at the heart of learning and teaching, education itself is valued and teachers are better able to deal with the challenges they face. While much remains to be done, results indicate the effectiveness of this approach and teachers' responsiveness to it.

Values Education – Principle and Practice

One of the defining, and more admirable, qualities of humanity appears to be our enduring quest for a better future. Insofar as a better future represents a change from the present, education and learning are fundamental paths to pursue in such quest, as education almost inevitably involves new knowledge, understanding, skills and abilities. In the context of shifting contemporary realities, new opportunities and globalised threats, the challenge that faces educationists more acutely than ever before is to define what sort of education is most conducive to a better future and the personal attributes that can create, sustain and safeguard it.

While much can be said about what such better future might look like, for the present purposes suffice it to say that it must take account of the totality of the human experience and

address the physical, intellectual, emotional, spiritual and social fulfilment or well-being of the individual and society, in an inclusive world characterised by peace, justice, freedom, respect and responsibility. If education is to lead humanity away from the countless wrongs, abuses and perils that blight the lives of so many people, and towards the broad goals, but elusive achievements, of personal, economic and social development, it must therefore help every human being make the most of all his or her talents and potential. There is a clear need for taking an integrated or holistic approach to education: a perspective that recognises and addresses the totality of the human being and the need for a clear focus on the underlying values, rights and responsibilities that are the very fabric of the individual and the better future that society aspires to. The fundamental thrust of this focus on the values, rights and responsibilities of the individual and society seems to be a common thread that links much of what is variously referred to as values education, character education, moral education, personal education or civic or citizenship education. While this paper adopts the term “values education” it is submitted that much of what it says about values education is just as applicable to any of the foregoing other. If the character, personality or values of the individual are the foundation of each human being, so also it is the individual that is the building block of society and in many ways determines or influences its trajectory through history and overall development and well-being.

With the rapid changes in the world bringing both tremendous potential for good and grave cause for concern, one undeniable need is for us to see more clearly the link between quality of education and quality of life, both for the individual and society. While education must prepare learners for productive work, it also has a broader and higher purpose: to cater to the full development of the student as an individual, a member of society and a citizen of the world community. If this purpose is to be fulfilled, there is, to quote the Report to UNESCO of the International Commission on Education for the Twenty-first Century, or Delors report: “every reason to place renewed emphasis on the moral and cultural dimensions of education, enabling each person to grasp the individuality of other people and to understand the world’s erratic progress towards a certain unity”.

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

Theodore Roosevelt

To achieve this requires that we embark on a collective re-discovery of what it ultimately means to be a human being, a learning process to help us re-find and connect with ourselves. We need 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. We must maximise our own inner resources and draw deeply on the wisdom of the ages, the best of our traditions, cultures and ways of being and doing. We must, in the words of the Preamble to the *Charter of the United Nations* “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”.

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, including those of Confucius in the East and Socrates in the West, but over the last few centuries in particular we have mostly followed a different direction.

We live in what for most of us is an increasingly secular world and yet many continue to heed the timeless calls from centuries past and indeed have been breathing new life into ways of looking at the world, education and the self that they find provide answers to some of the perennial questions of life and how we should engage with others and the world around. The relationship between religion and education is a deep one and if each has at times sustained the other they have not always been happy partners and some feel that the two are best when each knows and keeps to its own place. Yet, when approached in the right way and at the right time and place, there are powerful and uplifting messages to be found in religious texts and commentaries that also set standards of behaviour and attitudes and promote codes of values that may often resemble or be identical to those on which, albeit not always overtly, the workings of society are based. Of particular inspiration and tremendous personal significance to many are the words of religious prophets or founders, who were often great teachers in their own right. To gain a complete picture of the world's complex and diverse cultures today recourse has to be had to the values messages taught in centuries past by leaders such as Abraham, Buddha, Confucius, Jesus and Mohammed, and which often suffuse the values systems of today. Their teachings in relation to values such as love, compassion, forgiveness, righteousness, tolerance, justice, forbearance, simplicity, respect and responsibility provide food for reflection, personal inculcation and expression in daily life whether or not an individual necessarily accepts other aspects of the associated tradition or practice.

