Asia-Pacific Programme of Educational Innovation for Development
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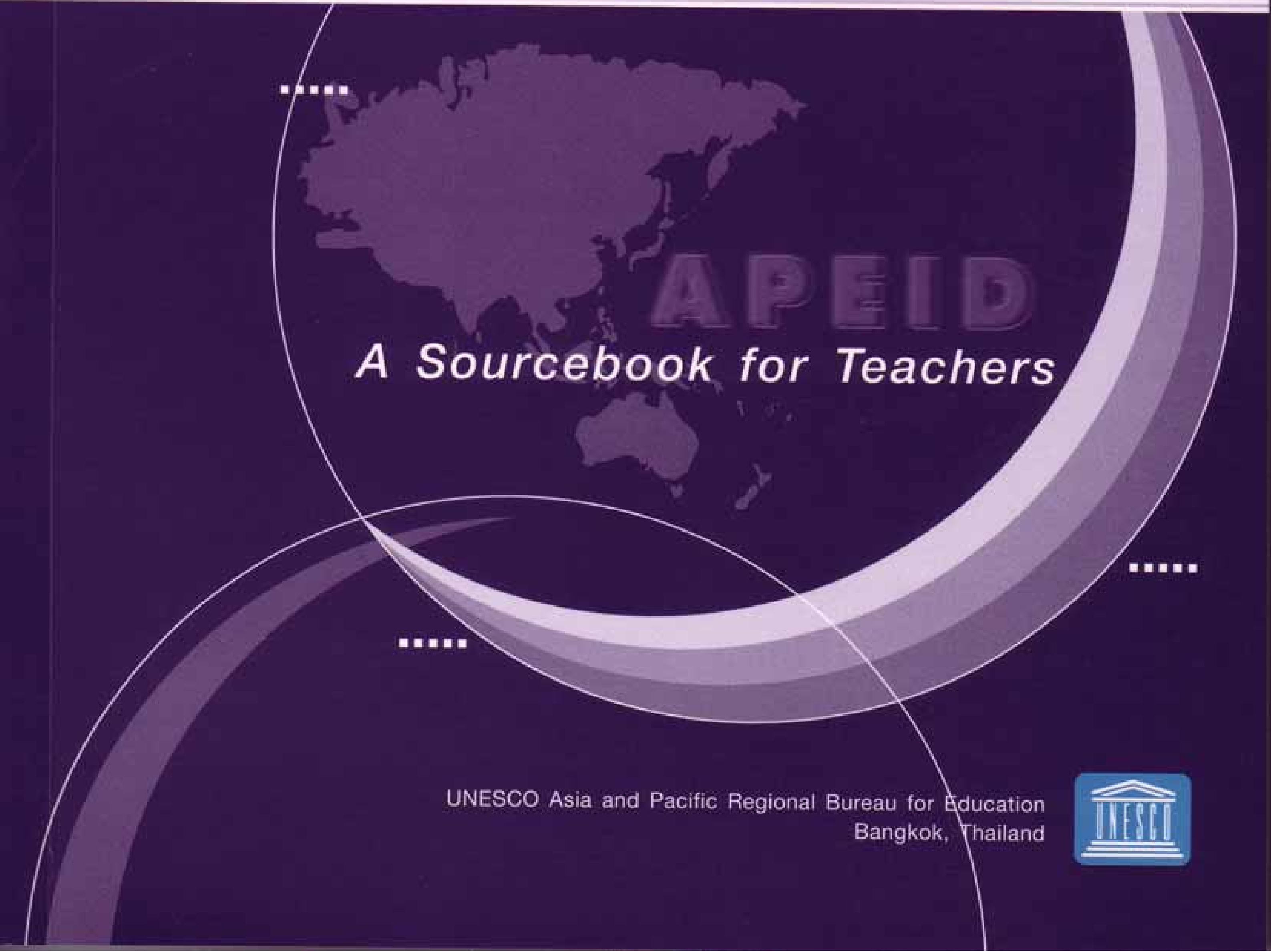
Teaching Asia-Pacific Core Values of Peace and Harmony



A Sourcebook for Teachers

UNESCO Asia and Pacific Regional Bureau for Education
Bangkok, Thailand

UNESCO

Teaching Asia-Pacific
Core Values of
Peace and Harmony

A Sourcebook for Teachers

Edited by
Zhou Nan-Zhao and Bob Teasdale

UNESCO Asia and Pacific Regional Bureau for Education
Bangkok, Thailand
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Foreword

UNESCO has a central mandate to "construct the defense of peace in the minds of men" – and, of course, of women and children. Its ethical mission for the establishment of a culture of peace has remained as relevant as ever, but the challenge to its achievement has been more severe in the circumstances of increasing globalization and intensifying conflicts.

Conflict among people and between nations continues to be a major global challenge along with poverty and worsening socio-economic inequity, and terrorism poses a threat to human security at both national and international levels. In the Asia-Pacific region, despite progress made in economic and social arenas, armed conflicts between and within some nations are still an unfortunate part of the regional reality, with the lives of millions of peoples (especially children and women) adversely affected. In education violence is also a fact of life in many schools.

At a more fundamental level, the cultivation among young learners of the value of peace through learning to live together has become a major challenge to the education and development of Member States in the region.

The Director-General of UNESCO has given particular credit to Asia as the birthplace of peaceful coexistence – marked by a culture of peace whereby "tension is solved not by conflict but through harmony – and not only among one another, but in attunement and sensitivity to the very flow of the natural order around us". And although this region has had its share of war and violence, its diversity – in culture, religion, and ethnic and linguistic terms – creates a favorable environment in which to learn not only to tolerate diversity but also to respect it as a cultural and human asset. We must make this an even more visible model for the rest of the world to follow.

In addressing the core mandate of UNESCO – peace and more region-specific challenges, the UNESCO Medium-Term Strategy for the Asia and Pacific Region has planned inter-sectoral responses and programme actions for the promotion of a culture of peace in our region. It is in this context that I take pleasure in presenting this UNESCO Sourcebook on Teaching Asia-Pacific Core Values of Peace and Harmony.

The country/region-specific core values of peace and harmony identified, the approaches to their integration in school curriculum, and the sample course materials and teaching strategies all included in the Sourcebook will provide informative insight and useful reference to education policy-makers, teachers and teacher educators, curriculum developers, researchers and all education practitioners in and beyond Asia-Pacific region who have committed themselves to education for learning to live together and a genuine culture of peace.

I would like to stress that values education for peace and harmony should be conceived, planned and implemented with an aim at, and as an integral part, of quality education for all (EFA) which is the highest priority of UNESCO's work.

I hope that the Sourcebook as a teaching-learning resource will inspire more dedicated efforts in education for learning to live together in peace and those creative adaptations and relevant innovations will be made to suit local/school-specific contexts. I hope also that better learning material for and pedagogical approaches to learning to live together will be developed.

For the planning and organization of the national case studies and the development of the Sourcebook, I want to acknowledge the contributions by Mr. Zhou Nan-Zhao at UNESCO Bangkok. My most sincere thanks go to all the writers of national case studies: Joy de Leo for Australia; Guo Xiaoping and Song Enrong for China; H S Srivastava for India; Akihiro Chiba for Japan; Kim In Whoe for Republic of Korea; Penelope S. Meleisea for Samoa; Lourdes Quisumbing for Philippines; and Valai na Pombejr, Weerayudh Wichiarajote and Nuanpen Wichiarajote for Thailand. For the editorial work at later stage, I would like to thank Professor Bob Teasdale, for the critical synthesis.

I hope that the creative use of the Sourcebook will lead to relevant curricular materials and teacher development programmes.

Sheldon Shaeffer
Director
UNESCO Asia and Pacific Regional Bureau for Education

Preface

This Sourcebook is a result of UNESCO Bangkok's programme action on education for learning to live together in peace and harmony.

While adhering to the charter of the United Nations, UNESCO distinguishes itself from other UN specialized agencies by its distinctive mandate in constructing the defense of peace in the minds of men and women, which make it an intellectual organization and a moral authority. UNESCO has multi-faceted tasks in its areas of competency, but has only one central mission: to contribute to peace and human security by promoting collaboration among nations through its programmes in areas of competence, to further universal respect for justice, for the rule of law, and for human rights and fundamental freedom affirmed for the people of the world.

The mission of UNESCO in the process of peace-building is underpinned in its Constitution, 'Peace must be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind'. UNESCO has been accorded by UN General Conference the leading and coordinating role in promoting a culture of peace.

A 'culture of peace' reflects 'active, positive, participatory process where diversity is respected, difference is tolerated, dialogue is encouraged, and conflicts solved in a spirit of mutual understanding and co-operation' (UNESCO). It's a process that grows out of the beliefs and actions of people and develops differently in each country and region, depending on their traditions, cultures, religion. Therefore a culture of peace is by necessity a long-term, multi-dimensional process, a process of transformation of values, attitudes, behaviors and ways of life in favor of peaceful living together in an increasingly interdependent world.

Education is a principal means of peace building; it constitutes a major foundation, a cornerstone and a core component of a culture of peace. UNESCO has been assisting Member States in promoting education for peace by a) developing education policies that place the objective of education for a culture of peace at the very heart of educational process; b) improving educational contents and methods that weave the peace-culture values, skills and knowledge into the fabric of both formal teaching and non-formal/in-formal education; c) promoting linguistic diversity and multi-lingual education and cross-cultural learning; d) building capacity through teacher training and professional development; and e) sharing innovative educational practices through strengthened partnership and networking.

As a mater of fact the conception of the *Sourcebook* was inspired by the inauguration speech (October 2000) of UNESCO Director-General, Mr. Koichi Matsuura, who stressed the concept of harmony, as expressed in Japanese '*wa*', Chinese '*he*' and Korean '*sang-saeng*', in achieving UNESCO's mandate of constructing the defense of peace in the minds of man through basic education, which 'fosters the initial seeds of mutual understanding, through the twin key concepts of 'tolerance' and 'learning to live together'. He emphasized whereby all and each may be 'enriched in a harvest of many cultures'. 'harmony', 'whereby 'tensions is solved, not by conflict, but through harmony – and not only amongst one another, but in attunement and sensitivity to the very flow of the natural order around us' for the purpose of common prosperity'.

In promoting education for learning to live together in peace, region/nation-specific contexts have to be taken into full account to ensure relevance and effectiveness of programme actions. The Sourcebook is one outcome of many of UNESCO Bangkok's efforts in this direction.

Our region is one with peace-loving traditions favorable for learning to live together. Asia-Pacific has long-standing tradition of peoples living in harmony, based on common values of human compassion, tolerance, benevolence, mutual understanding, social collectivism, and solidarity. In modern times it was also the birthplace of 'five principles of peaceful co-existence'. The strong traditions imply rich educational resources, which could be fully tapped for education for international understanding.

Our region is one of great diversity within unity: 'diversity' not only in socio-political systems but in cultural, religious, ethnic and linguistic terms. Therefore education for learning to live together could aim at teaching about the diversity of the human race and awareness of the similarities between, and the interdependence of, all humans. All children, youth and adults could have a favorable environment in which to learn to appreciate diversity as a cultural asset and to discover others with full respect for their differences.

Meanwhile our region has also observed increased incidences of newly arising conflicts. Experiences are abundant to prove that these conflicts can not be solved through military intervention from outside; solutions could only be found from within by means of peaceful dialogues and negotiation based on mutual understanding. As stated in UNESCO Constitution, "ignorance of each other's ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between peoples of the world through which their differences have too often broken into war". Meanwhile we need education for learning to live together to plant seeds of peace in the minds of the young to prevent these areas from new conflicts and violence's.

The adaptation and utilization of the *Sourcebook* and other teaching-learning materials need be placed in the broad UNESCO framework of quality education for all (EFA), which also has a value/attitudinal dimension, as well as relevant knowledge and skills required of the learners. In the words of Koichi Matsuura, 'Above all, a basic education that fails to equip us to live together peaceably does not deserve to be called an education of genuine quality'

The *Sourcebook* is only one of many programme actions needed for long-term sustaining efforts in promoting education for learning to live together. It remains a challenging task to integrate these values into school curriculum, to develop pilot teaching-learning modules/materials embedding these values, and, more importantly, to enhance teachers' competency in facilitating learning to live together with these values nurtured in the minds of learners.

In light of the recommendations from the 46th Session of International Conference on Education (5-8 September 2001) on 'Quality Education for All for Learning to Live Together', more actions need be taken in the following directions to promote education for learning to live together:

- Identifying and disseminating region/country-specific core values conducive to peace and harmony for educational purposes;
- Renovating/adapting curriculum and developing interdisciplinary approaches;
- Promoting active learning experiences and teamwork for students through practical projects;
- Involving teachers as key force in education for peace and improving teachers' competences in teaching values in learning to live together;
- Creating supportive school climate of tolerance and respect encouraging a democratic participatory culture;
- Strengthening education research for better informed policy-making, curriculum renewal and pedagogical approaches to education for learning to live together in peace; and
- Strengthening partnership and networking in the joint efforts.

The *Sourcebook* could serve a dual purpose: as a curricular material to inculcate among the young the value of peace and harmony for social cohesion in multicultural society and as an instrument in facilitating international understanding and solidarity of peoples in a globalizing world.

In addressing the multi-faceted challenges to education for learning to live together I hope the Sourcebook could be a seed that will be planted in the minds of many youngsters in pursuit of peaceful living in peace and harmony.

Zhou Nan-Zhao
Coordinator and Programme Specialist
Asia-Pacific Programme of Educational Innovation for Development
UNESCO Bangkok

Introduction

The Role of Education in Nurturing the Core Values of Peace and Harmony

B K Passi
Professor & Expert in Education
King Mongkut's University of Technology, Bangkok, Thailand
Lily Shu
Director, East and West Education Centre, Los Angeles, USA
Bob Teasdale
Professor, Flinders University Institute of International Education, Australia

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This sourcebook has been prepared for teachers and teacher educators in Asia and the Pacific to help them nurture and strengthen the core values of peace and harmony in their students. During the early years of the twenty-first century we are experiencing many tensions and conflicts throughout our region. There are continuing hostilities both between and within nations. Terrorism has become an ever present reality. The goal of a peaceful world seems no closer. It therefore is imperative that we intensify our efforts to create a climate of peace. And where better to start than in the hearts and minds of the young people of our region? Those of us who are teachers, or who prepare teachers, have a profound responsibility to nurture the core values of peace and harmony in the children and youth in our daily care.

The main purpose of this sourcebook is to explore the diverse cultures of our region in order to identify those particular values related to peace and harmony. Eminent scholars and educators have been asked to study the historical and religious foundations of their cultures, revisiting the writings that encapsulate their epistemologies and wisdoms. They then explore their contemporary relevance in light of the growing impact of globalization, seeking to identify the deep values that are continuing to shape the way people think and behave. The second purpose of this sourcebook is to find the most appropriate content and methodologies for teaching these core values in the region. Contributors also have been asked to consider the wider implications for curriculum policy and practice, and to identify innovative approaches to the teaching of values.

Having reviewed the historical and religious foundations of the values of peace and harmony, and reflected on how they might best be taught, contributors were asked to provide case studies of exemplary practice. Most of the chapters in the sourcebook therefore include details of actual lessons, or a series of lessons, suitable for use in the schools and colleges of our region. Some of these are country- or culture-specific, and may need to be adapted for use in other settings. Others are more generic, and teachers may be able to use them with little need for amendment.

The sourcebook assumes that there is a diversity of profiles associated with the core values of peace and harmony. These value profiles are evolving as our political, economic and social institutions change, and with the continuing impact of globalization. When we review the many civilizations that have existed in the region, we can see that many of our values have shifted significantly as we have moved from feudal systems to democratic societies, and from agricultural to industrial, post-industrial and high technology economies. Changing religious environments also have modified the nature of values. Despite this, many of our contributors believe that there is a common essence, and that we as humans do share some core values that continue to prevail over historical periods, geographical boundaries, political affiliations, and prevailing educational structures. Some consider that the values of peace and harmony represent part of this common essence.

Theoretical position

While reviewing the material gathered for this book a complex issue arose: Is education a user of values or a producer of values? Is education value-neutral or value-loaded? Should we as teachers simply reflect the values we see around us, or should we be taking strongly held positions in relation to peace and harmony, seeking to nurture deeper commitment to these values in our students? Some of our contributors take the position that education can never be a neutral process. They say that by definition education is a deliberate process that aims to help individuals develop their potentials in socially desirable ways and for socially desirable ends. The moment education becomes a deliberate process of development it implies some directions and preferences. The choice of particular content implies the built-in presence of values. In our view even a supposedly value-neutral position necessarily offers students freedom of choice, and this freedom itself is a value. Even in this context, then, education becomes value loaded.

On the basis of such arguments we tend to agree that all human processes involve values. This also is true of educational processes. We therefore need to understand how to identify commonly shared values within and between cultures, and to learn the art of managing our processes of education. Value development is a cherished goal of education, a goal that is based on the assumption that values can be under-stood, learned and developed through formal, non-formal, and informal interventions. We also assume that the human species progressively has developed in the area of values education. While we have improved in many ways, however, there are many issues that need our immediate attention. Some of us believe that scientific and democratic values are developing in positive ways in our societies, whereas some other types of values are in decline. We ourselves as educators may be partially responsible for this progress and decline. We further assume that nothing happens without action. In the area of values education we need to have considered actions, and therefore the present sourcebook is of utmost importance to all who are committed to the welfare of humanity.

Choice of values for the sourcebook: peace and harmony

One purpose of introducing values education is to improve the quality of life for all members of our ‘global village’. Quality of life is in a constant state of flux and societies need continuously to monitor the work of their educators to ensure the effective socialization of values. Educators in turn need to be fully aware of the changing profile of values within their society, and to introduce appropriate innovations and interventions in the form of programmes and strategies. While doing so, new forces are at work; both good and bad events are occurring. Societies are living, dynamic entities. The situation is constantly becoming complicated by new tensions and conflicts. Harmony therefore is continually being sought through old and new mechanisms. Education can play a crucial role here, but only if educators regularly adjust their programmes and strategies in light of new developments.

The Report to UNESCO of its International Commission on Education for the Twenty-first Century, commonly known as the Delors Report, has identified seven tensions confronting humanity, tensions that have direct implications for the teaching of values. They are the tensions between the global and local; between the universal and the individual; between tradition and modernity; between long- and short-term considerations; between the need for competition and concern for equality of opportunity; between the rapid expansion of knowledge and our capacity to assimilate it; and between the spiritual and the material.

The Commission proposed a reconceptualization of education based on the principle of lifelong learning, envisaging four pillars or foundation stones: learning to know, learning to do, learning to be, and learning to live together. The final two are ignored in some educational environments, or are given a less substantial role, notwith-standing the fact that the Commission considers ‘learning to live together’ as the pre-eminent pillar. Now that many communities in our region are facing daily acts of war and terrorism, with some having sophisticated tools of mass destruction, the importance of this pillar is becoming ever more significant. Education today must respond urgently and suitably to help reduce the increasing tensions. However while almost everyone agrees about the gravity of the situation, there is much less agreement about the most appropriate curriculum content and methodologies.

The Commission emphasises the need to learn a new spirit of global inter-dependence and cultural pluralism, advocating the development of an understanding of others and their history, traditions and spiritual values, thereby enabling us to manage conflicts in an intelligent and peaceful way. This task is not a simple one. We sincerely hope that this sourcebook and its case studies will be of genuine assistance to educators throughout Asia and the Pacific.

The response of APEID in Asia and the Pacific

There is no denying that the world community has to create a stronger movement for peace and harmony. Immediately after the end of World War II UNESCO played a very significant role in this regard. It declared that its central mission was to contribute to peace and security by promoting collaboration among the nations through its various programmes. Its goals subsequently were strengthened by broader international developments like the end of colonialism and the end of the cold war.

More recently UNESCO has prioritised its plans and programmes for peace through its wide ranging ‘Culture of Peace’ programme, declaring that: ‘Education, both formal and non-formal, and at all levels, is one of the principle means to build a culture of peace; education constitutes a major foundation and a core component of a culture of peace’. UNESCO has clearly articulated the need for peace and harmony in many of its other resolutions and documents. It is in this context that APEID has launched this sourcebook as a commitment to concrete action within the Asia-Pacific region.

The pursuit of a culture of peace is relevant to the whole globe. Every region has its own compulsions for recognising the importance of this theme. The Asia-Pacific region has been the cradle of many ancient civilizations. Most of the important religions of the world have been created and practised here. The region also has experienced the worst of colonization and human devastation. It is here that the peak wealth in the past was created and the worst poverty still exists today. Perhaps one may find that heaven and hell have co-existed here since time immemorial.

Amidst these apparent contradictions it is hoped that APEID can contribute to new theoretical approaches and new curricula that nurture peace and harmony. This sourcebook attempts to do both through its reflective analyses and exemplary case studies. It employs a descriptive method combining the case studies with an 'armchair' approach using invited contributions by eminent educators. In selecting contributors APEID sought diversity of religious, historical and cultural perspectives, as well as including countries that were representative of the region. Selection involved a long process of identification and negotiation. The format was kept relatively open and flexible, although contributors were asked to focus on:

- Identification and elaboration of four to eight core values related to peace and harmony in nationally specific cultural, social, and religious contexts from both historical and contemporary perspectives.

- Description of how learning of these values is incorporated into national curricular policy and guidelines through related school subjects or extra-curricular activities.

- Presentation of sample teaching materials from related textbooks and/or other teaching materials, which are used for teaching core values in schools.

- The design of two or three innovative teaching modules or lesson plans for teaching the core values through such courses/subjects as social studies, history, civics, language, literature and/or geography.

Once drafts of the chapters had been completed a short research study was under-taken using content analysis of the theoretical writings and case studies, as well as seeking additional viewpoints from UNESCO advisers. The material was analysed for core values in general and selected values of peace and harmony in particular.

Content analysis of sourcebook chapters: a summary of key findings

- Different values are preferred by different countries depending upon their traditions and the contemporary goals of education. Likewise countries are using a diversity of approaches in order to inculcate values. Some countries are taking a direct, prescriptive approach whereas others are using open-ended, discussion-based methods. Some are committed to values clarification, others are doing little more than conditioning students to particular points of view.

- Some countries are introducing values education as a separate focus while others are using an integrated approach whereby values education is infused throughout the curriculum. There are advantages and disadvantages to both approaches. In a personal communication, the contributor of the Indian chapter, Professor Srivastava, expresses support for an infusion approach, saying: 'In sweetened milk sugar is not visible but its presence is felt by its pleasant taste. All of us prefer to drink sweetened milk rather than drinking unsweetened milk and eating sugar afterwards.'

- Some countries are treating values as part of moral education, some are dealing with them as separate religious values, whereas others are looking at values from a cultural and/or economic perspective. However all are assuming that values will improve the quality of life of the individual, and of the whole society.

- New methods of learning values include: experiential approaches, role playing, values analysis, values clarification, values discussion and values judgment.

- The teaching of values is undertaken by agents such as the home, the church, schools, peer groups, and volunteer groups. Most countries are encouraging the use of formal, informal, and non-formal systems of education for developing values in children. The media, books, audio-visual aids and many other tools have been used to enhance the teaching of values. Some governments have even used their constitutional mechanisms to guide the inclucation of values.

- One of the case studies mentions a five step method of teaching values. Called the Buddhistic approach, it uses an investigative method based on five steps: advance notion; observation; explanation; prediction and proof; and control and creativity.

- Values education is an integral part of learning, and was not perceived to be separate from cognitive learning. Some experts argued that values are analyzed, pursued and decided by employing both the objective and subjective aspects of thinking. They beleive all human behavior is one big whole. Analysis and isolation will artificially disintegrate a natural process that remains alive only if it is looked at holistically. The holistic approach to values of peace and harmony therefore should be encouraged. The mind should remain in a state of whole-ness and not one of disintegration.

- Others have said that the ability to apply values proactively in a situation of conflict is much more important than following pre-determined values. They suggest training learners in critical and creative thinking and then allowing them to make their own situational decisions.

In teaching international understanding and peace we need to distinguish between objective/intellectual understanding and subjective understanding. The latter nurtures such qualities as empathy and open-heartedness and therefore is more important. For example, an objective understanding about the 'cry of a child' in terms of the length of teardrops will neither help the child nor the observer.

The mere provision of communication and even opportunities for mutual interaction may not help to develop subjective understanding. In fact, if used badly, these tools have a powerful potential to create hatred and misunderstandings. Educators must learn to treat the phenomenon of understanding as both a means and an end. We need to achieve the end of 'human understanding' and then go beyond this and create trust and compassion at all levels of education.

The right approach to teaching understanding and trust between human beings also requires us to teach the bases of misunderstandings and mistrust. Hence we not only need to encourage a diversity of views, but to accept the basic premise that the expression of opposing views can mean the presence of alternatives that are equally as right and valid as our own. This implies acceptance of the realities and ideologies held by the opposing person. This is a crucial basis for peace. The ordinary mechanisms available in the form of articulated slogans for peace and many of the usual models of conflict resolution may be quite inadequate in this regard.

Finally, values education, effectively taught, will add significantly to the development of quality education. It offers a new approach to quality education by emphasising the acquisition of those values, attitudes and skills needed to face the challenges of contemporary society and globalization. In particular, through education for a culture of peace, for human rights, for cultural and linguistic diversity and for a sustainable future, values education has the potential to create a powerful force for peace in our troubled region. Viewed from this perspective, quality education encompasses the full development of the human personality, in line with the Universal Declaration of Human Rights. The concept of education for a culture of peace and sustainable development links it closely with a number of other key educational themes and concerns, thus generating a holistic vision of quality education.

Chapter One

The Evolution and Development of Traditional Values of Peace, Harmony and Non-Violence in Contemporary Japan

Akihiro Chiba, Professor, Graduate School of Education,
International Christian University, Tokyo

This chapter briefly describes the characteristics of certain traditional values in Japan that are compatible with present-day concepts of peace, harmony, non-violence and tolerance and how these traditional values have been transformed and are now evolving into new values in contemporary society as a consequence of interaction with western values and cultures. It must be pointed out, however, that this is not an academic analysis of these values and concepts *per se*, but focuses more on their evolution in education. It tries to describe how the mix of the indigenous and imported values and concepts has emerged and been introduced into education, which in turn has helped to form value orientations of Japanese peoples and societies in various stages of Japan's history.

Immediately after the end of the World War II in 1945, Japan started its post-war reconstruction by proclaiming its resolute determination to be a peaceful and democratic nation and adopted a unique, peace-dedicated Constitution. While some consider this Constitution was imposed by the US occupation forces and try to seek opportunities to revise it, basing it more on Japanese traditional values, the country nevertheless has maintained it for over fifty years, and the majority of the population is fully convinced of its values, especially its resolute emphasis on peace and democracy. Furthermore, Japan has opted to concentrate on economic, industrial and technological reconstruction and development by abandoning completely her military ambition. Unfortunately, however, Japan has often been portrayed as a military power because of its past military aggression against countries in Asia and the Pacific, and many neighbouring countries still fear the revival of such militarism in Japan.

Some critics cynically consider that Japan is dominated by a war mentality that propelled it to achieve the domination of the world using economic force. The past aggressive military record weighs heavily on the present Japanese population even though the majority of its people today have no direct knowledge and experience of wars. It is an important task for the Japanese, therefore, to take cognisance constantly of the sufferings inflicted on their neighbours during the past wars and at the same time to inform and consciously demonstrate to the world Japan’s genuine determination and capacity to contribute to global peace.

Have the people of Japan been dominated by a war mentality throughout its history? Have Japanese traditional values always acted against peace, harmony and non-violence? The answer is certainly ‘No’. There exist many Japanese traditional values that support peace, harmony and non-violence. In fact, Japan's history in major parts was predominantly peaceful and the profile of ordinary Japanese today gives a more peaceful image than the former aggressive and cruel personality. Why, then, could not such traditional values prevent Japan from launching aggression and war against its neighbours?

In this connection, it seems important to review these traditional values within the context of national and social backgrounds at different stages of history and to see why these traditional values could not resist against stronger social forces of the time and consequently could not turn the direction of the national destiny toward peace. Unfortunately, education often served as a strong instrument for political demagogy to transform the sentiments of the entire population towards wars and aggression.

Traditional values in the national and social context

The role of values in society now will be analysed to show how closely they are interwoven into the fabric and dynamics of the society with multi-faceted dimensions. As a consequence, it is often difficult to single out specific values separately as basic values. Even the same traditional values have served negative purposes depending upon the social and national context of a given time. It may also be assumed that not all traditional values are peace oriented in any given society or country, and there often co-exist both positive and negative values in an amorphous manner.

Any attempts to look at traditional values afresh often stem from the problematic situation of the present. Many countries of the region are becoming increasingly vulnerable to international pressures and influences in the age of globalisation. There exist serious concerns in many countries over the loss or blurring of national identities or traditional values. In this sense, attempts to look back at their own cultural values are on the increase. Some groups or social forces backed by traditional values tend to show alarm signals and to act more radically in defence of those values in response to the rapid pace and over-dominance of globalisation and internationalisation.

Certain values are formed in family or similar small social units to ensure their unity, survival and maintenance of status, or to facilitate their growth and development in society. Values of peace, harmony and non-violence are absolutely essential in such a context. Respect for parents and the elderly, obedience to family traditions and norms, care and love for children who need protection, friendly and peaceful interactions and dialogues and so on are a natural part and parcel of family and community life. They are natural values embedded in basic human emotion, sentiment and behaviour. They are strong within family or similar social units such as tribes or homogeneous communities but are not necessarily extended beyond such social units. Such intra-social values often take diametrically opposite manifestations such as aggression and violence, or suspicion and distrust, when these social units are confronted with or menaced by other external and heterogeneous groups, social forces, cultures or civilizations, although, in certain cases, these social contacts could result in a complete assimilation or more orderly transfusion of different values resulting in the evolution of new ones. Human history, in fact, has witnessed many different patterns of manifestations of intra-social values when faced with external forces.

It can be said that any society, without exception, has such values based on the laws of nature to respect peace and harmony and to avoid violent manifestation in respect of maintaining its own social unity and order. When a society or country is relatively isolated and static in its socio-economic or political evolution, these natural values have predominant roles within society and permeate into the society and social hierarchy through informal education. However, such natural values are not necessarily automatically transferable beyond such social and cultural boundaries.

Many societies and countries have experienced the socio-political systems of feudalism, absolute monarchy or similar domination during their histories. Under such systems, rulers conveniently adopted these basic natural intra-social values as their political values of governance through which they one-sidedly imposed the values of respect for the rulers and superiors, obedience to their orders, uncritical acceptance of certain sacrifices and discriminations such as a caste system and other social orders to ensure their rules and privileges. Informal education in family and society is conditioned by such social belief and while small factions of the ruling class are given specific political and social indoctrination a large mass of peoples are left totally uneducated to avoid the emergence of critical minds.

Religions play an important role in fostering basic social values that provide the society with fundamental moral codes and disciplines. While they may not be completely identical, both the natural values and religion-based social values have many characteristics in common. Religions are not confined to specific national boundaries, nor to social units, and they spread over different parts of the world. If these religious values are absolute, all those who have faith in a particular religion must hold the same values, as these religious values must have been permeated among its followers for many centuries. Then why do so many differences exist between Christians in the USA and in Asian countries? Why are the traditional values groomed in Buddhist traditions in China, Korea, Sri Lanka, Thailand and Vietnam different from each other? In addition to basic natural values, there must exist certain indigenous cultural or sub-cultural values in different places which are the combined products of natural values, ethnic particularities, geographical and climatic conditions, different forms of production and economy, and political histories. In fact, many religion-based values are often indistinguishable from traditional cultural values. Furthermore, while these religions often preached the importance of peace, harmony and non-violence, many were not necessarily tolerant of other faiths and there existed many instances of conflicts between religions, as well as wars and aggressions, sparked by religious motives.

Many countries of the region unfortunately have had experiences of colonisation and had to suffer from the denial of the right for independence and sovereignty for a long time. Human rights, freedom, equality and justice of colonised populations were neither protected nor even respected and these oppressed people had to pursue a long struggle for independence. Many of the political claims and slogans for independence were the combination of modern democratic principles and the traditional values. Some of these values have been adopted as national values after independence in many countries.

Many governments of modern nation states make efforts to promulgate certain values, especially to achieve their socio-economic development goals, such as the importance of human rights, democracy, political freedom, diligence, empowerment and participation in development efforts. Are these politically-oriented values genuinely indigenous? Are they based on traditional values? Is a top-down approach to values development effective, or is it indoctrination? Even if certain values are to be promoted by the governments for genuinely national socio-economic or even political development, can this be done independently of values development from the bottom up; i.e. from the people at the grass-roots?

It is not correct to conceive traditional values as static or uniform. Many traditional values have been evolving historically, even though such processes have been slow and gradual, almost without notice. It is not easy to identify which is a more genuine traditional value when we are faced with many different values and traditions. There are regional differences within a country and a certain set of values may be unique to a certain social class. Sometimes, a particular set of cultural values may be in vogue at a certain moment of history, based on a complex combination of many factors. Certain values are highlighted during a certain period, for example, to justify specific political purposes such as war propaganda. The problem lies in the fact that certain leaders and policy-makers often skilfully pick up, out of these amorphous values, a specific set of values as if they were the real and traditional ones, in order to mobilise the population in certain directions. Such attempts often tend to be more ethnocentric and emotional, rather than rational and conscientious, and are soon introduced into the school curriculum and other educational activities.

In most countries traditional values sustaining the present-day needs of democracy, peace, human rights, sustainable development, international and intercultural understanding, appreciation and tolerance have existed in varying degrees and forms, but they are often fragmented or given different meanings and emphases under certain social or national contexts at given times. It is important therefore to trace back to the roots of these traditional values but it should not be a simple nostalgic approach, nor simply a cataloguing of them. It is important to see them in a more global social or national context so as to clearly understand how these values interacted with the evolution of time and trends, and why these values could not lead to the emergence of democratic governance, equality, freedom and individualism in Japan. In fact, in the case of Japan, many such values were vulnerable and even utilised skilfully for justifying the totalitarianism and militarism. One therefore should analyse the factors which caused such an unfortunate linkage. It is important to draw clear conclusions and learn lessons from such analysis.

Traditional values in the pre-Meiji Period

It is often generalised that Oriental values are more subtle, being defined in relation to the universe in which human beings exist. The universe is composed of a harmonious and symbiotic order. Such order has been created, maintained and transmitted both horizontally and vertically over many millennia. Therefore many of the traditional values were developed in relation to the transcendental values of the universe, and of the symbiotic existence of all beings, including human beings, within it. The philosophy of life was to emphasise harmony with nature and the surrounding order, to respect parents, the elderly, ancestors and obedience thereto, to reason and learn the universal orders and principles, and to subject oneself to such orders. The individual human being is an infinitely small and fragile existence at the mercy of the greater orders. These philosophical concepts were expressed in arts, architecture and landscaping in Japan.

Traditional values in Japan evolved through the interaction of its indigenous culture with civilisations from China and Korea including Buddhism and Chinese philosophies such as Confucianism and Taoism. Rulers in the ancient period were not only open to new civilisations from outside but also introduced them enthusiastically, Buddhism, in particular. Japan, through such an historical process, underwent considerable transformation and advance in perfecting the form of government including the adoption of many legal and other institutions and practices, in developing agricultural and artisan production with the introduction of new technologies and materials, and above all, in new thinking and philosophies, and new ways of life and arts. Opportunities for direct access to such new civilisations were initially restricted to limited sections of society, namely ruling classes of aristocrats, courtiers, intellectuals and priests and a huge gap existed between them and the majority of illiterate farmers and artisans. Cultural assimilation and interaction gradually seeped to the ordinary people over a long period of time and formed the old Japanese cultural traditions.

The reign of Emperors was gradually strengthened and the imperial system formed in the early stage of Japanese history. The Emperors became strong actors in the political history of Japan, the traditional Japanese value system being formed with the Emperors on top of the hierarchical order of the universe. The Emperors ruled that part of Japan under their direct control in the earliest stage, but later extended their control over the entire region of Japan. Although the Emperors often reigned they did not necessarily administer the imperial rules. The imperial system was maintained through hereditary succession. Leadership and administration also were assumed for long periods by other powerful actors in Japanese history, the military clans and shoguns, although they never tried to replace Emperors nor abolish the imperial system. Any attempts to replace the Emperors were considered as rebellion and could not be justified. However nominal the Emperors' role might have been in certain periods in the past, shoguns or the ruling clans had to obtain endorsements and sanctions from the Emperors on many major decisions in order to legitimate their actions in front of all the subordinate clans and the general population.

Buddhist priests constituted a strong power group in the history of Japan. While the Emperors and the shoguns were to control the present world, priests were supposed to act as guides to the other world. As the people became so faithful to Buddhism and all believed in the eternal happiness in the other world and reincarnation, the people listened to the holy words and advice of the priests and made the offerings to the temples.

Ordinary people are normally supposed to constitute the main power base for the development of any country, but they were long ignored and did not appear in the history of Japan as powerful players in development before the age of modernisation. The traditional values were often formed and developed through the interactions and power plays of the above power groups to maintain the convenient social orders and division of powers in the domination of the present and the other world. Many of the Buddhist teachings were concerned with the moral conduct of daily life and therefore constituted the Japanese traditional values and it is often hard to distinguish between the Buddhist and other values in daily life. The oriental philosophy of respecting the universe and the greater order strengthened the peoples' acceptance of the Emperors' governance.

Many of the values such as harmony, stability, loyalty, obedience, caring, sharing, diligence and hard work, acceptance of status and roles in the present world and the subjection to the hierarchical order were those expected from the people to sustain the present social order. Under such contexts, such qualities as self-esteem, self-assertion, free expression, discussion, initiatives, creativeness and, above all, critical reasoning, inquiring minds and reflections were all considered dangerous and discouraged.

The national isolation policy of the Tokugawa Shogunate for nearly 300 years (1603-1867) matured Japan’s traditional values without much interaction with external forces and influences. The solid and rigid feudal system was established dividing Japanese into the social classes of samurai (warriors), farmers, artisans and merchants/traders. Hierarchical supremacy of samurai was firmly established and inter-marriage of the ruling class with the subordinate classes was forbidden. Among the samurais, a rigid feudal hierarchy was established with the Tokugawa Shogun on top. All were to serve the Shogun and his clan, and absolute importance was placed on maintaining the *status quo* of hierarchy among the families/clans under the feudal system. The maintenance of the family/clan was more important than the human life of samurai who served the clan. It was considered a virtue to die for the honour of the clan and its master, and no doubt was cast on such a belief among the samurais. The exceptions were condemned and dishonoured not only by the clan but also by society at large. For such feudal rules, the Chinese philosophies of Confucianism and Taoism were very convenient and effective. Shintoism was invented to strengthen and glorify the national identities and social (feudal) orders. Buddhism provided strong theological support to ancestral worship and at the same time the salvage of souls from the reality of hardship among the common people, promising happiness in the next life rather than in the present life. Caste-specific values were firmly established and the place of any individual and his/her role in society was clearly defined. Such a system was effectively maintained through the rigid hereditary system, giving importance to the eldest sons. Women were placed totally in the subordinate positions and considered as a means to support the smooth running of the feudalistic families and society.

Ironically, many of the traditional values attributed to the Japanese today originate from this heritage. Maintaining social harmony, respect and obedience the elderly, loyalty to the superior, avoiding arguments and disputes, maintaining peace and harmony, social behaviour with modesty and etiquette reflecting the social status, care and compassion, and the importance of deed rather than promise, are all important values and the virtues which sustained the feudal system. In a neutral sense, they may be considered positive values even today for living in a modern democratic society. However, these quality and values in Japan are part and parcel of the negative values groomed in a feudal system like the two sides of a coin. Maintaining social harmony is equivalent to *status quo* and a passive attitude to social change and progress. Loyalty often results in narrow sectionalism, and respect for the elderly and obedience often encourage an attitude of resignation that results in the lack of critical minds, initiatives and innovations. Peaceful conduct by avoiding arguments and disputes is equal to lack of opinions and of self-assertion. Compassion is interpreted as a paternal sense of superiority. Appropriate manners and etiquette reflecting social status resulted in a lack of individualism and produced millions of Japanese salaried workers in uniformly dark suits. The importance given to the deed rather than the promise makes the Japanese incompetent in negotiation, well articulated speech, debates and consultations.

What is important to recognise is that many of the traditional values contain both positive and negative connotations depending on the context in which they were valued. Many can serve present-day goals of peace, non-violence and democracy effectively as long as the global context is carefully defined and designed. In this connection, collective conscious effort to maintain peace and democracy is essential, which in turn will ensure he optimal contribution of traditional values.

One of the outstanding influences of Chinese philosophy in Japan was the respect for learning. Scholars were highly respected and even poor families aspired to send their sons to temples or other places of learning so as to help them move out of the low caste and establish themselves as priests or scholars. During the Tokugawa Period, there was no national system of education and each feudal clan offered its own schooling to the sons of its members. Many of them were trained in martial arts and Japanese fencing but bright young people were given education in Chinese philosophy, classical literature and poems. They were supposed to learn the state philosophy of Shushigaku (Doctrine of Chu Tze) to become effective feudal agents. The basic content of such education was designed to promote loyalty to the feudal lords and the continued existence of the feudal clans/families, sacrifice including death to safeguard them, thus emphasising the importance of house clans rather than individual life, which was the honour of the samurais, strict observation of the hierarchical orders and obedience.

Compared to these ruling classes, common people were totally uneducated and the policy of the Shogunate administration was ‘not to let them know but to let them follow’. However, it would be extremely difficult to share the same traditional values between the two distinctly different categories of people, one educated and the other totally uneducated and illiterate. It would be very difficult to generalise certain values as the traditional Japanese values because it is not possible to assess what portion of the population actually shared such values, especially among the uneducated. We have to accept the undeniable fact that most of these values were often imposed from the top to support the specific social and national schemes in the past.

The ordinary people gradually developed their own set of values within the global values system in order to enjoy their own style of life. A certain set of values was unique to merchants in those days enabling them to enjoy sophisticated arts and culture without conspicuously showing them. A dual values system of nominal principles (*tatemae*) and actuality or real wishes (*hon-ne*) emerged. This dual system may be more prominent among Orientals who are often criticised by Europeans as too subtle or ambiguous. One must also recognise the values systems unique to certain social classes. This trait of a subtle values system often stems from the survival needs of the oppressed.

In fact, all traditional values are not necessarily uniform nor do they conform to each other. They are often contradictory and the importance of certain values rose and fell in the course of history. However, in a society of homogeneous ethnicity, these individually contradictory values were given unique places and were contained within a larger social frame of feudalism and mono-culture matured over the ages. In such a society, everything was taken for granted socially as common sense and no logical reflection or expression was needed. The contradictory values were conveniently used according to situations. Following such social common sense, the society functioned normally and peacefully. Everything was judged in relative terms with importance attached to maintaining the balance.

However, a certain change started to appear in this social common sense when a rudimentary form of commercial capitalism started to emerge. As the commerce and financing business developed, the traders and merchants emerged as a new social power and formed a new social class. They were no longer satisfied with the lowest status of the feudal order and started to feel the importance of protecting their property and rights. These changes took place gradually but it was a decisive departure from the hitherto existing social common sense. Many of the feudal clans were indebted to these merchants as the feudal system could no longer support the totally unproductive members of the clans and the absolute supremacy of the samurais' social caste had started to gradually collapse. Other commoners such as farmers and workers started to feel the same and to protect themselves from the cheating of tax collectors or money lenders.

In all cases, literacy was considered as an effective arm for such change. A unique form of learning then emerged which catered to the learning need of commoners. They started to send their children to *terakoya* to learn the 3Rs, other practical skills and moral education. They taught less formal and more practical content by using famous literature, particularly correspondences. *Tera* means temple, *ko* child, and *ya* house; i.e., ‘temple child house’ literally but *terako* actually meant ‘learning child’, or ‘learning centre’ in contemporary terminology. *Terakoya* mushroomed from among the grassroots and towards the end of the Tokugawa Period some fifty percent of children, including girls, attended *terakoyas* in certain regions. Towards the end of the Tokugawa Period many samurais lost jobs as the feudal clans could not support them and they often opened *terakoyas* to obtain their livelihood by collecting small fees from the parents of children. Many chiefs of the villages, Buddhist monks and other learned persons also acted as teachers and the values taught at *terakoyas* were more practical, reflecting qualities of commoners rather than the formalistic content of the samurais' academies. There existed some 7,000 kinds of texts. Students learned from these the life skills of living peacefully and harmoniously in communities.

This ‘will to learn’ among the masses at the grass-roots or ‘popular will’ is in fact the genuine Japanese traditional value which sustained the country's later development. Thanks to the widespread *terakoyas*, Japan could realise universal primary education within a short period of time in the succeeding Meiji Period that in turn facilitated rapid national development. At the end of the Tokugawa Period, Japan was divided between supporters of the Shogunate and royalists loyal to the long overshadowed Emperor on one hand, and between those who advocated the opening of the country towards the outside world and the introduction of western science, technology and civilisation, and those hostile to foreign powers who wished to uphold traditional values on the other. While loyalty within the respective groups was strong, values advocated by other groups were denied, and often developed into armed conflicts. Confusion persisted over the value system in the country and hitherto existing social common sense was broken. The end of the civil war restored the Emperor’s reign after 300 years and resulted in the acceptance of a new destiny for modernisation by opening the country towards the outside world, the introduction of western civilisation, especially modern sciences and technology, parliamentary and public administration systems, and a modern system of laws and education. On the other hand, traditional groups with their traditional value systems also survived in the process of modernisation and adapted themselves as new conservative forces.

The Meiji Restoration and the development of nationalism

The Meiji Restoration that started in 1868 marked Japan’s first step toward modernisation and also toward the nation state. It was the first occasion to open the country to European civilisation that had been restricted during the Tokugawa Period, the new government advocating a policy of Japan’s modernisation and launching a rigorous program of westernisation or ‘Europeanisation’. The initial phase of the Meiji Restoration was marked by a predominantly liberal pro-European trend. The European system of government administration and its legal system were introduced and many new institutions were established on European models including educational institutions. New concepts of freedom, equality, reasoning, critical thinking, democracy, citizenship, universality, and many values attached to Christianity, were introduced and although most of these ideas were very foreign to Japanese, many people appreciated and accepted them. New ways of life in a European style were followed by increasingly large numbers of people. European concepts were earnestly accepted, as was the concept of modernisation. In the minds of the Japanese people in general, many values originating from Christianity were established, not as a religious beliefs, but as rational concepts. While there was no dispute over the importance of introducing the science and technology of the west, the country was soon divided between those who advocated the introduction of European civilisation, and those hostile to westernisation who tried to maintain traditional values and the philosophy of nationalism, including many traditionalists who were alarmed at the rapid pace of Europeanisation. They feared that many good Japanese virtues and customs were being eroded or destroyed by western cultures and Japan would risk losing its identity, especially the Emperor-centred nationhood. Furthermore, in a country where traditional social common sense reigned for over 300 years, it was not possible for some traditionalists to tolerate the coexistence of Japanese traditional values with alien imported values in government, politics, education and the society at large. Severe disputes followed that helped to re-invent new social common sense. While many of the European and new scientific concepts were incorporated, it was finally the traditionalists who won the battle, especially defining education within the overall framework of imperialism.

The period from 1872 to 1885 was considered the first phase of modernisation of the educational system in Japan. The first educational policy statement of 1872 stressed the importance of education for all by stating that there should be no village with uneducated families nor should exist any uneducated member in a family. This was certainly the reflection of the traditional value of aspirations for learning as stated earlier. Thanks to the existence of wide spread *terakoyas*, the enrolment at primary level increased to 51% in 1983 and then to 97% in 1907. However, the universalisation of primary education did not result in a popular movement and development of democracy, nor in freedom of thought.

The country needed to strengthen its military power to defend it from invasion and colonisation. The government also pursued active economic and industrial development to accumulate national wealth, an important asset for a national power base. It was not a hard task for the government to convince the common people of the importance of diligence and hard-work as these had always been part of their tradition. The difference was that as the feudal castes were removed, every citizen became equal and anyone could climb up the social ladder using their hard work and obviously good luck. However, as the traditionalists succeeded in introducing the national hierarchy and order with the Emperor on top, each citizen was made responsible to strive to contribute to the construction of such an order, their hard work and diligence being emphasised as service to the nation. This imperial nationhood was justified as Japan's unique historical entity and the Emperor was then elevated to the status of god.

The traditionalist values culminated in the 'Imperial Rescript on Education' issued in October 1890. The year 1890 thus marked Japan's first step towards totalitarianism. Many of the traditional values were incorporated in the Rescript as the moral code for the Japanese. These values included, *inter alia*: respect and loyalty to parents; friendship towards brothers; harmonious relations of married couples; trust among friends; self restrained attitudes of modesty and economy; philanthropic affection to the general public; pursuit of learning; mastery of life and occupational skills; enhancement of intellectual qualities and virtues; initiatives to promote public service, welfare and responsibilities; respect for the Constitution and observance of laws; and volunteering with courage in case of emergencies. If any individual values are picked up independently, all of them are valid values even for today's democratic society. However the Imperial Rescript made it an absolute rule for the Japanese who were defined as the subjects of the Emperor to become united and mobilised to serve the Emperor through the manifestation of these values in order to maintain the imperial and divine national identity and sovereignty. With this global frame and condition, the meaning of each of the values listed above became completely different. They lost universal significance and became narrow, nationalistic and sectarian. The purpose of life for individuals, families, schools, communities and the nation was unified just to serve the totalitarian state. No universal consideration of humanity, nor of any values beyond national boundaries, emerged under such conditions. An oft-cited slogan of those days was 'Japanese spirit with western technology'.

While the nation adopted a parliamentary system, education was placed out of parliamentary control and put under the direct rule of the Emperor to avoid any confusion, or any unnecessary deliberations that might be influenced by partisan politics. State-made values were imposed on the entire Japanese nation through education. Education was designed to develop individuals who would obey the national order faithfully and without critical conscience. Education was thus used as an effective and efficient weapon by the state for national indoctrination. It was controlled tightly by the central educational authorities, *Monbusho*.

In addition to *terakoyas* in the Pre-Meiji Period, there had been a strong trend among the Japanese to develop an indigenous form of higher learning. There were many private academies (*shijuku*), many of which ventured to teach modern western sciences (natural and political) despite the official ban on alien academic disciplines by the Tokugawa Shogun regime. Many of them risked the death penalty but these private initiatives were far more resilient. Many young people went to Nagasaki, the only port officially open to European vessels, to learn new sciences from foreigners who were authorised to reside there. The traditional academies of the feudal clans could no longer cover up the contradictions of their teaching and logic with the emerging trends and realities. These private academies became the private institutions of higher learning in the Meiji Period. They contained both progressive schools for learning western culture and conservative schools to try to revive the traditional disciplines based on Buddhism and Shintoism.

Special needs of the early Meiji Period were the acquisition of the knowledge and skills of English language, law and economics, and many private academies were set up anew or evolved from the *shijuku* of the Tokugawa Period. Foreigners, mainly westerners, were encouraged to open their private schools. The first group of private institutions specialised in the teaching of English language. They were teaching not only English language skills and literature but promoted European philosophies and cultures including the European concepts of freedom, liberty, democracy, equality, modern sciences and even Christianity in certain schools. Some representatives of this group are the present Keio University, Waseda University, Doshisha University, and Aoyama Gakuin University. Waseda University was more prominent in the education of free and independent minds away from government and advocated freedom and popular rights, while Keio University eventually excelled in leadership and management in the private sector, especially in business and enterprise. A second group specialised in the teaching of law and economics and many universities originated from this group, such as Hosei, Senshu, Meiji, Chuo, Kansai and Nihon Universities. A third group essentially comprised conservative schools advocating traditional spirit and culture such as those universities based on Buddhist or Shinto doctrines.

In the historical process of Japan's transformation in the late Meiji Period, the third group upholding Buddhist and Shinto doctrines was leading the nationalist movement in full cooperation with the government, while the second group of a more practical nature ended up in compromising with the government towards the totalitarian evolution of the state. The first group which was the advocate of western philosophy tried hard to resist the nationalistic trend until the last moment before they were finally forced to give in to cooperate with the totalitarian government. Education in Japan was directed by the Imperial Rescript from 1890 until 1945, i.e., until the end of the Second World War.

From the above illustrations, it is clear that simply listing any numbers of values would not serve a useful purpose without consideration of the global context and framework. Furthermore, the imposition of values defined from the top or by the state would risk the subjugation of many traditional values to serve certain political objectives. While such an act from the top in a genuinely democratic society may no doubt enhance further democratisation, the same act could facilitate a move towards autocracy and totalitarianism in a different political climate. Gaps and mismatches in value orientations between the state and the people would endanger democracy. The important lesson learned through Japanese history and its processes of modernisation and development is the desirability of having a harmonious ensemble of values interacting mutually from the grassroots and from the top.

Concepts of peace, harmony and non-violence in contemporary Japanese education

Japan accepted peace and democracy as the state's fundamental policy at the end of World War II in 1945. The political system was reversed by placing sovereignty in the hands of the people under the new Constitution. Fundamental human rights were established as inviolable, with permanent rights guaranteed by the Constitution, and equality of all citizens assured under the law. The Constitution guarantees respect for the individual life of each citizen, and the right to pursue freedom and to enjoy happiness. Japan pledged to strive to establish international peace based on justice and equity through peaceful means by renouncing all forms of military action. Many of the traditional values that were used to serve feudalism or the totalitarian state were now freed from such constraints and revived as genuine human values. The traditional values of the Japanese such as diligence, hard work, modesty, humility, respect for order, obedience, perseverance and economy all contributed to re-establishing Japan as a peaceful nation, and also to national reconstruction and development. In fact, Japan has achieved a spectacular performance in its post-war recovery and its economic and technological development. Japanese people have a strong characteristic of collective being rather than individual existence which manifests in a tremendous power to mobilise and unite at times of national crisis or emergency, but they often have been criticised for lacking the qualities of individuality and self assertion that are basic values of democracy. Uniformity and conformity are often given preference over uniqueness of individual personality, thinking and behaviour.

Harmony, social cohesiveness, *status quo* and stability are more dominantly valued in social life as practical values. Difference, uniqueness, diversity, heterogeneity, or change in general, were often seen as disturbing factors by a population so used to living in social common-sense, adhering to conformity, or following orders from above. Under post-war democracy, the Japanese thus inherited many traditional values opposite to the basic principles of western democracies, but were required nominally to uphold basic values that gave more prominence to self, individuality and freedom as the new values of democracy. This dualism of value systems has persisted until today. If any Japanese were asked to point out Japanese values in support of democracy, all would invariably list those values embodied in the Constitution and the fundamental law of education. How many of them would actually follow such values in daily life?

The Fundamental Law of Education (1947) defines clearly the goals of education as 'perfecting of human personality' and forming 'a peaceful and democratic nation and society'. Under these broad goals are specified qualities or virtues: love of truth and justice; respect for the value of an individual; the importance of work and responsibility; a spirit of independence; and being mentally and physically healthy. These virtues conform to and sustain the values of peace and democracy. Education with these goals and qualities has been in practice for over fifty years. Other human qualities also are emphasised: independence, respect for freedom and responsibility, critical and creative intellectuality, faithfulness, perseverance and courage, moderation and self control, self and conviction, diligence, inquisitiveness, creativeness, modesty and piety. The qualities emphasised by social ethics are kindness, goodwill, tolerance, cooperation, a sense of responsibility, equity, discipline, respect for laws, respect of rights and obligations, faithfulness, love of peace, and commitment to the well being of humanity.

The 1998 official course of studies for moral education specifies its objectives as follows:

- to nurture respect for human beings and human life
- to nurture a rich mind and a sense of humanity
- to foster people capable of renewing cultural tradition, and of developing and creating a rich original culture
- to form people who will make an effort to create and develop a democratic society and nation
- to form people capable of contributing to the realisation of a peaceful international community
- to form Japanese who will play an active role in developing the future
- to enhance morality.

These objectives are fully compatible with those of peace, harmony and non-violence. Although they may appear more universal in nature, rather than the manifestation of traditional values, contemporary Japanese values, like those of many countries, have evolved into a mix of the universal and the traditional, the universal having been increasingly incorporated and internalised into contemporary Japanese values through more than fifty years of post-war democratic education. It must be pointed out, however, that there has been a constant attempt from right wing politicians and conservative forces to turn the values and goals of education towards a more traditional, nationalistic and right wing orientation. Such attempts often created diplomatic tensions with neighbouring countries that had suffered from Japanese aggression during its former colonial and military power, and during the wars of this period. It is regrettable that such incidences have often been repeated. Many fear that the revival of traditional values in education may compromise the post war efforts towards peace and democratisation.

The conceptual value of *kyousei* (to live together) has been widely advocated by the Japanese in recent years, long before the publication of the Delors Report, 'Learning: the treasure within'. This was the natural outcome of Japanese egalitarian value orientations. It was strongly advocated at the Regional Preparatory Conference held in Tagaytay, the Philippines, in 1994, that was convened in preparation for the 44th session of the International Conference on Education (Geneva, 1994) that adopted the 'Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy'. The same conceptual value was stressed at the World Conference of NGOs: Mid-term Review of the International Literacy Decade organised by the National Federation of UNESCO Associations of Japan in Tokyo in 1995. It may be pointed out that this value of *kyousei* is one of the most predominant values in contemporary Japan.

Technological development and economic prosperity since the 1970s have turned Japan into a mature, post-modern society. At one stage the nation was flattered by many social critics who referred to 'Japan's miracle' or 'Japan is No.1', which made the Japanese people over-confident, arrogant and conceited. Some proudly spoke in public that Japan has nothing more to learn from others. However this did not last long. With the bursting of the economic bubble, any contradictions, deficiencies and inequities hitherto covered up in the rapid and heated process of economic development started to surface, for Japan has found no answer to redress. Such a phenomenon also pushed Japan towards being a goal-less society and created massive chaos, with no social cohesiveness. This in turn placed the Japanese in a very difficult situation as they could not and still cannot identify their own direction by themselves. The succeeding economic crisis of Japan in the late 1990s added further confusion and loss of confidence. Certain values and aspirations advocated in post-war education have certainly evaporated.

In recent years Japan increasingly has been preoccupied with disquieting phenomena in schools and classrooms, and particularly with the frequent occurrence of non-attendance, drop-outs, violence, bullying, harassment, murders and suicides. Tightly controlled education in the classroom has had a suffocating effect on many children. The excessive competition for entrance examinations has resulted in the loss of healthy human qualities and perspectives, as all pupils are measured and ranked by standard deviations. Those who are disillusioned or have dropped out of this competitive environment often turn to undesirable, anti-social acts of aggression, violence or bullying. Many children have lost their human sensitivity and integrity, unable to distinguish good from bad. Qualities of caring for the vulnerable have been eroded.

Post-war education has succeeded in enabling Japan to achieve remarkable development, but at the same time education has suffered from excessive expectations and interventions from all corners of society. Education has become the only passport for individual success in life on the one hand and at the same time the most effective means for achieving various national goals of all sectors by creating efficient national reserves of human resources. Education has been abused for political, economic and social conveniences, and children are now decrying and revolting against such a lost cause. Education in today's Japan therefore is being forced to pay a high price to restore what it has lost sight of, namely to place priority back on the genuine human dimension of the child.

The latest reform of education in Japan focuses on the importance of restoring a rich sense of humanity and self-realisation based on a variety of values, and advocates the importance of cultivating ‘the zeal for living amid room to grow’. (This is an official translation by Monbusho, but the author would rather translate the phrase as ‘to enhance the “force-to-live” through learning in composure’.) The ‘force-to-live’ is defined in the reform document as the ability to identify problems spontaneously, to learn and think autonomously, to make independent judgments, and to take actions and improve problem solving. At the same time, it includes a rich sense of humanity, the firm will for self-discipline and for cooperation with others, a gentle heart to care for others and to share joys and passions, and the health and physical strength to live strongly. These 'forces to live strongly' require the solid backing of such core values as peace, harmony and non-violence.

One of the concrete reform measures was the introduction in 2002 was *sogo gakushu*, a period of comprehensive learning for three hours weekly at the primary level (3rd grade up) and for 2 to 4 hours at the junior secondary level. Three to four units of such studies will be required from 2003 onwards for graduation at the senior secondary level. This is an epoch making innovation in Japanese education that has been tightly controlled by the Monbusho. The Ministry introduced this reform with a view to activating the initiatives of schools and teachers and to empower teachers to move out of their over-dependency on the Monbusho-prescribed curriculum. For this reason, the Ministry issues no instructions or guidelines for *sogo gakushu*, although many teachers are expected to be at a loss initially. The areas most likely to be picked up by the majority of teachers will be: international understanding, health, information technology, environment, welfare, and voluntary activities. Many workshops currently are being organised all over Japan by the local boards of education and teacher training colleges to prepare teachers for this innovation. Results of such reform measures are yet to be seen, but this will no doubt be a turning point in Japan for invigorating education for international understanding. It is sincerely hoped that such a drive for international understanding will be genuinely based on the values of peace, human rights and democracy and also be a process in partnership with countries in the region and with international organisations such as UNESCO.

Core Asia-Pacific values on peace and non-violence: a conceptual framework and teachers' guide

Rationale

It is very clear that Asia and the Pacific region will have to live in peace and prosperity, but for this purpose all people in every walk of life must make a conscious effort to cooperate, contributing to the establishment and sustainability of peace at national, regional and global levels. First must be the recognition that education has a critical role to play. As stated in the preamble of the UNESCO constitution, the lasting solution to such a human dream rests in the minds of people rather than mere political or economic compromises. In fact, the ultimate solution to many major contemporary problems and issues in large part rests in action for conscience-development, problem-solving and prevention through education and through continuing conscientious and cooperative efforts of all peoples, rather than rehabilitation after the outbreak of problems. For this purpose, teachers must have a common understanding and conviction of their own roles and actions.

This UNESCO sourcebook should be a dynamic instrument to motivate, empower and mobilise teachers for action, rather than a static indication of existing values. It is important that:

- The guide be a formative, working document rather than a one-time publication of a finished product soon to find its destination deep in library bookshelves. It should motivate teachers and teacher educators to take initiatives. It should not be an instrument handed down from above, but encourage them to participate in further elaboration and improvement.
- The expected outcome of the exercise should be a practical guide for teachers and teacher educators rather than an academic piece of work on core values. Many teachers and teacher educators will be at a loss if they are presented with a sourcebook that only lists the philosophical concepts and values existing in the countries of the region. The guide should provide hints on how to introduce and improve them further in their daily educational activities.
- A strikingly missing practice in teacher education in the region is research. Teachers are trained to follow an official course of studies faithfully without taking initiatives of their own. Teachers and teacher educators should be encouraged to engage in simple research or fact-finding activities instead of just repeating the contents of syllabuses or courses of study given by central authorities. It is their own research that will enrich and animate their teaching and interaction with children. There are many research activities that can be carried out without additional financial resources.
- The sourcebook should promote solidarity and cooperation with fellow teachers, and contact and exchange between teachers and between pupils both within each country and with other countries.

- It is important that the sourcebook promote teachers' conviction, determination and commitment to pursue education for peace and international understanding. The sourcebook should be attractive, challenging, thoughtful, constructive and forward looking.
- The ultimate goal of the sourcebook is to form and evolve the desired values and commitment in children, through experiential learning. Freedom of conscience on the part of teachers and a democratic teaching environment are the preconditions for effective use of the handbook.

Suggested outlines

A culture of peace: from dream to reality. Why do we need a culture of peace? Is there a genuine wish for peace within the region? Students might approach these questions by taking a historical perspective. Some of the unfortunate events of the past could be cited, including: colonialism; wars of aggression; inhuman cultural traditions; the impact of the bombing of Hiroshima and Nagasaki and other acts of human destruction; dictatorship and exploitation.

The above realities are still far from resolved. Armed conflicts, oppression, tensions, and other inhuman acts still continue in the region. There are invisible and visible menaces for peace that students could explore, including:

- globalisation and the disquieting impact of materialism and consumerism that widen the gap between rich and poor
- poverty, illiteracy, deprivation and discrimination
- erosion of the family 's role
- social transformation, urbanization, slums
- community disorganisation
- the influence of the media
- environmental deterioration
- drug abuse and HIV/AIDS
- trafficking and human rights violations

In light of the above, international action could be reviewed, including UN and UNESCO normative instruments, the International Year(s) and Decade(s), as well as efforts by UN member states. Students then should consider education in action. What is the role of education in overcoming these problems? Is it the ultimate key to a permanent solution? The teacher is an important role model here, especially in terms of his/her conscience, competence, commitment and cooperation. Common core values for peace and non-violence should be emphasised, along with those universal values reflected in international instruments and recommendations (e.g., peace, human rights, democracy, non-violence, international understanding, tolerance).

Indigenous values sustaining a culture of peace

Exercise I: What are the values in the community and nation that strongly support peace, harmony, non-violence and tolerance?

Exercise II: Identify specific values for peace and non-violence in the Constitution, laws on education, or in educational policies.

Exercise III: Identify specific values of peace, harmony and non-violence that appear in curricula and textbooks; find examples, if any, contrary to the above values.

Exercise IV: Write a monograph, story, songs or role play incorporating the values identified in Exercises I, II and III, and share them with students; also ask students to write stories of their own, sing songs or perform role plays and drama. In classrooms with a multi-cultural or multi-lingual background, teachers may develop a comparative approach to these activities.

Link indigenous values with representative values in the region

1. What are some representative or common values in the region sustaining a culture of peace? Develop an issues-oriented description of some common values. This should stimulate thought-provoking description and analysis of regional situations. Also consider: religions; philosophical concepts; economic, scientific and technological developments; nationalism, politics and globalisation; and the issues of tradition versus change; progress and materialism versus spiritualism; and self realisation, self assertion and competition versus cooperation, harmony, caring and sharing.

2. What are the major approaches in existing curricula and courses of studies to moral/values education in the region? What innovations are taking place in this domain? Collect and describe exemplary cases from the region:

Exercise I: Identify the link between indigenous-national values and regional values. Provide some exemplary cases.

Exercise II: Select some specific sets of values and prepare innovative courses of study and test them in classrooms, giving some methodological guidance.

Exercise III: Observe and if possible measure changes and improvements in pupils' knowledge, skills and attitudes. Repeat the same exercise periodically to ensure sustainability.

Exercise IV: Cooperatively exchange experiences with other teachers and schools through ASP or other networks such as school twinning or cluster school schemes.

3. What are the difficulties in carrying out the above exercise and what recommendations can be made to overcome difficulties and obstacles? Consider:

- Individual teachers' difficulties, including intellectual, pedagogical, material or logistic, attitudes of other teachers, cooperation and support.
- Institutional difficulties, conflict with the overall school program, and lack of cooperation from school authorities.
- Difficulties from the perspectives of students.
- Global difficulties with policy and existing climates in schools.
- Parental reactions.
- The special roles of teacher training colleges, guidance and counselling, resource centres and other teacher support systems.
- Textbooks, instructional and other required teaching materials.
- Institutional linkages and cooperation for better sharing of experiences.

4. Take students out of schools and develop a community-based pilot project using the community as a classroom, and eventually making the world a classroom through effective use of mass-media, the internet and email.

5. Try to conduct similar exercises with adults and out-of-school children in non-formal settings.

6. Identify and formulate core Asia Pacific values from the above exercise and develop innovative courses of studies. With the use of this sourcebook, teacher educators or teachers-in-training should be able to develop their own sets of core values of the region and course of studies thereof. Support should be envisaged for such teachers and teacher educators to experiment further with these ideas in their own classrooms.

7. APEID, APNIEVE, APCEIU and other UNESCO linked organisations should be asked to collect details of these experiences and facilitate the sharing of ideas and innovations through periodical newsletters and bulletins. As an incentive, an annual UNESCO prize could be awarded for the best work. UNESCO APEID also could facilitate and support the formation of teachers' movements and associations in various member states of the region.

Chapter Two

A Case Study of Chinese Core Values of Peace and Harmony

Guo Xiaoping and Song Enrong
China National Institute for Educational Research, Beijing

China, one of the most ancient civilisations in the world, has a written history of nearly 5,000 years. During its long years of existence, the industrious and wise Chinese nation has created not only a unified written language but also a great, refined and profound national culture, thus laying a deep-rooted conceptual foundation for the Chinese nation to stand erect amidst the forest of nations worldwide. Chinese culture has acquired unique characteristics accumulated and passed down through thousands of years by the descendants of the Chinese nation. Its cultural tradition has become the bond linking the hearts and souls of Chinese wherever they are, and its cultural characteristics are embodied in the ideas, ways of thinking, values and aesthetic tastes of each and every Chinese.

An emphasis on peace and harmony is an essential feature of traditional Chinese culture, with the historical roots of a love for peace cherished by its people, who enjoy China's reputation as a land of courtesy and propriety. The search for moderation and the beauty of harmony has, since ancient times, always been at the core of Chinese traditional philosophical thinking. These are also important components of educational theory and practice in China. The thinkers, philosophers and educators of various dynasties of China, in their works, studied in depth and expounded the dimensions of peace and harmony, their significance and the pathways to their fulfilment, which has formed a comprehensive system of thought of moderation and harmony (*zhong-he*) with Chinese characteristics, exerting influence on the morals, ethics and values of Chinese generation after generation.

Tolerance, understanding, peace and harmony are the common ideals and aspirations of humankind and it is the shared responsibility of humankind to disseminate and safeguard peace. As stipulated in the Constitution of UNESCO, since war begins in the minds of men, it is in the minds of men that the defence of peace must be constructed. In today's world, war, violence, conflicts, discrimination, inequality and intolerance are still endangering and undermining peace and democracy, and it is thus of paramount importance to launch a culture of peace throughout the world, giving impetus to its development. Each nation bears the responsibility to make a stock-taking of its traditions of culture of peace and, more importantly, to further disseminate and foster, by way of education, the ideals and values of the culture of peace.

Values of peace and harmony in traditional Chinese culture

The exposition of peace and harmony in traditional Chinese culture is wide-ranging and covers the harmonious balance within any one individual, the harmonious convergence between humans and nature, harmonious inter-relationships between individuals, as well as peaceful co-existence between states.

Harmonious equilibrium within individuals

Traditional Chinese culture attaches special importance to the harmony and equilibrium of the individual body and soul, and the moral cultivation of any individual. It advocates the regulation of one's sentiments and the cultivation of one's ideal personality with rites (*li*) and music (*yue*), and subsequently puts forward a series of concepts such as tranquillity, restraint of desires, moderation, introspection and self-discipline while alone.

Tranquillity and restraint of desires. Ancient Chinese thinkers regarded tranquillity as the highest state of mind in the human norms of morality, stating that 'man is born tranquil as a human nature'(see *Book of Rites* and *Book of Music*). By tranquillity is meant the maintenance of a peaceful and serene state of mind, and of one's perception of the objective world undisturbed by flights of fancy of any kind, so that one's thinking is always sober and one's heart always at peace and equilibrium. To acquire tranquillity one must, first of all restrain one's desires. According to

Confucianism, human desires and morality are mutually exclusive. That is why Confucius puts forward the propositions of '... acting to one's heart's content but confining oneself within the bounds' (*Analects of Confucius, On Governance*) and also of the '... benevolence of restraining oneself and returning to the rites'(*Analects of Confucius, Yanyuan*). Mencius held, in more explicit terms, that 'the best way of self-cultivation is restraint of desires', maintaining that humans should restrain their own desires and strictly regulate their behaviour, thus setting the mind at peace. The restraint of desires advocated by the thinkers in ancient China, however, is not asceticism. Its essence is to moderate and guide varied desires on the precondition of satisfying the normal sentiments and physiological requirements of the human being.

Golden mean and moderation. Moderation is a vital feature of traditional Chinese culture and its existence dates back to remote antiquity. Confucius took the principle of golden mean as one of his most fundamental concepts, regarding it as a human virtue as well as a means of moral cultivation. In his *Analects*, Confucius talked of 'the golden mean as a moral virtue', contending that '... going too far is as bad as going not far enough'. In the opinion of Cheng Yi and Cheng Hao of the Northern Song Dynasty, '... the principle of golden mean is the right doctrine and the absolute truth of the world, by which one should refrain from bias and partiality' (*The Posthumous Works of Cheng Brothers, Volume 7*).

The principle of moderation (*zhong-he*) is the coordinated combination of mean (*zhong*) and harmony (*he*), with mean as the prerequisite and basis for harmony. In the first part of *The Book of Rites, Golden Mean*, it is pointed out that '*Zhong* means that the human feelings of happiness, anger, grief and joy shall not be aired while *he* means when aired they shall be contained within appropriate limits; when *zhong-he* (moderation) is achieved the heaven and earth will be in their right place and the ten thousand things of creation will thrive'. *Zhong*, embracing the two extremes and representing fairness and impartiality, stands for appropriateness of going neither too far nor not far enough; and *he* stands for the state of coordinated integration of things. As a result, humans can have a peaceful and tranquil state of mind only when their happiness, anger, grief and joy achieve appropriateness (*zhong*) both before and when these feelings are revealed. Likewise, society as a whole and all the things of creation on earth can be in harmony only when the moral highness of moderation (*zhong-he*) is attained. It is this human outlook characterized by mean and harmony that has nurtured the national personality of the Chinese nation: poised grace, scholarliness, gentle temperateness and noble largeness of mind. And this moral highness has also enabled the Chinese nation, under any circumstances, to pursue justice, fear no hardships and have no regard for life and death, fortune or misfortune.

Introspection and self-discipline while alone. Traditional Chinese culture lays emphasis on moral self-consciousness, regarding introspection and self-discipline as the beginning of the eventual fulfilment of humanity's cultivation to attain physical and mental harmony. Introspection refers to the innermost examination of an individual. The criteria for introspection advocated long since by Confucianism are the concepts of benevolence (*ren*), righteousness (*yi*), courtesy (*li*) and wisdom (*zhi*). The doctrine of 'attaining benevolence by restraining oneself and returning to the rites' advocated in the *Analects of Confucius* stipulates that the moral standard of benevolence is attainable if one restrains oneself and acts and behaves in conformity with the requirements of the rites.

Confucianism lists the following eight steps to achieve moral cultivation: investigation of things, pursuit of knowledge, good faith, pure heart, self-cultivation, administration of the family, governance of the state and conquest of the world, among which good faith, pure heart and self-cultivation have direct bearing on the cultivation of one's inner harmony. The concrete method of cultivation is one's education of the 'six arts', namely rites (*li*), music (*yue*), archery (*she*), charioteering (*yu*), reading and writing (*shu*) and arithmetic (*shu*). In the practice of actual teaching, the rites and music are usually taught together, aiming at regulating people's morals and behaviour by the rites and moulding their temperament and qualities by music.

Self-discipline is the criterion for self-cultivation when one is alone, acting without the knowledge of others. 'A gentleman should be cautious about his behaviour when he is alone' and 'refrain from deceiving himself'. People should be honest with themselves and as good as their word. Nevertheless, introspection and self-discipline are aimed not only at mere self-cultivation, but also, and more importantly, at the further development of morality and justice, thus benefiting others and common people at large. As Confucius points out in his *Analects*, '... it is the man that carries forward norms, and not vice versa'; '... man cultivates himself to benefit others'; and '... man cultivates himself to benefit the common people'. The reason why Confucianism places self-cultivation and administration of the family, governance of the state and conquest of the world on an equal footing is that the moral cultivation of individuals is vital and indispensable to the peace and prosperity of a family, of a state and, to a greater extent, of the world. As the old saying goes, 'An ordinary person is duty-bound to the rise and fall of the world', which summarizes in just a few words the purpose of individual moral cultivation in traditional Chinese culture.

Harmonious equilibrium between humans and nature

The difference in backgrounds and values between Chinese and western cultures with regard to relationships between humans and nature, is reflected in categorically different systems of thinking. While western culture emphasizes the need to prevail over and conquer nature, Chinese culture emphasizes the harmonious integration of people and nature; hence the theory of 'heaven and man in one'. Today, when the ecological environment is deteriorating and the crisis of human survival is looming, the theory of 'heaven and man in one' deserves more careful study.

The concept of 'heaven and man in one' in traditional Chinese culture is wide-ranging, and the emphasis on harmonious co-existence between humans and nature an important component. According to textual research, it was Zhuangtzi who first expounded this relationship. In his opinion, '... heaven and earth co-exist with me while the ten thousand created things are in one with me.' He advocates that people should adapt themselves to nature, suggesting that 'harmony with man is human pleasure and harmony with heaven is heavenly pleasure' (*Zhuangtzi, On Heaven*).

The doctrines of *Taiji* (the Supreme Ultimate) and *Yin-yang* (heaven and earth) are advocated in the *Book of Changes*, recognizing heaven and earth as the source of all created things. 'Heaven and earth preceded the ten thousand things of creation; the latter preceded men and women, and then husbands and wives.' Zhang Zai of the Song Dynasty further states that '*Qian* (heaven) is regarded as father and *kun* (earth) as mother; the people are my fellowmen and the things of creation I make friends with'. These views define humans as the product as well as an integral part of nature. Since human beings are created by heaven and earth, each and every one of the human race are brothers and sisters, and all the created things on earth are their friends; people therefore should tolerate and love one another and co-exist in peace with nature. Benevolence should be used not only to rectify oneself, but also bestowed on all the things of creation. Thus a high ideal is expressed that humans care for and protect nature and submits themselves to its laws, thus attaining the state of 'heaven and man in one' and harmonious co-existence between themselves and the natural world.

In the theory of 'heaven and man in one', in parallel with the promotion of harmonious co-existence between people and nature, the protection of natural resources constitutes another important component. As Mencius says, '... farming in the right season brings a bumper harvest of grains; felling in the mountain forest at the right time produces plentiful wood'(*Mencius, King Lianghui*). Xuntzi also states, '... felling should not be made in the mountain forest when grass and trees are blooming so that they will not die young or live a premature life.' They express the same idea, that humans should follow the rules of growth of grain crops and trees, so that sowing at the right time will lead to a bumper harvest and refraining from untimely felling will lead to an exuberant growth of the branches and leaves of inexhaustible trees.

This philosophical doctrine of 'heaven and man in one' in traditional Chinese culture has influenced the attitudes of Chinese towards nature for thousands of years. How to co-exist in harmony with nature is, even today, still a major concern of modern educators and philosophers. Liang Shumin elucidated that in the process of biological evolution, humans have to learn how to adapt themselves to the environment and restrain themselves. Professor Ji Xianlin has also taken pains to further elaborate the doctrine of 'heaven and man in one', which, in his opinion, is where Chinese culture is superior to western culture in terms of the relationship between humans and nature.

Harmonious equilibrium among people

While the harmonious equilibrium of one's inner world concerns one's internal self, the harmonious equilibrium among people involves one's external self. An essential concern relating to moral ethics in traditional Chinese culture, is how to tackle relationships among people properly and present a complete and perfect picture of oneself. According to Confucianism, the norms governing relations among people are summarized as five *lun*s (human relations), namely, '... kinship between father and son, loyalty and obligation between the monarch and his subjects, difference between husband and wife, seniority between brothers and honesty between friends'. Confucius propagates, in depth and detail, his moral doctrines of 'filial piety and love' (*xiao-ti*) and 'loyalty and consideration' (*zhong-shu*) on the harmonious co-existence among people in traditional Chinese culture.

Filial piety and love (xiao-ti) and norms within the family. Filial piety and love, as the basis of the ethical thinking of Confucius, embody the concepts of 'rites' (*li*) and 'benevolence' (*ren*) in terms of clan relationships. They have played a positive role for thousands of years in maintaining family relationships and fostering the social customs of respecting the elders and loving the young.

Xiao (filial duty) is used as a code of conduct to govern relationships within the family, by which sons and daughters respect, obey, support and care for their parents. This notion was first introduced as early as in the period of Western Zhou Dynasty, that is, 2,700 years ago, when the *Book of Shangshu* recorded the idea of '... treating one's parents with *xiao* during their lifetime as well as after they are deceased'. Confucius formulated the concept of filial duty on the basis of the existing notions of *xiao.* He set forth the idea of 'loving father and dutiful son', advocating that within the family father and son should love each other, with parents caring for their children and being concerned with their upbringing, and the latter in turn loving, respecting and taking good care of their parents and fulfilling the duty to meet their requirements physically and mentally. Menaces further states that sons and daughters should '... attend to their parents with courtesy' during their lifetime and '... bury and pay respect to them after their death'. These views have had a far-reaching influence on the development of concepts of filial duty for the later generations.

Ti, the literal sense of which is respect for one's elder brothers, is used as a code of conduct to govern relations between brothers within the family. As Confucius states in his *Analects*, filial piety and love (*xiao-ti*) constitute the essence of benevolence (*ren*). During the late Spring and Autumn periods, the clan-slave system was on the verge of collapsing when the phenomenon of fratricides between father and son or between brothers became rampant. Under these circumstances, the Confucian doctrine of *xiao-ti* had the objective effect of upholding the clans' blood relationships between brothers or between uncles and nephews of the dukes and princes of the time. Although it was conservative from the viewpoint of social systems, this concept, judged ethically, did and does have a positive bearing on maintaining blood relationships within the family based on love and benevolence.

Loyalty and consideration (zhong-shu): the principle for making friends. *Zhong-shu* is the norm for relationships between oneself and others, and also between friends and neighbours. According to Confucianism, 'Our Master's way is simply this: loyalty and consideration' (*The Analects of Confucius, Liren*). *Zhong* (loyalty) means 'putting oneself in the position of others and helping them to achieve their aims', while *shu* means 'not imposing on others what you yourself do not desire'. Only by acting in this way of tolerance and thoughtfulness can one attain universal love, 'respecting my own elders and the elders of others, and loving my own children and the children of others.'

Confucius further points out, '... in dealing with human relations, man should be strict with himself and refrain from demanding too much from others or blaming others' (*The Analects of Confucius, Duke Weiling*). And man should '... learn from others their merits and examine himself if he himself has the same defects he finds in others' (*The Analects of Confucius, Liren*). While placing emphasis on self-examination, Confucius also puts forward the notions of faith and trust: 'I examine myself thrice every day: have I tried my best in doing service to friends? Have I broken my promise with a friend?' 'One must be true to one's own word with a friend' (*The Analects, Learning*). Confucius is of the belief that '... as long as one pays attention to self-cultivation and the fostering of noble moral character, one is bound to have many friends sharing the same aspirations and interests' (*The Analects of Confucius, Liren*). These ethical and moral concepts of *zhong*, *shu*, and *xin* emerging from the pre-Qin era have been passed down to later generations, from which numerous touching stories, as well as mottoes and epigrams, have been deducted.

Peaceful co-existence between states

In traditional Chinese culture, the guiding principle governing the relationship between states is equal love without discrimination, mutual benefit and peaceful co-existence. In the *Analects of Confucius, Liren*, Confucius extends his views on love within the family to broader human relations in the society and in the state-to-state relationship. He advocates an all-embracing love for the people and equality and fraternity between states. In *Shangshu, Yaodian*, a classical book even prior to the Confucian time, the idea of ‘concord between the nine nationalities’ and ‘ten thousand states in harmony’ was already raised.

In analysing the origin of the wars and conflicts between the states of the Spring and Autumn period, Motzi sums it up as ‘absence of love’ (*Motzi, Equal Love*) and sets forth the concept of ‘equal love without discrimination’, contending that the society will be free from undutifulness and unkindness, or the existence of theft, robbery and looting, if everyone loves others as deeply and sincerely as they love themselves. The world will be peaceful if each and everyone on the earth, no matter the monarch or his subjects, father or son, is dutiful and kind; there will be no feuds between families and no attacks between states, similarly, if each and everyone cares for one another. Mutual benefit is another concept advocated by Motsi, which is considered a good solution to the eradication of social upheaval and usurpation of power. According to Motzi, only by mutual benefit and mutual non-encroachment of the interest of the other side, can upheavals and disasters between states be avoided.

Another major component of Motzi’s theory is the concept of non-aggression. He denounces, in explicit terms, the injustice of aggression against other states. He cites an example of trespassing upon someone’s orchard to pick peaches and plums, calling this kind of act a ‘lesser evil’ of ‘harming the interest of others’, while aggression against other states and acts of plunder, arson and slaughter are, to a much greater extent, major disastrous evils.

In modern times, the Taiping Heavenly Kingdom (1851-1864), in its constitution, propagates the ideal of ‘one family on earth to share peace’, deeming ‘there is one family in the world where all are brothers and compatriots of the same blood’. Dr. Sun Yat-sen, leader of the Revolution of 1911, further sets out the creed of ‘loyalty and filial duty, benevolence, faith and peace’, advocating ‘fraternal love and great harmony of the universe’. He carries forward a series of classical thinkings on benevolence and selflessness and holds that an ideal world should be full of love and kindness. Having experienced the tragic history of the imperialist powers partitioning China and the decadent and impotent rulers of the Qing Dynasty forfeiting state sovereignty in humiliation, he calls, in his last words, ‘... to strive for the wakening of the people and unity with all nations in the world that treat us as equals’, which fully expresses his devotion to peace and equality and his firm opposition to aggression and bullying.

The Chinese nation, nurtured by its 5000 year long culture, loves and pursues peace, equality and harmony perseveringly. The traditional moral and ethical thinking, with 'harmony the most precious' as the core, is its most valuable spiritual treasure. And the propagation of peace and harmony and the development of the nation's traditional virtues have ever since been an important historical mission for Chinese education.

The handing down and dissemination of values of peace and harmony by way of education

The prevalence of morality is the core of traditional Chinese culture. It has been a basic conviction that virtues require to be taught, which explains the continued importance being attached to moral cultivation in Chinese education since ancient times. Starting from the earliest chronicled record of teaching activities, the history of Chinese education has for ages been the history of moral education. In modern schools, moral education, with the carrying forward of traditional Chinese virtues as its main content, occupies an important place. Education is conducive to the improvement of relationships among people and between societies and states. Schools are the ideal place for the teaching and dissemination of peace. The strengthening of moral education will contribute not only to the future development of the country and nation, but also to the peace and development of the whole world. This new philosophical conception is spreading over the whole of China, enabling the importance of moral education to be better recognized under the new social context.

The handing down and dissemination of the values of peace and harmony in education during different historical eras

According to ancient books, schools in embryonic form existed as early as 2700 B.C., with officials in charge of schooling called *situ*, which is tantamount to Minister of Education. The five aspects of teaching at that time were: the righteousness of father, the maternal love of mother, the fraternal affection of elder brother, the fraternal respect of younger brother and the filial devotion of son. In the period from the 11th century B.C. to the year 777 B.C., the slave system was at the height of its splendour in China, when schooling bloomed and its content extended to cover the six arts (*yi*) of rites (*li*), music (*yue*), archery (*she*), charioteering (*yu*), reading and writing (*shu*) and arithmetic (*shu*). Of the six arts, the rites and music constituted the important components of moral education, with the teaching of rites disseminating the moral concepts and customs and behaviour based on the doctrine of filial piety and love, and the teaching of music (including music, poetry and dance) aiming at fostering human temperament, so that the folkways of respect for the elders, modesty, harmony and unassertiveness could be developed gradually.

During the period from 770 B.C. to 221 B.C. (the Spring and Autumn and Warring States periods), major changes took place in Chinese history. Changes in the political and economic fields had direct bearing on culture and education and the period of cultural and educational prosperity in ancient Chinese history came into reality. Education became popular and thinking active and lively. Different schools of thought developed, such as Confucianism, Mohism, Taoism and Legalism, which have exerted tremendous influences on Chinese education. Eminent thinkers and educators with immortal fame emerged in what is later called ‘contention of a hundred schools of thought’.

Confucius, founder of Confucianism, is one of the major representatives of this time as well as being a meritorious educator. Legend has it that he had more than 3,000 disciples, among whom 72 were his favourites. Moral education is at the core of his educational thinking, with emphasis on mean, filial piety and love, loyalty and consideration, and benevolence. He had the ancient books and records classified and subsequently compiled into the *Six Classics* of *The Book of Songs* (*shi*), *The Book of History* (*shu*), *The Book of Rites* (*li*), *The Book of Music* (*yue*), *The Book of Changes* (*yi*) and *The Spring and Autumn Annals* (*Chun-qiu*), which were used as content for imparting ethics for the students’ cultivation. The *Analects of Confucius* was a collection his disciples edited of his major educational views and thus became a work handing down to posterity, from which the educational thinking of Confucius and even Confucianism was made known to later generations.

During the period of the Western and Eastern Han Dynasties (206 B.C.-220 A.D.), for the sake of consolidating the feudal imperial power, the cultural and educational policy was one of '... proscribing all non-Confucian schools of thought and espousing Confucianism as the orthodox state ideology', thus ending the phenomenon of 'contention of one hundred schools of thought'. The worship of Confucianism and reverence of Confucius became mainstream during this period, Confucian educational thought, with Confucius at its core, occupied the predominant position. The *Analects of Confucius* and *the Book on Filial Duty* (*xiaojing*) were used as principal text-books for moral teaching by which filial duty was propagated, and amity, voidness of resentment and peace of the world promoted.

The period of 220-589 was one from unity to separation, when official education was adversely effected and declined while private schooling and family teaching flourished. *The Poem of One Thousand Characters* was written as a comprehensive textbook for children. It was used for literacy combined with common knowledge and moral instruction. Picking one thousand commonly-used Chinese characters from ancient books, it is a long poem composed by sentences each in four characters. It covers astronomy, geography, nature, self-cultivation, philosophy of life, agriculture, rites of sacrifice, food and daily life, including much on filial duty, amity, cultivation and nurturing of one's nature. With the cultural and educational exchanges between China and the neighbouring countries underway, *The Poem of One Thousand Characters* and the *Analects of Confucius* were circulated to Japan and Korea at this time.

The period from 960-1279 was that of the Northern and Southern Song Dynasties when China was re-unified after some time of separation. The relative stability of the political situation gave impetus to the further development of culture and education. Vigorously advocated, Confucianism integrated with the basic doctrines of Buddhism and Taoism and, as a result, Neo-Confucianism, or Rationalism (*lixue*), took shape. It emphasised contentment with poverty, caring only for principles, peace of mind, restriction of desires, loyalty, consideration and filial respect. Zhu Xi, the main representative figure of Neo-Confucianism during the Song Dynasties, taking over the consistent doctrine of Confucian thinking on education, gave priority to moral teaching, which, in his view, should start from the primary school. He compiled *Primary School*, a collection of stories and mottoes meant for children, and used as a textbook for this stage. He also set forth rules for the White Deer Cave College, an institution of higher learning incorporating a number of norms of morality. During this period the *Three-Character Book* also was published as an overall primer for children's reading. Composed of short and rhyming sentences, each in three characters, it was easy for children to understand and memorize by heart. In addition to rudiments of Confucian morals, it covered general knowledge, historical anecdotes, classical ABC and persuasion for learning. An extremely popular book in Chinese history, *The Three- Character Book* has been revised and reprinted for generations, translated into English, French and Japanese, and incorporated into UNESCO's series of ethical reading for children.