While these deep-roots provide sustenance for many, others prefer to draw on other sources and fortunately much has been done in recent years to re-paint the larger picture of education, introduce corresponding reforms and, to a lesser extent, corresponding teacher development activities. 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.

Produced the following year, at the 1990 World Conference on Education for All, held at Jomtien, Thailand, *The World Declaration on Education for All* 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).

Following the United Nations *Decade for Human Rights Education*, 2005 saw the beginning of the UN *Decade of Education for Sustainable Development* which 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, inspiration for action has also been offered by 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 – more so than ever in today's world – must not be viewed as an end in itself or just about producing people to produce goods. Education must help tap the talents hidden like treasures in every individual and lead to a person complete in the richness of his or her personality. It must address the individual as a whole and also offer preparation for life as a whole in a complex and challenging world, including constructive and meaningful participation in and contribution to global society. 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 signs of an emerging global ethic appear side by side with rich cultural diversity, individuals' right to their own identity and, unfortunately, intolerance, violence and insecurity.

But if it is easy to say that a better future will include, and indeed depend on, a moral revival of some form, it is far less easy to say what educational practices will best attain this aim. If we are to make the most of new technologies, to create inclusive learning societies in an information age, to achieve our development goals, there has to be a triumph of human values; while this may be clear, it leaves open the question of precisely how do we go about bringing values such as respect, responsibility, honesty and love into peoples' lives, their attitudes and behaviour – and what role education must play in this.

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 inclusiveness is through inclusiveness. The way to respect and honesty is through respect and honesty, and so on. In short, we must be the change we want to see in the world.

Thus if the outcome of an educational process is to be respectful, tolerant, peaceful, honest and responsible world citizens, 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 and the extent to which teachers are adequately prepared for this. 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 second 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 child-friendly inclusive classrooms, 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) or embarking on a process that begins “with self-understanding through an inner voyage whose milestones are knowledge, meditation and the practice of self-criticism”. (Delors).

Living Values Education

The above reflects the approach taken over the past five years in Beijing by educationists using the *Living Values Education* approach. Living Values Education (LVE) is a way of conceptualising education that promotes the development of values-based learning communities and places the search for meaning and purpose at the heart of education. LVE emphasises the worth and integrity of each person involved in the provision of education, in the home, school and community. In fostering quality education, LVE supports the overall development of the individual and a culture of positive values in each society and throughout the world, believing that education is a purposeful activity designed to help humanity flourish.

LVE brings a comprehensive approach to values education and seeks to provide guiding principles and tools for the development of the whole person, recognizing that the individual is comprised of the physical, intellectual, emotional and spiritual. It focuses on the teacher as a potential, and necessary, role model while also stressing the importance of being learner-centred and providing the opportunity for students to explore and develop values and associated personal and intrapersonal social and emotional skills. Professional development courses, seminars and workshops are offered to educators, encouraging them to accept, listen and guide rather than impose and moralize, and to create a values-based learning environment in which modelling values and respecting student opinions is seen as a key part of LVE educator excellence.

While its primary emphasis is a values-based pedagogy, attitudes, approaches and behaviour that support a values-based learning environment, LVE also offers a package of materials containing practical lesson content. Its teacher resource books offer a range of methods and a wide variety of experiential values activities for use by teachers, parents and caregivers to help children and young adults explore and develop widely-shared human values. The approach is experiential, participatory and flexible, allowing – and encouraging – the LVE materials to be adapted according to varying cultural, social and other circumstances. Materials are offered on twelve values: *Peace, Respect, Cooperation, Freedom, Happiness, Honesty, Humility, Love, Responsibility, Simplicity,*

Tolerance and Unity. However, educators are encouraged to choose the values that they wish to work with, including, if they wish, others not listed above.