During the period from 1368 to 1911 (the Ming and Qing Dynasties), private institutions of learning underwent further extensions and preschool (*mengyang*) instruction, which was equivalent to primary schooling, was given growing importance. Textbooks with Confucian morality as the core of teaching became richer and more diversified than ever. In addition to *The Poem of One Thousand Characters* and *The Three Character Book*, varied kinds of both oral and written textbooks or manuals on moral education were published. They were practical, true to life, more readable and easier to understand. In 1903 the Government of the Qing Dynasty issued *Constitution of the Schooling System*, the very first constitution of this nature in the history of Chinese education, which marked the beginning of modern education in China. According to this system, regular schooling comprised three stages, with the first from kindergarten establishments (*mengyang yuan*) to upper primary schools and the second being middle schools. During these two stages, moral cultivation, reading and the learning of classics were major curricula and the *Books of Songs, History, Rites, Changes, Golden Mean and Filial Piety* and the *Analects of Confucius* became major textbooks.

During the period of the Republic of China (1912-1949), the Provisional Government of Nanking led by Dr. Sun Yat-sen issued new guidelines for education, advocating the harmonious development of morality, intelligence, physique and beauty, with "emphasis on moral education complemented by aesthetic education', aiming at cultivating students with the moral notions of freedom, equality and fraternity and moulding their sound sentiments by music and fine arts. In November 1912, the Provisional Government issued *Principles of Teaching and Curricula for Primary Schools*, stipulating, among other things, that love for the collective and patriotism as well as other moral notions and codes of conduct be fostered in primary schools. In 1913, *Textbooks on Moral Cultivation* were published in various forms, with music and singing supplementing moral courses.

On 4 May 1919, the famous May 4th Movement broke out. It opened up a new era in Chinese history of culture and education by advocating science, democracy, new morals and culture, and opposing the old morals and culture represented by Confucianism which had been dominant for thousands of years. Confucius was recognized as a sage of an era, but no longer the 'Model Teacher of a Myriad Ages'. The ethical and moral concepts he propagated have historical limits and fresh concepts of morality are required by the changes of eras. In 1922, the Ministry of Education of the Republic of China promulgated a new schooling system by which the course of moral cultivation was replaced by civic education, which put more emphasis on the cultivation of a sound personality. This system bore the imprint of American educational pragmatism, placing children at the centre with emphasis on meeting the various requirements of children and fostering their personality.

The founding of the People's Republic of China was witnessed on 1 October 1949 and was a great revolutionary change in Chinese history. A national, popular and scientific policy of culture and education was then advocated, which carried on the excellent historical and cultural heritage. Love for the motherland, the people, labour, science and public properties were listed as social ethics to be observed by every citizen. In 1952 the Ministry of Education issued the *Provisional Regulations Governing Primary Schools* and the *Provisional Regulations Governing Secondary Schools*, which stated that education aims at the overall development of intelligence, morality, good physique and aesthetic qualities. With regard to moral education, students of primary and secondary schools were required to abide by the social ethics binding over all citizens, and to foster the fine qualities of honesty, bravery, unity, mutual help and observance of discipline. In 1955 the Ministry of Education issued *Code of Behaviour for Pupils in Primary Schools* and *Code of Behaviour for Students in Secondary Schools*, in which the following ethical notions were put forward as codes of daily behaviour for pupils and students: respect teachers, observe discipline, care for others, be modest and courteous, take good care of public properties, keep clean and take an active part in physical exercises. It was hoped that these codes would turn out children and young people of good conduct, study habits and health.

China is a unified and multi-national country. The foundation of its stability, prosperity and development is the maintenance of peace, harmony, unity and mutual assistance between people, communities and nationalities. It is therefore the duty and obligation of every Chinese citizen to uphold and promote these human relations.

The values of peace and harmony embodied in contemporary policies on education and curricula

The present-day policy on education

In the context of reform and opening up, which was well underway in the 1990s, China's education has been confronted with unprecedented social responsibilities and requirements. The Chinese Government points out in explicit terms that education shall be given a strategic place of priority development, so as to heighten the level of morality, science and culture of the whole nation. Education on ethical morality and values therefore constitutes an essential part of the current policy on education. In February 1993, the Government promulgated *Guidelines for the Reform and Development of Education in China*, which stipulates that the fundamental purpose of educational reform is to improve national qualities and train builders and successors who are morally, intellectually and physically well-developed. Work on moral education in schools needs to be further strengthened and new lines of thinking and new ways and means are being explored.

In August 1994 the Central Government issued *Opinions on Strengthening and Improving Moral Education in Schools*, demanding that values education with collectivism as its core be undertaken among children and adolescence to enable them to tackle the relationships between individual, collective and the state correctly, and to foster the spirit of dedication to the state and the people.

In December 1998 the Central Government promulgated *Plan of Action to Revitalize Education towards the 21st Century* as a program of educational reform guiding the work of today and for the beginning of the next century. In addition to education on patriotism, collectivism and other traditional moralities, the Plan emphasizes the psychological, deeming noble morals and sentiment as well as healthy psychological development as essential qualities for young people in order for them to live properly in future society.

Present-day curricula

Curricula are the best and most effective instruments for disseminating the ideals of peace. It has been consistent practice to have moral teaching permeate throughout the curricula in primary and secondary schools. In November 1992 the Ministry of Education issued the *Plan for Curricula of Nine-Year Compulsory Full-Time Primary and Secondary Schools*, which became effective in September 1993. The Plan sets out the notions, qualities and norms of behaviour to be imparted to and fostered among students of primary and junior secondary schools.

The Plan provides for the teaching of nine subjects in primary schools (morality, Chinese, mathematics, society, nature, physical culture, music, fine arts and manual labour) and thirteen subjects for junior secondary schools (morality, Chinese, mathematics, foreign language, history, geography, physics, chemistry, biology, physical culture, music, fine arts and manual labour), while moral education should permeate through all subjects according to their specifics, as shown in Tables 1 to 5 below. The arrangement of the timetable, in the case of '6 plus 3' schools (six years for primary schooling and three years for junior secondary schooling) are:

- 1 and 2 periods (40-45 minutes) per week for morality, respectively 4% and 6.5% of the weekly total
- 8 and 6 periods per week for Chinese, respectively 33% and 19%
- 3 and 2 periods per week for physical culture, respectively 12% and 6.5%
- 2 and 1 periods per week for music, respectively 8% and 3%
- 2 periods per week for society (primary), 8%
- 2 periods each for history and geography (junior secondary), 6.5%.

As for extra-curricula activities, the Plan proposes a morning (or afternoon) meeting, activities organized by the class, the Youth League or the Young Pioneers, physical exercises, scientific and cultural activities, social practices and activities for traditional education, of which the morning (or afternoon) meeting (10 minutes per day) is used for the national flag raising ceremony and current affairs, and 5 and 4 periods per week used for other extra-curricula activities, respectively 2% and 1% of the weekly total for primary and junior secondary schools. Activities for traditional education are organized mainly around national holidays, anniversaries and commemoration days, stimulating students' love for their motherland, people and native places, and their sense of responsibility for strengthening national solidarity and upholding the peaceful unification of the State.

Table 1 Values of peace and harmony embodied in syllabi of morality of primary and secondary schools

Teaching Content & Level	*Requirements of the Learners*
Filial duty to parents and respect for elders. Primary: 5 periods for Grades 1-2; 3-4 periods for Grades 3-5.	Children taught to be concerned for and considerate towards their parents, understand that listening attentively in class is an expression of respect for their teachers, and that they should willingly care for and help the elders nearby.
Solidarity and friendliness. Primary: 6 periods for Grades 1-2; 3-5 periods for Grades 3-5.	Children taught to understand that they should foster amity, sympathy, modesty, mutual help and amicable relations between schoolmates, brothers and sisters, and with neighbours.
Decorum and courtesy. Primary: 7 periods for Grades 1-2; 3-4 periods for Grades 3-5.	Children taught to understand that in China, as a land of ceremony and propriety, courtesy is a traditional virtue, to acquire its basic norms and the way one gets along with others, to respect the customs and habits of other nations, and be sedate and courteous to foreign guests.
Tolerance and kind-heartedness. Upper Primary: 4 periods for Grade 6.	Children taught: (i) to understand that it is a traditional virtue to be strict with oneself and lenient towards others; (ii) the importance of tolerance and understanding between people; (iii) to be considerate and able to think for and understand others; (iv) to show sympathy for the misfortunes of others; and (v) to forgive others for their errors.
Devotion to peace. Upper Primary: 5 periods for Grade 6.	Children taught to understand the importance of peace between people and nationalities for maintaining stability of the State and the world; people to treat others with honesty and serenity and promote peace by all efforts.
Honesty and goodwill. Junior Secondary: 4 periods for Grade 1.	Children taught to understand the importance of honesty & goodwill among people in order to ensure a good life, & to learn to treat schoolmates with honesty and sincerity.

Upholding national unity. Junior Secondary: 3 periods for Grade 2.	Children taught to be aware of provisions in the constitution concerning the duties and obligations of every citizen to help maintain the State's unity and solidarity between nationalities, and strive to uphold relationships of equality, solidarity and mutual assistance in words and actions.
Serving the State and the society. Junior Secondary: 4 periods for Grade 3.	Children taught to understand that it is the duty and obligation of every citizen to help build China into a rich, powerful, democratic, modern and civilized country, and that every citizen should exercise his or her social functions, handle the relations of interests between the individual and the State correctly, and foster the lofty ideal of selfless dedication to society.
Upholding the values of collectivism. Senior Secondary: 2 periods for Grade 2.	Children taught to understand that collectivism is the right value promoted by the society during the New Period, & that relationships between oneself & others & between individuals & the collective should be handled properly.
Policy towards nationalities Senior Secondary: 4 periods for Grade 3.	Children taught to understand that for China, a unified, multi-national country, equality, national solidarity, mutual respect and common prosperity are fundamental principles governing the relationship between different nationalities; and that regional national autonomy is both a basic policy and a major political system, and peace and solidarity between nationalities will create favourable conditions for the stability and prosperity of the State.
Policy on religion Senior Secondary: 4 periods for Grade 3	Children taught to be aware of religious beliefs in China and their historical origin, and understand that religious freedom is China's basic policy , and is promoted to foster a scientific world outlook and treat religion properly.
Subjects of the world Senior Secondary: 3 periods for Grade 3.	Children taught to understand that peace and development are the main subjects of the contemporary world, with peace being a prerequisite for development and that the safeguarding of peace is conducive to the development of the world, while the basis of world peace is equality and mutual respect between states.

Diplomatic policy. Senior Secondary: 3 periods for Grade 3.	Children taught to understand the independent and peaceful diplomatic policy upheld by China and that mutual respect, non-interference, non-aggression, unity, cooperation and peaceful coexistence contribute greatly to the peace and development of the world.

Table 2
Values of peace and harmony embodied in the junior secondary history syllabus

Principles of Teaching to be Observed	*Related Teaching Content*	*Requirements for Ideological Education*
1. Equality between all nationalities and national unity as well as their joint contribution to the evolution of Chinese history. Objective and fair description in teaching of histories of all nationalities, their interrelations and friendly exchanges, and the historical facts of their joining in defence against foreign aggression and building their motherland. 2. Respect for the history of all countries and commendation of internationalism and world peace. Objective and fair description of the historical evolution of major countries and nations. Emphasis on friendly exchanges and political, economic and cultural relations between states and nations as the vital foundation of the progress of human societies. Importance of world peace & the responsibilities borne by each state for the safeguarding of world peace.	1. The policy of recuperation and multiplying of population adopted at the beginning of the Western Han Dynasty. 2. Zhang Qian being sent as envoy to the Western Regions (the area including what is now Xinjiang and parts of Central Asia) and the Silk Roads. 3. The massive mixing up of nationalities during the period of Southern and Northern Dynasties. 4.The massive mixing up of nationalities during the Sui and Tang Dynasties and the flourishing periods of Taizong Emperor (627-647, known as *Zhen-guan*'s rule) and part of Xuan Zong Emperor (713-741, known as *Kai-yuan*'s rule). Note: China's history as teaching content for Grades 1 and 2 and world history for Grade 3 with 2 periods per week.	In connection with the teaching of related content, the students are required, proceeding from patriotism and internationalism, to foster the notion of equality of states and nations and their mutual respect and amiable cooperation.

Table 3
Values of peace & harmony embodied in the junior secondary geography syllabus

Principles of Teaching to be Observed	*Related Teaching Content*	*Requirements for Ideological Education*
1.To elucidate the dialectical relationship between human activities and environmental resources by concrete facts of geography; to imbue awareness of the need to protect eco-systems and natural resources; and to emphasize the importance of harmonious co-existence between humans and nature.	Geography of the world: 1.Natural resources of the world, including land, forestry, water and minerals.	Children taught to understand the importance and urgency of the rational use and protection of natural resources by humans.
	2. Population of the world, including race, language, religion and their distribution.	Children taught to understand that ethnic groups are only distinguished by their outward features, and to foster the notion of racial equality, thereby countering racial discrimination.
	3. Geographical location of the Central Asian States and their racial composition.	Children taught to understand the significance of friendly relations between China and the Central Asian States.
	4. The fact that all humans lives on the same globe.	Children taught to understand the importance of harmonious co-existence between humans and nature thereby fostering co-operation between states and safeguarding world peace.
2. To elucidate the importance of mutual respect and peaceful co-existence between states, in view of the fact that humankind lives on the same globe.	Geography of China: 1.China's population and nationalities.	Children taught to understand that China is a unified multi-national State and that each nationality has played an important role in contributing to its unity and development, thereby fostering the notions of solidarity, mutual respect, assistance and common development.

3. To disseminate the belief that only by strengthening friendship and co-operation can a desirable homeland shared by all humankind take shape.	2. China's resources	Children taught (i) to be aware that resources in China are rich in total but scanty in terms of average per capita distribution, and (ii) to be conscious of the importance of protecting resources and the environment.
	3. China in the world	Children taught to be aware of the right place for China's economy in the world and its responsibility for the develop-ment of the world in general, and cultivate a sense of duty for the development of the State and the world.

Table 4 A sample lesson on the values of peace & harmony embodied in related subjects (Lesson 5, Book 3 of Morality in Primary Schools)

Topic	*Content*	*Teaching Aim*
Being modest and polite: 'that's a good child'	Two goats with their horns locked, face-to-face on a bridge made of a single log; as neither will make way for the other they both splash into the river together.	By this infant rhyme, children of Grade 2 in primary schools are taught to understand, initially, that modesty and friendliness are good behaviour in the interest of others and of themselves.

Table 5 A sample lesson on the values of peace & harmony embodied in related subjects (Lesson 3, Book 12 of Chinese in Primary Schools)

Topic	*Content*	*Teaching Aim*
Recapture of regions north and south of the Yellow River Ancient poem by Du Fu	'Tis said the Northern Gate has been recaptured of late, When the news reaches my ears, my gown is wet with tears. Gazing at my wife's face, of grief I find no trace; Rolling up my verse books, my joy like madness looks. Though white-haired, I would still both sing and drink my fill. With verdure spring's aglow, 'tis time we'd homeward go! We will sail all the way through three Gorges in a day, Going down to Xiangyang, we'll come up to Luoyang. Note: the Northern Gate refers to the area where Hebei Province and Beijing are.	Students are required to savour the joyful feelings of Du Fu, the great poet of the Tang Dynasty, when he heard of the recapture of the Northern Gate by the troops of Tang, and hence the people's aspirations for and praise of peace since ancient times.

A case study of peace and harmony in values education

It is a major task for primary and secondary schools to teach about the traditional morality of the Chinese nation. Schools need to actively explore effective means of doing so, means that are adaptable to their own conditions and advantages. At present, in addition to classroom teaching and related extra-curricula activities, several schools compile textbooks of their own, availing themselves of local historical and cultural traditions to conduct moral education focusing on local values. The following case study, conducted in experimental schools at primary and secondary levels of Yiwu City, Zhejiang Province, reflects such an approach.

Since 1991, the city of Yiwu has persisted in values education on peace and harmony for students of primary and secondary schools, integrating with the city's traditional virtue of love and respect for one's parents and elders. An *Outline of Guidance on Moral Education of Good Tradition in Primary and Secondary Schools of Yiwu City* was promulgated and the *Plan of Experiment on Moral Education of*

Good Tradition in Primary and Secondary Schools of Yiwu City issued accordingly. Successful experiences acquired during recent years have been summed up by experimental schools and classes, some already extended for implementation in all the schools of the city. Of these, education for peace and harmony centred on filial duty and courtesy conducted by Yiwu's Experimental Primary School is a good example.

Background to the lessons

- Filial duty and courtesy are basic moral norms in traditional Chinese culture. In ancient times, filial duty (*xiao*) was seen as the basis of loyalty (*zhong*) and a loyal minister at the time was supposedly a dutiful son. In modern times the concept of filial love and duty has been extended, oriented towards not only one's parents and loved ones, but also the motherland and the people. Education on filial duty has thus acquired a much wider social bearing. Courtesy refers to civilized acts and words as well as largeness of mind and open-heartedness. Education on courtesy aims at fostering the ideal state of mind, with which one is honest, open-hearted, strict with oneself, lenient with others, and seeking no fame or fortune.

- Filial duty and courtesy are the virtues more accessible and amenable to pupils in their school and family surroundings.

- Filial duty and courtesy are the traditional virtues cherished by people of Yiwu. The name of the city itself originates from the famous dutiful son named Yan-wu.

- Since sons and daughters of one-child families comprise the overwhelming majority of pupils in Yiwu primary schools, selfishness and over-conceitedness are quite common. The fostering of modesty and mutual consideration, therefore, constitutes a major component in classroom moral education.

The main purposes of the lessons

- To foster correct notions of respecting and caring for one's parents and the habit of helping parents with household chores, doing what one can in daily life.

- To foster the habit of using polite language at any time and under any circumstances, and to strive to be amicable, modest and courteous with one's schoolmates.

Ways and means of conducting the lessons

- *The Daily Routine of Filial Duty and Courtesy in the Experimental Primary School of Yiwu City* has been formulated, so that pupils are required to master the simple language of courtesy to be used in addressing their parents, family members, teachers and other elders, as well as their schoolmates, when they leave home, reach school, arrive at class, leave school and return home. For instance, they should say 'Good morning!' to their teachers and schoolmates when they get to school in the morning and exchange 'Good-bye!' with schoolmates when they leave school in the afternoon.

- Educational activities are organized in varied forms. For instance, the teachers tell short stories about filial love and courtesy at morning meetings or class meetings or other youth league/young pioneer-sponsored events. Or during traditional holidays such as Mothers' Day and Elders' Day, pupils are encouraged to present their parents a 'surprise' or do some good deeds for an elderly person nearby.

- Attention is drawn to 'young pacesetters' who are outstanding in filial duty and courtesy among the pupils, so that other pupils can follow the good example of their own classmates in consolidating their good behaviour.

- Schools work in close relations with the pupils' families, with teachers and parents setting themselves as examples in their conduct.

The main results achieved

- After one year's implementation of the Daily Routine, the pupils' consciousness and behaviour in respecting and caring for their parents has shown significant improvement. They have begun to understand the pains of their parents and to show care and consideration towards them by doing some trivial service; for instance, fetching a cup of tea when their father or mother arrives home, or asking them to taste some delicious food first.

- The pupils gradually cultivated the habit of using polite language appropriate for each different occasion.

- The pupils' consciousness of modesty and thoughtfulness was visibly strengthened. To test the pupils when they were confronted with an opportunity for personal gain, the school conducted a minor experiment in Class 5, Grade 3. During lunchtime one day, the class teacher deliberately prepared and brought a pot of delicious food that was a favourite of the children. However the quantity was sufficient only for ten of the children, rather than all sixteen. He told the pupils that this was so, and asked them each to take his or her own share. The sixteen children reacted calmly in taking their meal, somewhat reduced in quantity, and left some remnants in the pot. This testified to the impact, although preliminary, of education on courtesy: they had grown to think of the interests of others first.

Chapter Three

Central Asian Core Values of Peace and Harmony: A Case Study from the Republic of Uzbekistan

Alisher Ikramov Secretary-General
Alisher Akhmedov, Head of Education Department
Dilnoza Kurbanova Programme Specialist on Education
Donielbek Boltabayev ASPnet National Coordinator
National Commission of the Republic of Uzbekistan for UNESCO

Introduction

Uzbekistan is multi-national and multi-religious country. The ideas of peace and harmony in society and everyday life, as well as in the education system in Uzbekistan, have deep roots in the history of the nation. Education in the indigenous core values of peace, tolerance and cultural pluralism developed widely and extensively after independence in 1991. Since 1997 the Government of Uzbekistan has carried out long-term and extensive educational reforms. In these reforms, humanising education through the new concept of lifelong learning has received top priority. The measures taken in the National Program for Personnel Training, which was adopted by the *Oliy Majlis* (Parliament) of Uzbekistan in 1997, outlined new strategies for the development of society in order to realise the high values of contemporary education, to influence the formation of an ideal personality, and to impact on the social and economic development of the country. Today, curricula at all levels from pre-school to university include weekly lessons on values education, with the goal of forming a harmonious society. The aim is to develop new social values in response to the challenges of globalisation.

The ideas and statutes of the National Program exceed the limits of common pedagogical interpretation and disclose the profound socially- and personally-oriented values of education. They should be embodied in the real educational process both in its organisation and especially in its content, as well as in state education standards, curricular and training programs, textbooks and teaching literature, to ensure achievement of the results established by the National Program at each stage of continuous education.

The strategic goal is the 'formation of a prospering, strong democratic state, and civil society'. This has predetermined the realisation of consecutive, purposeful measures in all spheres of governmental and social construction.

One of the outcomes of the first stage of educational reforms in Uzbekistan (1997-2001) was the adoption of new educational standards, which included *manaviyat* (values education). The standards are based on the rich cultural and historical traditions of the people of Uzbekistan, and on their common values. For example, the subjects of history, geography, language and literature include stories from the Great Silk Road or Temurid's dynasty. As well, the curriculum seeks to achieve best practice in terms of international and national pedagogical standards.

The values of society, with education as one of its key social institutions, are varied and subject to constant change. However, over the centuries, the progress of these changes has not undermined them. Their profound essence remains oriented to humanity*,* and to the rights, liberties and ideals of the individual through close interaction and communication within the society. For example, the values of *mahalla* (a regular network within one territorial community, which could consist of representatives of various ethic groups) have existed for many centuries and have provided a very important mechanism for peaceful and democratic ways of solving family, local and wider community problems. Another example relates to the interaction of secular and religious values. Being a secular society, Uzbekistan promotes study of the values of peace and tolerance through dialogue between different religions (e.g., Islamic and Christian-Orthodox) as well as within any one religion. Common, national and cultural values are now objectively included in the content and organisation of education, and in its moral and cultural purposes.

The objectives of education are the development of each individual, enabling each one to become part of a global network. This is achieved through a focus on those material, cultural and spiritual values and conditions that allow students to become independent, free-thinking citizens of their native land, devoted to the ideals of independence and democracy.

In a broad sense, upbringing is a process of specially organised, purposeful transitions from generation to generation. In a narrow sense upbringing is a joint activity involving the adult and the child in the real situations of societal life. All these processes are inseparable, so that, in modern terms, the introduction of personally-oriented education is considered a complex process, creating the necessary conditions for self-development, which is the core of all education.

Reconceptualising values education

It is not possession of a set of social and professional skills but the formation of a person's various abilities that should be the focus of contemporary education. Actual training therefore can no longer be the leading activity in the educational process as it was in former authoritarian teaching. In each educational situation, independent of the interests and objectives set, leading components are those that necessarily develop personality and individuality, and create conditions for self-development and for a learning society. In other words, the educational process is ensured through the development of the personality.

In order to successfully realise values education principles, liberty has been introduced as a basic category. Liberty is primarily the opportunity and ability of a person to think and act, proceeding from her/his own incentives, interests and goals. Second, it is independence of influence from environment and circumstances. Third, it is taking responsibility for accepted decisions.

Each citizen is obliged to observe the law, to build her/his own social behaviour, and not to restrain the liberty of other members of the society, but to live in harmony with them. This requires developing a culture of peace, a culture of justice and a culture of law.

The culture of law is formed through interrelations that develop in a society, and through objective conditions. The legal norms act as a result of long-term experience of interrelations between the individual and social groups. The legal system affects other people's sense of justice. Strict observance of the law enables them to become part of everyday life. Respect for the law should become a fundamental value. The principle of the law's supremacy is essentially important in the formation of a new culture of law.

The reform of the lifelong education system, according to the National Program for Personnel Training, is carried out in the same vein as the creation of such a model. The introduction of rules and mechanisms is taking place in a way that corresponds to the legal principles of the state. At each stage of developing a personality, the process of upbringing and education should ensure legal knowledge, legal thinking, and hence a culture of law for all citizens. This is a very important precondition for the formation of values of peace and harmony.

Liberty is the activity of the individual based on the expression of personal will. The restrictions of this are accepted by each individual based on ethical norms and principles. A person is primarily free, his/her moral autonomy allows personal choice, and therefore the parameters of his/her life depend on him/her. Humanism in social policy and in education can be understood as recognition of a people’s self-worth through the security of their liberty. It consists of the objective of a free society, in which democracy becomes the condition for achieving liberty for all. A free society and its democratic institutes recognize and guarantee the individual's right to freedom from moral humiliation, economic deprivation, and infringement of rights, along with protection from social, national, and intellectual discrimination. It secures liberty for the development of personal abilities and unique individuality, and for the realisation of a fulfilling vocation and a happy and peaceful life.

Values are formed in society, and conditions are created for the organisation of such education, based on refusal of pedagogical authoritarianism and the assertion of human rights for free self-development. And here it follows that the main objective and sense of humanisation and democratisation of education is to secure the liberty of all individuals now and to prepare them for a free life in the future, to generate feelings of liberty and the ability to make spiritual, professional and vital choices.

Education as a social and pedagogical system cannot now be considered as an ideal organisation for the liberty and self-development of children. Education is a zone of necessity, with responsibility for teaching being determined by governmental legislation.

Differentiation and individualisation of education are central to curricular and training programs, as well as to subjects and activities. Trust and respect for the student, self-management, and contractual relations in the educational process, are only part of the conditions that do not always affect the profound processes of self-development. Liberty is generated, first, from recognition and realisation of human rights for its own vital interests and goals.

In terms of the previous administrative command system of Uzbekistan, before Independence, the official social consciousness did not recognise human rights as a display of individuality. This was understood unilaterally as individualism, or egoism. It was favorable and convenient to the regime. Hence, educational processes were based on ‘average schoolchildren’ via uniformity of curricular and training programs. In modern conditions in society there was formed the conception of difference between its members, and acceptance of a human's individuality as a social value. The individuality of a human is based on inherited deposits in the process of upbringing and at the same time, and this is the main factor, in the processes of establishment of a learning society.

In education, accounting for individuality means providing opportunities for the maximum development of each person, including creating the necessary conditions, proceeding from recognising uniqueness and originality of psychological features. The individual approach to education requires comparison, not between one child and another, but of the same person at different stages of her or his life. The identification of individuality and creating optimum conditions for its formation and development, are one of the main tasks of education. Values education ensures development of the personality of all students, proceeding from individual features of knowledge and subject activity. It is based on the recognition of each student's own way of development through the creation of flexible and variable teaching forms, means and methods.

An educational process focusing on individualised teaching gives all students valuable orientation and personal experience, as well as the opportunity to benefit from educational activity relying on their own abilities, skills and interests. The content of education together with its means and methods is constructed to enable the child to select educational material, including its type and form. For this purpose, individual teaching programs are being developed that will stimulate creative thinking.

The limitation of pedagogical humanism is expressed today through teachers' attempts to adapt traditional pedagogical means to new experiences without changing the goals of the educational process. The most obvious distortion in the past was the replacement of liberty with that of necessity. This was shown in the pedagogical objectives, requirements and discipline, and in the designing of the personality. Even teachers focusing attention on humanistic relations meant the creation of an appropriate normative environment for upbringing, but did not recognize the inner existence of children, and their right to self-determination and self-realisation. Under the new conditions, the conception of a person's liberty therefore requires its realisation in genuine educational processes, and in psychological and pedagogical substantiation.

New approaches focus on the liberty of the pupil in the educational process, leading to harmony of goals and means for all subjects of educational activity. Such pedagogy considers teachers, children, groups and society as the carriers of educational content. The state of liberty in education is achieved through liberty of choice and the opportunity for creative activity. In these terms the development of self knowledge, particularly the introduction into the educational process of pedagogical technologies, assists students in revealing themselves in various types of activity. This becomes the most important factor. Research in this field is a way of refusing formal pedagogy in favour of liberty, in which cooperation to study and teach are combined.

The role of the teacher in values education

Deep respect for educators (*domla*; *ustoz*) is a traditional core value among citizens of Uzbekistan. During thousands of years in the nation's history, the status of educator in society (not only in formal education processes) has always been high. In the current stage of introducing concepts such as liberty and the learning society, the role of the teacher in the education process will be modified. Society is faced with the challenge of educating pupils in moral and ethical behavior and values, and in an awareness of the need for international cooperation and interdependence. To realise this, the government paid special attention to teacher training and re-training. There are several institutions in Uzbekistan, which provide training for teachers:

1. Tashkent Institute for Teachers Re-Training (with branches in each region of the country)
2. Republican Education Center
3. Center for Vocational and Technical Education
4. Institute of Problems of Higher Schools
5. *Ustoz* (Teacher) National Foundation.

An innovating society forms a basically new interrelationship between its members, relationships that are based on interaction, cooperation, tolerance and mutual help. These values also should be embodied in educational processes. In authoritarian pedagogy, the interaction was treated as a pedagogical effect of a teacher on the pupil; i.e., as conditionally generating a child's behaviour through the direct actions of an adult. If the previous pedagogy was formed on the principle of active (command) and unilateral effects, contemporary pedagogy is formed on the principle of joint activity. It envisages not only the formation of a new generation of teachers, with improved pedagogical skills, but also assumes the skilful creation of appropriate pedagogical situations of development. Interaction and cooperation are always democratic and based on acceptance of individual interests.

Developing such a system of interrelations between teacher and pupil allows them to achieve the goals of joint activity together, as well as assisting maximum observance of trust and interests, giving the goals of joint activity the opportunity to disclose abilities of each participant of the educational process. For successful organisation of the educational process, mutual understanding between pupils and pupils, class and teacher, pupil and teacher, and teacher and system administrators, is very important.

Mutual understanding is only achieved in such joint activity when teachers rely on the love and trust of the children, and the pupils are free to realize their own abilities and interests. Mutual understanding is generated when opposition and struggle disappear, and children begin to listen to adults' advice. The teacher becomes their senior friend who is ready to give a helping hand in solving any difficult educational problems, instead of being a dictator.

Directness regarding the identification of abilities and talents of pupils, satisfaction of national and common ideals and values, the harmonisation of a person with the society and environment, and respect between children and teacher, are all based on the most valuable traditions of the society. These are the basic trends in the humanisation of education. In all cases the pupils disclose their abilities in different kinds of activity, helping each other with pleasure. Through mutual understanding, the division of pupils into weak and strong disappears, and ceases to be a key factor of influence. The achievement of an active and mutual understanding between pupils is provided with help from the teacher. The teacher does not compare each child's development with an average or norm, but creates conditions for children's development using increased significance of personal creative victories, or maximum opportunities for everyone to achieve goals that are of general importance.

Within the framework of personally-oriented pedagogy, humanism, and the harmony of attitudes, special emphasis is given to helping the teacher understand the essence of personal interaction with the student. Developing pedagogical cooperation between all generations, young and mature, is necessary when participants study together. Urgent change therefore is required in the content of education in order that future teachers can generate in themselves a culture of communication. Cooperation generates mutual understanding, trust, support, and creative interaction, which provide the young with comprehension and recognition of original values.

According to the strong social policies and principles of the Government of Uzbekistan, measures are being carried out to protect and support the more vulnerable strata of the population in the difficult conditions of the transition period. As a result, the values of mercy and mutual help are being revived and developed in order to help protect and support the weak; for example, the value of *hashar* (community moral and technical assistance). This is based on the traditions and customs of Uzbekistan’s people.

These values are applied to the organisation and content of education, and to inter-relationships between teacher and pupil. They are expressed through the willingness and ability of the teacher to help the pupil who is unprotected and vulnerable in critical situations. This involves moral protection from possible social evil or psychological stress, and the creation of conditions for independent opposition to various negative effects and influences. Pedagogical protection acts as a system for the solution of problems and conflicts, and can counter any negative influences of the environment on the individual.

Many situations are solved only in the process of a person's independent choice. Education as a whole is only possible in terms of realization of the individual's options. Therefore the major pedagogical task is the creation of conditions for an independent choice, including its stimulation, and formation in the younger generation of the ability to act based on constant choices, and the skills to find new ways of operating. The social changes we anticipate can only be productive if the education system can teach children to take initiative (creativity orientation), and to achieve change on the basis of choice and competent decisions.

Humanisation and values education

Humanistic, personally-oriented education, along with the individual's development and self-development, contributes to the construction of civil society in Uzbekistan. The activities of civil society should include youth, enabling the clarification of their rights and duties. There are more than sixteen religious confessions and a number of ethnic groups peacefully living in Uzbekistan. In order to support these peaceful conditions among the different social and religious groups, the Government of Uzbekistan is very attentive to the humanistic aspects of education.

The traditions and customs of Uzbekistan are oriented to peace and solidarity, and its laws are based on humanistic principles. Teaching and learning promote the values of peace and tolerance among young people. Educators, in cooperation with other specialists, are creating innovative methodologies for values education which help promote peaceful conditions among young people of Uzbekistan both now and for the future.

At the level of preschool education the creation of conditions for spiritual and moral development of the youngest members of the system ensures opportunities for a choice of variable programs and different types of preschool. This is in conjunction with family upbringing, qualified consultation services on all aspects of preschool education, and the effective preparation of children for systematic teaching at school.

The new structure of general secondary education envisages early identification of the intellectual and spiritual potential of pupils, and in particular the introduction of a differentiated approach to teaching according to pupils' individual abilities and opportunities. An established network of centres (*tashhis markazi*) for professional psychological and pedagogical appraisal of pupils should assist in revealing gifted children and talented youth. It should help with choices of direction for further study, and ensure adaptation of pupils to the constantly varying requirements of the labour market and educational services.

Specialised, professional education at secondary level also is based on differentiation and individual potential. In academic lyceums, pupils choose their direction of study, and receive intensive intellectual development and the opportunity to improve their levels of knowledge to form specialised professional skills directed at the continuation of training or the realisation of employment. In professional colleges, along with fundamental general education, students acquire modern professional skills and receive deep theoretical knowledge in professional and specialised disciplines.

Two-tiered higher education (bachelor and masters programs) envisages expanding the independence of higher educational establishments, the introduction of public management and the implementation of new technologies, along with individualised training, self-education, a distance-learning system, and the provision of humanistic education based on the spiritual and intellectual heritage and common values of the people. The ideas of society's liberalization are realised in direct educational practice. In this connection, it is necessary to reinterpret the concept of training.

The principles and norms of mutually advantageous relations are included in the organisation and content of contemporary education. Understanding them as a pedagogical tool is a real way of orienting pedagogy to the value of developing the personality. Their acquisition as a mechanism of personal self-determination is carried out in interactions between teachers and children. It allows an expansion in educational space, and the dynamics of development will help to establish benefit from these relations.

Lesson on traditional art values

One of the important directions of values education is to provide pupils with art education. It will help pupils to understand the harmony of life and to form their creativeness, as well as develop positive feelings and respect for cultural-historical traditions, customs and universal values. In this regard, as well as lessons on values education in classes, out-of-school educational institutions in Uzbekistan organise different groups with interests in national musical instruments, folklore, song and dance, choral singing, puppet shows, drama, theatre, art and culture. Pupils will learn to love, protect and see the beauty of arts, and through this beauty exalt their motherland, which in turn leads them to preserve its beauty.

Objectives

By the end of this lesson pupils should have knowledge of:

- the life and creativity of outstanding people in the fields of dance and art
- dances of different nations
- the history of the creation of different national musical instruments
- techniques for playing the musical instruments
- singing classical and national songs such as *Kichkintoymiz* (We are children), *Pakhtaoy* and *Boychechagim-boychechak* in choirs and ensembles.

Art education can be introduced through national applied arts with pupils formed into groups focusing on fine arts, sculpture, ceramics, traditional embroidery and design.

Procedure

In order to develop broad knowledge of the above the teacher could organise:

- meetings with poets and writers
- conferences, traditional celebrations such as *Navruz*, song celebrations, dance celebrations, competitions and folk holidays

- visits to museums, theatres, concerts, monuments, beautiful places with students writing down their impressions of these visits

In response to their varied attitudes to the above, students may be provided with different types of educative forms and methods.

Lesson on harmony and the environment

Objectives

- to create imagination about nature for pupils
- to introduce pupils to flora and fauna
- to teach pupils ways to protect nature;
- to explain to pupils that if they bring up plants and animals properly the results may be successful

Related values

Reverence for life, ecological sustainability, future-orientedness, sense of common good.

Requirements for pupils at primary level

- to have imagination about animals and nature
- to know about relations between animals and nature
- to appreciate the features of summer, autumn, winter and spring
- to understand the work of people where they live, and how it varies during different seasons of the year
- to know the names of plants, roots, stems, leaves, fruits and seeds
- to know the types of grasses and trees
- to appreciate the difference between fruit and decorative trees
- to know the names of domestic and wild plants, animals and birds
- to understand the lifestyle and features of nomadic and hibernating birds
- to define the air temperature by using a thermometer
- to differentiate plants (trees, bushes, grasses) growing in the same place
- to observe nature systematically
- to take notes, analyse the results and summarize them

- to take care of indoor plants and reproduce them
- to irrigate and protect the plants
- to protect animals
- to follow instructions during nature excursions.

Requirements for pupils at a more advanced stage

- to know the names of plants and animals widely spread in local forests, fields, valleys and water reservoirs
- To know the names of plants, where they live and how to use them
- to know about cereals and their importance
- to know the names of early flourishing decorative plants and flowers
- to appreciate varied habitats: plains, hills, valleys, mountains, precipices
- to study human anatomy
- to have simple knowledge about hygiene and rules of good health
- to develop working skills in the school garden
- to know the rules of utilization and protection of land, water, air, plants and animals.

Evaluation

Challenge pupils to brainstorm ways of counteracting the negative effects of pollution on the environment. The class could then adopt one specific action to be taken, such as a visit to the municipality to propose a specific bill for a proper waste management system in the local community. The action must arise from a specific environmental issue that the class feels strongly about.

Lesson on civics education

The pupils' civic consciousness is one of the main bases for building a civic society. The school can be the base for the formation of civic consciousness. In this lesson pupils have the opportunity to study civic knowledge and the norms and rules of social life. The content of civics education embodies the economy, political life and spirituality of independent Uzbekistan.

Content

- explanation of the features of civil society and the status of laws within it
- a study of definitions concerning the constitutional rights of people
- knowledge about independence of the Republic of Uzbekistan
- human rights and basic rights of citizens including political, economic, and social rights, and guarantees on human rights and liberty
- the duties of the citizens of Uzbekistan
- knowledge about government power in Uzbekistan
- citizens' rights within the family
- laws on the protection of environment.

To make lessons more effective, representatives from the police and judicial organisations could be invited to participate in discussions and debate.

Evaluation

- Self-assessment or formal assessment of knowledge and understanding the subject;
- Evaluation of how these issues could be implemented in the school life;
- Development of educational games and performances on civic education in different classes.

Lesson on human rights and *mahalla*

Education for human rights has great importance. The Universal Declaration of Human Rights states that '... education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms'. Each student should understand the local peculiarities related to the development of civil society and human rights.

Curriculum objectives

- to strengthen and enhance conduct and behaviour in line with moral values and attitudes related to human rights
- to develop the practice of consistently observing sound moral principles related to human rights in daily life within *mahalla*.

Lesson procedure

- introduction
- the history of the human rights movement
- protection of liberty and human rights in Uzbekistan; the constitution of Uzbekistan
- the phenomenon of *mahalla* as an example of a traditional democratic institution in Uzbekistan.

Resource materials

- Documentation on the UN Decade for Human Rights Education (1995-2004)
- The Constitution of Uzbekistan
- Legal documents of the Parliament of Uzbekistan
- The Universal Declaration of Human Rights
- UNESCO Publication: *Human Rights: Questions and Answers*
- Publications of Manaviyat and Marifat National Center

Content

Introduction: The purpose of building a democratic and civil society in Uzbekistan is to provide full liberty and rights to all citizens. In order to implement this purpose it is necessary to establish the legislative basis of Uzbekistan. The Constitution of Uzbekistan was adopted in 8 December 1992. Progress in implementation of human rights depends on a number factors, among which knowledge of relevant standards and procedures is not the least: it is obvious that human rights and fundamental freedoms can only be observed when they are known.

The history of the human rights movement: The history of the creation of the Universal Declaration of Human Rights should be explained, its 30 articles described, and its universal importance to the nations of the world emphasized.

Protection of liberty and human rights in Uzbekistan: Information provided by the National Center for Human Rights could be utilised, such as magazines (*Democratization and Human Rights* and *Public Opinion and Human Rights*) and a video on activities of the Ombudsman on Human Rights of the *Oliy Majlis* (Parliament) of Uzbekistan. Special attention should be given to the study of Uzbekistan's Constitution.

The phenomenon of *mahalla*: The history of the values of *mahalla* should be taught. All pupils should be requested to share their views on activities of their own *mahalla*. Teachers should give examples of various community associations, such as *avroville* in India, *kibuzu* in Israel, and *tolstovka* in Russia.

Questions for pupils

- explain the words' human', 'rights' and 'duties'
- what is meant by 'human rights'?
- give some examples of the implementation of the principles of human rights in the world
- how does the government pay attention to human rights in Uzbekistan?
- how did the idea of human rights protection develop?
- what are the rights proclaimed in the Universal Declaration?

Lesson on peace and tolerance

The theme and plan of the lesson with information on resource materials should be distributed several days beforehand.

Resource materials

- Political map of the world
- Tables: a) the number of people who died during World Wars I and II
  b) other indicators of World War II
- Geneva Convention; Institutes of Amir Temur
- Information about various religions and confessions
- UNESCO Declaration on Principles of Tolerance
- UNESCO (Tashkent) publication: *Tales along Silk Roads*

Main definitions

The principles of peaceful co-existence promulgated by various countries; the role of Uzbekistan on the issues of peace, international cooperation, respect of other nations and religions, and prevention of any type of violence and intolerance.

Relations with other disciplines

- Basic laws
- History of Uzbekistan
- World history
- Sociology

Plan of the lesson

- The concept of modern conflicts
- The role of different conventions for the prevention of conflicts and wars
- The role of Uzbekistan in the Central Asian region
- Cooperation between countries and nations
- The religions of Uzbekistan
- UNESCO Declaration on Principles of Tolerance
- Practical exercises on producing a spectacle on *Cultures along Silk Roads*

Evaluation

- Observe group discussions.
- Review the students' work.
- Self-assessment or formal assessment of the knowledge and understanding of the above-mentioned subjects.

Practical lesson on *hashar* (community cooperation)

Hashar is one of the very important ancient traditions of Uzbekistan which promotes the solidarity of people. When the family or community have a huge task, such as building a house, a bridge or a road, or arranging a wedding ceremony, friends and neighbours come to help them. During *hashar* people not only work but also talk heart-to-heart which creates warm and friendly working conditions. *Hashar* is usually organised at weekends. The philosophy of *hashar* is to promote cooperation and solidarity among the people.

Objectives

At the end of lesson pupils will know and understand :

- the importance of solidarity

- the importance of traditional values in promoting peace and harmony
- the enjoyment that comes from helping someone.

Procedure

As this lesson is a practical one, it can be organised as an out-of-class activity with the practical participation of young people in *hashar*. The teachers/supervisors can invite the pupils to organise *hashar* in school or in one of the pupil's houses. He/she will invite his/her friends at weekends to help him/her in a particular task. The work should be chosen by the teacher according to the age of pupils. The practical lesson can be continued for half or a full day. The meals can be provided by the child's family.

Evaluation

- The teacher should survey the working conditions that pupils have created by themselves.
- The teacher should assess the level of enjoyment that pupils have in their work.
- The teacher should ask the pupils what else they might need to do to improve their working conditions.
- A comparison can be made of responses to the compulsory and optional tasks.

Chapter Four

Educational Possibilities of the Values of Peace and Harmony Inherent in Korean Culture

Kim In Whoe
Professor of History and Philosophy of Education & Director,
Institute of Korean Studies, Yonsei University, Seoul

In this chapter I first explain Korean values and cultural characteristics that are based on peace and harmony, particularly values that are inherent in Korean traditional culture. Second, I discuss how these values have been transmitted and realised in Korean history and how their educational value can be observed, explained and understood. Third, I examine issues regarding the applicability of these values to contemporary education. Finally I suggest a tentative plan for applying a methodology utilising values oriented towards peace and harmony in Korean education in the twenty-first century.

Concept and scope of the values of peace and harmony

In twenty-first century Korea, the meaning of values oriented towards peace and harmony depends on the identification and development of such values in Korea's cultural, historical, and national conditions, the dissemination of such values throughout Asia, and their possible applications worldwide. In Korean cultural tradition there have been two systems for looking at the realities of life. One tradition adheres to the doctrines of *Chu-tzu*, particularly how they have been applied by Confucian cultures. This tradition has a conservative propensity that endeavours to maintain harmony and order in a system of exclusive and principled ethics that disapproves of compromise or negotiation. The other derives from the cultural traditions of Buddhism and Shamanism, which differ from conservative Confucian culture in various aspects. This second tradition points more toward a system of realistic and practical ethics that contrives to reach a common reconciliation through compromise and negotiation, rather than condoning exclusivity for particular values or ideas.