Principles of Values Education

Living Values Education is based on the following core principles:

On the learning and teaching environment

1. When positive values and the search for meaning and purpose are placed at the heart of learning and teaching, education itself is valued.
2. Learning is especially enhanced when occurring within a values-based learning community, where values are imparted through quality teaching, and learners discern the consequences, for themselves, others and the world at large, of actions that are and are not based on values.
3. In making a values-based learning environment possible, educators not only require appropriate quality teacher education and ongoing professional development, they also need to be valued, nurtured and cared for within the learning community.
4. Within the values-based learning community, positive relationships develop out of the care that all involved have for each other.

On the teaching of values

1. The development of a values-based learning environment is an integral part of values education, not an optional extra.
2. Values education is not only a subject on the curriculum. Primarily it is pedagogy; an educational philosophy and practice that inspires and develops positive values in the classroom. Values-based teaching and guided reflection support the process of learning as a meaning-making process, contributing to the development of critical thinking, imagination, understanding, self-awareness, intrapersonal and interpersonal skills and consideration of others.
3. Effective values educators are aware of their own thoughts, feelings, attitudes and behaviour and sensitive to the impact these have on others.
4. A first step in values education is for teachers to develop a clear and accurate perception of their own attitudes, behaviour and emotional literacy as an aid to living their own values. They may then help themselves and encourage others to draw on the best of their own personal, cultural and social qualities, heritage and traditions.

On the nature of persons within the world and the discourse of education

1. Central to the Living Values Education concept of education is a view of persons as thinking, feeling, valuing whole human beings, culturally diverse and yet belonging to one world family. Education must therefore concern itself with the intellectual, emotional, spiritual and physical well-being of the individual.
2. The discourse of education, of thinking, feeling and valuing, is both analytic and poetic. Establishing a dialogue about values within the context of a values-based learning community

facilitates an interpersonal, cross-cultural exchange on the importance and means of imparting values in education.

The implementation of Living Values Education is coordinated by the **Association for Living Values Education International** (ALIVE International), a non-profit-making association of values educators around the world. Drawing on a strong volunteer base, Living Values Education is supported by UNESCO and a host of other organisations, agencies, governmental bodies, foundations, 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*. ALIVE International groups together national LVE bodies and is an independent organisation that does not have any particular or exclusive religious, political or national affiliation or interest.

Piloting of the initial LVE materials and approach began in March 1997 and thereafter a series of five separate books were created, reflecting comments and including contributions from educators around the world. The series was formally published in April 2001 and was awarded the 2002 Teachers' Choice Award, an award sponsored by *Learning* magazine, a national publication for teachers and educators in the USA; the series comprises:

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

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 LVE and held in Paris in 2000. The LVE multi-lingual website (www.livingvalues.net) offers many resource materials including extracts from the activities books.

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.

The *LVEP Educator Training Guide* (Tillman and Quera Colomina) contains the content of sessions within LVEP Educator Training Workshops. Sessions include values awareness, creating a values-based atmosphere and skills for creating such an atmosphere.

Living Values Education in Indonesia

The LVE approach is currently being implemented and producing positive results in about 60 countries – including many in the Asia-Pacific region – and was first presented in Indonesia in Bali in 2002. The above five books have been translated into Bahasa Indonesia and were published by Grasindo Gramedia; there is also a dedicated Bahasa Indonesia website at <http://www.livingvaluesindonesia.org> which gives an overview of some of the work that has been carried out since 2002. In summary, the steps taken to implement the LVE Approach in schools in Indonesia, and the achievements to date indicate that Living Values Education professional development courses and materials have been successful in helping make values education and values-based education a practical reality in a variety of local classrooms in Indonesia and making a meaningful contribution towards a harmonious society and the country's overall education development agenda.

The ultimate aim of education is preparation for life.

Pestalozzi

In conclusion, 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. This seems to be of relevance worldwide since values and responsibilities lie at the heart of the 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, economic and social development so that, with a clear sense of self-identity and purpose, we can progress and advance as whole human beings, as active participants in our local societies and as engaged members of one global human family.

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