In the former cultural tradition, the cosmic order is premised as an absolute principle, and the realisation of peaceful and harmonious human relationships following that principle is internalised as a value of ideal human life. Principles expounding peace and harmony are contrary to the norm of this tradition. Teaching that considers this kind of principled mode of thought belongs to the Confucian cultural tradition. The model scholar of the Chosun Dynasty era is a prime example.

The latter cultural tradition teaches that, realistically, it is generally more favourable to maintain friendly rather than antagonistic relations with others who cannot be beaten, and that there is no benefit to be gained from fighting. The reality-oriented values of the Shaman tradition accept that the maintenance of peace and harmony is a realistic way to live. These values have been transmitted through everyday life and custom. This system of cultural transmission can be explained in the broadest sense as an educational phenomenon. Conceptually, Confucian and Shaman cultural traditions both emphasise the values of peace and harmony. However the two traditions differ so sharply with respect to practice that they can be considered mutually exclusive. Nevertheless, it is plain that these two traditions, with their respective modes of action and standards of value selection, have coexisted in Korea for a long time. We must not lose sight of this fact when we try to find values oriented towards peace and harmony in Korean cultural traditions.

Despite the differing elements of the Confucian and Shaman cultural traditions, the fact that they have coexisted for hundreds of years could be the basis for considering the educational possibilities of those values oriented towards peace and harmony that are inherent in Korean culture. The important issue therefore is to determine the specific forces that have transmitted and reinforced these values in Korea. We must then consider how best to revive and utilise the relevant elements of such values, abstracted from the cultural traditions, in twenty-first-century Korean education. In the process of this discussion, we consider possible obstructions to the pursuit of values of peace and harmony as they can be applied to modern education.

Values that are inherent in Korean culture

Perspectives on Korean culture

In discussing specific aspects of Korean traditional culture, it is customary to consider, in order, Confucianism, Buddhism and Shamanism. However, considering these systems in terms of when they first historically appeared in Korea, it would be more appropriate to arrange them in the following order: Shamanism, Buddhism, Confucianism. Even though Buddhism and Confucianism have been rooted in Korean culture for well over a thousand years, they originally were foreign cultural systems imported into Korea from Chinese civilisation. Buddhism and Confucianism also have been altered considerably in terms of style, content and emphasis during the course of their adaptation to Korean culture. However, this was a necessary process, as the imported cultures had to adapt to indigenous Korean culture, that is, to Shaman culture.

If we ignore the spiritual elements of Shamanism in any attempt to understand or explain the personal or collective actions of Koreans, this would be as unreasonable as failing to note the spiritual elements of Christianity in an effort to understand and explain western cultures. Koreans are not ‘Korean’ because of their genetic nature but because they have been influenced by the Korean cultural environment, experienced as though from inside a mother’s womb before coming out into the world. From an educational point of view, this cultural effect encompasses the wider meaning of education. Therefore we cannot help but inquire into the identity of the oldest educational force that has influenced the lives of Koreans - its cultural traditions, character, specialties and contents. In this chapter I argue that Shamanism is, indeed, the key to finding the important answers.[1] Therefore, it is necessary to determine and arrange the meaning of those values oriented towards peace and harmony from within the specifics of traditional Shaman culture.

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[1] Kim IW, Spiritual veins of Korean Shamanism. *Keumho scientific collection of treatises,* Vol 2, Keumho Cultural Foundation, November 1992, pp 216-236.

Ideological characteristics of Shamanism

Any discussion of the characteristics of Korean Shamanism in relation to the educational possibilities of values oriented towards peace and harmony involves many issues. The following discussion is meant only to serve as a summary.

First, why discuss Shamanism at all? It is not easy to find a longstanding tradition in Korea with the durability of the Shaman tradition. Even though many of Korea's former traditions that were supported by the ruling classes and had a firm grip on Korean society can now only be studied in libraries and museums, being entirely absent from modern Korean society, Shaman culture, which was ceaselessly suppressed by ruling elites, is still alive and well in everyday Korean life. Examining the bibliographical data, it is evident that the position of Shamanism in the twelfth century is nearly the same as today.[2] Shaman culture is a worthy subject of research from the point of view that no tradition in Korea has had a stronger presence throughout history.[3]

Second, how can the scope of Shamanism be established, and how can its historical and cultural meanings best be researched and explained? Before defining the scope of Shamanism, Korean researchers habitually have tried to determine the tradition's cultural contents that remain active. It is common to hear that *guds* (Shamanistic rites), hosted by female Shamans, represent the core of Korean Shamanism. However, *gud* is a topic for field research rather than literary research. Although literary research is not impossible, field research provides possibilities for approaching historical, cultural and logical contents and meanings of those rituals that are alive and active. Therefore it becomes a cardinal principle that research on Shaman culture begins where the rituals take place. We can also surmise that it is possible to research the content of spiritual history through inductive methods, based upon data obtained in the field.

Third, how can Shamanism be a topic of discussion relating to education, specifically education that embraces values of peace and harmony? The most important function of education is cultural transmission. With respect to Korean culture, it is not easy to find any tradition with as much strength in cultural transmission as the Shaman.

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[2] Kim IW, Korean point of view*. Shamanism and educational philosophy*. Muneumsa, 1979, p 77.

[3] Kim IW, *Research on ideals of Korean Shamanism* . Jipmeundang, 1987, pp 220-222.

Therefore it is necessary to consider the educational possibilities inherent in Shamanism's great power to transmit culture. Moreover, Shamanism's ability to endure for long periods of time, even while being suppressed by various foreign cultures and ruling elites, is not simply a phenomenon of survival. The cultural life-power of Shamanism to adapt to, match and coexist with various other cultures is indeed a suitable subject of discussion with respect to peace- and harmony-oriented education.

Fourth, in any discussion of the origins of Korean Shamanism, it is inevitable that we must consider documentary data regarding ancient Korean society, conventions, national myths, and so on, and how we handle the inevitable logical leap and positive limitations during that process. Various scholars have published findings that attempt to explain the origins of Shaman culture by tracing back to the twenty-fifth century BC, based upon historical texts such as *Samkuk Saki,* written by Confucian scholar Kim Boo-shik in about 1145; *Samkuk Yusa,* written by Ilyon, a Buddhist monk, in about 1283; and *Samkukjiwijidongijeon,* written by a Chinese scholar, Jinsoo, in the latter part of the third century AD. However, it is difficult to confirm the assertion that the Shamanism practised today had its origins in Korean society of the twenty-fifth century BC. Yet we have little choice but to discuss and analyse Shaman ideals by relating the content of modern Shaman culture to the record of the ancient period. We therefore need to use content analysis and logical theory to verify this assertion, seeking especially to understand the intentions of the recorders of that period through the documentation that remains. Specifically, with regard to national myths, we must ask what message was intended by those recorders in the content they left behind.[4] It could just as well be asked what message today's Shaman culture wishes to deliver. I believe that much valuable academic research could be done in comparing the content of these two messages. This approach is also the means of communication that can be observed at Shaman rituals today. There is no direct communication among demons of various types who appear at one stage of *gud*. However, it is possible for Shamans (generally referred to as *mudang*) and non-Shamans to accept messages from various kinds of beings and to translate them meaningfully from the perspectives of their present life situation.

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[4] Kim IW, Korean education in the twenty-first century and the humanitarian educational idea, *Korean Social Science Journal* 27 (1) (2000), pp 57-76.

Specific characteristics of Korean Shamanism

An anthropocentric outlook on the world. The content of many kinds of Shaman ceremonies that take place at the sites of *gud*, and the anthropocentric and human outlooks of Korean Shamanism, as based upon the content of Shaman songs (especially those describing the history of gods), can be arranged as follow:[5]

(i) This world was complete from the very beginning. In Korean Shaman songs we cannot find references to the origins or to the end of the world. That is, the world according to Shamanism is not subject to evolutionary forces as something that can develop or become complete. The world is also not structured by rivalries or by a severance between the world of existence and the world of non-existence, between this world and some other world. When we consider symmetrical concepts such as life and death, humans and gods, light and shade, good and evil, or happiness and unhappiness, these transmigrate and coexist in mutually cooperative relationships that are not hostile; we can say that it is an outlook on the world that perceives the core space, where the cosmic order comes to the front of reality, as the world where people live.

(ii) Shamanism holds that human beings are intrinsically part of the world around them; that is, Shamanism does not understand the objective world and the subjective human being separately. In Shaman culture, humans have no independent existence, as perceived by western cultures. Nor is there a concept of ‘I’ as an individual. At any time and in any place, ‘I’, in a narrow meaning, refers to a single blood cell in a cooperative society; in a broader meaning ‘I’ refers to an individual as a member of a local cooperative society. Furthermore, the life of a human being as an individual has meaning only when it is closely connected to the universal network, which includes not only all of the various environments and physical objects of the world, both man-made and natural, such as animal and plant life, but also all sorts of divine existences such as the spirits of the dead, and the various thoughts, feelings, emotions, and desires of these existences. However if we think that the ‘human being’ of humanitarianism as presented in the Tangun myth, which is representative of the Korean national myth, refers not only to people but also to 'the world where human beings are living', I would suggest that the Korean cultural tradition originally tried to understand people and nature separately. Shamanism's outlook on the world and its relation to people, which holds that the only real world is the world where people are living, has important meanings for modern education.

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[5] Kim IW, Education for international understanding seen through Korean Shaman thoughts. First Conference on Education for International Understanding, Asia-Pacific Institute of Education for International Understanding/Educational Science Academy for Korean International Understanding, February 2001, pp 5-18.

(iii) Shamanism's outlook on people is important for education because of the way that message is delivered. The meaning of the Shaman outlook for people, not only as a methodological dimension that influences the dynamic and complex reality at the core of shamanism that can make sense to participants, but also as the message to be delivered by that method, is also worthwhile as a focus of attention by modern educators. The educational function helps to form the outlook of the people and the world. The core of shamanism gives participants sympathy, independence, pride and consideration for 'I', the neighbourhood and the world. It also provides programs to help increase and strengthen that pride, promoting recognition of our country and our world, and a sense of responsibility as owners.

Outlook on the male-female principle. The Shaman way of thinking, as verified by Shaman practice and Shaman songs, is based upon male and female principles. The original concepts of 'male' and 'female' can be understood not in a physical sense but in reference to meanings encompassing nature, dynamic qualities, principles, order, and so on. In the event that the male and female principles are shown to be operating on the phenomenal world, these principles are symbolised as up and down, before and after, or bright and dark, and in the event that the male and female principles are explained as natural order, they are symbolised as heaven and earth, spring, summer, fall and winter, day and night, life and death and so on. And in the event that they are explained as the order of human relationships, they are symbolised as male and female, ruler and ruled, father and son, mother and daughter, and husband and wife. The content and object of the male and female principles are never fixed; they are not unchangeable. Shamanism approaches the male and female principles as phenomena that coexist in a relative relationship. The value of the male and female principle of Shamanism is that it keeps harmony and order as well as coexistence. When harmony and balance collapse in male-female relations, unhappiness ensues.

Practitioners of Shamanism understand both the world of living people and the world of spirits through the male and female principle. For them, if the world of the living is the world of the female, the world of the dead is the world of the male. These two worlds can be thought of as one world; they are not only clearly different and symmetrical but also mutually cooperative. The site of *gud* can be said to be a sacred time-space of a religious event aiming to recover a relationship of balance and harmony by rearranging the broken order of the male and female principle.

The outlook of Shaman culture can be said to be conditional. Practitioners of Shamanism do not accept absolute values. Even though a value may be laudable, it is momentary. All aspects of our lives, such as authority, money, health, happiness and unhappiness, and life and death, are so. Therefore Shaman rituals are perceived as unusual acts that cannot be understood using standards of rationalism that do not embrace the male and female principle. Strictly speaking, it looks as though it is inconsistent, treacherous, impetuous and in a state of mental disorder.

Vertical time view. According to Shamanism time is not linear, following the order of past, present and future. Rather, it is oriented to the present, its structure cubic, and the meaning of its content and quality largely existential. In Shamanism, time and space are not recognised as distinct from one another. They are phenomena that we always experience together. In Shamanism, then, time is merely a direction. And the direction is merely a space. Direction refers simultaneously to time and to the order of nature. Meanings are symbolised by five colours -- blue, red, yellow, white, and black -- according to the five directions -- east, south, centre, west, and north. Specific directions are not held to be more perfect or less perfect, but they have meanings in and of themselves. A world in harmony with the cosmic order, meaning the harmony of time and space, is the reasonable direction, and a world in which harmony has been broken is a painful and incomplete world. *Gud* takes place in sacred time and space for the purpose of attaining reasonable direction by recovering balance and order to their original condition.

Surprisingly, this Shaman view of time and space, this present-oriented outlook on the world, is coincident with the worldview set forth by the ancient national myths. The core of the present-oriented outlook of the world that considers ‘the world where people are living’, which is the ideal of the founding of the Korean nation encompassing ‘searching the world of people’, ‘humanitarianism’, and ‘doing the world good’, according to the Tangun myth, and ‘making the world bright and good’, according to the Hyokkose myth, is surprisingly coincident with that of Shamanism.

Principles of egalitarianism and harmony. In Shamanism there is no discrimination among living people. The gods of Shamanism treat all people who participate in *gud* as being at the same level. It is a characteristic of Shaman rituals that there are no grades of people and no discrimination. This harmonious principle, this egalitarian attribute of Shamanism, therefore is sometimes expressed as a leading principle of value where *guds* occur. Acts that deny, reject or destroy rank order and natural order, distinctions between male and female, ‘elders first’, ‘all living things must die’, and discrimination between elites and commoners, can be elements that strengthen the vitality and power of life during rituals. In Shaman culture, a resistant and non-yielding attitude that insists on ranking and grading tends to mask its intent in religious services or in various entertainments such as humour, satire, games and blessings. One of the attributes of the Shaman idea is not to quietly yield to ruling forces that drive the human world into unequal and disharmonious reality; we can refer to this attribute as the harmonious principle of Shaman egalitarianism.

A realistic view of values and modes of action. What has provided Shamanism with its strength of endurance during the ceaseless suppression of previous ruling cultures? The secret may be hidden in the wild instincts of Shaman culture itself that keep it from becoming enslaved by the inflexible rationalism and fundamentalism condoned by the ruling cultures. Shamanism has used realistic, situation-oriented methods, exactly the opposite to reliance on fundamental authority, as the originator of action, thus rejecting fundamental authority. The living method of Shamanism is to maintain a situation-oriented and realistic outlook on the value and modes of action. In the context of the site of *gud*, it is difficult to find values based on ideals generally propounded by advanced cultures, such as integrity, righteousness, justification, ethics, regulations, honour, ideals, religion, and historic consciousness. Even though such valuable principles are sometimes the subject of discussion, in no case is the reality of life sacrificed for these abstract values. More simply, the Shaman realist does not sacrifice life for values or just causes.

Shaman practitioners attempt to negotiate and compromise by means of various methods without backing down when meeting various forces such as foreign enemies, diseases, and threats and exploitation from government authorities. In the realistic view of Shamanism, it is best to accommodate rather than compete with or confront a stronger power.

At the site of *gud*, the powers of great gods and minor demons and the spirits of dead children are stronger than those of people. Because they have stronger powers than people, these spirits are threatening existences that can break people's balance of life. Therefore they can solve present problems and remove the potential for future dangers only through compromise and reconciliation with all people at the site of *gud*. That is why even dead children's souls should be comforted well and sent back carefully. Ancestor worship at *gud* rituals differs from worshipping only the souls of ancestors, as is common at Confucian religious services. In worshipping ancestors, Shamanism ultimately wants to keep the living world whole. During *gud* rituals, many kinds of demons (such as Subi and Youngsan) who died after leading miserable and unhappy lives, appear on the stage; the ceremony whereby Shamans cry and laugh together with these demons is called *puri nori*. The reverse side of *gud*, which embraces the various objects and unusual existences that can be involved in the reality of life, compromises and assimilates with them, sympathising with pain, grief and suffering, rather than having pleasure in life. Shamanism, even in competitive situations involving conflict or expulsion, certainly includes symbolic procedures of compromise and negotiation rather than methods involving threat or oppression.

Educational elements of the values and ideas of Shaman culture

The principles of Korean Shamanism are surprisingly neglected in Korean education. The characteristics of institutional education in Korea are almost contrary to the ideals of Shamanism; they are often introduced from other cultures that have different methods of expression.

First, the anthropocentric human being emphasised by institutional education does not refer to the human being of the world in which people are living, as is meant by Shamanism, but rather refers to human beings as the owners of the world with an existence that is separate from this world. Therefore, the anthropocentrism that has been emphasised in education points to a people-oriented outlook in which people become owners. According to today's point of view, the world that humankind intends should never be a human-centred, anthropocentric world. The Shaman notion of the human being, which considers the world and the human as a single, inseparable community, can become an appropriate educational principle worthy of international application.

Second, Korean education has traditionally used evolutionary theory, a theory of black-and-white, or the dialectical way of thinking and a linear approach to time, as educational bases. We must expand our educational breadth to encompass the flexibility and tolerance of the male and female principle of thinking. The adaptability and autonomy of the cubic view of time can be learned through the Shaman idea. The spirit of growing young generations and their ways of thinking should be released from the inflexible principles and standards that have ruled over education in the past.

Third, up to the present time, Korean institutional education has relied on competitive discrimination as a fundamental approach. This can only be a vestige of the colonial educational system, which was dedicated to teaching obedience to authority. In such an educational structure, individual personality and freedom of soul and spirit cannot develop. The harmonious principle of egalitarianism, which can be learned from Shaman ideals, can indeed be the best path toward healing this chronic disease of Korean education. An educational system that develops mature human beings who maintain friendly and equal relationships with others is, indeed, the final goal of our peace- and harmony-oriented education.

Fourth, traditionally, Korean institutional education has emphasised an idealistic outlook on values and modes of action rather than a realistic one. Perhaps this is due to the influence of the Confucian justification of principles and colonial authoritarianism. It is certain that the flexible and realistic peace- and harmony-oriented approach of Shaman culture, which condones quick accommodation with strong neighbours, and the bestowal of favours on weaker neighbours, is the necessary basis for relationships both between countries and between individuals in the twenty-first century.

Educational possibilities of principles oriented towards peace and harmony

We can refer to the textbook *Ethics* that is currently being used at high school level as a representative example of curricula for national education, for which the peace- and harmony-oriented principle of Korean traditional culture is being suggested. In the context of history, geography and general society courses, the current curricula only introduce fragmentary information about Korean traditional culture, without mentioning the values of peace and harmony. In the textbook, *Guide for teachers of ethics in high school*, published by the Ministry of Education and used in the sixth educational process, only one chapter out of a total of five deals with Korean ethics; the remainder deal with western ethics. This chapter on Korean ethics is sub-divided into sections on origins, development, and contemporary meaning.[6] According to the textbook, instruction in ethics should be allotted 32 hours for every grade during the three years of high school, and specifically Korean ethics should be allotted seven of those hours, at the beginning of the third grade of high school.[7] The emphasis of the ethics curriculum in the sixth educational process is on fostering democratic civilian values, and on providing an understanding of community consciousness and morality.[8]

In explaining the nature of ethics and the goal of the curriculum, Chapter 4 states that '... investigating the root of modern ethics through the flow of ethical ideas of eastern and western countries, and Korea, helps to establish the ideal basis of the ideological system required by democratic civilians.'[9] Furthermore, the textbook's authors claim that the chapter on Korean ethics explains the basic spirit of the ethical tradition of our people and how this spirit has been realised up to the present time, covering several periods, and by doing so helps readers to understand their own lives using the wisdom and worldview of that tradition.[10]

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[6] Ministry of Education, Institute of Morality and Ethics Development, *Guide for teachers of ethics in high school*. Daehan Textbook Co, 1996.

[7] ibid, p 32.

[8] ibid, p 13.

[9] ibid, p 14.

The textbook also suggests that primitive religion and national myths make up the origin of Korean ethical precepts, such as a humanitarian outlook on the world, a nature-attracted outlook on values, an orientation toward harmony, and a peace-loving national character. Then, in a section covering the development of Korean ethics, the textbook introduces and arranges traditional ethical precepts and values that have been expressed through religion, philosophy, science, ideology and social movements that have been part of Korean history from ancient times to the present. During the Three Kingdoms and Koryo periods, Korean ethics were most strongly oriented toward peace and harmony principles. In a section on the contemporary meaning of Korean ethics, the textbook argues that Koreans must reflect on their lack of success in inheriting and developing those ethical principles that are inherent in Korean culture, during times when western culture has instead been absorbed. A traditional Korean outlook must be rediscovered and adopted as a way to overcome contemporary problems. The textbook concludes that the tasks faced by Koreans are to inherit, develop and practice the precepts of traditional ethics such as respect for people's lives and dignity, the spirit of harmony, the variety of human relationships, the dignity of life, the principle of self-control, and so on.[11]

In the *Guide for teachers,* knowledge, intelligence, values, attitudes and behaviour are suggested as classroom goals for an ethics curriculum, especially values and attitudes, with proper behaviour being the final goal of the course.[12] Expository and inquiry teaching methods are introduced as means toward accomplishing this goal.

For teaching a view of values oriented towards peace and harmony, it is necessary to establish an educational and philosophical basis for approaching the concepts of peace and harmony using an exclusive, vital and circumstance-oriented method. This is because peace and harmony themselves are life principles that are processed and realised in the normal lives of human beings. Therefore a system that attempts to conceptualise and categorise the results of educational activity using objective standards is much different from an educational philosophy that pursues peace and harmony.

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[10] ibid, p 16.
[11] ibid. pp 232-252.
[12] ibid, pp 20-21.

By identifying peace- and harmony-oriented principles and philosophies in Korean traditional culture and presenting them in the high school ethics curriculum, the educational re-utilisation of these is necessary. However, since the big framework of education in the twentieth century is based on a competitive system and conservative collectivism, the methodology suggested in the *Guide for teachers* is much different from a peace- and harmony-oriented educational philosophy.

An example of an educational program

In the summer of 1999, the Korean National Commission for UNESCO initiated an educational program for international understanding by utilising museums. The Commission designated Dr Choi Jong-ho, museum director at the Korea Folk Village, and myself as joint research directors. In December 1999, details of the educational programs developed through the cooperative efforts of the research teams led by the two directors, and the findings on provision of education through museums, were published in two volumes.[13]

The Korean National Commission for UNESCO organised an experimental program entitled ‘Educational experience for international understanding through the cooperation of museums and schools’ on two separate occasions in 2001, with the participation of forty students each from elementary schools (fourth through sixth grades) and middle schools (first and second grades). The overall program that I developed involved six components, each focused on the general theme of international currencies:

- Our currency, world currencies: an understanding of the world
- Exciting global expeditions
- Our museum: an Asian currency museum
- Writing a newspaper about currencies
- Playing the global market
- Developing currency for a united Korea.

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[13] Kim IW, Kim JH, Kim T & Yim JD, *Museums and education for international understanding;* and Kim IW, Lee EM, Kim J H, Jang WJ & Choi JH, *Educational program for international understanding by utilising museums*. Korean National Commission for UNESCO, 1999.

The daily program of the three day activity is set out below.

Day 1 - *Money of our country, money of the world: developing currency for a united Korea*

09:00-10:30	Presentation of general schedule and opening speeches
10:30-11:30	**Our currency, world currencies** • World currencies (20 minutes): presented by the foreign currencies staff of the Bank of Korea • Comparison of several currencies (presented by team)
11:30-13:00	Lunch; reconvene at the currency exhibition hall at the Bank of Korea
13:00-14:00	Activities at the Currency Exhibition Hall: • Drawing picture of money that I saw. • Inquiring about the currency of the foreigner who will accompany team members the next day.
14:00-14:30	Move to the UNESCO building
14:30-17:00	**Developing currency for a united Korea** • Discussion of the configuration of a united Korea (presented by team) • Developing a currency for a united Korea • Presentation, discussion, exhibition
Homework	Writing a letter to the money at home

Day 2 - *Folk crafts of the world: playing the global market*

09:00-10:30	Presentation of daily schedule; transfer to Global Folk Museum
10:30-11:30	**Folk crafts of the world; laying the global market** • Viewing the exhibition • Producing folk crafts and utilising the global market
11:30-16:40	**Playing the global market I** • Lunch • Visiting a museum (choice of one: Africa Art Museum, Chojeon Textile Museum, National Folk Museum, War Memorial Center) • Visiting cultural centers (choice of two: Daewoo Housing Cultural Center, Itaewon Islamic Temple, Japan Cultural Center, German Cultural Center, Chinese Embassy in Korea) • Shopping for goods at the global market • Inquiring about the currency of the foreigner who will accompany team members the next day • Return to the UNESCO building
Homework	Writing a letter to the foreigner who accompanied the team

Day 3 - *Playing the global market: our museum*

09:00-10:30	Presentation of daily schedule; discussion of the previous day's activities
10:30-14:00	**Playing the Global Market II** • Preparing for the global market exhibition • Lunch • Preparing an area for selling items on the street at the entrance to the UNESCO building • Selling the items
14:00-15:00	**Preparing our museum**
15:00-17:00	• Recording our impressions after three days • Visiting our museum with our parents • Team presentations of museum exhibits
	Recording our impressions about our participation in these activities

The following memoranda were written in preparation for each activity, based on the records of the five-member research team that prepared the schedule of activities:

- What activities will participants and foreigners take part in together? The goal of this museum school is to foster international understanding. We organised six teams of students to visit museums and eat and shop with foreigners, thus experiencing the culture of the foreigner's country, for one day. One volunteer teacher per team, six foreign volunteers from five UNESCO countries, and six volunteer interpreters participated.

- Shopping at the global marketplace. We establish an activity whereby the folk crafts of participating countries are bought and sold at a 'global market'.

- What will participants eat? All team participants eat lunch with the volunteer foreigners.

- What will participants do? During the 'Currency for a united Korea" activity, we will prepare various materials and encourage participants to use their creative energies. At the global market, students will sell products to pedestrians on Myung-dong Street.

- Comparing the currencies of several countries. We show participants samples of several international currencies, asking them to identify each currency's country of origin using a world map.

- Playing the global market. This activity is designed as a means of developing human relationships among team members; team members will purchase the goods of various countries and thereby develop an understanding of the culture that originated that product. There are five steps in this process: (i) students are encouraged to focus their attention on the foreigner's native country; (ii) students are encouraged to decide which goods they will purchase, by team discussion, including input from the foreigner; (iii) students are encouraged to accompany the foreigner to lunch, which consists of a meal native to the foreigner's home country; (iv) students are encouraged to resell the goods that they purchased on Myung-dong Street; and (v) students are encouraged to discuss as a team how they would allocate the resulting profits.

The following is a letter written by a sixth-grade student who participated in the museum school program, as an example of the data that must be evaluated to determine the educational value of the program.

> I have participated in a program to visit a museum and cultural historical sites. I was bored with the explanations and can remember almost nothing. When I heard that my mother signed me up for the 'museum experience' program again, I was obliged to participate and expected another boring tour. However, for the whole three days, after visiting the currency museum and Insa-dong and participating in the global market exercise, I felt quite differently. I was happy with this program because it didn't force me to study and gave a chance to meet and talk directly with foreigners.
>
> On the first day, I was somewhat unsatisfied with the program about making a currency for united Korea, because we established the currency without enough discussion of 'United Korea'. On the second day, I was happy that our team had a chance to understand Japanese culture by going to Insa-dong and seeing various dolls and cookies. On the last day, I was happy that we sold the goods we'd bought the previous day and gave the profits to the UNICEF fund.
>
> I began to have some interest in other countries' currencies and ways of life, including Japan. I hope that there will be many more interesting programs on various subjects in the future. I believe that this program can become a valuable practical example of education oriented toward the principles of peace and harmony. However many issues remain to be resolved. To enable planning, this educational program must differ in character from previous school-centred and classroom-centred educational philosophies. Instructors who participate in these activities should be trained in advance, and adequate funding must be allocated.

Example of a nationwide high school *pungmulnori* contest

In 1981, specialists in culture (e.g., theatre owners, photographers, dancers, writers, actors, representatives of dramatic companies, reporters, humanities professors) who had interests in Korean traditional culture, specifically Shamanism, initiated a social education program called the Academy of *Gud*, making available to the public audiovisual recordings of *gud* ceremonies and other folk practices. Once a month for three years, members of the academy rented the Madang Sesil Theatre for public exhibitions and performances of such folk practices. Members of the Academy of *Gud* began to realise that educational programs utilising traditional culture are possible in middle school and high school, as well as in general education programs. After much research and several meetings, academy members decided to hold a *Pungmulnori* contest among high school students.

Pungmulnori refers to a kind of festival performance involving group acting, music, and dance, traditionally held at a work site. The instrumental music of this cultural heritage traditionally is performed by peasants. *Pungmul* groups perform around their village or town after they have completed seeding and harvesting; they use various traditional musical instruments such as pipes, big and small clarinets, *tapyungso* (a kind of flute), trumpets, shell trumpets (used in a dynamic group dance involving scores of performers dancing in unison or separately), *changku* (an hourglass-shaped drum), and other drums and gongs. The educational value of such performances is that they exhibit cooperation among different groups of musicians, and a matching of skills in the creation of the *Pungmulnori*. In the current nationwide high school *Pungmulnori* festival such educational significance is not lost. This educational program was begun in 1989, and the twelfth festival took place in 2000. The host organisation was the Academy of *Gud*, which held the festival under the title 'Folk Research Association Festival'. The festival was held at the Madang Sesil Theatre, IBM Korea providing financial support, as it has every year. Eight schools participated, with the number of participating students from each school ranging from eighteen to fifty, and averaging forty students per school.

The program was held on 22 October 2000 from 11.30am to 3.30pm. The *Pungmul* groups gathered at the Jamsil Playing Ground (with the audience seated around the performance space), each group performing for thirty minutes. All participants awaited the decision of the examining committee, made up of four or five professors and other specialists in culture-related fields, while impromptu performances by individuals as well as groups took place on the stage. At 4.00pm the head examiner explained the criteria used in judging, and the awards were made. During this time, the various *Pungmul* groups mingled with each other and with the audience.

I found that this event held great value as a cultural and educational event. In particular, the development of principles oriented toward peace and harmony are urgently needed in today's world, and educational experiences fostered through the discipline of athletic and artistic events, and supported by voluntary participation and mingling with students from other schools, will have a greater impact on the development of adolescent personality than the teaching of theory in the classroom. Participation in such educational activities can firmly root students in the principles of peace and harmony more effectively than can desk work.

The intentions of the *Pungmulnori* contest, as published in the festival program, are as follows:

> The spirit and vigour of the youngsters who participate in the *Pungmulnori* contest has been a continual motivation for me during the past eleven years of working with the program, even through times of difficulty.
>
> Students who participated in the first *Pungmulnori* contest may have become working citizens in their local communities after completing their schooling, or they may have continued their studies at a higher level.
>
> The rhythms of the gongs, *changkus* and drums will be with us always. These rhythms and our dancing to them help us to live as strong Koreans, with our unique Korean roots.
>
> *Pungmul* is a traditional form of entertainment in Korea. Koreans have always placated the rigors of their labour and expressed the joy of harvest through the rhythms of *Pungmul*. During the *gud* ritual, Koreans saluted their god to the rhythms of *Pungmul*, in the belief that these rhythms have the power to expel demon spirits.
>
> The preservation of our music is not the only goal pursued by the nationwide high school *Pungmulnori* contest. If it were, the benefits of the program, which involves scores of enthusiastic participants, would be limited. What we would like to pursue is to succeed the *Pungmulnori* as a healthy playing culture.

> As society has changed, the essentiality of society as a unit has diminished. It is a characteristic of modern life and its emphasis on the individual that we don't even know who is living next door to us. Nevertheless, it is very important to maintain a single national consciousness, to become a community of neighbours. The preservation of *Pungmulnori* is important for the recovery of this consciousness. Otherwise, it would become necessary to create a new form of Pungmulnori reflecting today's emotions and contexts.

The program has educational limitations: a *Pungmul* performance as a cultural context is not easy to stage in schools, and there are few teachers with the knowledge or desire to pursue such performances. There are many challenges in resolving the positive educational aspects of *Pungmul* performances with their limitations in real conditions.

Discussion: teaching Korean values from the perspectives of peace and harmony

In the twenty-first century, even though we cannot forecast how historical and cultural events will unfold in Korea and elsewhere in Asia, we can at least hope that events will be directed by a different character of culture than the culture of uniform authoritarianism or violent imperialism, as we experienced in the previous century. The false peace and sham harmony that was imposed by standardisation and violent suppression does not need to continue. Now is the time when we need a new outlook to match the times. This chapter presumes that education in the twenty-first century should be based on the principles of peace and harmony. It is my goal to seek out possibilities for implementing this principle by reaching back into Korean traditional culture for relevant themes and elements.

We must look in three directions: a change in our way of thinking and our system of conception; the development of educational programs utilising Shaman culture; and the dismantling of the uniform system of institutional education prevalent in the twentieth century.

First, we should enable our cultural environment to utilise patterns of thinking suitable to a Korean context by first discarding the framework of the logical European patterns of thinking that have formed the basis of education in Korea throughout the past century. It would be a narrow approach to institute principles of peace and harmony while still relying on systems developed within a western context, which emphasise individualism and whose language structure is subject-centred. We must improve our methodology by relying instead on traditional Korean outlooks, which are situation-oriented and whose language structure is predicate-centred. In thinking particularly about educational problems, a free and flexible outlook is urgently required. Only in such ways can we solve educational problems through principles of peace and harmony in today's world.

Second, a few conditions should be established to facilitate the development of education oriented towards peace and harmony. We should cultivate research into our human resources in relation to Confucian, Buddhist, and particularly Shaman culture. This will depend on the level of independence that Korean educational research can acquire. Ideally those persons who specialise in educational science, whether students or professors, should no longer rely on twentieth-century principles. The number of educators with a sufficient understanding of traditional Korean culture should be increased. This is important because teachers with a broad understanding of Shaman culture can more creatively and enthusiastically develop educational programs based on an outlook oriented towards peace and harmony. Educational programs both inside and outside the schools, and programs linking domestic with foreign education, should be developed. More instructors in curricula such as ethics, society, history and geography should establish programs with museums, and museum curators should be given a greater role in the educational process.

Third, it will be much more efficient to develop educational programs based on principles of peace and harmony at various out-of-school locations rather than to focus exclusively on textbook-oriented teaching. Educational programs should keep pace with activities such as drama, music, dance, social activities, travel, workshops, work camps, services, and so on. Experimental programs in international education should encourage the participation of students who differ with respect to nationality, race, religion, age, and gender.

Finally, there are many applications for an educational system based on principles of peace and harmony. There are elements of Shaman culture that are latent with vital power. One important question is whether there is an intention to recognise and accept this cultural potential as a possibility for education, and whether the cultural conception is free enough to do that. We are at a point in time when it has become necessary for Korean scholars, before everyone else, to have the spiritual independence and courage to discard their preconceptions and prejudices against Shamanism.

Chapter Five

A Case Study on the Core Values of Peace and Harmony in Australia

Joy de Leo
Director, Office of Multicultural Affairs, South Australia

In seeking to identify the core Australian values relating to peace and harmony, one must first examine the historical, social and cultural context in which Australia has developed as a nation over the past 215 years, since its indigenous beginnings. There is evidence that the Australian Aborigines inhabited the continent continuously for at least 50,000 years as hunter-gatherers, with a rich, cultural, artistic and spiritual life, until European settlement in 1788. The core values that exist in Australian society today therefore must be seen as having formed against a backdrop of ancient and complex indigenous societies, which lived in harmony with the land and with each other for millennia.

Numerous waves of migration, from colonisation onwards, not only from Europe, but also from Asia and later Africa and the Middle East, have also played their part in shaping the predominant shared values found in contemporary and multicultural Australian society. Let us briefly review a thumbnail sketch of Australia's migration history and the various influences which have impinged on the formation of core values.

Core values related to peace and harmony in Australia

Impact of historical background on values of peace and harmony

It is estimated that about 600 indigenous social groups, each with its own distinctive language or dialect, existed before British colonisation. No evidence has been found of warfare, instability or displaced peoples before this time. There was an extensive system of goods exchange, cultural transfer and information networks, which traversed the entire vast continent, and which ensured survival and fostered peaceful relationships between groups. There were also complex social systems of kinship and family relationships, which maintained peace and harmony in the family, in the community and across diverse social groups. The massive displacements which occurred as a result of colonisation were to have a dramatic impact on these apparently harmonious relationships that had formed over many thousands of years.

European settlement and subsequent migration

The early settlers, between 1788 and the 1850s, were primarily convicts of British, Irish and Scottish heritage, involuntarily transported to the Australian penal colony to work. Increasing numbers of free settlers arrived from the 1820s onwards, to manage large tracts of land and to create employment for the freed convicts.

Contacts with the local indigenous populations were often conflictual, initiated by either side, but leading to deaths on both sides, although in far greater numbers among the Aborigines. Both cultures had varying impacts and influences on each other, but in the longer term, the effects of European contact led to huge transformations for indigenous people, largely negative, in the areas of land, population, economy, society and culture.

Although there had for centuries been traders and fishermen who had travelled south to the continent from Malaysia and Indonesia, by the late 1800s many southern Chinese, German, Dutch, Jewish, Greek and Italian settlers were also arriving. From the 1860s, people from Afghanistan, India and the Pacific islands were recruited to work in northern and central Australia. The ‘Afghan’ cameleers were known to have travelled throughout central Australia and lived among Aboriginal groups and intermarried. They introduced Islam to the Australian cultural climate, building the first mosques in the country.

By the turn of the 20th century, prompted by misguided western racial theories, Darwinism, unfounded concerns about mixed parentage and the large numbers of Chinese competing with the local population for gold during the gold rush period, immigration was legislatively restricted under the racist White Australia Policy.

However, this xenophobic legislation directly contrasted with the British philosophy of *Equality before the Law*, upon which the colony was founded, and could not be sustained in the longer term. This apparent contradiction between deeply-held, declared values of equality on the one hand, and some racist practices on the other, remains a feature of Australian society today, yet to be reconciled.

Post colonial migration

There were many young single men from the European continent who arrived in Australia in the early years of the twentieth century seeking unskilled work, but the second wave of mass European migration did not occur after until after World War II. They came primarily from Southern Europe, (i.e., Italy, Greece, Yugoslavia, Malta) and northern Europe, to escape poverty and unemployment in the post war period.

By 1975, the population of Australia had doubled in just thirty years and the economy strengthened, based on the labour of migrants, who had contributed to building the infrastructure for a modern industrialised country. As Europe recovered economically during the 1960s, European immigration slowed, and the first major inflow of Asian migrants began in the 1970s and1980s, primarily from Vietnam and elsewhere in South East Asia. By this time, the ill-conceived White Australia Policy had been well and truly abandoned. During this period migrants also came from India, the Philippines, Lebanon, South America and parts of Africa. Migration from English speaking countries such as the USA, Canada, Britain and New Zealand, continued throughout this period to the present day.

Wherever there was conflict, poverty or famine in the world, Australia’s humanitarian migration program sought to meet the need by opening its doors. Until recently, Australia was perceived as having a generous migration program, as it accepted more migrants per capita than any other country in the world. However in the 1990s the number of serious conflicts and humanitarian crises across the globe continued to grow, and the numbers of refugees far outnumbered the migration quotas of all destination countries. People-smuggling and illegal immigration became prevalent, with large numbers of refugees seeking to escape famine or persecution, primarily from Africa and the Middle East, leading to a rigid tightening of Australian Immigration laws and practices.

The number of overseas-born people in Australia has now reached 25% of the population. Australian Indigenous peoples constitute 2% of all Australians, and the number of migrants, including second and third generation, of non-Anglo-Celtic origin, who may also speak languages other than English at home, is approximately 45%. People of solely Anglo-Celtic origin are now only about 45% of the population, while those of mixed heritage approximate 30%.[1]

The Australian cultural context

There is no doubt that the settlement and migration history of Australia has shaped the values that Australians declare as being dear to them. However, as with all stated values, contradictions may be found between these values and their implementation in practice, in large part due to this mixed historical background.

One may see from the demographic overview above, that Australia is now a truly multi-ethnic, multi-lingual and multi-faith society, in which over 200 groups with differing languages, cultures and faiths live side by side, in relative harmony. At the same time, one may note that hundreds of indigenous languages and cultural practices have been lost, due to racism and ignorance about the rich diversity of languages and cultures which existed in Australia before colonisation.

During the social reforms which swept the world in the 1960s, Australia began to deal with its racist and colonial past, its treatment of the indigenous peoples which bordered on genocide, and the White Australia Migration Policy, which had been established at the turn of the twentieth century. Australia also had to learn to accept that the colonial motherland was many thousands of kilometres away, on the other side of the world, in a Britain which was increasingly distancing itself, economically and politically, from its offspring, and building trade partnerships with its neighbours.

Australians had to come to terms with the fact that their surrounding neighbours, aside from New Zealand, who were to be their natural trading partners, were all non-English speaking, non-European and mostly non-Christian, with vastly different cultural traditions, religious faiths, customs and social behaviours. This provided a wake-up call for the development of values associated with tolerance and respect for diversity. It is for all of these reasons, and more, that Australia needed to develop social, educational and economic policies to respond to these circumstances, and that multiculturalism found its beginnings in the early 1970s.

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[1] *Australian Census of Population and Housing*, 2001

Multiculturalism - a successful bipartisan government policy

Multiculturalism, as a government policy for managing cultural, linguistic and religious diversity, was established in Australia in 1973, accompanied by the development of multicultural education. Before that, the dominant policy had been assimilationist, and later integrationist, in nature, whereby migrants and ethnic minorities were expected to be absorbed into the dominant culture. These approaches were consistent with former notions of racial superiority held in the late nineteenth and early to mid twentieth century. Multiculturalism, as distinct from a multi-ethnic society, is defined as:

- a conceptual model that sets out principles for public policy and national identity in societies affected by immigration and increasing ethno-cultural diversity
- public acceptance of immigrant and minority groups as distinct communities, which are distinguishable from the majority population with regard to language, culture and social behaviour and which have their own associations and social infrastructure
- implies that members of such groups should be granted equal rights in all spheres of society, without being expected to give up their diversity, although usually with an expectation of conformity to certain key values.[2]

Australia's multiculturalism is now defined not so much in the obvious multi-ethnic nature of the society, but in the public policy and people's attitudes towards cultural minorities, which is also reflected throughout the education system. Although opponents of multiculturalism fear that it may legitimate separatism and division, threaten equality, and ultimately lead to conflict, its supporters and advocates see multiculturalism '... as a model for public policy, designed to ensure the full socio-economic and political participation of all members of an increasingly diverse population.' [3] This sits well with Australia's over-riding values of equity and fairness.

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[2] James Jupp, *The Australian people*, Cambridge University Press, 2001 p 807

[3] Ibid

In the 1970s, multicultural policies were characterised by an egalitarian welfare and education system which involved consultation to identify the needs of ethnic communities, followed by financial support for English language classes, welfare services, community capacity-building and for ethnic communities to practice their own language and culture. This was known as the *ethnic-group model* of multiculturalism.

In the 1980s, when Asian migration increased, and mostly skilled migrants were gaining entry to Australia, multicultural policy was redefined to fit the changing economic and geopolitical context in a globalising world, which demands a skilled work force. A *National Agenda for a Multicultural Australia*[4] was developed in 1989, based on three key dimensions:

1. *Cultural Identity* - the right of all Australians to express and share their individual cultural heritage, including their language and religion

2. *Social Justice* - the right of all Australians to equality of treatment and opportunity, and the removal of barriers of race, ethnicity, culture, religion, language, gender or place of birth, and

3. *Economic Efficiency* - the need to maintain, develop and utilise effectively the skills and talents of all Australians, regardless of background.

Although this approach continued to target those with special needs, such as migrants requiring settlement assistance, interpreting-translating, welfare services, English language classes and remedial support, a new dimension was also added, to ensure '... more efficient use of human resources, and (for) integrating Australia into the Asia Pacific region and into global markets.' [5]

It was during the 1980s, that Australia increasingly came to appreciate the value and benefits of cultural diversity through the knowledge and skills of its migrants. This caused a shift both to multicultural policy and to multicultural and languages education. A greater emphasis was placed on the learning of Asian languages and cultures, and utilising the skills of Asian and other migrants to build trade and cultural relations in the region and further afield. The optimal use of Australia's rich asset of diverse human capital, came to be known in the 1990s as *Productive Diversity*.

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[4] Op.cit. p 808
[5] Ibid

The *National Agenda for a Multicultural Australia* represented a shift away from a purely ethnic-group model of multiculturalism towards a citizenship model, no longer concerned just with migrants, but also with the cultural, social and economic rights, responsibilities and freedoms of all citizens in a democratic state. While minorities and the disadvantaged received benefits according to need, and all citizens have the right to cultural and linguistic choices and identities, they are also expected to accept the Australian Constitution, the Rule of Law, English as the national language and certain shared principles, such as tolerance and equality.

Multiculturalism continued to be refined and institutionalised in the decade which followed, including calls to rethink Australia's emerging identity, in terms of cultural diversity and closer links with our Asia-Pacific neighbours. However, subsequent redefinitions of multicultural policy tended to play down the notions of equity and social justice, in favour of a greater emphasis on *Productive Diversity*, and cultural diversity as a model for nationhood and identity.

Productive Diversity is defined as '... the significant cultural, social and economic dividends which arise from the diversity of our population being maximised for the benefit of all Australians.' [6] This emphasis is reflected in the establishment and strengthening of Ethnic Chambers of Commerce, designed to build economic ties and trade links with migrant countries of origin, and immigration strategies which give preference to business and skilled migrants.

The new multiculturalism also emphasises the development of '... a communication strategy to raise public awareness of cultural diversity, to create mutual understanding between different groups in our community.' [7] This led to the later development of a national public awareness campaign, associated with National Harmony Day (21 March), which coincides with the International Day for Countering Racial Discrimination. More recently, this day has been increasingly used to promote interfaith understanding and harmony, which has grown in significance and urgency since

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[6] *Australian multiculturalism for a new century: towards inclusiveness,* National Multicultural Advisory Council, 1999, Canberra, Australian Government Publishing Service p 9

[7] Op.cit. p 13

September 11, and more so since Australia's intervention in Afghanistan and in Iraq. As a democratic civil society, then, through its social and educational policies, Australia accepts, acknowledges and respects cultural, linguistic and religious difference, and seeks to integrate cultural minorities in ways which benefit the society as a whole, while striving to maintain harmony and social cohesion through shared values.

However in the face of the increasing frequency of overseas inter-ethnic and religious conflicts, which eventually spill onto Australian shores, attempts to accommodate such enormous diversity, while at the same time respecting difference and maintaining harmony, have at times been challenging. For the most part, migrants retain their emotional attachments to their homeland and sometimes to the inter-ethnic rivalries and religious conflicts which may have existed there in the past, and therefore to crises which may occur there in the present. Despite entreaties to leave these conflicts behind, and to live peacefully alongside former enemies while residing in Australia, in practice this is difficult for some to do.

Australia learned from bitter experience that migrants cannot simply abandon their cultural and linguistic heritage and identity, which for most refugees are the only remnants of a former life and the foundations for their personal and emotional well being. Although the English language and European culture remain dominant, it is the pluralistic nature of Australian society, and the need to live and work together cohesively and to overcome inter-ethnic rivalries and religious conflicts, that have contributed to many of the core values relating to peace and harmony today.

Even so, racism rears its ugly head from time to time and then subsides as the initiating issue resolves itself, only to surface once again when a new conflict emerges on the local or global scene. For these reasons, one may note a strengthening emphasis on education for countering racism, and for mutual respect and intercultural and interfaith understanding, reflected in Australian school programs and curricula.

An ongoing process of reconciliation with Australian Aboriginal people is also necessary for the wrongs of the past to be acknowledged and healed, before truly harmonious relationships may exist. For this reason, attempts are being made to salvage and to restore some Aboriginal languages and cultural and spiritual practices in some parts of Australia today. For this reason also, there is a strong emphasis on reconciliation as a major value and program throughout Australian schools today.

In recent years, Australians have sought to clarify their collective identity as a nation consisting of predominantly British settlers, against a background of ancient indigenous cultures and subsequent large-scale European, Asian, African and Middle Eastern migration. There has been considerable public debate, not only about national identity, but also about shared values in a country which regularly celebrates cultural diversity, but also seeks unity by striving to build social cohesion around shared civic values. These values have even been mapped in recent years and may be found encapsulated in Australian governmental, legal and political discourse.

Political and legal context

Australia has never experienced civil war or large-scale internal conflict, and the relative internal peace and harmony enjoyed in this highly multicultural society has been taken for granted by most. However, social cohesion and peace in the community are conditions that Australians have come to expect and value. As a result, considerable emphasis has been placed on finding ways to preserve and continually build this internal peace, primarily through shared civic values.

The Australian Citizenship Council conducted a national survey in 2000 and published the outcomes in its Report entitled: *Australian Citizenship in a New Century*[8] which identifies seven core civic values and commitments as follows:

1. relationship with the land
2. the rule of law
3. a representative liberal democracy
4. tolerance and fairness
5. a commitment to the well being of all Australians
6. acceptance of cultural diversity, and
7. recognition of the unique status of Aboriginal peoples.

Many of the values listed above, are a reflection of the social and cultural composition of an Australian multicultural society with indigenous beginnings, as elaborated above. Some of these values date back to Australia's legal and political heritage from British origins. Yet other values stem from Australia's primarily Christian heritage which will be elaborated further below.

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[8] *Australian citizenship in a new century*, Commonwealth of Australia, February 2000

A major factor influencing Australian core values, has been the predominant concept of equality, which finds its roots in the British Rule of Law, and in borrowed political thought from the eighteenth and nineteenth centuries:

> That was the time when all the big political ideas that still disturb us came up - ideas like EQUALITY, LIBERTY, TOLERANCE, DEMOCRACY, SOCIAL JUSTICE ... - and these ideas can be more useful in understanding the present than some of the small words we use now.[9]

Many of these concepts are captured by the simple Australian colloquial expression, 'a fair go' which expresses a deep-seated belief in fairness in our dealings with one another and in our relations with the state. For example, 'a fair go' may be applied to the rule of law, to equality for all before the law, and to notions of natural justice and fairness, which permeate the Australian legal system. These principles enable defendants in a court of law to be assumed innocent until proven guilty and to have 'a fair hearing' through trial by jury.

It applies also to the practice of fair and democratic elections and the right for everyone to 'have a say' - another popular Australian expression. These are also connected to dearly-held liberal concepts of liberty and freedom of speech and thought, enabling the rights of everyone to express themselves freely and to be heard. However in recent years, there have been publicly expressed struggles between those who demand the right to freedom of expression, without the constraints of 'political correctness', and those who advocate the need to refrain from harmful speech, which may, for example, incite hatred or racism towards others.

It may also be extended to the principle of tolerance and the right to be different, to speak one's own language, practice one's faith and engage in one's diverse social and cultural practices. This may be found in many policy documents relating to multiculturalism (discussed above), which promote free cultural, religious and linguistic expression, albeit within the boundaries of an overriding commitment to Australian shared civic values and the rule of law, which remains sacrosanct.

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[9] Donald Horne, *The avenue of the fair go*, Australia, HarperCollins Publishers, 1997, p 7

Ideas of social justice and ‘a fair share’ are reflected in the Australian system of social services, which seeks to ensure equal access to education, health services and a basic income. These principles are also reflected in extensive human rights legislation, relating to equality of opportunity to employment for all disadvantaged and equity groups, including the physically and mental disabled. This suite of laws seeks to ensure ‘a fair chance’ by legislating against discrimination on the basis of age, gender, race, ethnicity, religion, language, disability, pregnancy, marital status and sexual preference. However, with these rights it is also expected that people will fulfil their civic responsibilities and duties, such as to obey the law, give evidence, serve on juries, be educated, pay taxes and vote at elections. This is also captured in the principle of ‘mutual obligation’, upon which current federal social and economic policies are based.

Another indicator of Australian values may be found in Australia’s political and judicial instruments. The Australian Constitution, established in 1901, is based primarily on British and American models, but provides few express protections for human rights and freedoms, such as :

- compensation for property acquired by the Commonwealth
- trial by jury
- freedom of religion
- freedom of discrimination on grounds of state residence.

While Australia does not have a Bill of Rights, rights are well protected by Parliamentary Legislation and by common law, as developed and protected by the courts. These legislated rights and freedoms therefore, are a reliable indicator of Australian values, and cover such areas as: equality of opportunity, privacy, non-discrimination, freedom of religion and religious and political association, consumer protection, the right to justice, health and education, the principle of merit and a safe environment in the workplace, rights of the disadvantaged, children, prisoners, the disabled, landowners etc. In short, all of the human rights instruments to which Australia is a signatory are then routinely enshrined in Australian laws, with few exceptions.

Social context

The plethora of rights legislation within Australia is a strong indicator of the importance given to fairness and equality in Australian society, but this also points to the mainly individualistic and self-focussed society which exists today. In a recent study of values and civic behaviour, conducted in Australia by the Brotherhood of St Laurence[10], it was found that,

> Australians are influenced by an individualised and materialistic society. Compassion for others, participation in the community, assisting others and, to a slightly lesser extent, civic contribution in a political sense, are considered socially desirable but this view does not necessarily translate into personal action.

The study revealed a 'general disconnection between the personal and the social' so that personal aspirations and national or societal aspirations are seen as largely unrelated. To a certain extent, this explains the incongruence continually found in Australian society between personally expressed values and incongruent collective behaviours.

This dissonance between cherished personal values and external perceptions of Australia is deeply disturbing to many who see themselves as being fair, decent, honest and humanitarian. This may be seen as a measure of the immaturity of a very young society in the throes of self-focussed adolescence, searching for identity, while trying to make sense of multiple influences. In the not too distant future, when cherished values and collective actions diverge beyond a tolerable level, Australians may find themselves challenged to redress this imbalance, reaching towards a more coherent and integrated adult nation.

Some communitarian elements however may be identified in some aspects of Australian society, which may have stemmed from the needs of early colonial settlers to pull together as a community, to overcome the harsh climate and terrain. In both World Wars, Australians were renowned for their resourcefulness and their team approach to handling difficult situations. In the field of sport, a communitarian team approach, and an underlying Australian emphasis on the 'fair go' has led to the development of a strong culture of sportsmanship and team spirit, which is also found in physical education in schools and in sports coaching.

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[10] *The national engagement project trial*, Brotherhood of St Laurence, Melbourne, July 2002

Strong bonds of friendship or ‘mateship’ were formed among men working together as teams in the harsh outback, on cattle and sheep stations. A communitarian attitude still exists in rural and remote areas of Australia where interdependence can be vital to survival at times. This mateship is also now to be found on the football and cricket fields and also in social contexts. It is from here that the well known Australian phrase, ‘G’day mate’ originated. However, such concepts of mateship are found primarily among men and generally do not include women.

While some class distinctions have in the past and do now exist in Australian society, these have been mitigated considerably by the underlying value of equality. There is a very strong levelling influence in Australian society which prevents people from becoming overly self important. This leveller is known as the ‘tall poppy syndrome’. Whenever Australians reach a level that is a cut above the rest, or achieve success and outstanding honours in their field, whether in politics, entertainment or sport, they become a ‘tall poppy’ at risk of being lopped or cut down a peg or two. This cutting down, criticism or discrediting of our heroes, implies that Australians expect people to remain at the same level as the rest of us ‘Aussie battlers’ - an Australian expression denoting lower to middle class people who struggle to reach and maintain a certain standard of living. Once again we see that the value of equality is integral to Australian society and culture.

A discussion about values in the family context is far more difficult, as these vary significantly according to cultural heritage. Some cultures enjoy extended family relationships, while others consist of the immediate family unit and, increasingly, single parent and single child families. Families vary in the breadth of relationships, in the amount of time spent living at home, in the extent of involvement with each other’s lives and in the degree of influence over each other.

Given the many cultures which constitute Australian society and the many variations in family relationships, it is difficult to generalise. It is sufficient to note however, that the last Australian Population Census in 2001 recorded that the size of Australian households continues to diminish in number of people per household [11].

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[11] *Australian census of population and housing*, 2001

Religious context

The Indigenous peoples of Australia are deeply spiritual and their spirituality is deeply connected to the land of their ancestors. The early colonial settlers were Christians who did not recognise the pre-existing spirituality of the indigenous peoples, so set about introducing them to Christianity.

Later migrants brought other faiths such as Islam, Buddhism, Hinduism, Druse, Sikhism, Judaism, Baha'i and others. Despite the failure of the Christian settlers to recognise indigenous spirituality, freedom of religious beliefs and practices has been a strongly held value in Australia, and is one of the very few rights explicitly stated in the Australian Constitution. Despite this, there have been some incidents of discrimination and harassment of Muslim people since September 11, due to fear, ignorance and misinformation.

Despite the multicultural and multi-faith nature of Australian society, Australia is primarily a Christian nation. Although there are over 100 different religious groups identified in the last Australian population census, approximately 70% of Australians describe themselves as Christian[12]. Primarily Christian values underlie many social structures and institutions in Australia. The previous Australian Head of State, the Governor General, who is appointed by the Queen of England, was formerly an Anglican Archbishop. However, this appointment was quite controversial, since the Australian system of government rigorously maintains a distinct separation between Church and State. These Christian values are mostly expressed though care and concern for the welfare and well being of the disadvantaged, the disabled, the poor and for the protection of children. The Christian principles of equity and a fair share for all, underlies the Australian social welfare system.

Generally Australians have over time become less religious in the theological sense, and more spiritual in a secular way. There is evidence that Australians, and increasingly young people, express their secular spirituality through their commitment to the natural environment, perhaps representing echoes from Australia's indigenous past. Others express their spirituality through a commitment to social justice issues, human rights and to peace activism. This trend may be due to the decreasing relevance of religious dogma for young people in the modern world, who seek action rather than rhetoric.

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[12] Op cit.

Synthesis of Australian core values of peace and harmony

Among the range of values expressed in various contexts throughout Australia are a number of core values which, both directly and indirectly, contribute to peace and harmony. These values may be grouped into four main clusters or categories:

Civics and Democracy

- Fundamental civil and political rights, freedoms and responsibilities
- Responsible and peaceful civic participation and action
- Respect for the law and for legitimate and just authority
- Tolerance for different choices, viewpoints, cultures, faiths, ways of living
- Commitment to ethical behaviour
- Equitable participation in decision making

Social Justice

- Concern for the welfare, human rights and dignity of all peoples
- Empathy and understanding for people of diverse cultures, religions and societies
- Equity and fairness
- Commitment to redressing disadvantage and to changing discriminatory and violent practices

Ecological Sustainability

- Involvement in environmental conservation and stewardship
- A commitment to maintaining biological diversity
- Recognition of the intrinsic value of the natural environment

Human/Personal Values, Attitudes, Qualities

- honesty, integrity, trust, responsibility, equity, mutual respect, caring, fairness, tolerance

These clusters of values are also those that are integrated into Australian educational policies and curricula.

Core values of peace and harmony in education

Due to the multicultural nature of Australian society, education for peace and harmony focuses on multicultural education, countering racism, reconciliation with indigenous peoples, ecological stewardship, living in harmony with the land, human rights, intercultural understanding and, more recently, interfaith understanding. Multicultural education, for example, promotes internal social harmony and understanding, while drawing on the expertise of available teachers and community members from those cultures. By learning about the background, languages and cultures of the 200 or more ethnic and indigenous groups residing in Australia, students also learn tolerance and respect.

Education for peace and harmony in Australia also emphasises issues of equity and equality, both relating to human rights internationally, and more specifically to the equal treatment of indigenous and ethnic minorities within Australia. Equity considerations include issues such as: equality of educational and employment opportunities; equitable access to public services and programs; strategies for countering racism and other forms of discrimination; and ensuring equitable educational outcomes for minorities.

Education for peace and harmony in Australia has both an internal and external focus and series of objectives. The internal objectives are reflected in the areas of multicultural and indigenous education and civics and citizenship education in schooling, and also in cross-cultural awareness training in vocational education and training and in the workplace. The external objectives are reflected in these areas as well, but in addition may be found within schooling topics such as 'Global and development education' and 'Studies of Asia'.

As we have seen in the other contexts of Australian society, the values of equity and equality underpin all schools in Australia. Education policies and curriculum frameworks contain the clusters of values described in the section above, which are generally implied rather than explicitly stated, and are integrated within the content of some learning areas. These values clusters are:

- Civics and democracy
- Social justice
- Ecological sustainability
- Human/personal values, qualities, attitudes

Described below are the implicit and explicit values of peace and harmony contained at every educational level as follows:

- national educational policy and goals
- lists of values promoted within state education systems
- values implied in curricula through the essential or 'core' learnings
- values implied within specific learning areas
- values integrated across the curriculum through cross curriculum perspectives;
- values contained within curriculum resource materials, and
- values education research initiatives.

Values for peace and harmony in national education policy

Australia does not have one unified national curriculum nor one set of educational policies, as it is a federation of six states and two territories. There is however, an agreed set of 'National Goals for Schooling', agreed to by both the public and private education sectors.

National Education Policy. The 'National Goals for Schooling', [13] agreed to by all Education Ministers, include an emphasis on educating students to understand their role in Australia's democracy. The four clusters of values above reflect the statements in the 'National Goals for Schooling' below, which embrace those values both implicitly and explicitly as follows:

> Australia's future depends upon each citizen having the necessary knowledge, understanding, skills and values for a productive, rewarding life in an educated, just and open society. Schooling provides a foundation for young Australians' intellectual, physical, social, moral, spiritual and aesthetic development ...
> ... to develop an understanding of and concern for the stewardship of the natural environment ...
> ... to understand and acknowledge the values of Aboriginal cultures to Australian society ... and the value of cultural and linguistic diversity ... .

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[13] The Adelaide Declaration, National Goals For Schooling, April 2000, Adelaide

The National Goals also state that:

> Schooling provides a foundation for the social and moral development of young Australians ... developing the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice and the capacity to make sense of their world, to think about how things got to be the way they are, to make rational and informed decisions about their own lives, and to accept responsibility for their own actions (www.dest.gov.au/schools/adelaide/adelaide.htm).

One may see the strong focus on equity, social justice, anti-discrimination, cultural understanding and valuing, to contribute to, and benefit from, cultural diversity for the benefit of the whole nation. While all schools in Australia are bound by the 'National Goals for Schooling', each education authority, each state and even each school, identifies its own shared values within the context of Australia's national framework of shared values. For example, the Catholic and independent schools each have their own education systems, which enable them to provide education within their own faith context, while still abiding by the 'National Goals for Schooling'.

The Catholic Education system has developed its own vision which reflects the beliefs of the Catholic faith, but which, nonetheless, also contains echoes of the values held by the wider Australian society:

- Each human being is a unique creation made in God's image and therefore possessed of inherent dignity
- Education is about learning what it means to be truly human
- Education is a means of discovering meaning in life, of developing human potential and liberating and empowering individuals to be responsible for their lives and to contribute to the society in which they live.
- Education, shaped by the continuing search for truth, serves the true and enduring needs of our society.
- Education enables an integration of faith, life and culture (Catholic Education Commission: www.catholic.org.au/ccia/co_ncec.htm).

The ‘New charter for education in Australia’ emphasises the role education plays in creating socially productive persons and particularly in developing ‘... a kind of person of open sensibility ... with kinds of dispositions and orientations to the world ... collaborative, flexible and creative.’

Values of peace and harmony within state education systems

Although in separate states and education systems, Australian educators communicate regularly, sharing information and experiences with each other and continually learning from each other thereby enhancing educational curricula. As a result, there are strong similarities in educational policies, practices, curricula and values across Australia, with only minor differences.

South Australia. The values underpinning South Australian educational programs and initiatives have been explicitly stated in documents such as ‘Foundations for the future (1999-2000)’: trust, respect, caring, fairness, diligence, excellence, honesty, integrity, responsibility and equity. These values were identified at the end of a thorough community consultation process. Research, conducted across a range of schools in South Australia that have articulated their values, demonstrates a strong correlation with these values: caring, mutual respect, equity, valuing diversity, responsibility, trust, honesty, integrity, self esteem, self worth, success, excellence, diligence, quality, creativity, cooperation and teamwork

New South Wales (NSW) has explicitly tackled the issue of values education by publishing guidelines for teachers in ‘The values we teach’, which addressed values relating to education, self and others, and civic responsibilities. In 2001, ‘The values of NSW public schools’ was distributed and placed on the internet for discussion among teachers, students, parents, carers and school communities, to clarify the values that NSW public schools could foster.

Western Australia undertook a wide consultative exercise across government, Catholic and independent school systems to identify core shared values to be integrated into the curriculum framework. These values include: a pursuit of knowledge, self acceptance, respect for others, and social, civic and environmental responsibility.

Victoria recently published the report of a Ministerial working party, ‘Public education: the next generation’, which noted that public schools work within a commitment to the values and principles of equity, diversity, shared trust and the public virtues of community and altruism.

Tasmania developed an ‘Essential learnings’ framework guided by the values of connectedness, resilience, achievement, creativity, integrity, responsibility and equity. The essential learnings included thinking, communicating, social responsibility, personal futures and world futures. They included dispositions of ethical reasoning, compassionate thinking, moral autonomy, personal integrity, social responsibility and democracy.

The common features across the states which emphasise values related to peace and harmony therefore are respect, equity, diversity, (social/civic) responsibility, compassion/caring/altruism and connectedness.

Values of peace and harmony within the essential or core learnings

In order to move away from a content-centred, subject-based approach to learning, and towards an integrated curriculum, Australian educators are attempting to identify the essential or ‘core’ learnings, which are to permeate the entire curriculum and all subjects or learning areas. In the South Australian Curriculum Framework (SACSA) from birth to year 12, for example, the learning areas encompass a breadth of learning by being interwoven with what are called the essential learnings, namely thinking, interdependence, identity, futures and communication (the latter including languages, literacy, numeracy and ICT). The essential learnings are described as skills, understandings, capacities and dispositions, resources to be drawn upon throughout life, and are closely aligned with values-based qualities: ‘They are resources which learners may draw upon throughout life, enabling them to productively engage with changing times as thoughtful, active, responsive and committed local, national and global citizens.’ [14]

The emphasis is on holism and on learners making connections across subjects or learning areas, as well as between stages of education. It represents a first brave attempt to move away from subject-based learning towards an integrated curriculum for learning throughout life. It is relatively easy to see how values for peace and harmony may be addressed across all learning (i.e., subject) areas through the essential learnings. The examples below describe those aspects of each essential learning that relate to values of peace and harmony:

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[14] *South Australian curriculum, standards and accountability framework, essential learnings, 2000*. (www.sacsa.sa.edu.au)

Futures

- understanding diverse world views when analysing future challenges and preferred futures

Identity

- the knowledge, skills and dispositions required to critically understand self-identity, group-identity and relationships (understanding self, group and others)
- understanding the social construction of identities
- a sense of personal and group identity
- relating effectively to others, and collaborating with them, regardless of their identities

Interdependence

- to develop a sense of connectedness to one's world and to others
- to contribute to and critically reflect upon, plan and take action
- to shape local and global communities
- understanding cultural and global connections, patterns and evolutions
- acting cooperatively to achieve agreed outcomes
- to take civic action to benefit the whole community.

Thinking

- drawing on thinking from a range of times and cultures.

Communication (which includes languages, literacy, numeracy and ICT)

- understanding how to communicate effectively in a diverse cultural environment.

In addition, to being implied and integrated across the curriculum through the essential learnings, values of peace and harmony are also to be found in some of the learning areas or subjects.

Values of peace and harmony within learning areas

The curriculum frameworks in the states and territories of Australia contain eight nationally agreed learning areas, or subjects, or bodies of knowledge:

- Arts, Design and Technology
- English
- Health and Physical Education
- Languages
- Mathematics
- Science
- Society and Environment (SOCE)

The learning areas describe the span of development, knowledge, skills and dispositions that are associated with learning throughout the school years. They describe the established and emerging bodies of knowledge, as well as ways of knowing, thinking, doing and being, so the key elements of learning are explicit. Although the values of peace and harmony are to be found embedded and interwoven within all eight national learning areas across the curriculum by means of the essential learnings, they appear more strongly in some learning areas than others, such as in the languages and society and environment (SOCE) areas.

The languages learning area. One would expect values of peace and harmony to be prominent in the study of languages as students also learn to understand and respect the cultural practices of the language or culture they are studying. Of course language cannot be separated from culture, and language also reflects the thinking paradigm, world view, values and beliefs of the culture being studied. Learners develop an understanding of the interrelationship of language and culture, and extend their capability to move across cultures, engaging with diversity. Learning a language is seen as learning the shared meanings of a group. It is an essential means for participating in the cultural life of a community. Learners are then able to not only communicate with others, but also to make comparisons across languages and cultures, thereby extending their understanding of themselves and their own language and heritage, as well as those of others. This enables them to contribute positively and productively as citizens in the linguistically and culturally diverse nation in which they live, and also as global citizens. Language learning thus contributes to a better understanding of their own cultures and identities, and that of others, which ultimately leads to respect, peace and harmony.

The society and environment learning area. Values of peace and harmony are also found in society and environment, which brings together content previously found in subjects such as geography, history and social studies, only now it also contains: environmental studies; Australian studies; civics and citizenship education; human rights, justice and peace education; and global and development education. Within SOCE, Australian studies and civics and citizenship education, for example, include discussions of: Australian immigration; issues of refugees and population futures; rights, privileges and responsibilities of citizenship in a culturally diverse society; international human rights and justice; and global citizenship issues.

The values related to peace and harmony implied in the SOCE learning area are: equity and equality, justice and fairness; mutual respect for diverse cultures, religions and heritage; indigenous reconciliation; rights and responsibilities within Australia and internationally as well as for future generations; civic participation, contribution and collaboration; ecological stewardship, implying peace with others through peace and harmony with the land; and sustainable development, which is not possible without peace and harmony.

Values of peace and harmony within the cross curriculum perspectives

In addition to being implied in the ‘core’ or essential learnings, and contained within some specific learning areas, the values of peace and harmony are also integrated across the curriculum through. the cross-curriculum perspectives, sometimes called equity areas, as equity is a key curriculum consideration. Through the equity cross-curriculum perspectives, learners come to recognise the nature and causes of inequality and understand that these are socially constructed and therefore can be changed through people’s attitudes and actions. While the equity cross-curriculum perspectives seem to target specific groups of disadvantaged students, it is also recognised that they benefit all students by raising awareness of differences, whether cultural, social, religious, racial, gender or due to disability or geographical remoteness. The equity cross-curriculum perspectives are:

- Multicultural education (includes studies of Asia and languages other than English)
- Aboriginal education (includes reconciliation and countering racism strategies)
- English as a second language
- Gender equity
- Disabilities and learning difficulties
- Rural and isolated students
- SHIP program (i.e., gifted and talented)
- Socio-economic disadvantage

The policies and practices of the cross-curriculum perspectives most relevant to the values of peace and harmony (i.e., multicultural and Aboriginal education) will each be described, with brief examples of how these are reflected in the curriculum.

Multicultural education. When it first developed in the late 1960s and early 1970s, multicultural education was seen primarily as a benefit for migrant children, whose identity and self esteem could be strengthened by sharing their language and culture in the school community, and to experience these being valued by other Australians. Cultural sharing consisted of basic 'community' language classes, according to the dominant migrant grouping in the school (mostly Italian or Greek), and 'ethnic festivals' where traditional foods, costumes, song and dance were the main features. Multicultural education, however, has come a long way since these early beginnings.

Today a holistic approach is taken to multicultural education, so that multicultural perspectives permeate all aspects of the curriculum across the eight learning areas, and are incorporated into all aspects of school life and practices. The approach encourages respect 'by all cultures for all cultures' and is therefore relevant to all students, not only to migrants. For 20 years or more, multicultural education in Australia adopted an internal focus, relating to the development of cultural understanding of ethnic minorities within Australia, for the dual purposes of ensuring equity and building social harmony. In more recent years, the process of globalisation has led to a shift in multicultural education to encompass such areas as human rights, Indigenous reconciliation, refugees, interfaith understanding, and peace and harmony, which raise student awareness of the connections between the local and the global.

Multicultural education strengthens tolerance, promotes respect for diversity, social harmony and a deeper understanding of how racism and the denial of human rights impoverishes and undermines our culturally plural society. It also promotes cultural pluralism as a dynamic and enriching social value. The values of equity, mutual respect, and cultural inclusivity are paramount. The principles of multicultural education reflect the policies of multiculturalism as follows:

- *Cultural identity* - all Australians have the right to develop and maintain their cultural identity and practices within an overarching framework of Australia's economic, political and legal systems and English language
- *Equity* - participation is needed for all persons, including people from Indigenous and diverse cultural and linguistic backgrounds, regardless of colour, religion, language or cultural background. Literacy in English is fundamental for successful education and employment in Australia and for full and effective participation in many aspects of Australian society.
- *Utilising our Australian human resources (i.e., productive diversity)* - the cultural and linguistic diversity, including that of Indigenous cultures, is seen as a strength and a valuable resource for Australia's future, This resource may be viewed in intellectual, cultural, linguistic or economic terms.

The principles of multicultural education apply also to the more specific areas of studies of Asia and Aboriginal education as described below.

Some useful websites
www.nexus.edu.au/divisions/lmc/cult_inclusive.htm
www.sofweb.vic.edu.au/lem/multi/mpol.htm

Studies of Asia. The study of Asian languages and cultures operates on the assumptions that Asia has strategic, economic and cultural significance to Australia, due to its geographic location, and is therefore important for Australia and the future of all Australians. Its aim is to bring about change in Australia, increasing knowledge of Asia and its infusion across all learning areas. For this reason, teaching resources, on-line support for educators, high quality teacher professional development and even teacher exchanges and study tours to Asian countries are organised. Study tours to Asian countries for Australian teachers provide in-country experience and foster an understanding and appreciation of the diversity of environments, cultures and societies of Asia, raising awareness beyond cultural stereotypes. These visits engender informed attitudes and behaviours towards Asian peoples, events, issues and lifestyles and promote an understanding of the economic, strategic and cultural importance of Asia, its links with other countries of the region and with Australia.

Studies of Asia are included across all learning areas of the school curriculum by means of resources that are provided on the diverse countries of Asia. These include studies of the languages, geography, environment, history, politics, culture, international relations, society, business, economics, law, education, literature, media and arts of the Asia region. There are also sub-categories relevant to the study of specific countries. The values that are promoted through this program are those of understanding, respect, tolerance, collaboration and living and working together in harmony, as members of the Asian region.

Some useful websites
www.curriculum.edu.au/accessasia/index.htm
www.asia.ednet

Aboriginal education (includes reconciliation and countering racism). Due to the unique position which Aboriginal and Torres Strait Islander peoples hold in Australia as the original inhabitants of the land, there is a national policy for Aboriginal education programs which focus on the values of equity, respect and understanding as follows: language and literacy for Aboriginal peoples; the study of indigenous languages; and the study of Aboriginal societies to promote an understanding of the diversity, vitality and importance of Aboriginal cultures. The national principles and guidelines for Aboriginal education state that it must:

- involve Aboriginal people in educational decision making, ensuring consultation, participation and empowerment
- provide equality of access to educational services at all levels
- ensure equity of educational participation at all levels

- support equitable and appropriate educational outcomes, at the same rates as for other Australian students at all levels
- provide programs to support the maintenance and continued use of Aboriginal and Torres Strait Islander languages
- provide community education services which enable Aboriginal and Torres Strait Islander peoples to develop the skills to manage the development of their communities
- enable the attainment of proficiency in English language, literacy and numeracy competencies by Aboriginal and Torres Strait Islander adults with limited or no educational experience
- enable Aboriginal and Torres Strait Islanders, at all levels of education, to have an appreciation of their history, cultures and identity
- provide all students with an understanding of, and respect for, Aboriginal and Torres Strait Islander traditional and contemporary cultures.

These guidelines emphasise that Aboriginal perspectives are for all learners, and are therefore to be integrated across the curriculum in all learning areas, highlighting the difference between Aboriginal peoples and Torres Strait Islanders, to fully appreciate Australia's unique cultural heritage. One may clearly see that the values emphasised in Aboriginal education are equity and equality, understanding, respect, appreciation.

Some useful websites
www.dest.gov.au/schools/indigenous/aep.htm
www.sacsa.sa.edu.au

Reconciliation. Education authorities in all Australian states have developed reconciliation statements which make a commitment to recognising the special place of Indigenous peoples in Australia and to actively contribute to reconciliation through the learning process. An example is drawn from South Australia as follows (www.sacsa.sa.edu.au/index):

Education has a critical role in supporting reconciliation so we make a professional commitment to :

- recognise our shared past, foster understanding and work together for a shared future in which all peoples are treated with respect and dignity
- support and encourage educational opportunities
- consult local Aboriginal communities, elders and traditional custodians
- ensure that all learners in care, and at all stages of schooling, undertake studies to celebrate, value and learn from and about Aboriginal peoples, including diversity of histories, cultures, languages, achievements and issues past and present
- incorporate Aboriginal perspectives throughout the curriculum where appropriate
- provide opportunities for positive interactions, amongst and between, Aboriginal peoples and other Australians, in schools and elsewhere, in person and by other means
- implement culturally appropriate strategies for Aboriginal learners
- achieve equitable learning outcomes through literacy, numeracy and learning technologies
- promote the use of recommended resources in print, video, audio, CD and on-line, as well as at relevant locations and by cultural instructors
- support the employment of Aboriginal peoples at all levels
- actively support and implement a range of strategies to value human rights, to counter stereotyping and institutional and personal racism, across all cultures and nationalities.

Opportunities are provided in appropriate places throughout the school curriculum for students to learn about, commit to and participate actively in, the process of reconciliation with Aboriginal and Torres Strait Islander peoples. The values reflected in reconciliation initiatives are those of equity and equality, understanding, respect, dignity, appreciation, human rights, healing the past and working towards peace and harmony in the future.

Countering racism. There is a national agreement to an approach for countering racism and promoting harmony in Australian schools through the 'Racism, No Way! Program'. This consists of a policy statement and guidelines, which are then individually adapted and amended by states and territories to suit their own context. The policies acknowledge that, for learners to perform at their best, they must be able to learn, grow and develop in an environment free from racism, discrimination and harassment. A commitment is made to the eradication of racism from the learning environment, with avenues for lodging grievances and other forms of redress for victims. The policies promote positive, protective and supportive behaviours at all levels, and seek to eliminate various forms of domination, discrimination and harassment in all educational structures, and in the learning and educational work environments.

The policies also deal with racism and deep-seated and widespread forms of discrimination and intimidation, often denied and hidden, both in the community and in schools. They acknowledge the erosion of cultural and linguistic diversity in the community, and recognise the unique position of Aboriginal peoples as the original owners of the land, against whom racist practices have included genocide and cultural and linguistic destruction. The ultimate aim of the countering racism program is to promote peace and harmony in the community through the eradication of racial discrimination and harassment in all its forms.

Similar approaches are taken to anti-bullying strategies in schools, whether based on race, gender, size, or any other diverse quality or characteristic.

Values education research in Australia

Report on the social objectives of schooling. The Australian Council for Educational Research (ACER) has produced a report[15] which identifies six dimensions for the social objectives of schooling:

- Relating to others, care, concern, empathy
- Commitment to community well being, equity
- Conformity to laws
- Interest in learning – intrinsic motivation
- Self confidence and self esteem
- Optimism about the future

These dimensions reflect some of the values concerns in Australian society generally, in particular the first three, which we have already seen expressed in other contexts.

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[15] *Schools and the social development of young Australians,* John Ainley et al, Melbourne, 2000.

Student values questionnaire. ACER also has developed a 'Student values questionnaire' for measuring progress in developing qualities valued by parents and the community in the areas of emotional growth, compassion, social growth and service to others. The production of this questionnaire acknowledges that evaluating the effectiveness of values-based educational programs remains somewhat problematic. This is an area which requires further research to enable values education to move forward credibly, with the confidence and commitment of all educators.

National values education study. In 2002, the Federal Minister for Education, Brendan Nelson, announced a new research study into values education in schools to be conducted by the Australian Curriculum Corporation, to encourage the development of values such as tolerance, trust, respect and courtesy in students. The purpose of the study is to examine how values are developed and adopted, and the extent to which they inform and influence personal and educational outcomes. The study emphasises values as a whole-school approach, including a focus on the physical, emotional, social and mental well-being of students and staff. In his media release announcing the research study the Minister said:

> More than ever, students need the capacity to exercise judgement and responsibility in matters of morality, ethics and social justice and accept responsibility for their own actions. I support parents' expectations that our schools will foster values such as tolerance, trustworthiness, mutual respect, courage, compassion, courtesy and doing one's best. As a society, we should not be surprised to find that a values-free education risks producing a values-free adult. Education is as much about building character as it is transferring skills, knowledge and the thirst for learning. [Media Release 4 Dec. 2000 (www.dest.gov.au/ministers/nelson/dec02/n255_041202.htm)]

In his speech to launch the research study Minister Nelson added:

> Surely we want children to become adults who are caring, persistent, tolerant, fair and imbued with a deep sense of compassion. We should teach them to do their best, to be just, reasonable, loyal and trustworthy. Imperfect though we all are as human beings, we must surely aspire to see these attributes as the foundation on which we build young lives. ... Without a context of meaning rooted in values, education serves only a utilitarian purpose. It must also be the basis of our faith in the next generation to build a better future. ['Schools must teach values' *The Age* 23/9/02 p13]

The research study will provide an informed basis for promoting improved values education in Australian schools and will enable schools to develop and demonstrate exemplary practice in values education. The study comprises three aspects:

- a review of current Australian and overseas research on values education
- research to determine parent, teacher and student views on the values the community expects Australian schools to foster
- action research with a range of schools across Australia which are funded with grants to develop and demonstrate good practice in values education.

Survey of social values and concerns in discovering democracy. As part of its discovering democracy program, the Australian Curriculum Corporation encourages students to survey the social values and concerns that are important in their schools and local communities and to compare them with values in other countries. Information on public opinion is being collected by students about: personal safety; economic development; cost of living; education and culture; moral civilisation; health and welfare; pollution; employment; citizens' rights and national security. It will be interesting to compare the results of the survey at different times over the next decade to see how values related to peace and harmony have progressed.

Survey of student attitudes to citizenship. The Australian Council for Educational Research (ACER) and the University of Canberra conducted the survey, 'Citizenship & democracy: students' knowledge and beliefs: Australian fourteen year olds and the IEA civic education study', based on an international study of students' knowledge of civics and citizenship education. Some 28 countries and nearly 90,000 students took part in the international survey in September 1999, which found that 80% believe in the importance of good citizenship and the value of helping other people.

The study shows that Australia's students believe it is important to vote and to participate in community activities, such as protecting the environment and promoting human rights. Four out of five students are sure this is the best country to live in and believe we should be proud of our achievements. Australian students' support for women's political rights was amongst the strongest of all countries and, encouragingly, two thirds of the students expect to collect money to benefit a social cause or charity. The report highlights that more than 90% of our teachers believe that schools play an important role in developing students' civic attitudes and knowledge of democratic processes. The study also found that encouraging students to join school councils and voice their opinions is an important part of learning how a healthy democracy develops and works.

As a result of this survey the Australian government committed to the development of the 'Discovering democracy' program to help embed civics and citizenship education in Australian schools, supported by national performance measures. The program supports the 'National goals for schooling in the 21st century', which states that school leavers '... should be active and informed citizens with an understanding and appreciation of our system of government.' The citizenship and democracy report is available at: http://www.dest.gov.au/schools/publications/2001/index.htm.

Teaching approaches and resource materials

In this section, a description is provided of various teaching approaches adopted, and the range of resource materials available, to support the teaching of values of peace and harmony in Australia. It reviews approaches taken to multicultural and Aboriginal education through what is termed a culturally inclusive approach to education.

Multicultural education

Culturally inclusive education is a broad educational response to the cultural and linguistic diversity found in our school communities. A complete and deep understanding of culturally inclusive education therefore rests on a sound understanding of the key principles that underlie multiculturalism within education. Educators are therefore made aware of the principles of cultural inclusion so they can develop ways to ensure inclusivity in the classroom.

The principles of cultural inclusion ensure that multicultural education:

- is for all learners and permeates all required learning areas; all children benefit from an appreciation and understanding of cultural and linguistic diversity;
- involves the development of knowledge, concepts and skills that will enable learners to participate effectively in culturally and linguistically plural societies, on a national and international level;
- promotes, values and utilises the cultural and linguistic diversity of Australian communities;
- includes and values a range of knowledge, experiences and viewpoints of a culturally plural society;

- provides students with accurate information on the history, lives and cultures of Indigenous and non-English speaking background peoples;
- values and includes the cultural and linguistic knowledge and skills that learners bring to the learning environment;
- promotes a human rights and human relations approach for countering racism;
- allows learners to recognise, acknowledge and engage in diverse learning experiences.

In a culturally inclusive program and curriculum:

- planning and delivery ensures that cultural perspectives are embedded in all aspects of teaching and learning settings, and that
- the learning content and context are both ways of including cultural perspectives and developing cultural understandings in all teaching and learning in a structured way. They are central for describing and implementing a culturally inclusive program or curriculum.

The content of socio cultural perspectives in learning can be divided into three categories:

- cultural diversity: content that demonstrates, acknowledges and values the notion of diversity in a range of ways;
- cultural identity: content that acknowledges and values the notion of identity from a personal, national or global level, and
- human rights: content that deals with broad universal human concepts and law.

There are four contexts in which a variety of socio-cultural learning and experiences may take place:

- intercultural context: learning about other culture(s) where usually only a few components are studied (e.g., international days)
- intracultural context: learning about one culture in depth, focusing on language, family, religion, laws, heritage, history and technology; for example, the study of a community language project among the Vietnamese community in the western suburbs of Adelaide.

- cross cultural context: examining and comparing one component or issue across a range of cultures (e.g., cross cultural communication)
- multicultural context: includes all of the above and incorporates issues of cultural identity, access and equity in an Australian context. It includes the views and needs of students from non-English speaking background and valuing and acknowledging cultural and linguistic diversity in Australia.

Sample teaching unit

Examples of how these four contexts may be applied in teaching units are provided through two topics: (i) 'Studying families from a multicultural perspective', [16] and (ii) 'Families exist in all cultures'.[17] The objectives for these units, at the junior school level, are that:

- children will have a greater understanding of the diversity of families in their own and other cultures;
- children will accept and respect the similarities and differences within and between cultures;
- children will investigate how families have changed over time;
- children will develop an understanding of what it means to be part of families in cultures across the world, and
- the values of tolerance, acceptance, understanding and harmony will be promoted between cultures, through the shared experience of being members of families.

In addition to addressing the four contexts listed above, a holistic methodology is used. It involves the following learning processes: connect, examine, image, define, try, extend, refine, integrate.

Connect - to provide a personal context for families. Families are discussed in groups and children record their current understanding of what a family is through various forms of writing or drawing. Children may also read a book with a family theme and discuss how family members are portrayed.

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[16] Teaching unit developed by South Australian teachers D. Bailes and L. Govey, 2001

[17] Teaching unit developed by South Australian teachers H Rattley, J West, H Vosvotekas, 2001

Examine - to develop and clarify ideas about families. Children deepen their understanding of families through whole group brainstorming or small group discussion and sharing, using *Six Hats*[18] thinking, answering the questions: What do you know about families? Why do we have families? Students then work in pairs to explore and record similarities and differences between families, through writing and drawing. They then share their work and display it in the classroom.

Imagine - to develop images of families from diverse cultures in Australia (multicultural context). To identify the range of diversity in the class, children interview each other with questions such as: Where were you born? Where does your family come from? What language/s do you speak at home? They also interview members of their family with similar questions to identify the family heritage from previous generations. In the classroom, children then paste cut-out figures representing the birthplaces of their family members on a large world map and discuss it with the class. The children may also contribute to a whole class patchwork quilt, sharing information and images about their own family heritage. The quilt then becomes a symbol of the unified and harmonious diversity within the class itself.

Define - to identify families in cultures across the world (intercultural context). In small groups children use books and information communication technologies to research families in various countries/cultures around the world under the following headings: food, language, religion/beliefs, music, celebrations/festivals, family names. Using Australia as a focal point, children compare cultural aspects of families in one or more other cultures and present on a grid. Whole class discussion then compares and contrasts the differences and similarities.

Try or practice (Intra cultural context). In groups, children demonstrate an understanding of their learning about families in another culture by creating a presentation on families within one culture they have studied. The presentation may take the form of a slide-show, oral presentation, mural show or puppet show, which then becomes part of a class display or performance. This may be followed by a discussion of how family diversity enriches our community and promotes harmony.

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[18] *Six thinking hats*, Edward De Bono, Penguin, London 1990

Extend (Intercultural and cross cultural contexts). Children extend their knowledge and understanding of families in different cultures by exploring the role of family through fairy tales and stories from different cultural traditions, which they may then dramatise in a play or puppet show for the class. Children also prepare questions and interview an older person from another culture about their family. Children are supported in selecting people who are able to provide a cross cultural perspective.

Refine - to review and refine student understanding of diverse families. Children write a report summarising their interview findings then revisit their original definition of families, and redefine this with their new knowledge.

Integrate - to apply knowledge of diversity and its positive contribution to the community. Children develop a school display depicting families in their community, and then invite members of the school community to see and share in the display over afternoon tea.

By presenting units of work in this way, opportunities are provided for learners to appreciate the values that we share, and to respect, appreciate and understand 'diverse values'. This is often referred to non-politically as 'unity in diversity'; in other words, recognising our shared, common humanity while respecting, acknowledging and celebrating our differences. Teaching units such as this also challenge discriminatory attitudes, beliefs and behaviours, and where possible provide opportunities for interaction and communication with people from diverse cultural and linguistic backgrounds, both locally and globally (i.e., through the internet or by post).

The process for implementing a culturally inclusive curriculum involves:

- a whole-organization approach with a whole-of-staff commitment to producing change in: the content of the program; curriculum; teaching practices; social structure of the learning environment; organisational processes and ethos;
- a long-term process of change;
- a learner-focused approach which values the cultural and linguistic background and experience of the learners, which remain central to teaching and learning;
- democratic processes in teaching and learning, producing an effective and supportive teaching and learning environment that demonstrates models of democracy in action;

- a conceptual approach where programs and curricula are integrative and comprehensive;
- developing a rich socio-linguistic environment, so that language learning is a central component of all activities, programs and curricula;
- developing a conflict-sensitive curriculum and program, that deal with the social, historical and contemporary realities of Australian society, to help learners gain a better understanding of the causes of injustice and inequality, particularly those of Indigenous peoples, and ways in which these issues might be resolved;
- developing a supportive learning environment which is both affective and cognitive and which relates to issues that are personally relevant to learners;
- involving parents, caregivers and communities, by utilising the cultural and linguistic resources in their local communities, and by increasing their involvement in their children's learning; and
- educators becoming central, equalising figures who give care, understanding and sensitivity, in order to motivate learners and enhance performance.

Aboriginal education

Cultural inclusivity is also a feature of Aboriginal education, as well as the principle of cultural appropriateness. The teaching methods and processes adopted in Aboriginal education ensure that:

- teachers use relevant and effective, culturally-appropriate methods of teaching;
- learning strategies acknowledge and accommodate the different learning styles of all learners;
- students learn directly from Aboriginal people when learning their cultures, or are facilitated through recommended resources developed by, or in consultation with, Aboriginal people;
- learners are provided with opportunities to develop understanding, skills, knowledge and empathy;
- the learners are actively involved;
- skills in critical analysis are developed, and
- learning involves Aboriginal peoples' stories and viewpoints.

Learning methods also include many opportunities for active participation and interaction through: role playing, viewing, listening, reading, researching, writing, observing, small group work, field trips and excursions, guest speakers, practical skills in artefact making, food preparation, puppetry, mapping, story telling, visual arts, drama, dance, comparing and contrasting, imaginative writing and more. An example of how this is reflected in the curriculum is demonstrated below through the societies and cultures strand of the SOCE learning area. The key idea here is for students to develop research and social skills that promote recognition and appreciation of the heritage of Australia's Aboriginal and Torres Strait Islander peoples and of other groups, and for them to analyse situations and act responsibly to enhance the democratic and human rights of individuals and groups and to counter prejudice, racism, harassment or oppression.

Reconciliation. It is widely recognised that achieving reconciliation with the Aboriginal and Torres Strait Islander peoples of Australia remains the nation's biggest challenge in moving towards a mature, peaceful and harmonious society. It is therefore given a high priority as a cross curriculum and extra curricular activity. An example of how reconciliation is reflected in the curriculum is demonstrated here, the key idea being that learners develop the capacities to identify and counter prejudice and to contribute to reconciliation.

Sample teaching unit

This sample unit is entitled: 'The reconciliation journey', and is taken from the 'Racism, No Way!' website. The unit seeks to empower students to take responsible action towards reconciliation with Aboriginal peoples. It is designed for 10 to 16 year olds in upper primary and secondary schools. The activities may be integrated within the learning areas of English, health, physical education and SOCE. Students discuss issues concerning reconciliation and ways that individuals, groups and communities can get involved. Students recognise the powerful energies and leadership that all young Australians can bring to the reconciliation process. Many reconciliation activities take place during National Reconciliation Week, in late May each year.

The teacher provides an introduction to reconciliation by explaining that it is about improving relations between Aboriginal and Torres Strait Islander peoples and the wider community. Its aim is a united Australia which respects this land of ours, values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all. Achieving reconciliation requires all Australians to give the process 'a fair go', to take time to think about the issues for themselves and, when ready, to give their support to make reconciliation happen in our local communities and in the wider Australian society. Suggested activities include:

Awareness

- Ask the students to list five words or phrases that come to mind when they think about reconciliation among the people of Australia, being careful to ensure that negative stereotyped images are avoided.
- Divide the class into small groups and ask each of them to select one of their five words or phrases and explain the significance they feel it has to the process of reconciliation in Australia
- Invite a representative from each group to read out (but not necessarily elaborate on) the words or phrases that were explained in their group
- Introduce any significant ideas that may have been omitted.

Understanding and action. If possible, view a relevant video which highlights the key issues in the debate about reconciliation and what is needed to achieve it. Then:

- brainstorm some of the 'wounds' from the past that require 'healing' for reconciliation to be achieved; and
- brainstorm a list of strategies that individuals, groups and communities could use to promote reconciliation.

From the list of strategies suggested by the students identify those most relevant to your school. Discuss further and select students to approach the appropriate school body (e.g., school principal, Parent Council, Student Council).

More details of this and other sample units may be found at the ‘Racism, No Way!’ website: www.racismnoway.com.au.

Countering racism

There is a wide range of teaching resources and materials available as part of the national ‘Racism, No Way!’ initiative, including a network of websites to assist teachers in undertaking classroom activities. The issues of racism raised in the learning resources do not only apply, however, to Aboriginal peoples alone, as they relate to racism of any kind, towards any persons. While teachers address these issues in the classroom as instances arise, either in the local school, community, the media, or nationally and globally, they are also emphasised on particular national and international days or weeks such as: National Harmony Day; International Day for Peace; International Day against Racism and Racial Discrimination; International Human Rights Day; National Aboriginal Week; and National Reconciliation Week

These 'Days' are also used very effectively by government agencies, educational institutions and community groups, to promote understanding, community harmony and social cohesion, through a range of informal community awareness programs for intercultural and interfaith understanding. These include public forums and seminars, ethnic dinners, artistic, musical and theatrical events, film festivals, ethnic/multi-cultural food and culture festivals, to name but a few.

Sample teaching unit

This sample unit is entitled: 'Racist behaviour', and is taken from the 'Racism, No Way!' website. The unit encourages students to discuss and reflect upon the meaning of racism and identify the forms and effects it may take. It is designed for 10 to 14 year olds in upper primary and lower secondary schools. The activities may be integrated within the learning areas of English and SOCE. The teacher may introduce the unit by stressing that sometimes it is hard to recognise racism, especially if one is not the target. Racism may be direct or indirect, individual or institutional.

Suggested activities. Brainstorm definitions of racism with the class and compare these with official definitions drawn from a range of sources. Discuss the different forms that racism may take in various contexts, drawing on examples from newspapers, film, television and the media generally. Then divide the class into groups and discuss examples of racist behaviours in a school context. Ask students to categorise the various types of behaviour identified.

Additional strategies. In groups, discuss whether students have ever experienced or witnessed any examples of racism. Share comments with the class, in particular the thoughts and feelings experienced during and after such incidents. Then discuss:

Who in the school community is effected by racism? What might be the result of some of these examples of racism? What can we do when we witness such incidents? What should we do as a school community to eliminate all forms of racism? From the list of strategies suggested by students, identify those most relevant to your school. Discuss further and select students to approach the appropriate school body (e.g., school principal, Parent Council, Student Council).

Some useful websites

Countering racism: www.dete.sa.gov.au/policy/files/links/Antiracism_Policy.pdf
‘Racism, No Way!’: www.racismnoway.com.au
Promoting harmony: www.immi.gov.au/harmony/

Values-related curriculum resource materials

The Australian Curriculum Corporation has developed curriculum materials in a range of values-related education areas which support peace, rights, justice, civics, citizenship and democracy, among many other areas of learning. Of particular note is the Australian ‘Discovering democracy’ program, which explores issues such as active citizenship, encouraging the development of skills, values and attitudes that enable effective, informed and reflective participation in political processes and civic life. A common theme in all of these projects has been the core values that underpin society, and how the education system can assist in their formation and expression. These curriculum projects are described below.

Global education (including development and peace education)

There are some significant topics within the SOCE learning area which have been steadily growing in importance and substance since the 1960s with the progress of globalisation. One of these topics is global education, which has also been associated with development and peace education, and which has its origins in the post-war establishment of the United Nations system and, in particular, the social reforms of the 1960s. It was in this period that Australia began to reach out to the world and take its place among other nations engaging in international cooperation. Australia needed to educate its people about the world around them, and in particular to explain why it was important to provide overseas aid. From these early beginnings, global and development education grew to contain many of the following topics, providing information on a wide diversity of global issues:

- development economics
- global governance issues and the UN system
- HIV/AIDS and other world health issues
- human rights (including family rights; and language, cultural, Indigenous and religious rights)
- refugees
- women
- Indigenous peoples of the world
- the environment
- food security and agriculture
- peace education
- global citizenship

In 2002 the Curriculum Corporation developed a statement[19] to support global education in Australian schools. The statement provides a concise philosophical and practical reference point for educators seeking to include a global education perspective in their curriculum. It seeks to promote the knowledge, understanding, skills, values, attitudes and qualities for global citizenship. It describes global citizens as those who:

- are aware of the wider world, share a sense of community, and have a sense of their own role as world citizens;
- respect and value diversity;
- are willing to act to create a future where the rights of all people, social justice and sustainability are more secure, and
- are willing to take responsibility for their actions.

The values and attitudes emphasised in the global education statement include:

- a sense of personal identity and self-esteem;

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[19] *Global perspectives: A statement on global education for Australian schools,* Curriculum Corporation, Melbourne, March 2002

- caring and compassionate concern for others, both in one's immediate relationships and in the local, national and global communities;
- a recognition of shared responsibilities and a willingness to cooperate with others in fulfilling them;
- a commitment to upholding the rights and dignity of all people, a concern for justice and equality, including gender equity, and a commitment to helping to eradicate poverty;
- a positive attitude towards diversity and difference, a willingness to learn from the experience of others, and respect for the rights of all to participation and expression;
- appreciation of and concern for the environment, a sense of personal responsibility to act in environmentally responsible ways and a commitment to sustainable practices.

There are six broad learning emphases which reflect recurring themes in global education, relevant to all learning areas and across all stages of schooling:

- One World: globalisation and interdependence
- Identity and cultural diversity
- Dimensions of change
- Social justice and human rights
- Peace building and conflict
- Sustainable futures

While all of these themes relate to peace and harmony in one way or another, the peace building and conflict theme specifically explores:

- different concepts of peace, security and cooperation;
- how positive and trusting relationships may be built and sustained;
- the types, causes and effects of conflict and violence on people and the environment;
- prevention and peaceful resolution of conflict;
- the role of development and poverty eradication in creating the conditions for peace and cooperation, and

- knowledge about multilateral initiatives to build peace, disarmament and the role of the UN and its agencies.

In order to achieve the goals of global education, the nature of the classroom environment and the use of appropriate learning processes strongly influence the formation of student attitudes and values. The following learning principles are advocated for teaching with a global perspective:

- an inclusive classroom, set up for interaction and communication;
- ensuring equitable access and participation for all;
- student-centred learning; by choosing activities that are relevant to students' lived experience, so they can use their knowledge skills on issues that concern them;
- experiential learning; using opportunities to learn through concrete experience so students are actively involved, with all their senses;
- inquiry-based learning; structuring learning activities as journeys of discovery to create a strong sense of purpose and responsibility for learning;
- interactivity, ensuring communication is a two-way process;
- cooperative learning; where students work together to solve problems towards shared goals, learning skills of negotiation, collaboration and compromise;
- building self-esteem; to help students develop positive self images and a sense of personal achievement;
- enabling critical literacy; to develop the skills to think critically about arguments and opinions presented; for example in the media and advertising;
- ensuring balance in the breadth, depth, complexity and sequence in which each theme is explored;
- using current issues, events and debates to engage students with contemporary realities in various parts of the world;
- challenging stereotypes and prejudices through analysis and discussion, and
- practising active citizenship, democracy and observation of individual rights within the class and school community.

The global education program provides teachers and students with the chance to investigate these issues on a local, regional and global scale. Most of the information provided is presented in the form of case studies, targeted to the primary and secondary, state and national school curricula, and in some cases, to specific learning areas such as SOCE and senior secondary economics. The materials and resources offer a concise, practical and philosophical guide to the aims and themes of global education, as it has developed in Australia. They also show positive approaches to the challenges and opportunities that the global environment presents. The global education program also supports the professional development of teachers in this area.

Sample teaching units

The first unit is entitled: 'Children and war' [20] and is for upper primary school children. It is designed to give understanding of the universality of many feelings and experiences of children in war, and a recognition that despite differences in language and culture children around the world share hopes and dreams for a peaceful world and have many similar interests. Students read stories and diaries of the experiences of children from around the world who have been involved in various wars and conflicts. They discuss these and identify similarities of experience and sentiments. Students write to children in war zones through UNICEF and UNHCR and share their own interests, hopes and dreams.

The second unit is entitled: 'Understanding peace' [21] and is for lower primary school children. It is designed to encourage students to value peace, justice and fairness, to care for and help others, and to develop empathy. The unit covers three areas:

Personal peace, which focuses on feelings of calmness and security.

(i) Thinking peaceful thoughts: After being in a relaxed state, students are asked to share their personal thoughts, ideas and understandings of peace, and then to draw pictures to represent these, accompanied by 'Peace is ...' captions.

(ii) Personal peace through our five senses: After briefly brainstorming student experiences with each sense, in pairs ask students to complete this poem by including their thoughts and feelings about peace: 'Peace looks like ... ; Peace sounds like ... ; Peace tastes like ... ; Peace smells like ... ; Peace feels like ... .'

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[20] *Look global: global perspectives in the upper primary classroom*, pp 132-3, Curriculum Corporation, Melbourne 1999

[21] *Think global: global perspectives in the lower primary classroom*, pp 109-115, Curriculum Corporation, Melbourne, 1999

Sharing peace, which focuses on developing group understanding, empathy and commitment to peace in the wider community, by working on projects with other students.

Symbols of peace. Students gain an understanding of the role of symbols, by being presented with a range of symbols and asked what they represent. Students explain how they know what each one means. The teacher explains that the purpose of symbols is to remind people of a message, such as the many symbols of peace that are used and recognised around the world (e.g., white doves, olive twig, cranes). Students then make their own peace symbols with a peace message and design a class peace flag, containing their chosen symbols.

Recipes for peace. Students brainstorm and discuss all the elements needed for peace to be present in the world. From this list, they write their own recipes, and produce a class book entitled: ‘Recipes for peace’.

Peace garden. Students develop a peace garden at the school or in the community, as an ongoing, growing visual reminder of peace to themselves and others. The development of the garden is an opportunity to practice democratic decision making and consensus-building, including peaceful conflict resolution when it arises. Students should also take responsibility for maintaining the garden. Encourage each student to contribute a plant to the garden and take a photo of each student with their plant to be placed in an album with a personal wish for peace. A class photo at the garden with a class peace message could be published in the school or community newsletter.

Global peace, which focuses on developing empathy and responsibility to maintain peaceful relationships and take action for peace. Students hear the story of ‘Sadako and the thousand paper cranes’ to promote empathy for others effected indiscriminately by war, and to broaden understanding of the need for peace on a global scale. Students learn about the dropping of the first atomic bomb on Hiroshima. The story may be followed by discussion to help children make links to their own experiences and feelings, especially regarding loss of loved ones. Students then make a peace mural with drawings of cranes and include individual student messages of peace.

Some useful websites

Australia’s Overseas Aid Agency: www.globaled.ausaid.gov.au
Development Education: www.ausaid.gov.au/publications/pdf/simons/chp19.pdf
Curriculum Corporation, Global Education Project: www.curriculum.edu.au

Rights education

The Curriculum Corporation is developing teaching and learning resources for use in NSW primary schools to support the UN Convention on the Rights of the Child. The project focuses on the development and initial trialing of draft materials. The first draft materials were initially trialed in February and March 2002, with assistance from the Faculty of Education, University of Sydney.

Justice education

The Curriculum Corporation developed a national curriculum resource which promotes student understanding and awareness of the work of the courts and their relationship to Australia's system of justice and federal democratic government. The project also developed a book with two teaching and learning units supported by a video, ‘The art of delivering justice’. These materials add to the Corporation's existing materials that deal with 'Law and rights' as one of the underpinning themes of the ‘Discovering democracy’ project.

Civics and citizenship

Civics and citizenship education is an important national priority as democracy depends on informed participation and schools play a crucial role in helping to foster such participation. Young people need to understand the workings of the political and legal system and Australian history as a democratic nation so they can take their place as confident and open-minded citizens in a twenty-first century Australia. The ‘Discovering democracy’ program, provides curriculum resources to all schools and professional development activities to help teachers become increasingly more confident in handling civics and citizenship education. It aims to prepare young people to become effective and responsible citizens.

The program is intended to lay the foundations for ongoing civics and citizenship education across a range of education sectors, namely schools, higher education institutions, and adult and community education. Achieving this aim requires knowledge of the history and operation of Australia's political and legal systems and institutions, and of the principles and values that underpin Australian democracy.

The ‘Discovering democracy’ program encourages the development of skills, values and attitudes that enable effective, informed and reflective participation in political processes and civic life. It helps students to learn about Australia's democratic heritage and the values underpinning it, including equality, liberty, fairness, trust, mutual respect and social co-operation. It also helps students to learn how the Australian system of government and law operates and to explore what it means to be an Australian today. Students can discover how Australian national identity has changed over time and how it has come to encompass both cultural diversity and social cohesion. For example, students can analyse how federation in 1901 was followed by the white Australia policy and how Australian democracy has been immeasurably strengthened since then by the contributions of migrants from all over the world with their diverse heritages and cultures.

Students also can actively discover the nature and meaning of Australian democracy through classroom study and local community investigation and participation. In this way they can acquire the skills and values necessary for informed and active participation in civic life. ‘Discovering democracy’ in Australia means in part discovering that Australian democracy is underpinned by, and depends on, a vibrant civic life, people getting together to solve problems in their communities; for example through volunteer bush fire brigades, through ethnic community clubs and welfare associations, and through women's support and advocacy groups.

‘Discovering democracy’ helps students to appreciate Australia’s democratic history and its roots in British traditions of constitutional government and parliamentary rule, and to older ideas of democracy going back as far as ancient Greece. It also helps them to understand that, for a long time, the story of Australian democracy was a story which excluded Indigenous Australians until the 1967 referendum when they were recognised as full members of the Australian community.

The program emphasises that the rights of living in a free, independent and democratic country in which views may be freely expressed, also come with responsibilities, including respecting and listening to the views of others.

Sample teaching units

The first unit, suitable for middle primary school students, is taken from the 'Discovering democracy' series[22] and from the particular theme of Australian nation, which explores the democratic and civic values and attitudes held by Australians, such as concern for others, rights and dignity of all people, tolerance, acceptance of cultural diversity, respect, and freedom of speech, religion and association. Students are introduced to a range of symbols present in Australian civic life, for example, on the Australian Coat of Arms, the monetary currency and the national flag, and to examine what the symbols reveal about Australian civic identity, democratic way of life and other values. They are asked to brainstorm a wide range of symbols present in the school, the community and civic life, and to discuss common elements which reveal values and attitudes that are important in Australian society. Students are asked to choose six symbols which reflect values that are important to them and to make a 'Values Shield', modelled on the Australian Coat of Arms. They then clarify the values associated with their choices of particular symbols.

A second unit, suitable for lower secondary school students, is taken from the 'Discovering democracy' series[23] theme of law and human rights, designed to demonstrate how the Australian legal system attempts to ensure fairness and to protect people for the maintenance of a peaceful society, in which people behave well and settle disputes peacefully. Students learn about the evolution of principles of legal fairness, drawn from Hammurabi's Code, the Ten Commandments, and Roman and British Law. They are asked to draw up a list of all the laws contained in these sources that are designed to protect people and property, treat people equally, ensure justice and equity and benefit the whole community without distinction. They then compare and contrast these, identifying which ones are reflected in Australian laws today, and which are not appropriate for our society. Students are then asked to identify reasons for the laws that apply in Australia today, showing an understanding of why they are relevant to contemporary Australian values.

A third unit, suitable for middle secondary school students, is taken from the 'Discovering democracy' series[24] theme of Australian identity, on the topic: 'What sort of nation?' This unit introduces the policy of multiculturalism while specifying the conditions of citizenship which have to be met by all, as part of a shared, overarching commitment to Australia. These values include: respect for the law; freedom of religion; equality of all people in the eyes of the law; protection of minority views and interests; respect for people from different cultures; equality of men and women; and not having the right to incite violence or racial hatred. Students are asked to consider these values in small groups, evaluate the list of values and decide whether other values should be added or substituted, with reasons for their choices.

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[22] *Discovering democracy - middle primary units*, Curriculum Corporation, Melbourne, 1998, pp 80-81
[23] *Discovering democracy - lower secondary units*, Curriculum Corporation, Melbourne, 1998, pp 43-45
[24] *Discovering democracy - middle secondary units*, Curriculum Corporation, Melbourne, 1998, p 150

Educational resources which compare Australian and Asian values

The book 'Voices and values: citizenship in Asia' explores traditional and new values related to citizenship in the Asian region. Topics include values, rights and responsibilities within the areas of family and community, schools, environmental and population issues and national identity. This book is part of the 'Access Asia' series of teaching and learning materials published by the Curriculum Corporation. It explores notions of what it means to be a citizen in the Asia region, with thematic and country-specific sections. Designed as a multi-purpose, complementary text, it is source-based to encourage an enquiry approach by students. Students are engaged by the dynamic and interesting voices of young people in the Asia region. It is through these young people's voices that students in Australia are exposed to diverse perspectives including the ideas, opinions and civic issues they consider important. The book includes many useful resources, a bibliography and web links to support this resource: www.curriculum.edu.au/accessasia/voices/index.htm.

Teaching modules

Three teaching modules are presented here, based on three sets of values relating to peace and harmony that are a high priority in Australian society: (i) equality, equity and fairness; (ii) appreciation of diversity; and (iii) religious tolerance. The teaching methodology used in these modules is based on the UNESCO APNIEVE teaching learning cycle[25] which incorporates the valuing process through four learning steps: (i) knowing: about facts, oneself and others; (ii) understanding: deeper understanding of issues; valuing: accepting, respecting, appreciating; and (iv) acting: turning values into action.

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[25] *APNIEVE sourcebook. Learning to be. A holistic and integrated approach to values education and human development*. UNESCO, Bangkok, 2002, pp 18 - 22

Module 1: Equality, equity and fairness

The theme chosen for this module is: ‘Equality as a pathway to peace and harmony’. It is suitable for secondary school students, but may also be adapted for groups of adults in the community in non-formal education. Its objectives are:

- to raise student awareness of the range of international and national instruments designed to ensure equality and human rights;
- for students to understand the link between equality, equity and human rights on the one hand, with achieving peace and harmony on the other;
- to deepen student understanding about the values required to achieve peace and harmony through equality, and to integrate these into their daily actions and behaviours.

The teaching/learning methodology used in this module is based upon the four steps of the UNESCO APNIEVE teaching learning cycle described above.

Knowing. Students are introduced to the various forms of international and human rights instruments, and to laws in their own country, where relevant, that relate to equality. Background information[26] that teachers should share with students includes the current worldwide concern for human rights, the latter usually defined as those rights which all humans possess; for example, the right to life. The right to equal treatment is also considered to be a universally recognized human right. Several nations adopted human rights documents at turning points in their history; for example: the Magna Carta, England, 1215; the Bill of Rights, England, 1688; the Declaration of the Rights of Man and of the Citizen, France, 1789; and the Bill of Rights, United States of America, 1791. However, any discussion of the present-day international protection of human rights usually starts with the ‘Universal Declaration of Human Rights’ which was passed by the United Nations in 1948. The preamble includes the following justification for the protection of human rights: ‘... recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world ...’.

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[26] Adapted from the South Australian Equal Opportunity Commission web site: www.eoc.sa.gov.au

Since 1948 the United Nations and associated bodies (such as the International Labour Organization) have promulgated a large number of human rights documents, many of which have formed the basis of Australian laws. The right to equal opportunity is considered one of the basic human rights. Equal opportunity is concerned with ensuring equal rights of access to, and participation in, every area of public life. It is a positive way of describing the absence of discrimination. People are provided with equal opportunity if they are not discriminated against because of irrelevant characteristics. Equal opportunity laws oblige people not to do certain acts, and provide a remedy for individuals when the unlawful acts are done.

Discrimination means noting the difference between things or people. Unlawful discrimination means treating someone differently and less favourably because of one of the grounds spelled out in the law (for example, because of their race or sex). Discrimination takes many forms, some open (or direct), others hidden (or indirect). Direct discrimination happens when someone is treated less favourably because of their gender, race, physical or intellectual disability, sexuality, age, marital status or pregnancy. Indirect discrimination happens when there is a requirement, which at first sight seems fair, but which in fact is unreasonable, and treats one group of people less favourably than another group because of their gender, race, physical or intellectual impairment, marital status, age, sexuality or pregnancy.

Students should be provided with information about the laws of their own country; for example, in Australia there are both national laws (covering everyone in the country) and local laws (covering people in the state or territory which passes the law). Once a country has become a signatory to a treaty (that is, a formal document of agreement) with an international organisation (such as the UN or associated bodies like the ILO), there is a sense of international obligation on the country's government to translate into law the principles which (by the act of signing) it has endorsed. In Australia there are five federal laws which give effect to international Human rights agreements signed by Australia as follows:

- *The Racial Discrimination Act 1975*, that arose from Australia's signing of the ‘UN International Convention on the Elimination of All Forms of Racial Discrimination’. This Act makes it unlawful to discriminate against people on the ground of their race; that is, their race, colour, or national or ethnic origin.

- *The Sex Discrimination Act 1984*, that arose from Australia's signing of the UN International Convention on the Elimination of All Forms of Discrimination Against Women. This Act makes it unlawful to discriminate against people on the grounds of their sex (whether they are male or female); marital status (whether they are single, married, widowed, divorced, separated, or living in a de facto relationship); pregnancy; and family responsibilities (i.e., the responsibilities of an employee to care for or support a dependent child or any immediate family member). Also made unlawful by the Act is sexual harassment (i.e., behaviour that has a sexual element to it and which makes a person, with reason, feel humiliated, intimidated or offended).

- *The Human Rights and Equal Opportunity Commission Act 1986*, arose from Australia's signing of several UN and ILO covenants and declarations. The Act makes it unlawful to discriminate against people on the grounds of their race; colour; gender; religion; political opinion; national extraction or social origin; age; medical record; criminal record; impairment; marital status; mental, intellectual, physical or psychiatric disability; nationality; sexual preference or trade union activity.

- *The Disability Discrimination Act 1992*, arose from Australia's signing of the UN Declarations on the Rights of Mentally Retarded Persons and on the Rights of Disabled Persons. This Act makes it unlawful to discriminate against people on the ground of their disability, which includes physical, intellectual, psychiatric, sensory, neurological, or learning disabilities. It also includes physical disfigurement and the presence of a disease-carrying organism (e.g., HIV).

- *Equal Opportunity for Women in the Workplace Act 1999*, which aims to promote the principle that employment for women should be dealt with on the basis of merit; to promote amongst employers the elimination of discrimination against, and the provision of equal opportunity for, women in relation to employment matters; and to foster workplace consultation between employers and employees on issues concerning equal opportunity for women in relation to employment. The Act does not mean that a certain number of women must be employed, and it does not mean that women must be given jobs over more skilled or better qualified men. However it does mean that if there are barriers which are unfairly

> blocking the roles women can play, those barriers must be removed. For example, in many organisations women have not applied for jobs because they were not told the jobs were available; or because they were denied the training needed to be able to compete for the jobs; or because people assumed women would not want (or be able) to do that sort of job.

The observance of Human Rights seeks to redress imbalances and ensure equality of rights, freedoms and well being among the peoples of the world.

Understanding. Students explore and discuss the meanings of equality and equity, to ensure these are understood. Equality includes topics such as social justice, human rights, equal opportunity; equal pay for equal work; equitable sharing of the load/ burden and the benefits; fairness; non discrimination; acceptance on equal terms; and mutual respect. It does not necessarily mean treating all people the same. Equity means equitable treatment. Favoured or preferential treatment is sometimes needed to ensure equal outcomes. This suggests there is inequality: an imbalance which needs to be redressed. Another term used in some countries is affirmative action, which means taking positive steps to remove the barriers which have prevented women, indigenous peoples and other disadvantaged or minority groups from having the chance to obtain certain educational levels, skilled work, or advancement in their career. This is an example of ensuring equity through positive action.

In groups, students then are asked to explore a range of unequal or inequitable situations which potentially lead to conflict in the family, at school, in the community, nationally, between nations, regionally or globally. For example, in the family, if one person is expected to do more chores around the house, while others benefit from this without contributing themselves, there is potential for resentment and conflict to occur. Equality and fairness at home leads to a peaceful home life. Students present their findings to the whole class and open the issues for discussion and debate.

Valuing. Students are asked to discuss in groups, the values that are needed to be expressed and lived at every level (i.e., family, school, community, nation, region, globally) in order to bring about equity leading to peaceful and harmonious relationships. Such values may be: tolerance, fairness, respect, understanding, acceptance, sharing, cooperation, collaboration, listening, appreciating, valuing difference, observing rights, sharing responsibilities. care, concern, consideration or compassion. After the values are identified, each group of students is asked to develop a brief dramatic production or role play, representing a scenario where inequity leads to conflict, which is then resolved through the expression of one or more of the chosen values. The role plays are shared with the whole class and may even be presented as a mini theatrical production to the whole school community.

Action. Students are asked to identify potential areas of inequity in the classroom or school community, and discuss ways in which these may be overcome. Actions may involve developing class guidelines, or a set of class values, which students support each other in maintaining at all times. They also are asked to choose one of the values identified and share, in pairs, ways in which they will integrate this value into their actions and behaviours in all aspects of their lives. Students are asked to journal this commitment and review it periodically. They also may develop comprehensive strategies and proposals for action where, for example, school policies may need to be improved for greater equity. They may wish to address these to the appropriate authority; e.g., the Student Representative Council, the school principal, the school Advisory board or the parent body. It is also essential for the teacher to ensure that his/her teaching practices and behaviours are equitable, as students will notice any incongruence between the teacher's words and actions in the classroom.

Module 2: Appreciation of diversity

The theme chosen for this module is: 'Complementary diversity towards peace and harmony'. It is suitable for secondary school students, but may also be adapted for groups of adults in the community in non-formal education. Its objectives are:

- to raise student awareness of the range and diversity of cultures and languages in their local community, nation or region;
- for students to recognise the unique lifestyles of the diverse cultures/ethnic groups represented in their local community, nation or region, and to value their art, literature, music and cultural heritages;
- for students to appreciate the contributions that members of diverse cultures/ ethnic groups have made to the economic, political, social and cultural development of their community, nation or region; and

- to deepen student understanding about the values required to live and work together in this diversity, in complementary ways for the benefit of all, thereby achieving peace and harmony.

The teaching/learning methodology used in this module is based upon the four steps of the UNESCO APNIEVE teaching learning cycle described above. It uses a range of materials and out-of-class activities including: films and videos depicting cultural lifestyles; CDs or audiotapes featuring music, readings and spoken languages of cultures/ethnic groups; library and internet searches regarding cultures and lifestyles; a field trip to a museum; attendance at cultural events, festivals and performances; community resource people as guest speakers, artists or performers; atlases, maps, world globe; artefacts, photographs, posters on classroom walls; local or regional newspapers and magazines.

Knowing. Students will explore and learn to value and appreciate the diverse strengths and contributions of the many cultures and ethnic groups in their local community, nation or region. They are asked to brainstorm all of the cultures/ethnic groups represented in their local community, nation or region and to locate the lands from which these groups have originated on a globe or world map. As these lands may have changed over time, there is an opportunity to introduce a brief history of migration or colonisation in the country or region, which may have led to the displacement of peoples. This may also involve developing a timeline depicting key events in the history of several communities. Students are then asked to form small groups and to conduct a research project into the lifestyle, cultural practices and beliefs of one diverse culture/ethnic group. It may be useful to ensure that, of the cultures selected for study, at least one is eastern, one is western, one is indigenous and one is middle eastern, for the purpose of comparing the respective strengths of each culture, and for identifying complementary synergies between cultures.

Project activities may involve collecting pictures of the artefacts of the cultures/ethnic groups; completing outline maps locating the geographical regions or nations from which groups originated; writing essays about aspects of the chosen culture; creating an audio-visual presentation, poster or display that highlights the art, literature, music and cultural heritage of the selected group; organising a cultural festival with song and dance performances, artistic and cultural displays or a multicultural food banquet; and interviewing and recording a community member from another culture.

The teacher may support the students with their projects by: organising a visit to the local museum or touring exhibit of the art/artefacts of other cultures; organising a number of guest speakers, artists, performers from the cultures being studied; arranging for students to participate in the festivals, performances or celebrations of relevant groups in the local community; arranging visits to ethnic districts, where these may exist; providing opportunities to sample the foods of different cultures or to cook these in class; providing opportunities to view relevant videos depicting the lifestyles of other cultures, listen to CDs of ethnic music, songs or languages being spoken; providing time to conduct research in the library or access to internet facilities where available; providing a range of resource materials for students to prepare a display; providing copies of local, regional or international newspapers; ensuring that students keep a journal of their study, as a follow-up and for informal evaluation. Students are encouraged to periodically share their findings and progress on their projects with the rest of the class.

Understanding. Students are assisted to deepen their understanding of the chosen culture by focusing on its achievements and contributions to others through: the achievements of particular persons from that culture; specific national events which reveal positive qualities or characteristics of the chosen culture; the observed general strengths, abilities, characteristics and qualities of that culture, without resorting to stereotyping; and the contributions made to the nation, region or to the world, made by the chosen culture or by people within it.

Students should continue their small group projects on the positive qualities, characteristics, achievements and contributions of the chosen culture or by people within it, by: conducting library or internet research to find out about the contributions of members of the culture in the areas of economics, politics, culture, the arts, the sciences, education or social development; creating a class/school display depicting the lives and contributions of notable individuals from other cultures; writing a report or essay about the contributions of other cultures; writing a news story, for the school paper/magazine, about the achievements of people from other cultures. When the projects are completed, team members are invited to share their findings and results with the rest of the class.

Valuing. Students learn to value and appreciate the diverse strengths and contributions of other cultures by understanding the concepts of complementarity, synergy and our ultimate interdependence. After the various projects have been shared with the class, the students are invited to identify the similarities and differences between the various cultural groups, and particularly to observe the diverse strengths of each of the cultures represented, taking care to avoid cultural stereotyping. The strengths may be indifferent areas such as economics, politics, culture, the arts, literature, the sciences, mathematics, education, social development, philosophy and the environment. The teacher may discuss with the students how various people from these cultures have helped to make the world a better place to live and ask them to name as many people as possible who have made contributions to their society, to the region or to the world, listing these on a large sheet of paper or on the board. Those listed may have made important discoveries, significant achievements, or contributed to various areas of knowledge. The teacher should point out how different strengths and contributions to humanity may be found in every culture of the world, whether eastern, western, indigenous, middle eastern etc.

By way of background information, the teacher could introduce students to, or ask them to research, the meanings of (i) complementary: something that completes and makes another whole; (ii) synergy: working together is greater than each of the individual parts, and the joint action of more than one achieves an effect of which each is incapable alone; and (iii) interdependence: each needing and depending upon the strengths and actions of the other. Students also are introduced to concepts which demonstrate how strengths and qualities that are opposite or opposing also may be complementary and work harmoniously together, to form one whole or a unity; for example, the symbol of yin and yang.[27] These are opposite and complementary forces in Chinese thought, from Chinese words meaning 'shaded' and 'sunny.' The unity of yin and yang qualities signify the perfect interplay of the two powers or essences in unity and the perfect balance and harmony of the two great forces in the universe. Each has within it the embryo or potential of the other power, implying that there is no exclusively masculine or feminine nature, but that each contains the germ of the other and there is perpetual alternation. The two forces are held together in creative tension, not in antagonism, but in harmony as mutually interdependent partners, one in essence but two in manifestation:

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[27] *An illustrated encyclopaedia of traditional symbols*, J C Cooper, Thames & Hudson, London, 1978, p 196

Yin	Yang
darkness	light
humid, primeval waters	dry
passive	active
feminine	masculine
the soul	spirit
instinctive and intuitional nature	rationalism
depth, contraction	height, expansion
negative	positive
soft, pliable,	hard and unyielding
the earth, the valley, trees, flowers	high places, mountains, heavens
nocturnal animals, water creatures	all solar animals and birds

Diverse skills, aptitudes, knowledges, abilities and personal qualities may be opposite to each other, and may cause conflict. Alternatively, they may also be complementary and able to work hand-in-hand to make a larger whole: a larger unity, a synergy that is more powerful, more influential, more productive and more efficient than one alone; e.g., intellect may complement wisdom and intuition/inner knowing; political power may complement moral power/influence; physical strength may complement inner strength and creativity; material wealth may complement spiritual wealth for the equal benefit of all. When we understand that we are all complementary as individuals, societies, cultures and races, and that peaceful interdependence is essential for the sustainable future of humanity, then we may appreciate and value the contribution of others to that collective synergy, for their particular contribution to the one family that is humanity.

Action. Students are asked to discuss in groups the values that are needed at every level (i.e., family, school, community, nation, region, globally) in order to ensure that people of diverse cultures and backgrounds may live and work together, appreciating each others' complementary strengths, leading to peaceful and harmonious inter-dependence. Such values may be: tolerance, respect, understanding, acceptance, appreciation, sharing, cooperation, collaboration, listening, appreciating, valuing difference and consideration. These may be written creatively and attractively on the posters and displays already produced by the students, celebrating the contributions of diverse cultures and people from around the world.

Students then reflect on the new concepts introduced, and the values identified in the previous activity. They are asked to choose one of the values identified and share in pairs how this value will be reflected in their thoughts, words, actions and behaviours, towards people of different cultures and back-grounds, or anyone who is different in any way from themselves. They then are asked to record this in their personal journal to enable them to periodically review their progress towards this commitment.

Module 3: Religious tolerance

The theme chosen for this module is: 'Peace and harmony through religious understanding'. It is suitable for secondary school students, but may also be adapted for groups of adults in the community in non-formal education. Its objectives are:

- to increase student awareness and understanding of a range of diverse religions in the world;
- for students to appreciate the different beliefs and practices of diverse religions and how their collective teachings enhance our lives;
- for students to recognise the similarities among various religious traditions; and
- to deepen student understanding about the values and principles common to all religious faiths, highlighting certain universal truths, which create a pathway to peace and harmony.

The teaching/learning methodology used in this module is based upon the four steps of the UNESCO APNIEVE teaching learning cycle described above. Students will be introduced to nine or more major world religions and will learn about their different philosophies, beliefs and practices, as well as the similarities between them. They will then identify the values common to all of them, which may form the basis of a world at peace.

Knowing. [28] Students are asked to research and define the term religion; e.g., 'an organised system of beliefs that involves worshipping a recognised creator or higher force'. Although Buddhism is the exception to this definition, as a philosophy for living, it will be included as a major religion nonetheless. Students are asked to list as many religions as they are able, to be recorded on the board or a large sheet of paper. It should be pointed out that some of these may be denominations or branches of major religions (e.g., Methodism, Catholicism) which can be listed under the generic term of Christianity. The final list may include: Buddhism, Hinduism, Judaism, Islam, Christianity, Sikhism, Baha'i, Taoism and Confucianism, but there may be others that are important to include depending on the cultural context.

The class is divided into groups, based on the number of religious faiths being studied, and groups asked to research and compile information and images for a project on their selected religion. Some of the headings which may form the basis of the research may be: details of the deity/deities worshipped by the religion; other significant religious figures/personalities; the nature, timing and frequency of worship or prayer; places of worship; icons and images, if any; sacred items, artefacts, paraphernalia; rituals, singing and chanting, if any; holy days, festivals, feasts and celebrations; religious practices, diet; rules and laws; relationships between genders, ages and connection to the land. The project also could include cultural information, and details of the history and fundamental beliefs and practices of the religion for a visual and verbal presentation to the class. The group will be required to explain the beliefs of their religion to the class and be prepared to answer questions. Following the presentations, class members are asked to compare and contrast aspects of the various religions and to discuss the main differences and similarities between them.

Understanding. Each group is asked to focus on a special holy day, feast or celebration of their chosen religion and to plan a multi-faith day of religious feasts for the school community. This may include rituals, songs, displays, cultural performances or role plays and foods associated with that feast. Care will need to be taken with sacred sensitivities.

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[28] Adapted from the South Australian Equal Opportunity Commission web site: www.eoc.sa.gov.au

Valuing. In their groups, students will be invited to record what they have learned and benefited from the study of their selected religion, and from the comparison with other religions, and how this may have impacted on their thinking, actions and behaviours. The groups then are asked to undertake a deeper study of the beliefs, philosophy, teachings and underlying values of their selected religion. Students elect a spokes-person for their group to form a panel of students representing each of the major religions. Each will be asked to present a five minute synthesis of the religious teachings and their underlying values and principles, then answer questions, with support from other members of their group. From this panel discussion, students identify the common shared values that are characteristic of most or all of the major religions; e.g., care, compassion, peace, love, respect, honesty, simplicity and forgiveness.

Action. Students are asked to choose one of the universal values identified and share in pairs how they propose to integrate this value into their thoughts, words, actions and behaviours. They then are asked to record this in their personal journal to enable them to periodically review their progress towards this commitment.

Chapter Six

Cultural Values of Peace in the Pacific Islands: A Case Study of Samoa

Penelope S. Meleisea,
Anthropologist, University of Auckland

The Pacific Islands

The Pacific Ocean is a region distinguished by two unique features. It comprises the world's smallest countries, and it is the most culturally diverse region on earth. These two unique characteristics are, in fact, interlinked, for the smallness of the Pacific island nations accounts for their diversity. Over thousands of years, on thousands of small islands, scattered over thousands of miles of ocean, people developed distinctive languages and cultures in isolation from one another. Similarly, the rugged terrain of the few large islands of the Pacific - steep mountain ranges, rivers and swamps - separated people just as effectively as the ocean. Divided by land barriers instead of sea, hundreds of small nations developed their own distinctive languages and cultures. For example, in the modern state of Papua New Guinea, 800 distinctive languages are spoken.

The islands of the Pacific Ocean were one of the last regions on earth to become integrated into the global world system of trade and communication. In earlier centuries the islands were variously colonised by foreign powers, which divided the large island of New Guinea and grouped small islands into larger territorial units.

Today, in addition to Australia and New Zealand, fourteen independent states and nine territories[1] comprise the Pacific islands. With the exception of Australia, New Zealand and Irian Jaya, indigenous people - who are the majority population - govern the independent states of the Pacific. Taking just the independent island states, we can group them in ways that are quite significant for understanding peace issues in the Pacific Island region (Table 1).

Table 1 Mono-cultural and multi-cultural Pacific states

Mono-cultural nations		Multi-cultural nations	
One indigenous language and culture	*Minor differences in Indigenous language and culture*	*Diverse indigenous languages and cultures*	*Diverse indigenous and settler languages and cultures*
▪ Tonga ▪ Niue ▪ Nauru ▪ Palau ▪ Samoa	▪ Tuvalu ▪ Marshall Islands ▪ Cook Islands ▪ Kiribati	▪ Papua New Guinea ▪ Solomon Islands ▪ Vanuatu ▪ Federated States of Micronesia	▪ Fiji ▪ New Zealand ▪ Australia

Sources of conflict in the Pacific islands

Warfare was a regular occurrence between groups on the larger Pacific islands with multi-cultural populations. Even on islands where everyone had more or less the same language and cultural values, warfare was common. If we consider the causes of war and conflict within and between the thousands of little nations[2] of the Pacific centuries ago, before foreign contact, the answer will be no different than for the rest of the world. Groups fought amongst and between each other for supremacy and for the control and possession of territories and resources. In some Pacific societies there was a 'culture of war' in which conflict with enemies was seen as normal. This sometimes had religious dimensions; for example some cultures valued the killing of foreign enemies as an act pleasing to ancestral spirits. War parties would go out to kill foreigners for this purpose alone.

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[1] The following are overseas territories or provinces: French Polynesia, New Caledonia and Wallis & Futuna (France), American Samoa, Hawaii , Guam and Northern Marianas (USA) Tokelau (New Zealand), Irian Jaya (Indonesia) Easter Island (Chile).

[2] The term 'tribe' is often incorrectly applied to small Pacific populations. A people sharing a common and distinct language, culture and identity are a 'nation', no matter how small.

In more recent times in Pacific island countries where historically recent settler populations have become dominant economically, numerically or both, internal conflict has now two broad dimensions. The first source of conflict concerns the assertion of indigenous rights. Conflict has been demonstrated in the most extreme manner in Fiji by several military coups, but indigenous rights are also a source of conflict in New Zealand and Australia. Solomon Islands has recently fallen into on-going conflict between migrants and indigenous landowners. Settlers from other islands in the Solomons, especially the densely populated island of Malaita, have moved to the island of Guadalcanal to enjoy the benefits of the development generated by the only urban area in the country, the town of Honiara. The traditional landowners of Guadalcanal, particularly those near the town, have recently turned on the immigrants. This has led to serious conflict between people from different islands [3].

Causes of a culture of conflict

Violent conflict …. is built on two great talents of humans: the talent for imitation and the talent for creating myths. Our talent for imitation (called mimesis by the academics) is the most powerful force within us. It is the imitative drive that shapes and creates individuals and society. The clearest evidence of the imitative drive will be seen if you have a child playing alone in a room full of toys. If you introduce a second child into the room, which toy does it want to play with? Everyone knows the second child will want to play with the toy the first child is playing with. Humans imitate one another. We are copycats. And not merely dedicated followers of fashion, but we imitate one another's desires. That is why the desire for violence, once

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[3] Also in the incorporated territories of Hawaii and Irian Jaya

released in a society, spreads like an epidemic. The second unique creative talent of the human species is the talent to create myths. Why is it that people who have lived together in peace for centuries suddenly rise up against one another? If it were ethnic or religious difference, would not violence be the dominant pattern of these multi-ethnic or multi-religious societies? The facts are that most people in multi-ethnic societies live in peace most of the time. Of course, there are the occasional exceptions, but they are exceptions. Peace is the norm. And for centuries, usually[4]*.*

The second dimension of conflict in the Pacific is between migrant communities. For example, in Australia almost half the population originates from people who settled there since the 1940s, coming from over a hundred different countries. Before the 1940s Australia's population was small and mainly comprised settlers from the British Isles, and a small proportion of indigenous Aboriginal people. In recent years Australia has received negative international publicity over it's 'One Nation Party' which opposes immigration and reparations to indigenous people. 'One Australia' supporters believe that 'Old Australians' (the descendants of migrants who have lived in Australia for several generation) have superior rights than those newly arrived, or conquered in the colonisation of the country. In this sense the claims of 'old Australians' are comparable to the claims of indigenous people in Fiji and New Zealand.

The case study that follows discusses the core values of peace and harmony in one small Pacific island nation state. Samoa, like Tonga, is one of a minority of Pacific states in which the *nation* (people of one language and culture) corresponds with the *state* (the legal, internationally recognised governing entity). Samoa has been chosen to provide a well-documented example of values of peace and harmony in one small island culture.

Case study: Samoa

The following case study examines one small Pacific nation state. The independent state of Samoa lies in the central Pacific Ocean, and has a population of 170,000. Geographically, it comprises two large islands, Upolu (1,113 sq. km.) and Savai'i

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[4] Philip Hunt The myth of violence. *The Age*. 30 January 2001, Melbourne Australia.

(1,820 sq. km.) together with the very small islands of Apolima and Manono which are inhabited, and Fanuatapu, Namua, Nu'utele, Nu'ulua and Nu'usafe'e which are uninhabited. Samoa is the western part of the Samoan archipelago. To the east is American Samoa, a Territory of the USA, which comprises the island of Tutuila (137 sq. km.) and the Manua Islands of Tau, Ofu and Olosega (45 sq. km.). The Samoan archipelago is inhabited by a Polynesian people[5] speaking a single language and with a common identity and set of values and beliefs.

War and peace in Samoa 1820 -2001

The history of Samoa has been recorded in writing for almost two centuries. This history is of a land where a culture of war once prevailed and where a culture of peace took root a century ago, under very difficult circumstances. In looking at the events of the two centuries two dominant values of peace will be identified and discussed in the conclusion of this chapter.

When foreigners first began to write about Samoa in the 1820s, the country was at war. The evidence provided by Samoan oral traditions suggests that Samoa tended to experience short intervals of war interspersed with long periods of peace. Conflict for approximately three hundred years prior to the Christian era (which began in 1830) was related mainly to power struggles between rival districts and their leading chiefs. Ambitious chiefs and their supporters sought to hold four royal names - titles imbued with supernatural significance. These titles were supposed to be peacefully bestowed by the chiefs of certain traditionally important districts when the chief who held them died. However in many instances over the centuries, no agreement could be reached on a successor to these royal titles and so war ensued.

In 1830 six missionary teachers, from the Cook Islands and the Society Islands[6], introduced the Christian religion to Samoa. By 1850 most Samoans had adopted the new faith. The pioneer teachers travelled to Samoa in a ship named *The Messenger of Peace*. However Christianity did not bring the hoped-for peace to Samoa until seventy years had passed. By 1860 the Samoan Island began to attract increasing numbers of foreign settlers, as Apia harbour became a popular trans-Pacific shipping port. Seeking to further their own ambitions, rival British, American and German settlers became involved in Samoan politics, backing rival chiefs fighting over the royal titles. The settlers wanted the Samoans to choose a king and form a national government, but different settler factions backed different chiefs aspiring to become king. The result was severe intermittent civil war between 1860 and 1900.

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[5] Polynesia is the term used for Pacific Islanders with similar ethnic and linguistic characteristics and close affinities to Malay people. Archaeologists believe Polynesians settled in the Pacific approximately 3,000 years ago, inhabiting the islands of Samoa, Tonga, Tuvalu, Uvea, Futuna, Niue, the Society, Austral and Marquesa islands, Hawaii, Easter Island, the Cook Islands, and many other small outlying islands.

These conflicts between settler and Samoan factions eventually involved the governments of the countries from whom the various settler factions originated: German, Britain, and the USA. As the civil wars intensified, these governments held a meeting and agreed to formally annex and colonise the islands. The Eastern Samoan islands of Tutuila and the Manu'a group were ceded to the United States, which wanted the large harbour at Pagopago as a shipping base[7]. The two large western islands of Upolu and Savai'i were given to Germany. Britain withdrew its claims in exchange for concessions by Germany elsewhere[8]. Samoan opposition was crushed and Samoa was partitioned as it is to this day. The last civil war ever fought in Samoa ended in 1899. Samoa has had only one civil conflict since that time, which was remarkable for its non-violent characteristics.

The non-violent Mau rebellion 1922-1930

Values of peace took root and became firmly established in Samoa after the terrible wars of 1860-99. During the 14 years of German colonisation, many Samoan leaders wished to have a bigger voice in the government. They expressed their discontent peacefully but were deported by colonial authorities in punishment. In 1921, after World War I, some Samoan leaders were disappointed by the decision of the League of Nations[9] to grant a mandate to New Zealand to govern Samoa. Others, encouraged by the good relations that prevailed during the New Zealand military occupation of Samoa, 1914-1920, were optimistic that New Zealand would grant the Samoans a measure of self-government. However during the first decade of New Zealand's mandate, heavy-handed policies were applied which challenged many Samoan customs and institutions, and allowed Samoan leaders no voice in the

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[6] The Society Islands, which include Tahiti, are now part of French Polynesia.
[7] The US still controls the eastern islands of the Samoan archipelago.
[8] Germany lost control of the western islands of the Samoan archipelago at the onset of World War I, in 1914. The islands were occupied by New Zealand, which was granted a Mandate over them in 1921. In 1960 Western Samoa (renamed Samoa in 1999) became the first country in the Pacific to achieve political independence.
[9] The League of Nations, formed in 1920, was the predecessor of the United Nations.

country's government. Therefore a large segment of Samoan leaders opposed the administration and called for self-government.

The nationalist movement which subsequently arose was termed the *Mau* (connoting 'Samoan opinion') and it's motto was *Samoa Mo Samoa* (Samoa for the Samoans). The more the administration attempted to repress the *Mau*, the stronger it grew. It used strictly peaceful measures of public protest marches and non-cooperation with the Administration, as well as efforts to rouse international public opinion in favour of Samoan self-government. At the height of the conflict military police opened fire on a routine peaceful protest march through the township of Apia, wounding and killing a number of the Samoan leaders. Among these was one of Samoa's four Paramount chiefs, Tupua Tamasese.

Tupua Tamasese's message to the people of Samoa:

My blood has been spilt for Samoa. I am proud to give it. Do not dream of avenging it, as it was spilt in maintaining peace. If I die, peace must be maintained at any price.

Although the Administration brought in troops to forcefully suppress the *Mau*, Tupua Tamasese's message was obeyed by the people of Samoa. Men who supported the *Mau* evaded capture by hiding in the mountains and women continued the peaceful public protests. Eventually the New Zealand authorities introduced limited self-government, which brought an end to the *Mau* in the 1930s. In 1962 Samoa was the first of the colonised island nations in the Pacific to be granted independence.

The value of consensus

Before annexation in 1900, Samoa was divided into districts made up of villages which acknowledged one or more leading chiefs. However every village was politically autonomous. The word 'village' does not really capture the meaning of the Samoan word *nu'u*, though it is usually translated into English as 'village'. The term village suggests a settlement, but the *nu'u* was more than that. It was a slice of territory from the top of the highest central mountains in the interior of the island to the outermost reef. Every village comprised between 20 and 40 extended families (*'aiga*) who, between them, owned the territory. Some of the land formed the shared estate of the extended family, and some of it – the forest and lagoon – belonged to all of them in common. In the government of the *nu'u*, each extended family was represented by a leader chosen by the elders of the family. These heads of families was given ancestral names as titles. Today these titled heads of families are called *matai*. Each *matai* belongs to a council (*fono*) which governs the village. Although the matai are not equal in rank, all have an equal voice in the government of the *nu'u*.

Today Samoa has a national government, but village governments remain a strong element of modern governance. They are also responsible for maintaining a distinctively Samoan way of life in rural areas. The traditional Samoan form of democracy practised in village government is strongly shaped by Samoan cultural values of peace. Meetings are conducted with great formality, beginning with an *'ava* ceremony[10] in which the dignity of every extended family and its representative is formally acknowledged. Everyone speaks in the polite or chiefly form of language, depending on his or her rank. Every opinion is heard and discussed. A simple majority is not used to reach a decision. Every matter is discussed until a consensus is reached. In this way the potentially competitive relations between the constituent extended families of each village are moderated, and cordial relations are maintained.

For example if an individual member of an extended family breaks the laws of the village, the extended family will tend to wish to defend him, or her, against the anger of the other families in the village. But the village council prevents such conflict, by sitting together and discussing the offence and agreeing together how it should be penalized. The penalty for breaking a village rule, at its most severe, is to expel the offender from the village (the offender must seek a home temporarily with relatives living elsewhere). But the usual punishment is a fine, typically a pig or, in serious cases, a cow, accompanied by other food and sometimes a sum of money as well. The *matai* representing the family of the offender must bring the fine agreed upon to the village council. The pig or cow is killed and cooked, and then the meat is divided equally, and distributed among the *matai*, so that every extended family in the village receives a share. The same is done with any other goods or money that are part of the fine.

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[10] 'Ava is the Samoan word for kava, a beverage prepared from the root of the piper *methysticium* shrub. The beverage has mild tranquillising properties.

This method of punishing offences against the community has the virtue of discouraging lawlessness, because the individual offender experiences great shame. The family must pay a fine on his/her behalf, so all of them are made to share in the punishment. It reinforces the will of extended families to control the behaviour of their own members and contribute to the peace and harmony of the local community. At the same time the method of punishment creates reconciliation. The *matai* of every family has a voice in deciding the punishment. The decision represents a consensus opinion. The fine taken in punishment is shared with everyone.

Holistic Culture

> *In the philosophical and religious consideration, what maintains unity between man and God; the unity between the material and spiritual; the unity between the physical and psychic; the unity between the social-political and the economic; the unity between the practical and aesthetic; the unity between male and female - is of absolute importance. The word for culture defines this unity.* Aganu'u *speaks of nature and nurture in the same breath; for* aga *is the essence of nature and things, while* nu'u *represents the sum of man's learned experience.*
>
> *Aiono Fanaafi*[11]

Samoan culture contains a high degree of status competition, which carries great potential for social conflict. However, through *aganu'u*, the Samoans have developed a number of peaceful values based on positive concepts of social distance and mutual respect. These are reflected in public etiquette and social institutions that maintain peace and harmony and promote reconciliation in Samoan communities. Samoa is a small developing country with limited resources and one of the major benefits of its particular 'culture of peace' is that even in a time of rapid social change, law and order is maintained in the rural areas at little cost to the state.

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[11] Aiono Fanaafi Le Tagaloa. The Samoan culture and government. In *Culture and democracy in the South Pacific*. University of the South Pacific. 1992, pp. 117-137.

The value of social distance and respect

Although there were many periods of war in Samoa's ancient history, Samoan culture valued peace and had many social institutions to preserve it. The Samoan term for peace is *filemu*, a term which expresses one of the highest of Samoan cultural ideals. Peace and harmony (*taugalemu*) were maintained by a strict code of conduct practised by people of all ages and positions in society.

An authority on Samoan culture, Aiono Dr Fanaafi Le Tagaloa, says that the Samoan concepts of social distance (*va*) and respect (*fealoaloa'i*) lie at the heart of orderly and peaceful social relations. Throughout the lifetime of each individual, he or she occupies a sequence of different positions based on age, gender and social status. Throughout life there are rules of mutual consideration and politeness which govern relations between older and younger children, adults and children, sisters and brothers, chiefs and non-chiefs, chiefs of different rank, kin and non-kin, and so on. Although in the past only those who had aristocratic ancestry through both parents could hold the highest-ranking chiefly titles, there were many lesser chiefly titles that could be won through merit. Thus the ranking order of Samoan society contained both principles of ascribed and achieved status. Today high rank may be acquired by achievement alone.

People of higher status are as much bound by rules of politeness as people of lower status. The Samoan language had – and still has - three forms, the colloquial form used between people of equal status, the polite form used between people of different statuses, and the aristocratic form used between chiefs. Modesty was also mandatory among those of high status; e.g., a chief would use the aristocratic form of the language to refer to another chief, but not to refer to himself, or herself.

Harmony and peace were maintained by following the rules of social etiquette governing communication and interaction, which every Samoan learned in childhood. Politeness was – and still is - the dominant social value. If the rules were broken, conflict ensued. Therefore Samoan society contained many institutions for the restoration of peaceful relations.

Under the old gods of Samoa prior to 1830, it was believed that supernatural punishment would befall someone who carried a quarrel from one place to another. For example if men argued while out fishing, or working in the forest, they were forbidden to take their quarrel back to the village. In the Samoan conception of cultural space, the village was the centre of cultural peace and order, while the surrounding areas of sea and forest were natural and supernatural domains beyond human cultural control. The saying is still known today: *Aua tou te amanai'ia, o le vagavao (vagatai) lea*. (Don't hold a grudge; it was a quarrel begun in the bush, or at sea.)

The correct use of polite words and phrases was highly esteemed, and if not used appropriately or where they were due, great offence could be taken. This is illustrated by legends in which people were punished, or killed by spirits, for failing to use the polite words due to someone to whom they were owed. The proverb: *Aitelea i Nuiapai, 'upu le liliu* (Misfortune occurred because the word was not changed) refers to such a legend. Proper conduct and expression ensured peace, but if the rules were broken, conflict resulted.

The ceremony of apology and reconciliation

One of the most famous of Samoan peace-making customs is *ifoga*, a ritual which was – and still is - so powerful it could avert wars in times past. The *ifoga* ceremony was carried out if a member of one family or community had given serious offence to another. An *ifoga* could be offered for a range of offences ranging from a serious verbal insult to an accidental death or murder. For example if two young men fought and one was killed or seriously injured, the family of the dead or injured youth would seek revenge. If the youth was of high chiefly rank, his whole village might seek vengeance. The family or the village of the culprit could choose to avoid a blood feud or a war by performing the *ifoga*.

This is done as follows. The chiefs of the family or of the village obtain finely woven pandanus fibre cloths[12], then they set out in the night and travel to the house and village of the person to whom the injury had been done. Before dawn, the chiefs seat themselves on the ground, close to the house of the injured party. They cover their heads with the valuable pandanus cloths. In one hand each holds a bundle of sticks, and in the other, a stone. The cloths over the head signify shame and repentance, because the head is the most sacred part of the body. The sticks and stones symbolise the traditional cooking oven *('umu*) and signify that the penitents are willing to be thrown into an oven like animals. As the dawn breaks, the family to whom injury has been done sees the *ifoga* party sitting outside in mute apology. The family calls together the chiefs of the village, and invites the penitents to come into the house. There, the penitents present the treasured pandanus cloths that have covered their heads ands make speeches of apology. Reconciliation and forgiveness follow.

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[12] The Samoan term for this object is *ie toga* (treasure cloth) but is often termed "fine mat" in English. It is not a mat. In the old days it was worn as clothing by the highest ranks of society. It was and still is the most valuable ceremonial object of the Samoans. At weddings and funerals *ie toga* are given as gifts.

The spiritual value of peace

Traditional values of peace and harmony referred to above are still part of modern Samoan *aganu'u* or culture, but since 1830 Christian values have been integrated into the value system. Every Samoan village possesses at least one Christian church and Christian clergy; both Protestant pastors and Catholic priests are treated in the same respectful manner, as were the sacred chiefs of ancient times.

To the Samoans, Christianity is not a thing apart, nor is it seen as something from 'outside'. Samoans see their culture as holistic and regard Christianity as an integral element of *aganu'u* and national identity. The preamble to the constitution of Samoa states that 'Samoa is founded on God'. Peace is a dominant theme in Christian teaching.

Christian values of peace

Christians believe that angels announced from the heavens 'peace on earth' to herald the birth of Jesus Christ. Christ preached a sermon to his followers in which he said: 'Blessed are the peacemakers for they shall be called the children of God'[13] *Christ is often referred to in Christian theological writing and songs as 'The Prince of Peace'. Christians believe that his time on earth was to begin a process by which all the peoples of the world would live together in peace.*

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[13] The Holy Bible, New Testament. Matthew 5:9

Villages have special covenants or contracts with their clergy that include, among other things, an agreement that the clergyman is above political concerns, and will be impartial in all matters. Accordingly villages look upon their clergy as peacemakers, who will step in and prevent any serious conflicts within the community. There have been many instances of potentially violent conflicts within villages in which the clergyman has interceded and restored peace. In family life, prayer is often used as a means of averting conflict. If there is conflict between family members, the head of the family, or the grandmother, will call upon everyone to sit together and pray, thus restoring harmony and good relations.

Reciprocity and social harmony

Since ancient times Samoan culture, as in all Pacific island cultures, has been founded on the value of reciprocity. Reciprocity is typical of small-scale societies. It is the social and economic 'glue' that holds small communities together in peace and harmony. 'Reciprocity' means that all individuals and households in the community help and support each other in time of need. Apart from the economic benefits, which are discussed below, reciprocity was a great weapon against crime and anti-social behaviour. Because people were interdependent, they looked out for each other's interests. This discouraged stealing and violence. If an individual offended the community he or she would be ostracised. This meant that the offender was left out of things and missed sharing and cooperating, and was disadvantaged accordingly. Therefore everyone tried hard not to offend their community and to obey its rules, so that they could continue to enjoy the benefits of reciprocity.

In Samoa the ancient custom was to share labour so that all might benefit. For example, when the taro plantation of each household needed weeding, all the young men of the village would go together to do the work. By working together the task was done in a day and the owner of the plantation prepared good food for the youths in order to thank them. Each family in turn benefited from this system. Young men were kept busy and won high social esteem as 'the strength of the village'. Today every family tends their plantation alone, using environmentally harmful weed-killing chemicals. Young men are under-employed and drift to town, where jobs are hard to find, or even emigrate. Furthermore there is greater inequality in communities. Some people have more than enough for their needs, while others have not enough. This is because people no longer share as much as they did in the past.

The concept of reciprocity and its economic and social significance is an idea of increasing international interest. Robert Putman (see below) argues that economic development at the expense of social development is problematic. His research shows that in the USA people have become increasingly disconnected from family, friends, and neighbours, and warns that America's stock of 'social capital' has declined, impoverishing the lives and communities of contemporary Americans.

The concept of social capital

The central premise of social capital is that social networks have value. Social capital refers to the collective value of all 'social networks' [who people know] and the inclinations that arise from these networks to do things for each other ['norms of reciprocity']. The term social capital emphasises a wide variety of quite specific benefits that flow from the trust, reciprocity, information, and cooperation associated with social networks. Social capital creates value for the people who are connected and - at least sometimes - for bystanders as well. Norms of reciprocity (mutual aid) are dependent on social networks.[14]

Reciprocity was more strongly part of Samoa's culture of peace in the past because people literally could not afford to be on bad terms with their neighbours. They needed one another to live comfortably and safely, to avoid food shortages and to maximise labour. For example, thirty years ago every coastal village had a fishing fleet of small canoes. When the weather was good the master fisherman (*tautai*) would call together the fishermen of every family in the village and they would paddle out to sea together. Cooperating to protect one another's safety, they would locate schools of bonito and catch the fish using traditional pole and line technology. When they returned, before they reached the shore of the village with their catch, the fishermen would eat a fish together, then divide all the fish they had caught amongst themselves, so that every family had sufficient for their number. This practice began to die out in the 1960s when modern motorised fishing vessels became widely available.

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[14] Robert D. Putnam, *Bowling alone: the collapse and revival of American community*. New York: Simon & Schuster, 2000. Also, "Interview with Robert D. Putnam, *Journal of Democracy,* 6:1, Jan. 1995, 85-78.

Although villages no longer cooperate economically as they once did, due to modern technology, reciprocity continues to be practised between households. 'I help you today. You help me tomorrow' is still a social norm, although increasingly it is confined to extended families rather than communities.

Learning from, preserving and extending Samoan values of peace and harmony

Since the 1960s the Samoans have experienced massive emigration. Today there are more Samoans living abroad – mainly in New Zealand, Australia and the United States – than in Samoa itself. It is both interesting and troubling that Samoans living overseas are often characterised by non-Samoans as an aggressive, even violent people. Why should this be so, given the high value Samoans place on peace and harmony in their cultural values and social institutions? A possible explanation is that the impersonality of life in large western cities places great strains on Samoan values.

In Samoan villages, everyone is acknowledged. Even a stranger walking through a village in Samoa will be greeted with invitations of hospitality as he or she passes by people's houses. Polite expressions in word and deed are the very basis of a peaceful and dignified life, and of the feelings of self worth that each person has. When Samoans socialized in this manner have to deal with impersonality of modern urban life, and the abrupt manner of communication common to everyday transactions, they may experience stress. The great French sociologist Emile Durkheim referred to this phenomenon in 19th century Europe when people moved in large numbers from small villages to large cities. He termed it *anomie* – the loss of those everyday norms and values that make people feel as though they are valuable members of society.

But perhaps Samoans - like other people from cultures that place great value on politeness as a means of conflict avoidance - have something to teach the world. Their values of peace must be nurtured as their country becomes more urbanised. In 1960 only a small percentage of people lived in the town of Apia. Today about 30 percent of the population lives there. Further, most of the villages close to the town have become densely populated and urban in character.

The impersonality and lack of civility that characterises life in large modern cities is not a value in itself, but a *lack* or a *decline* of values. People do not know each other and so ignore one another. Paradoxically, as cities become larger and larger, social units become smaller and smaller. Civility, neighbourliness and reciprocity are often regarded as old fashioned or irrelevant values in modern urban settings. This is because we have forgotten the instrumentality of such values in encouraging harmony and maintaining peace. We should consider whether our schools, through their curricula, could teach and revive values of civility, as part of world efforts towards a culture of peace.

Robert Putnam’s discussion of the problem of declining social capital (referred to above) is relevant here. Putnam cites research showing that in the USA (and probably in large cities elsewhere in the world) urban crime is lowest where civic engagement is highest. For example he shows that it is not so much what happens in the classroom, nor the endowments of individual students, but rather the greater engagement of parents and community members in school activities. Youth are more likely to finish school, have a job, and avoid drugs and crime. Educational reformers seek to improve schooling not merely by ‘treating’ individual children but by deliberately involving parents and others in the educational process. Putnam points out that classic liberal social policy is designed to enhance the opportunities of individuals, but warns that if social capital is important, this emphasis is partially misplaced. Instead we must focus on community development, allowing space for religious, social and recreational organisations.

Samoa, like most other Pacific societies, has traditional values of peace and harmony that are the agents for the accumulation of what Putnam refers to as ‘social capital’. Are these values obsolete in today’s world? Putnam thinks not, but believes they are elements of social capital, at risk in impersonal urban environments. When social capital is low many ills result – crime and social alienation, and widespread loneliness, leading to depression and mental illness. The cultural values that contribute to social capital and thus to social harmony and peace can be retrieved, extended, and even re-formulated, through educational programs that meet the challenges of the modern world.

Cultural values of peace in the school curricula of Pacific island countries

The education systems of Pacific island states and territories are, in general, linked to a greater or lesser extent to those of their current or former administrations. Former British administrations have also been influenced by educators from Australia and New Zealand, which are major aid donors to the education sector in the region. The University of the South Pacific has also been a significant regional influence through its teacher training programs at diploma, bachelor and masters levels.

Most Pacific island education systems use English or French as the medium of instruction at secondary level. In countries with a national vernacular language (such as Samoa, Tonga, Cook Islands, Kiribati) this language is commonly the language of instruction in primary schools and English is taught as a major subject in the school curriculum. In some countries, such as Fiji and Vanuatu where there is more than one national language, schools are linguistically specialized. For example in Fiji most schools are either Indian or Fijian, emphasizing the Hindi or Fijian languages, as well as English. In Vanuatu schools emphasize either French or English.

Cultural education is usually given the greatest emphasis within the indigenous language curriculum at every level. Cultural content is integrated into language teaching through the inclusion of traditional dances, songs and stories.

It is relatively easy to devise indigenous language curricula for mono-cultural countries such as Tonga, Samoa, and Tuvalu. Even in multi-cultural Fiji there are mainly separate schools for indigenous Fijians and Indo-Fijians. Fijian language and culture are taught in Fijian schools, while in Indian schools some cultural content is imparted in the teaching of Hindi language and script. Critics of this approach in Fiji point out that it has encouraged ethnic division and lack of cultural understanding and mutual tolerance.

Cultural education in mono-cultural societies: the example of Samoa

The mono-cultural Samoan state has been able to include a number of cultural institutions into its system of law and government. For example the village councils of chiefs (*fono*) have defined legal powers for local government. New settlements, such as suburbs in the town of Apia, are administered on the model of a village and its governing council of chiefs. A national Land and Titles Court arbitrates and mediates conflict over customary land and inheritance and bestowal of matai titles.

Samoa has two national languages, Samoan and English. Virtually all citizens speak Samoan, and most have a working knowledge of English. Government schools provide education in the Samoan language from grades 1 to 6, and in English from Grades 7 to 12. Samoan is taught as a core curriculum subject from grade seven onwards. The core Samoan cultural values (outlined above) are reflected to some extent in the Samoan language curriculum, but are not emphasised as such. The Samoan language gives expression to many aspects of its culture. In order to give students the opportunity to demonstrate a mature, culturally-informed command of the Samoan language, a number of Samoan institutions are taught as part of the language curriculum.

These cultural institutions include oratory and the *'ava* ceremony, among others. Oratory (*failauga*) is used in every Samoan ceremony and requires students to learn the formal structure of oration and the appropriate use of proverbial and historical allusions in oratory. In learning the latter they acquire knowledge of many nationally known oral traditions. The *'ava* ceremony is used to open any important meeting between people of different families or villages. In learning the *'ava* ceremony, which includes oratory, students learn the traditional principles of chiefly rank and status and village government.

Students also learn about the *ifoga* ceremony of apology and reconciliation, although they do not necessarily learn to perform it. In the course of the Samoan language curriculum students also learn the cultural concepts discussed above, but not necessarily the functional significance of many of these concepts in maintaining social harmony. One of the most important lessons relating to peace and harmony, which student will have learned in their homes and communities, and which is reinforced in the curriculum, is the use of appropriate and polite speech and forms of address. This indirectly teaches students the cultural value of social distances and respects,

Samoan cultural performance taught within the secondary school Samoan language curriculum is mainly 'tested' during school celebrations, inter-school competitions, and on school open days.

Problems of cultural education in a multi cultural society

As shown in Table 1, the majority of Pacific island states are multi-cultural, with dozens or even hundreds of different languages spoken. Accordingly, the inclusion of local language and culture in school curricula is much more challenging.

Countries such as Papua New Guinea, Solomon Islands and Vanuatu include large islands inhabited by people of many different cultures. Other countries made up of small islands, such as the Federated States of Micronesia, Kiribati and Cook Islands, have island-specific cultural traditions. Primary schools usually cater to a single ethnic group, as the schools serve only one or two villages. However it is very difficult for schools operating at national or even provincial level to prescribe language content in the curriculum.

In Pacific island states with hundreds of cultures and languages, national curricula cannot specify language and cultural content, or provide teaching materials to meet the needs of every school community. Accordingly, responsibility is more likely to fall on the teacher to devise locally appropriate content for local language and cultural learning. If the teacher is not from the local area, he or she may invite members of the community to the school to teach cultural subjects.

In multi-cultural societies the curriculum is more likely to focus on topics of national relevance and link cultural activities to national celebrations. For example, schools may focus on the country's National Day, encouraging students to perform cultural dances from selected areas. Efforts have been made to promote cultural unity through a common language. In some cases, as in the Cook Islands, one dialect is used in language teaching, which has contributed to the creation of a national Cook Island identity, uniting the peoples of many islands as one people.

In Vanuatu the indigenous *lingua franca*, Bislama (a Creole language), is also included in school and inter-school activities to help children transcend the divisions of hundreds of local languages as well as the prescribed second languages of English and French. One of Vanuatu's educational goals is to promote national unity through the inclusion of all three national languages in school curricula. In Papua New Guinea the curricula of junior and senior high schools aim to promote national unity and identity. PNG history, geography and social studies curricula teach students the *commonality* of the country's diverse people in relation to their historical experiences and national institutions.

In a multi cultural setting it is difficult -- but not impossible -- to locate specific cultural values which may be used to incorporate the learning of a culture of peace into the curriculum. The following suggests one approach.

A suggested teaching module on values of peace and harmony in Pacific island cultures

Introduction for teachers

The preceding analysis provides a resource for teachers together with specific examples of cultural values of peace and harmony in one Pacific island country. The Samoan example is intended to assist teachers in Pacific island schools. It aims to help social studies teachers develop ideas and approaches that are appropriate to their national and local requirements. It also illustrates how national history can be used to teach values of peace and harmony.

The following teaching module provides an outline intended to assist the teaching of cultural values on peace and harmony in multi-cultural countries of the Pacific. It selects a cultural value which is found in all Pacific societies – that of *reciprocity* - and outlines three lessons and a class project showing how this topic can be used to teach traditional cultural values of peace. The level of the module is intended for Social Studies in Pacific Island Junior Secondary schools.

Overall objective

On completion of the module students will have a good understanding of how traditional cultural values for Pacific Island maintained peace and harmony.

Lesson 1: Culture and values

Objective

Students will understand what is meant by ‘culture’ and ‘values’, and how these differ between societies.

Concepts

Culture: Every human society has a culture. The word ‘culture’ refers to the overall values, beliefs, customs, knowledge and language of a particular group of people. People of one culture are often intolerant of those in a different culture because they think of their culture as normal and ‘right’ and the cultures of others as strange and ‘wrong’.

Values: ‘Values’ are shared beliefs among people of the same culture about what is the right way to behave. Often conflict between groups occurs because the cultures are based on different values.

Example in a story: learning other cultures and values

Seini, Mele, Shalini and Tena went to school together in Suva, Fiji. They were good friends. Only Seini and Shalini were from Fiji. Seini was Fijian and her friend Shalini was Fiji Indian. Their friend Seini came from Tonga and their other friend Tena was from Papua New Guinea. One day the four girls talked about the similarities and differences in their cultures.

‘We all speak different languages,’ said Seini ‘but we all speak English as well’. We have different religions,’ said Tena, ‘Seini and Mele and I are all Christians, yet we go to different churches with different teachings. But Sunday is the holy day for all of us’. ‘I am a Hindu,’ said Shalini, ‘so my culture has different religious beliefs from yours – we have many holy days, but not on the same day one each week’.

‘What about food?’ asked Mele. The girls found many differences. In Shalini’s culture people never ate beef. Mele and Tena never ate spicy food - but Shalini and Seini

loved chilies in their food. Seini explained that in her culture she could never eat fish in front of people from one particular place, and those people could never eat pork in front of the people from the place she came from. 'Even though we are all Fijians, we have this custom which respects differences among us,' she said.

They girls talked about clothes. They all wore the same school uniform, but their parents had completely different ways of dressing. The most similar style of dress was between Mele's and Seini's parents, because Fijan and Tongan cultures have more similarities than Fiji Indian and Papua New Guinean. At the end of their talk the four friends felt they knew and understood a lot more about the similarities and differences in their cultures.

Class discussion

- Are there different cultures in your country? Discuss some of the differences between these cultures.
- Give examples of values. Can you think of some values that are particular to one culture, but not to others?

Lesson 2: The Pacific value of reciprocity

Objective

To understand the cultural value of reciprocity.

Concept

Reciprocity. All Pacific cultures have a major value called 'reciprocity' which is expressed in different ways. Reciprocity refers to an exchange of good or services by individuals or groups.

Example of Individual reciprocity: X gives a gift or provides a service to Y when Y is in need. When X is in need Y reciprocates by giving a gift or providing a service

Example of group reciprocity: Group A holds a feast because of an important event (such as a wedding or a funeral). Groups B, C and D attend and receive food and gifts. In time, groups B, C and D reciprocate. When special events occur they hold feasts to which group A is invited and members given food and gifts.

Example in a story: Pita, Beni and their families practice reciprocity

Pita had saved money from making copra and wanted to go to town, far away from his own village, to buy things his family needed. One day Pita met Beni, who was visiting the village. Beni told him that he lived with his family in the town now. Pita told Beni he wanted to visit the town. Beni went back to town and asked his family if Pita could come to stay with them for a while. They agreed, and Beni sent Pita a message inviting him to come. Pita's family cooked a lot of good food and put it in a basket for Pita to take to Beni and his family.

Pita and Beni had a good time together and Pita bought all the things he had saved for to help his family. But when Pita was ready to return home, he found he had too many things to put in a basket. But he did not have enough money to buy a suitcase to carry the gifts home on the bus. Beni said to him 'I have two suitcases, I will give you one of mine'. Pita gratefully took Beni's case and went home.

Pita's family was very happy with the useful gifts he brought for them. For many years Pita did not see Beni. Then one day Pita heard that Beni's sister was getting married. He knew that the wedding would follow the custom of their people. Many mats would be exchanged in a ceremony at the wedding and a lot of food would be provided for the guests. So Pita asked his mother to give some very good new mats and a big basket of food and a whole cooked pig. He took them to Beni's house in town and presented them to Beni's family.

Class Discussion

- How many examples of reciprocity can you find in this story? Discuss why each example happened.
- Why do you think there was a ceremony of exchanging gifts at the wedding?
- If this were a story from your culture, how would you tell it to show the cultural meaning of reciprocity?

Lesson 3: Reciprocity, peace and harmony

Objective

To lean how reciprocity promotes and maintains peace and harmony in society, and potentially between societies.

Concept

The relationship between reciprocity and peace and harmony. People who rely upon one another for mutual assistance make efforts to stay on friendly terms with one another. They find ways to resolve or minimise conflict if it arises. There are often ceremonial ways of expressing friendship and ensuring that conflicts are quickly resolved.

Example in a story: the two farmers

Two farmers had planted crops. One farmer's crop became ripe before the other, who had planted a little later in the season. The farmer whose crop was not ripe could have helped the farmer whose crop was ready to be harvested, receiving help in return when his own crop was ripe. That way both farmers would have benefited.

But the two farmers did not know each other very well. They were not sure if they liked each other much. They did not live in a culture of reciprocity. Therefore they did not trust each other enough to exchange their labour voluntarily without payment.

So they worked hard on their own. But then there was a big storm. Neither of the two farmer had finished harvesting. The storm destroyed the crop that was still in the field. Both of them lost most of what they had worked so hard to grow. This was because they did not trust each other to provide reciprocal assistance by which both would have saved their whole crop[15]*.*

The predicament of the farmers is that they had the opportunity to practice reciprocity but did not use it. This situation is at the root of most world problems today. For example:

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[15] This story and the discussion is based on the work of Professor Robert Putman of Harvard University.

- Parents in communities everywhere want better educational opportunities for their children, but find working together to achieve their wishes is too difficult.
- Residents of towns and cities share an interest keeping their homes and streets safe, but collective action to control crime fails.
- Farmers in poor countries need more effective ways to bring water to their fields and sell their crops, but cooperation is hard to organize.
- Global warming threatens everyone from the smallest island to the biggest countries but joint action to prevent this shared risk is not succeeding so far.
- Wars break out between groups of people who refuse to cooperate with one another to understand and solve their common problems and differences.

Failure to cooperate for mutual benefit does not mean people are ignorant or bad. Since ancient times people known 'the golden rule' – Treat others as you yourself wish to be treated - but how often is it put into practice?

The two farmers in the story were not stupid, or crazy, or evil; they were trapped in ways of thinking and acting. Social scientists have many explanations for why people fail to cooperate to achieve peace, harmony, common prosperity and well being. Everyone would be better off if everyone could cooperate. But in the absence of coordination and believable mutual commitment, however, everyone fails, sadly but rationally, confirming one another's pessimistic expectations.

Topics for classroom discussion

- Review the story of the two farmers. Consider why the farmers might not have cooperated. Discuss the concept of mutual trust. Could this happen in your society? What does the story teach us?
- Discuss this story and compare it with the story of Pita and Beni and their families in lesson 2. Why do you think Pita and Beni could practice reciprocity, but not the two farmers in the story?
- Make a list of the way in which people cooperate in your society. How many of these ways of cooperating are regarded as part of your culture?

Lesson 4: Reciprocity, culture and peace

Objective

Students will learn that despite cultural differences, mutual respect and tolerance between cultures promote and maintain peace and social harmony. Reciprocity helps build peace and harmony through mutual support and interdependence.

Concept

'Culture of Peace': All around the world people of different cultures are fighting with each other over situations arising from their different customs and beliefs. A peaceful world requires all of us to adopt a 'culture of peace' thereby accepting cultural differences and showing tolerance and respect to one another, no matter how different we are. A Culture of Peace entails respect and tolerance for religious and cultural differences and rejects violence as a means of settling conflicts at all levels - within and between families, local communities, and members of the international community. Reciprocity is often the way in which peaceful relations are created.

Example in a story: How Rongo and Tapu created a Culture of Peace.

There were two islands, Rongo and Tapu. The people who lived on them spoke similar languages, but they had different religions. Their food was similar, but on Rongo taro grew very well, whereas on Tapu yams grew better.

Every twenty years or so, the men of Rongo and Tapu would have a fight. Sometimes people were killed. Because the two islands had different customs and religions, each thought the other were bad people. They had been having wars and fights for so many hundreds of years that they always thought of each other as enemies.

One day two young fishermen, Simi from Rongo and Eni from Tapu, were caught in a storm. There was a little rocky island where nobody lived, halfway between Rongo and Tapu Islands. The two fishermen sought shelter there. At first they did not talk to each other because they saw each other as enemies. But as the bad weather continued, they began to help each other to find food and shelter on the barren little island. There was not much to eat there and the two boys were hungry. They talked about what they wished they could have for their dinner.

'I wish I could eat some taro,' said Eni, ' It's my favourite food, but on my island of Tapu taro is hard to grow!'

'I would like to have some yams,' said Simi 'they are very scarce on my island of Rongo so we hardly ever have any.'

They told each other all about their islands, and their cultures and customs, and soon became good friends. They were surprised to learn that the differences between their two islands were not very great.

'We are really more alike than we are different!' the two boys exclaimed in surprise.

A few days later the storm came to an end and the sea was calm. Simi's canoe was badly damaged by the storm; Eni's canoe was in good condition. So Eni sailed to Rongo to take Simi home before sailing to his own island of Tapu.

The following week Simi and his father retrieved his canoe from the rocky little island and repaired it. They went to their taro patch and harvested two big baskets of taro. Then they asked all the other families on the island to do the same. Simi's father told all the leaders of Rongo: ' A boy from Tapu saved my son's life. My son learned that the people of Tapu have little taro. So let us go and thank and reward them.'

Then ten canoes set sail from Rongo to Tapu. When they got there they presented their baskets of taro and thanked Eni for saving Simi. The people of Tapu were so pleased that they rushed off to the their yam storehouses and filled baskets full of yams to give the visitors from Rongo. The two groups made a feast together and agreed that from that day onwards they would be friends and exchange yams and taros. There was never another war between the two islands.

Class discussion

- How did Eni and Simi help to bring peace between their islands?
- By exchanging taros and yams, the islands of Tapu and Rongo were able to bring peace and stop fighting each other. How did each island benefit? Do you think trade and exchange helps to maintain peace between nations?

- Have you heard of any wars of conflicts going on in the world today between peoples of different cultures? See if you can identify some examples and discuss the reasons for conflict.

Suggested class projects for follow-up learning

General

Ask the students to talk to their parents, grandparents or other older relatives about the values of peace in their culture. For example, the ceremonies that are used to resolve conflict, and behaviour that maintains peace and harmony. (See the case study on Samoa for examples of cultural values of peace). The students will write down what they learn. Then hold a class discussion or workshop on the findings.

For rural schools

Invite an elder from the community to talk to the class about cultural values of peace and harmony.

For Christian schools

Invite a minister, a priest or a nun to talk to the class about the meaning of the 'Sermon on the Mount' (Matthew 5) in the everyday life of the local community.

Chapter Seven

Curriculum Guidelines for Teaching Core Values in Thailand

Valai na Pombejr, Adviser
Asia Pacific Network for International Education & Values Education

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This case study presents Thai experiences when teaching core values related to peace and international understanding. The concepts of peace and international understanding are accepted in Thailand as foundations for the enhancement of its international education and values education. However the Thai concepts of peace and harmony, as well as other values such as happiness, loving-kindness and contentment, are grounded in Buddhism, and therefore quite different from the values identified by UNESCO. In promoting values education, it is important to recognise the traditional and cultural dimensions of the identified core values.

There is a concern in Thailand about the erosion of traditional spiritual values by a modern consumption-oriented society. It is therefore a high priority to put these values into perspective, not only in the area of education, but more importantly in the area of national development. Since the concepts of modernisation, industrialisation and development adopted by Thailand have come from outside they sometimes undermine traditional or indigenous cultures and values. Values education is, in part, an attempt to maintain the core strengths of traditional cultures while shaping a new future. While recognising the tensions between traditional and contemporary values, there is also an attempt to identify core traditional values and universal values and see how these two can complement each other within the context of national development and international understanding and peace.

Pushed by progress in science and technology, Thailand conceived its education system from utilitarian and economic perspectives that often led to a reduction in the importance attached to ethical, social and cultural values in education. Under such circumstances social and cultural values tended to become lost, and ethical and moral behaviours deteriorated. This has negative consequences for individuals and communities. Values education has been introduced as an integral part of the school curriculum in Thailand even though the curriculum objectives and principles do not clearly specify promotion of values education as such. Values related to peace, harmony and international understanding are evident in certain subjects such as life experiences and character development at the primary school level and social studies and personality development at the secondary school level. In 1999 the National Education Act was promulgated. A new dimension of values education has emerged with the Act and the new basic education curriculum calling for the development of individuals who are able to live happily with others, who protect and promote human dignity and rights, and who protect and preserve natural resources and the environment.

Thai perspectives on concepts of peace, harmony and international understanding

Thailand joined UNESCO in 1949 and became a member of its Associated Schools Project (ASP) in 1958. Since the ultimate goal of UNESCO is '… to construct the defences of peace in the minds of men' and to base the establishment of peace on 'the intellectual and moral solidarity of mankind', the teaching of peace and international understanding has become an integral part of the activities undertaken by Thai ASP schools. When the UNESCO General Conference adopted, in 1974, the 'Recommendation concerning education for international understanding, cooperation and peace, and education relating to human rights and fundamental freedoms', all school activities in Thailand have been undertaken within this framework. The 1974 Recommendation recognised the indivisibility and interdependence of international understanding, cooperation, peace, human rights and fundamental freedoms. It was clearly defined that the '… terms international understanding, cooperation and peace are to be considered as an indivisible whole based on the principle of friendly relations between peoples and states having different social and political systems and on the respect for human rights and fundamental freedoms'. In the text of this recommendation, the different connotations of these terms are sometimes put together in a concise expression, 'International Education'.

During the period 1990 to 1995 UNESCO stressed, under its Third Medium-Term Plan that '… education should help societies perpetuate and renew themselves'. It was strongly felt that education must preserve the human dimension of development as well as the values of peace, tolerance, solidarity, respect and openness to others. According to the Plan, activities aimed at enhancing the human, cultural and international dimensions of education represented a major contribution to the UN World Decade on Cultural Development as well as being an integral part of UNESCO's contribution to peace, human rights and the elimination of all forms of discrimination. It was therefore important to reaffirm that the concepts of education, values, culture, peace, human rights and international understanding formed an indivisible whole based on the principles set forth in the 1974 Recommendation. The Recommendation also underlines the necessity to enhance human, ethical, cultural and international values of education through the study of major contemporary world problems and the crucial challenges which humanity is facing such as maintenance of peace, observance of human rights, preservation of the environment, promotion of sustainable development, and the possibilities of international co-operation.

The importance of values, and of the moral and ethical dimensions of education, was raised during the World Conference on Education for All (Jomtien, 5-9 March 1990). The emphasis on language, culture and values as worthy in their own right, and necessary for self-identity and for tolerance of differences, found its way from discussions during the Conference into a strengthened *World Declaration on Education for All*, which states:

> Another and no less fundamental aim of educational development is the transmission and enrichment of common cultural and moral values. It is in these values that the individual and society find their identity and worth.

It is clearly defined in the *World Declaration on Education for All* that the basic learning needs:

> … comprise 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.

The *World Declaration* also stresses that:

> The satisfaction of these needs empowers individuals in any society and confers upon individuals a responsibility to respect and build upon their collective cultural, linguistic and spiritual heritage, to promote the education of others, to further the cause of social justice, to achieve environmental protection, to be tolerant towards social, political and religious systems which differ from their own, ensuring that commonly accepted humanistic values and human rights are upheld, and to work for international peace and solidarity in an interdependent world.

The 'Sixth Conference of Ministers of Education and Those Responsible for Economic Planning in Asia and the Pacific' (MINEDAP VI), meeting in Kuala Lumpur in June 1993, recommended that UNESCO encourage its member states to support the 1974 Recommendation and the ASP in order to foster humanistic, ethical/moral and cultural values and international understanding for peace. The Conference adopted *The 1993 Kuala Lumpur Declaration on Education* which underlined the importance of values, ethics and culture in education and expressed the profound conviction that the only path to the restoration of balance in the value system of a world increasingly shaped by materialism was to assign a significant place to the teaching of ethics, values and culture in the school curriculum. The Conference also called upon the countries of the region, on UNESCO, and on the international community, to review their existing education systems with a view to formulating appropriate values education within the curriculum at all levels of education; and to promote the use of effective pedagogical strategies and curriculum to inculcate ethical, cultural and moral values.

It is clear that the ideas behind the Thai development of a new basic education curriculum and the inclusion of values education in non-formal and formal education has been strongly influenced by both the Jomtien and the Kuala Lumpur Declarations.

Among the various regional meetings organised by UNESCO, the most crucial one to effect Thailand in terms of international education and values education was a meeting of experts from Asia and the Pacific to prepare for the 44th session of the International Conference on Education, held at Tagaytay in thr Philippines in March 1994. Some of the decisions taken at the meeting concerned the 1974 Recommendation. These decisions have had a significant influence on Thai perspectives on international understanding and peace. They include:

- The 1974 Recommendation should not be revised. Rather, it should retain its documentary status, being seen as a historical context for contemporary views of the significance of education for international understanding, peace, human rights, democracy and sustainable development.
- Whilst recognising that key contemporary issues were peace, human rights, democracy and sustainable development, participants saw the concept of 'International Understanding' as dynamic. These four issues provide a contemporary context for the concept of 'International Understanding'. The Meeting saw the active pursuit of an increasingly greater understanding of this concept as important for all member states. Accordingly, it was agreed that the spirit and language of 'Education for International Understanding in Contemporary Contexts' be retained in the title of any future drafts of the Declaration and the Integrated Framework for Action.
- Further, the meeting affirmed the indivisibility of peace, human rights, democracy and sustainable development as constituents of the spirit of the 1974 Recommendation.
- The Meeting believed that education remains the most powerful force in developing international understanding and commitment to positive action, both in identifying contexts and in acting pro-socially in relation to international understanding, peace, human rights, democracy and sustainable development.
- The meeting believed that fruitful pursuit of knowledge, values, skills and action about and through international understanding requires a philosophy and goal orientation which as yet do not appear in either the Draft Declaration or the Draft Integrated Framework. Such an orientation might include the following goals: (i) to live together peacefully, in a caring, sharing and harmonious way; (ii) to be aware of the environment and be conscious of our role in its protection and sustainability; (iii) to develop as world citizens, capable of conceiving issues and reflecting in a global way.
- Finally, the meeting put forward a set of recommendations, one of which is that an Asian and Pacific network be formed within the aegis of UNESCO, of institutions and individuals interested in promoting the goals of education for international understanding, peace, human rights, democracy and sustainable development.

The 44th session of the International Conference on Education (ICE) and the regional consultation of Asia and the Pacific member states held during the Conference in Geneva in October 1994 played an important role in the development of international education and values education both in Thailand and in the Asia Pacific region. As a follow-up to these two events, the Asia Pacific Network for International Education and Values Education (APNIEVE) was established. The fundamental mission of APNIEVE is the transformation of a culture of war and violence into a culture of peace through education in general and values education in particular. Its principal goals and objectives are to promote and develop international education and values education for peace, human rights and democracy in the context of holistic, human and sustainable development through co-operation among individuals and institutions working in these fields.

Since the formation of APNIEVE Thailand has become an active member and Thai experts have been involved in formulation of its strategies, policies and lines of action. Thai educators and teachers have accepted the core and related values of peace, human rights, democracy and sustainable development identified by APNIEVE, and have considered them as universal values appropriate for Thailand in the twenty-first century, albeit enhanced by the addition of local values.

Although the UNESCO concept of a culture of peace and the APNIEVE values of peace, human rights, democracy and sustainable development are accepted by Thailand as foundations for the enhancement of its international education and values education, Thai concepts of peace and harmony, as well as other values such as happiness, loving-kindness and contentment, are quite different from those values identified as ‘universal’ by UNESCO and APNIEVE. This is because Thai culture and values are grounded in Buddhism. Buddhist teachings and views of life have always had great influence on Thai perspectives on peace, and on the Thai way of life.

If we reflect upon the *Four Noble Truths* that are the central tenets of Buddhism, we may understand how such teachings of Buddha could have an impact on Thai values and views of life. The *Four Noble Truths* consist of:

- suffering
- the cause of suffering
- the cessation of suffering
- the path for the cessation of suffering.

The first *Noble Truth* is that suffering exists and therefore should be recognized as a fundamental fact of life. The second *Noble Truth* is the cause of suffering. The Buddha taught that suffering is caused by craving based on ignorance. Craving can be eliminated, which leads us to the third *Noble Truth* that concerns the cessation of suffering. With the complete and utter abandonment of craving, suffering ceases. The fourth *Noble Truth* explains how to do that. It is through the *Eightfold Path* for the cessation of suffering, namely: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

Buddhists believe that there is suffering and that suffering should be recognised. With a view of life that appreciates the reality of suffering, one does not view the purpose of life as the pursuit of happiness, but as the cessation of suffering. One tends to pay more attention to the present moment so that one can recognise problems when they arise. One also cooperates with others to solve problems, rather than competing with them to win happiness. And only through understanding suffering can one realise the possibility of happiness.

Thais believe that peace is synonymous with happiness and it must begin within an individual. They believe that an unhappy person cannot find peace, and there can be no peace without happiness. In his address at the UNESCO Prize for Peace Education Award Ceremony (1994), the Venerable P. Payutto, one of the most respected Buddhist monks in Thailand, stated: 'If we are to establish peace on this planet, we must develop inner peace by freeing ourselves from craving, lust for power and all contentious views'. According to him, '… real happiness in essence is peace which in turn is freedom', because real happiness results from personal development and independence from addiction to material possessions. Thus, happiness means freedom. Peace, happiness and freedom are therefore considered as an indivisible whole.

When discussing education for peace, the Venerable P. Payutto believed that 'education should guide people toward happiness which is the essence of morality'. Buddhism recognises that people can only have true morality when they are happy, and that without happiness it is very difficult for people to be moral. According to Venerable P. Payutto, a happy person is inclined to share his or her happiness with others. Similarly, unhappy persons are inclined to share their suffering with or vent it on others, and this can lead to social unrest, tensions and incidents. Venerable P. Payutto posed an important question: 'Does present day education guide people toward contentment and happiness, or to restlessness and insatiability?' He then explained that:

> … education that is misdirected will make people increasingly dissatisfied. Rather than creating happiness within them, it will suck it out of them, rendering them void of any

> happiness and as a result craving for it. In this way, modern day education trains people to become competitors, antagonists in the struggle to amass happiness that they do not have.

Venerable P. Payutto believes that a skilful and balanced education will train people to develop not only the skills to seek external objects to make them happy but also the ability to be happy within themselves. People who are happy within themselves tend to make others happy because their material gains are no longer the sole source of their happiness. They are able to share their gains with others. What was initially contentious happiness becomes sharing and contentment. Other values such as loving-kindness, compassion, equanimity, harmony, acceptance and moderation are Thai/Asian values that also are grounded in Buddhism. Four Buddhist principles that enhance humanistic values are:

- Loving-kindness towards all, or respect of life (*Metta*).
- Compassionate action or helping people to overcome their suffering (*Karuna*).
- Altruistic joy//happiness when people are made happy and content (*Mudhita*).
- Learning to maintain mental balance or equanimity at times of loss as well as times of gain, fame or blame (*Ubekkha*).

Loving-kindness is one of the traditional values cherished and practised by the Thais. It means the desire for others to be happy. The Buddhists were taught to look at others as fellow beings, subject to the same joys and sorrows and the same laws of nature as they are. This leads to respect of life and to sharing. The practice of sharing tangibly teaches happiness through giving and generates loving-kindness. The Buddha taught people to share what they had with others by saying: 'If you have little, give little; if you own a middling amount, give a middling amount; if you have much, give much. It is not fitting not to give at all. One who eats alone eats not happily'. This is why there are people who adhere to the daily practice of not eating until they have given something to others.

Contentment from the Buddhist perspective is a virtue which implies the absence of artificial desire for sense-pleasure (*tanha*), while actively encouraging and supporting the desire for quality of life (*chanda*). It means that when one is easily satisfied in material things, one saves time and energy that might otherwise be wasted on those things. The time and energy one saves, in turn, can be applied to developing the well-being of oneself and others. Too much contentment, however, may not be beneficial for it can turn into complacency and apathy.

The wisdom of moderation is at the very heart of Buddhism. Buddhist people are encouraged to know ‘the middle way’ which means knowing the ‘right amount’, knowing how much is ‘just right’. Buddhist monks and nuns, for example, reflect on moderation before each meal by reciting:

> Wisely reflecting, we take alms food, not for the purpose of fun, not for indulgence or the fascination of taste, but simply for the maintenance of the body, for the continuance of existence, for the cessation of painful feeling, for living the higher life. Through this eating, we subdue old painful feelings of hunger and prevent new painful feelings (of overeating) from arising. Thus do we live unhindered, blameless, and in comfort.

Consumption that is attuned to the ‘middle way’ must be balanced to an amount appropriate to the attainment of well-being rather than the satisfaction of desires. Thus, in contrast to maximum consumption leading to maximum satisfaction, Buddhists prefer moderate consumption leading to well-being. Thais who are Buddhists therefore traditionally understand and practice moderation. In his book, *The natural and political history of the Kingdom of Siam*, Nicolas Gervaise, a French missionary who stayed and worked in Thailand during the seventeenth century wrote: ‘There are no people more temperate and more sober than the Siamese ... all these women (of polygamous husbands) are completely virtuous; it is rare to find coquetry or infidelity among them’. The European missionaries were, in fact, aware of the spiritual values of the Thais and their esteem for the standard of life of the Thai population was quite high.

Traditionally, Thai people tend to want to preserve equilibrium and harmony. For example, although Thais may set goals to be accomplished, they are careful to be considerate of other factors which may be influenced by their actions. They are especially careful to avoid inconveniencing others. In many cases being non-confrontational or respectful of others is as important as accomplishing one's own objective. Problems in Thailand are usually identified slowly and with consideration of the many factors involved. Action may be taken only after every-one has had a chance to sense the problem and a consensus can be reached. The Thai effort to maintain harmony is often heard in the expression *mai pen rai* that means ‘never mind’. It is a Thai's natural response when hurt or when turned down for something. Of course, one does mind, but ‘never mind’ is meant to smooth over the situation, to make relationships harmonious. In saying ‘never mind’ a Thai accepts the situation as it is at the moment, even if it is a problem situation. This does not mean they necessarily approve of the situation, but that they would rather restore harmony to the situation.

For many Thais, particularly in rural areas, basic beliefs are more oriented to acceptance of life and the natural flow of life than the western values of change and improvement. This acceptance of life and the sense of detachment from life also are grounded in Buddhism. A major belief in Buddhist religion is that suffering exists; it is unpleasant but it should be recognised and accepted. From a very young age Thais learn that ‘… there is suffering; birth is suffering; old age is suffering; sickness is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; separation from the loved is suffering; getting what one does not want is suffering; not getting what one wants is suffering’. They are taught to accept suffering and not to deny it. One can witness many Thais being calm and accepting when they are caught in a bad traffic jam. ‘There is nothing we can do about it at this moment, so we must accept it’, most of them would say.

As previously noted, Thai educators generally have accepted the universal values identified by experts from UNESCO and APNIEVE as appropriate to twenty-first century Thailand, but only if augmented by local values. Such values as equality, independence, openness and truthfulness are considered to be western-oriented and different from traditional Thai cultural values. It is therefore difficult to make people understand and accept these western values. Let us take equality, for example. While westerners have a strong sense of equality between all people, Thais have a greater and more defined sense of hierarchy. Most westerners are brought up to believe that all humans are created equal, but from the start a Thai is taught to respect a person of higher rank, status or authority, whether a parent, a teacher, a senior government official or a member of the royal family. In general, the junior person offers respect to the senior, and in turn the senior offers guidance and paternal care to the junior. This can be compared to the Chinese pattern of good manners and duties: ‘Youth obeys, age commands’.

The concept of independence has not been cherished in Thailand as it has in most western countries. Although Buddhism teaches that ultimately one must rely on oneself, independence at a personal level does not rank as highly as interdependence. Thai people have a strong sense that an individual is an integral part of a network of family relationships and obligations. Many Thais live within extended families of several generations. The older family members are free to offer advice and guidance to or to criticise younger family members whether they are children or adults. This situation does not encourage independence but it does reinforce interdependence. Thais do not suffer from this situation because in general they enjoy doing things in groups surrounded by friends or relatives who make life more enjoyable.

While many westerners are open and frank in expressing their thoughts, opinions and personal feelings, Asians, and in particular Thais, place much higher value on self-control and an avoidance of confrontation. Since Thai people are brought up to be subtle and considerate in their criticism, they usually feel uncomfortable when people come in and express criticism or discuss opposing views in front of others. If young people criticise older people, they may be considered badly behaved because, in so doing, they are imposing on and inconveniencing the senior person. Young people are therefore very reluctant to argue or disagree with those in senior positions because they are afraid to cause them discomfort. This is a strong Thai value of *krengjai*, meaning 'reluctant to impose upon'.

In promoting values education for a culture of peace, harmony and international understanding, it is important to recognise the traditional and cultural values of a particular country. It is only through acceptance and appreciation of existing values that values education can be introduced and enhanced.

Thai traditional and contemporary values

There is a concern in Thailand that unprecedented developments in science and technology are accentuating the material aspects of society thereby undermining a long tradition of social collectivity based on sharing, caring and contentment. There is also a concern about the erosion of traditional spiritual values by a modern consumption-oriented ethos. It is strongly felt that consumerism stimulates a desire for material pleasure that causes the degradation of social spirituality and creates conflict between traditional values (moderation, contentment) and contemporary values (maximum consumption, material wealth). Thai people, particularly those in urban areas, are moving from spirituality towards materialism and consumerism, resulting in destruction of the environment. Thus values education is, at least in part, an attempt to maintain the core strengths of traditional values while shaping a new future. In other words, while enhancing traditional spiritual values, there is also an attempt to establish a set of contemporary values to equip people to respond to the needs of the twenty-first century.

In dealing with values education it is necessary to reflect on past, present and future dimensions of values. Up until now Thailand has tended to focus on the past and the present, but the future is lacking. It is important to recognise the tensions and the complex dynamics between traditional and contemporary values. As Thais, we need to reflect upon those traditional values that should be preserved and enhanced, and those contemporary values that we require now and within the next decade, and assess how these two sets of values can complement each other in national development and in fostering international understanding and peace. It is also necessary to reject inappropriate traditional values that are inadequate for a nation whose future depends on regional co-operation, globalisation and international interactions in economic, social and cultural spheres. The international dimension should be included as an important component of values education. Values education, in fact, should go beyond nationalism and be considered in the context of internationalism. It should contribute to the basic concepts of international understanding, peace, respect for human dignity and rights, tolerance, democracy and preservation of the sustainability of the environment.

In seeking to identify and define core traditional and contemporary values in Thailand, and in exploring how they can complement each other within the context of national development and international understanding and peace, the following descriptions may be helpful. Core traditional Thai values include:

Loving-kindness, caring and sharing. These are Thai traditional values based on Buddhist teachings. Although the Thai people give priority to these values, they generally are practised passively. One should manifest love and caring in a more active manner. For example, there should be a willingness to do something to show that one loves and cares for the less fortunate such as children and women who have suffered as a result of war, poverty and natural calamities, and share with them human and material resources in a spirit of love and justice. The protection of the rights of children and women should be assured so that all forms of discrimination against them are eliminated.

Equanimity is a human value that enables a person to maintain mental balance at times of loss as well as gain, fame or blame, joy or pain, victory or defeat. While practising equanimity one learns to remain calm, content and peaceful in all circumstances.

Courtesy is a form of respect for others by not imposing on or inconveniencing them or suppressing their views, opinions and personalities. Courtesy is necessary for a happy, contented life. It requires training and cultivation of the mind in order to develop a healthy and well-balanced culture.

Simplicity is a way of life and a state of mind that enable us to overcome a desire for acquisition of goods. It results in contentment and happiness. Intellectually, simplicity promotes serious thought untainted by prejudice, bias and constraint.

Love for peace and harmony. The Thais are peaceful people and traditionally tend to preserve peace and harmony, both of which are cherished values. The love of peace and harmony can transform a culture of war and violence into a culture of peace. It also refers to the ability and willingness to maintain and restore harmony and to solve conflicts in non-violent ways.

Love for family is the starting point of love for all other persons and things. It is well known that young people who lack love from or for family have many problems in themselves, resulting in problems for their society. Love for family is fundamental to the building of family solidarity. It, in turn, it contributes to building a happy and peaceful society.

Love of country is one of the values cherished by Thai people. It implies a concern for the past, present and future of the country and a willingness to contribute to the nation's overall development. Love of country or patriotism refers to loyalty, pride and willingness to sacrifice for the country. Inhabitants of a country have certain rights to exercise, and tasks, duties and responsibilities to fulfil, in order to become active citizens. Patriotism and awareness of citizenship are essential values for developing nationalism.

Core contemporary Thai values include:
Self-esteem and self-reliance. A self-concept that includes self-esteem and self-reliance is one of the keys to a positive self image. Only when one is positive about oneself is one willing to reach out to others, to be responsible for others and to show respect for human dignity and rights, and mutual respect for other peoples and nations.

Respect for human dignity and rights is crucial to achieving a just and peaceful society. Although guaranteed by law, human rights often are violated in practice because of certain constraints in our society such as lack of education, the vested interests of a few who hold more power or wealth, over-emphasis on economic considerations at the cost of equality and justice for the common people, inequitable distribution of wealth, and deep-seated traditional societal norms about the status of women in society which results in discrimination against them.

Tolerance refers to a disposition of the mind that supports the eradication of prejudice. It calls for openness and respect as well as acceptance and appreciation of the rich diversity of cultures, and of fundamental freedoms of belief and worship. Tolerance contributes to the elimination of potential conflicts and to the building of peace, mutual understanding and respect.

Justice and equality are values related to human rights, implying that everyone irrespective of race, gender, belief or social status, is recognised as equal by the law. Hence there should be no discrimination and injustice of any form based on such grounds. However, in practice, inequality and injustice still prevail and fundamental human rights are not always observed and guaranteed.

Responsibility and accountability are important values that encourage people to take action and contribute positively and responsibly to self, others and society as well as to the natural environment. Traditionally Thai people did not place high value on responsibility or accountability. They considered such values as love, caring, sharing and collaboration as being more important. It is therefore crucial to promote these values that are required for national development as well as international co-operation and peace.

Balance between nationalism and internationalism. Nationalism is an essential value to promote active citizenship. However excessive nationalism will not help a country to establish more desirable bilateral and multilateral relations. Nationalism relates to such values as peaceful co-existence, mutual respect, equality among nations, and respect for the cultures of other peoples, and forms a strong basis for enhancing international understanding. In order to eliminate conflicts between nations, national interests should not override the interests of others. National interests should be directed in such a way that they enhance more desirable international understanding and co-operation which can lead the world to justice and peace. An effective balance between nationalism and internationalism is therefore a key to promoting international understanding and peace.

Love and care for nature is an essential value to be enhanced. When one loves and cares for nature, one approaches it with respect, humility and compassion; one is frugal and efficient in using natural resources; and one seeks guidance from the best available knowledge to manage its resources. What people do has an impact on the environment. They should be responsible for their actions. They need to understand ecological processes and work to maintain harmony between people and their environment. It is important to help people understand that each generation should leave to the future a world that is at least as diverse and productive as the one it inherited. There should be an awareness of and commitment to maintaining the environment for the survival of humankind.

Current status and trends of values education in the Thai school curriculum

Thailand, like most countries in Southeast Asia, has been affected by rapid changes as a result of the introduction of modern technology and advanced telecommunications, as well as by its increasing exposure to and import of foreign cultures. The changing society, in particular from an agriculture-based system to an industrial, has influenced people's lifestyles as well as their values and attitudes. At the same time, pushed by progress in science and technology, Thailand tends to conceptualise its education system from utilitarian and economic perspectives that often lead to a reduction in the importance attached to ethical, social and cultural values in learning. Under such circumstances social and cultural values tend to become lost, and ethical and moral behaviour deteriorate, with negative consequences for individuals and communities. There is also a concern that unprecedented developments in science and technology tend to accentuate the material aspect of society thus undermining a long tradition of social collectivity and traditional cultures and beliefs.

The Thai education system has been continually adapting to cope with these changes and challenges. Educational policies and curricula reflect the aspiration to promote self development and the ability to keep up with social changes as well as to serve the society. This can be seen from statements in the current primary school curriculum:

> Primary education is the basic education that aims at developing the quality of life of the learners so that they can properly serve the society according to their roles and responsibilities as good citizens under a democratic constitutional monarchy system. To achieve this aim, each learner will be equipped with basic knowledge and skills necessary for daily living, adjustment to social changes, good physical and mental health, effective work and happy and peaceful living.
>
> Education provided according to this curriculum shall develop in learners the following characteristics:
>
> 1. Basic learning skills, retention of literacy and mathematical skill.
> 2. Knowledge and understanding about self, natural environment and social changes.
> 3. Ability to take care of personal and family health.
> 4. Ability to identify causes of personal and family problems and to apply scientific reasoning skill in suggesting ways and means to solve them.
> 5. Pride in being a Thai, unselfishness, fair-mindedness and ability to live happily with others.
> 6. Habits of reading and life-long learning.
> 7. Basic knowledge and skills in work, good work habits and ability to work cooperatively with others.
> 8. Knowledge and understanding about social conditions and changes at home and in the community; ability to play the roles and carry out responsibilities as good members of the family and community, to conserve and develop environment, to promote religion, arts and culture in the community.

Basic education in Thailand at present adopts a system of six years of primary, three years of lower secondary, and three years of upper secondary schooling. This system has been enforced since 1978, with curricula developed by the central authority allowing for some adjustments by different localities consistent with particular needs and conditions.

The thinking behind the development of the basic education curriculum was the provision of education to develop human beings to serve the society and to keep up with social changes. Learners are trained in self-development (possessing basic knowledge, being healthy both physically and mentally, knowing how to solve problems, learning to sacrifice, and behaving as good members of the human race), career development (behaving as good members of the professional circle), and social development (behaving as good members of their society).

Learning content at primary school level is divided into five experience groupings: tool subjects; life experiences; character development; work-oriented experiences and special experiences. At lower and upper secondary levels there are once again five groupings: language; science and mathematics; social studies; personality development; work education/career education.

Values education has been introduced as an integral part of the school curriculum in Thailand even though the curriculum objectives and principles do not clearly specify promotion of values as such. Ethical and moral values as well as values related to peace, harmony and international understanding are embedded in the teaching-learning of the above experience groups and subject groups. They are particularly evident in life experiences and character development at primary level and at social studies and personality development at secondary level.

While ethical and moral values such as self-perception, self-sufficiency, discipline, honesty, gratitude, acceptance of differences, solving conflicts by using peaceful means, adherence to justice, equity and freedom, respecting the rights of others, knowing how to sacrifice, conserving and protecting the environment, and so on are embedded in the secondary school curriculum, values related to peace and international understanding are stressed in the objectives of the life experiences at primary school level and include the following goal: "To enable learners to gain knowledge and understanding about neighbouring countries; to develop skills in observing, collecting information, analysing foreign relations and impacts, similarities and differences between the Thais and people of other countries, and to treat them without prejudices'.

The National Education Act and the concept of 'Learning to live together'

In 1999 the National Education Act was promulgated, resulting in an overhaul of the whole education system. For more than a decade, the needs for such educational reform had been strongly felt. They derived from socioeconomic changes, the challenges of globalisation and international relations, the advancement of information technology, as well as other needs from within the system. The major goals of education as specified by the 1999 Act are:

> To fully develop the learners in all aspects: physical and mental health; intellect; knowledge; morality; integrity; and desirable way of life so as to be able to live happily with other people.
>
> To inculcate sound awareness of politics; democratic system of government under a constitutional monarchy; ability to protect and promote their rights, responsibilities, freedom, respect of the rule of law, equality, and human dignity; pride in Thai identity; ability to protect public and national interests; promotion of religion, art, national culture, sports, local wisdom, Thai wisdom and universal knowledge; inculcating ability to preserve natural resources and the environment; ability to earn a living; self-reliance; creativity; acquiring thirst for knowledge and capability of self-learning on a continuous basis.

The new basic education curriculum has been formulated to ensure consistency with the new National Education Act. Its objectives are:

1. Possessing good moral, ethical and desirable values; being able to work and live peacefully in the Thai society and in the global society.
2. Being healthy, exhibiting good personality, appreciating beauty.
3. Possessing thinking and problem-solving ability, leadership characteristics, and good visions.
4. Mastering necessary knowledge and skills; being eager to learn throughout one's life.
5. Being proud of the Thai identity, and being good citizens in a democratic system with the Monarch as the Supreme Head of State.
6. Being ready to co-operate creatively in developing one's society and in serving the environment; being able to compete fairly in the global society.

A new dimension of values education has emerged. Both the new Act and the new basic education curriculum have called for the development of individuals who are able to live happily with others, who protect and promote human rights and dignity and who protect and preserve natural resources and the environment. It is also evident that the new Act and its associated basic education curriculum provides for the possibility of fostering such core values as peace, harmony, tolerance, human rights and international understanding as implied in the UNESCO concept of 'Learning to live together' and in the APNIEVE philosophy. It is suggested that guidelines for curriculum materials and teaching units be prepared for these values so that they can be introduced to primary and secondary schools beginning with the UNESCO ASP schools in Thailand.

Exemplary teaching units on Thai values

Since the major goals of Thai education, in accordance with the 1999 National Education Act, are to fully develop learners in all aspects so that they can live happily with other people, protecting and promoting human dignity and rights and preserving natural resources and the environment, it is strongly suggested that humanistic, ethical and international values of education be introduced and enhanced in both primary and secondary schools. Values can be transmitted in schools and classrooms through: (i) the teaching of subjects such as languages, literature, social studies, science and mathematics; (ii) specific subjects designed to deal with moral and ethical content; and (iii) extra-curricular activities conducted by the school. Values also can be modelled through school and classroom organisation and practice. For example, the values of caring, sharing and social justice can be encouraged and emphasised in both school and classroom rules and practices.

An active child-centred approach could enhance the teaching and learning of values. Curriculum materials for the development of values should be designed to encourage the learning process. In values education, the teacher should serve as a facilitator of learning in the classroom. The teacher should guide learners in their discussions, taking care not to impose his/her views on them in order to encourage a more active participation in the learning process of students.

The following exemplars of teaching units and sample lesson plans have been developed in order to give some ideas of how Thai values related to peace, harmony, human rights and international understanding can be taught.

Lesson One

This lesson is designed for grade six of primary school (ages 11 and 12). The recommended duration is two periods of sixty minutes. It fits in with the life experiences component of the curriculum, seeking to enhance the value of loving-kindness (*Metta*) and the related values of caring and sharing. Loving-kindness is one of the four Buddhist principles (*Metta*, *Karuna*, *Mudhita* and *Ubekkha*) cherished and practised by the Thai people. At its core, it reflects a desire for others to be happy. A person who possesses loving-kindness reaches out to others and deeply empathise with them, especially those who experience suffering. This attitude moves the person to care for and share with others. Caring and sharing as values encompass empathy, sympathy and compassion shown to others in response to their joy, pain or defeat. A person who cares and shares is willing to receive some of the burden of others in an effort to help relieve some of the pain and loss they have endured.

General objectives. This teaching unit will assist students to: (i) have a better understanding of the meaning of loving-kindness; (ii) explain the importance of loving, caring and sharing as essential human values needed for people to live together in peace and harmony; and (iii) demonstrate the virtues of loving-kindness, caring and sharing in daily life both in school and at home.

Specific objectives. At the end of the teaching unit, students will be able: (i) to explain how loving-kindness can make people happy and content; (ii) to explain the linkages between loving-kindness and caring and sharing in establishing interpersonal relationships; and (iii) to practise loving-kindness in their daily lives in a more active manner.

Contents. Loving-kindness, caring and sharing are Thai traditional values based on Buddhist teachings. Although the Thai people give priority to these values, they are more often practised passively. One should manifest love and caring in a more active manner. There should be a willingness to do something to show that one loves and cares for the less fortunate such as children and women hurt by war, poverty and natural calamities, and share with them human and material resources in a spirit of love and justice.

Materials and references. Pictures, newspapers, video-tapes and story books.

Procedure/learning activities. (i) The teacher shows a video of the life and work of HRH the Princess Mother who was so much loved by the Thai people and who was proclaimed by UNESCO an outstanding personality of the world. (ii) The teacher encourages students to reflect upon the film and discuss among themselves the great works of the Princess Mother that manifest her loving-kindness and caring towards her people. (iii) Have students read a short paper in the worksheet below and let them reflect for a few seconds. (iv) Using discussion, the teacher guides students to define the virtues of loving-kindness, caring and sharing which are not only Buddhist values but also human values which can bring happiness and peace to the world. (v) Discussion among students on how they can practice these values in their daily lives in a more concrete and active manner.

Evaluation. As an immediate outcome have students write a short composition expressing their views about loving-kindness, caring and sharing as values needed for people to live together in peace. The teacher evaluates how the students understood the meaning of such values and the linkage between the values and their own lives. In the longer term the teacher should observe the behaviour of the students and see if they practice loving-kindness, caring and sharing in their daily life.

Follow-up activities. The school should offer students opportunities to participate in exposure programs such as visiting sister schools, poor communities, and homes for disadvantaged children.

Worksheet.

> We are celebrating the 100th birthday anniversary of our beloved Princess Mother, Mother to our King.
>
> Why was HRH the Princess Mother so much loved by her people? She was a woman of peace; she taught people how to love and care for each other. By her very great works, she set up a lot of charity organisations like the Mae Fah Luang Foundation in Chiang Rai and many more in the rural areas of Thailand, to help the poor and those who may not be so fortunate as many of us. She showed people that it is possible to live together in peace and harmony, to share and enjoy all benefits and rewards together. She stands as a symbol of goodness, an example of all the gracious and meritorious human values each one of us can possess if we try. Loving-kindness, caring and sharing are Thai values, and in every way these are also human values, which will bring peace and harmony to this world...
>
> What is love? Love is the care you show towards a friend, it is the best wishes you seek for your partner and it is the willingness to share what you have to the best of your ability. Each one of you is different, but once you have learnt to love each other you will then be able to live and work together peacefully.

What is peace? Peace can mean many different things to each of us. Those who have experienced the atrocities of war will consider peace as the freedom from all wars. Others may think of peace as making merry, or even to others it is just spending the days in a quiet and tranquil way. However, there is one common goal and understanding of peace for all of us. Peace to everyone means no war, no violence, accepting the different ideas, religions and cultural practices of our neighbours and finding the best way to live together side by side happily. Peace means showing loving-kindness and caring for others, especially the poor and the disadvantaged, and sharing with others what one possesses.

Lesson Two

This lesson is designed for secondary school students aged about 14 or 15. The recommended duration is two periods each of 50 minutes. It is part of the social studies subject area, and seeks to enhance students' love for peace and harmony, and to enhance the related values of courtesy, mutual understanding, mutual respect and tolerance. The Thais are peaceful people and they tend to love and preserve peace and harmony that are cherished values in Thailand. Love for peace and harmony implies a tireless endeavour to use non-violence and peaceful means for conflict resolution, and contributing to the transformation of a culture of war and violence to a culture of peace and harmony. It also refers to the ability and willingness to maintain and restore mutual understanding, respect and tolerance as a means of enhancing peace and harmony.

While courtesy is a form of respect for others by not imposing on or inconveniencing them or suppressing their views, opinions and personalities, mutual understanding, mutual respect and tolerance also encompass: (i) the avoidance of prejudice and stereotyped attitudes towards others; (ii) developing understanding and positive attitudes towards other cultures and ways of life; and (ii) recognising and respecting other cultures and appreciating differences in the ways of life of others.

General objectives. This teaching unit will help students: (i) to understand and see the importance of living in peace and harmony; (ii) to explain the importance of peace and harmony as essential values needed for all human beings; and (iii) to develop in their behaviours feelings of love for peace and harmony among themselves and among the peoples of the world.

Specific objectives. At the end of the teaching unit, students should be able: (i) to list a set of related values which enhance peace and harmony; (ii) to give examples of events or situations in which they have experienced peace and harmony; and (iii) to express willingness to practice tolerance, non-violence, and mutual respect and understanding in order to contribute to peace and harmony.

Content. Through various topics in social studies such as a study of the UN and its role in international relations, students are exposed to wider concepts of mutual understanding and respect through which the idea of love for peace and harmony is introduced. This includes being non-confrontational and respectful of others, making relationships harmonious, and restoring harmony to a situation. Learning to live together in peace and harmony among peoples of neighbouring countries as well as other countries of the world is essential for building world peace.

Materials and references will include audio-visual materials such as video-tapes, slides, pictures and newspaper cuttings, together with stories that relate to the value of love for peace and harmony.

Procedure/learning activities.

Presentation: (i) The teacher shows pictures of people quarrelling and fighting; and film briefs showing members of a community angrily exchanging bad words and threatening to harm each other. (ii) The teacher asks students if they have had similar experiences and invites them to relate what happened, focusing on the result of the events. (iii) The teacher tells a story in which conflict was avoided because of the behaviour of the people in the story. (iv) The concept of love for peace and harmony is introduced along with mutual understanding, mutual respect and tolerance.

Gathering and organizing information: (i) Students are given the task of asking a classmate, friend, brother, sister or parent the following questions: Have you ever had quarrels or angry disagreements with anyone? What were the causes of the quarrel? What happened as a result of the quarrel? (ii) Students are asked to write a report of their answers to the questions in preparation for the follow-up lesson.

Evaluating the facts gathered: (i) Students are asked to report their answers to the class: Did the people you talked to experience any disagreements or arguments with others? What were the common causes? What commonly happened as a result of the disagreement or arguments?

Clarifying and relevance of the facts: The teacher and students reflect on the collected answers. The teacher asks students the following: "Of all the answers that you have collected, which ones show love of peace and harmony? Why?"; "Which answers show less love for peace and harmony? Why?

Arriving at value decisions: (i) What are the different ways of showing love for peace and harmony? (ii) Why should love for peace and harmony, courtesy, mutual respect and tolerance be practiced? (iii) Students are asked to write a reminder for themselves that they show or practise love for peace and harmony in their daily behaviour. This could include a list of ways of practicing love for peace and harmony.

Evaluation: Immediate outcomes are assessed via: (i) oral presentations and written reports submitted by group members; (ii) a short test on the knowledge of love for peace and harmony; and (iii) the use of moral dilemmas to see how students respond to specific situations. For longer-term outcomes_teachers can carry out continuous and a more comprehensive evaluation by observing students' behaviour in the classrooms and in the school, and parents can be asked to provide evaluations of students' understanding and internalisation of the value of love for peace and harmony.

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Chapter Eight

Peace, Tolerance and Harmony as Core Values of Philippine Culture

Lourdes R. Quisumbing, President,
Asia Pacific Network for International Education & Values Education

This chapter presents a Philippine perspective on the concepts of peace, tolerance and harmony as core values of Philippine life and culture that have endured throughout the evolution and development of the nation from traditional to contemporary times. Although changes have occurred in their modes of manifestation, these core values remain as major themes in Philippine life and behaviour. The use of an influential person as a go-between for important matters such as asking for the hand of a daughter in marriage or negotiating for a peace settlement, instead of a face-to-face arrangement, and the use of euphemistic and indirect language in saying unpleasant things, so as not to incur *hiya* (a sense of shame) or to hurt the other person's *amor propio* (sense of personal worth or esteem) may have become mostly dysfunctional, but may still be effective at times.

Today's Filipinos who have been exposed to modern and western influences, particularly those living in urban areas, have acquired more direct ways in their interpersonal relationships. Yet it may be said that peaceful and harmonious relationships and smooth interpersonal skills retain great importance in Philippine life. Some features of personalistic, particularistic and supernaturalistic values-orientations found amongst peasant and rural societies which have characterised Philippine traditional culture, have remained in contemporary Filipino life. Thus the Filipino retains close personal ties with her/his family and social group, puts a premium on harmonious relationships, is religious and believes in the supernatural.

The advent of Christianity has made deep and lasting contributions to the Filipino way of life. It was not difficult for the people to relate to a personal God and His mother. The people's faith in divine providence has been strengthened and their spirituality deepened. They embraced the Christian faith and message: love God and love your neighbour as yourself, and learned the gospel values of love, justice, peace, mercy, forgiveness, and reconciliation. Christianity has permeated Philippine culture throughout four centuries since its introduction by Spain.

The pervasive influence of Christianity is highly evident in the people's total way of life, their values and ideals, their beliefs and convictions, their customs and practices, their religion, philosophy, language, literature, music; in fact in their entire culture. The Catholic Church since Vatican II has greatly contributed to the further development of the value of tolerance and has reinforced Filipino values of personhood, peace, harmony and spirituality through its acceptance of ecumenism and its teachings on enculturation and the evangelisation of cultures *(Evangeli Nuntiandi,* Pope John Paul II). The active role of the Filipino clergy and laity in the life of the Church has helped in the maturation of traditional Filipino values and in the integration of faith and culture.

As the Philippines developed into an independent, democratic and modern nation, principles and values have emerged that are more self-assertive but at the same time less exclusive of others, such as: *pagsasarili,* the will to secure for every individual the means to develop herself/himself as a responsible human being; *pakikisama,* the desire and willingness to share with one another the burdens as well as the rewards of living together; *pagkakaisa,* unity as a social group or community; *pagkabayani,* readiness to put the common good over one's own person, group or class; *pakikipagkapwa-tao* development of oneself as a fully human person able to be of service to others, and to participate on free and equal terms in the total development of humankind. These principles and values have been summarised into three major value themes and adopted by all sectors of society today: *makatao* (personhood), *makabayan* (nationalism) and *makadiyos* (faith in God).

Values in a pluralistic society

Philippine society is an interesting case of pluralism and diversity, of cultural assimilation and amalgamation. It is a unique blend of some eastern and western cultures, resulting from the interaction between its indigenous and traditional cultures and those of the west, and from trade and conquest in earlier times, and later through modernisation, education, communication, commerce and other cultural exchanges. The people's adaptive mechanisms to these diverse influences have gradually developed in them a special capacity for accommodation and negotiation; i.e., to be able to get along well with others. This has likewise enhanced their coping skills for smooth interpersonal relationships, tolerance and harmonious co-existence such as *pakiksima*, euphemistic and tactful language, and has reinforced the values of peace and non-violence, acceptance of differences and harmony as central and essential to their culture.

Values are products of a people's culture and ways of life: their philosophy, religion, law, language, literature, art and technology; their natural and social environment; the significant events in their history; and their unique character and personality. They have become cherished elements of their tradition, foundations of their norms of behaviour, their reward and sanction systems, their goals, aims and aspirations. Thus, the value system of a people is instrumental in forming its group identity, unity and stability, and ensures its existence and continuity. However, values are dynamic and undergo change as the group adjusts itself to changing needs. Value transformations occur as a result of people's creativity and adaptability to particular needs and situations as events unfold in the different periods of their history.

It is not difficult to understand how the existence of pluralism and diversity in a society can lead to the development in its members of those concepts, values, attitudes and skills that enable them to deal with differences and live with others in peace and harmony. Nonetheless, one cannot overlook nor underestimate the wisdom and the creative and adaptive genius of a people who have learned to blend diverse and seemingly contrasting elements within their own and from other cultures. This is true in the case of the Filipinos.

The Filipino people may be the best example among Asian countries of the unique blending of the east and the west. One may not be able to identify a Filipino upon meeting her/him for the first time. Although her/his physical features are predominantly Asian, she/he could be taken as Chinese, Japanese or Korean; as a Southeast Asian, Thai, Indonesian, Malaysian; or as a Pacific islander. This may be due to factors like the Filipino's ethnic origins, waves of migrations that took place in several periods of their history, and intermarriages.

On a cultural level the blending is even more significant. When one hears a Filipino speak in English or Spanish, one wonders whether she/he is a westerner, or has been educated abroad. This is of course is due to the Filipino's colonial history of more than three centuries of Spanish rule and almost half a century under the USA. Spanish is still spoken among the *mestizos* (Filipinos with Spanish ancestry) and the traditional elite whose forebears were educated during the Spanish rule, while English is the second official language in government and law, and the major language in business and industry, as well as the second medium of instruction, next to Filipino, in the Philippine formal school system. In fact, English is the *lingua franca* among many of the middle and upper classes, the highly educated and professional groups and the business circles. It also is spoken by the average Filipino. The ability to speak fluently and write well in English has given the Filipino a competitive advantage in the labour market. This partly explains the huge numbers of Filipino overseas workers. Whether this is a blessing or a disadvantage is a debatable issue.

Philippine pluralism is further distinguished by the linguistic diversity among its local languages. Philippine society has eight major linguistic groups. Lowland Filipinos speak in Tagalog, Cebuano, Ilocano, Pampa ngueno, Panggalatok, Bicolano, Hiligaynon, and Waray. Aside from these, indigenous peoples and cultural minorities speak in their own mother tongues, usually referred to as the vernacular, or as dialects, because they are spoken by a relatively smaller number of people, and do not possess a written language or a literature. A clear exception are the Muslims of Mindanao, the largest cultural minority, who possess Islamic cultural characteristics.

Philippine geography and the natural environment are among the major factors that have contributed to this wealth of linguistic diversity among Philippine languages. The Philippines is a tropical archipelago located in Southeast Asia between 5 and 21 degrees north of the equator. It has more than 7,000 islands with a combined area of 301,000 square kilometres. Its long discontinuous coastline is approximately 32,400 kilometres. Separate islands and high mountains create natural boundaries for small groups of populations to develop sub-cultures and their own distinctive, spoken or written languages.

This interesting mix of different and at times apparently contrasting features characterising the Philippines is often referred to as the *halo-halo* or *sari-sari* (literal translation: mix-mix) culture - terms referring specifically to a Filipino dessert and cuisine or a small store of odds and ends. The Filipino *jeepney,* a popular mode of transportation originating from the jeep, an American World War II vehicle, is another popular example of Filipino pluralism and creativity shown in the great variety of decorations - bells, mirrors, miniature horses, flags, religious pictures and streamers.

The Philippine value system, in its evolution from traditional to modern, is the result of the people's multi-ethnic origins and migrations, cross-cultural contacts, natural environment, historical and cultural experiences, particularly colonial rule, the building of an independent and democratic nation, the introduction of Christianity, and their national character and temperament.

The Philippine value system

The following analysis of the Philippine value system utilises the observations and findings of social scientists and other scholars in the behavioural sciences and related fields. It also incorporates ideas derived from national surveys, regional research studies, and other publications (Quisumbing, 1987). It draws on Lynch & Guzman's (1973) work on lowland Philippine values, as well as contributions from other sources. It outlines the value orientations, goals, aspirations, beliefs, attitudes, convictions, norms, sanctions and principles operating in Philippine society.

As previously stated, contemporary Philippine value orientations have retained some of the major features of personalism, particularism, and supernaturalism. Harmony with nature and with people, the avoidance of conflicts, loyalty to one's group, obedience to authority, resignation in the face of difficulty, and reliance on supernatural forces or on fate, are still valued, even as the more modern attitudes of self-reliance, autonomy, systematic planning and scientific experimentation are gaining ground.

Personalism attaches great importance to the warmth and closeness of reciprocal ties, loyalty to persons, family and kinship obligations, and smoothness of interpersonal relations. It tends to give more importance to personal relations than to objective performance. Particularism means having greater concern for people belonging to one's inner circle than for the whole group. Supernaturalism is a strong belief in the supernatural that dwells in the natural world, and in a supreme being.

The goal of social acceptance is supported by secondary values of pleasantness and smooth interpersonal relationships (SIR). This is the art of getting along, the avoidance of disagreement and conflict, the ability to tolerate opposition, to remain agreeable under difficulties, and to be sensitive and sympathetic. SIR is maintained through euphemism (*pakikisama*) and the use of a go-between. The Filipino desire to please and to avoid hurting others explains euphemistic expressions, oblique language, the indirectness of answers, silence when one disagrees, and a tendency toward overt approval, especially in front of persons in authority. Agreeableness is preferred to accuracy; tact is more important than fact. *Pakikisama* is the willingness to be one with the group in its opinions and decisions, to conform to group standards and expectations, to put oneself in the other's place, to concede to the wishes of others, and to extend help in time of need and sympathy in time of grief. Helpfulness is extended to outsiders as hospitality and congeniality. A go-between is used to conduct difficult transactions, to act as an intermediary when asking for a favour, and to negotiate between two parties in marriage and other proposals. This avoids open confrontation or the risk of a refusal or suffering *hiya* as well as to ensure the success of a negotiation. The chosen go-between is usually an important person whose request would be difficult to deny.

The desire for social acceptance is accompanied by the fear of personal rejection, a sensitive *amor propio*, or self-esteem, a keen sense of personal dignity, and a high sensitivity to personal affront, insult, or criticism. *Amor propio* is enhanced by signs of acceptance and wounded by humiliating remarks and offensive acts against one's person. It is the individual's highly emotional reaction to protect his or her honour and dignity when these are threatened or questioned, and to retaliate. It is accompanied by the uncomfortable feeling of *hiyd*, or shame, and embarrassment. *Amor propio* and *hiya* act as social sanctions guarding against the loss of social acceptance and harmonious relationships. Politeness, deference, courtesy and tact become essential qualities.

Beliefs and convictions, principles and norms

In spite of modern influences, many rural Filipinos still look at the world and nature as peopled and governed by supernatural beings and/or by forces beyond their control. The Filipino world-view is personalistic and the explanation of reality is religious or metaphysical. The way that important events like success of failure, health or sickness, life or death, a good or bad harvest, are interpreted, reveals a belief in the supernatural and a trust in, and reliance on, a divine providence. The farmer prays for rain and is not convinced about the advantages of irrigation. He follows rituals of planting and is hesitant to experiment with a new type of seed or fertiliser. His attitude is reflected in a belief expressed in the term *suerte* (luck or fate) and in the often repeated phrase, *bahala na.* His approach to truth is intuitive rather than rational or scientific. The need for modernising these attitudes in ways effective in the culture is obvious.

The mechanisms which have maintained SIR in the traditional society may operate with difficulty in an impersonal urban situation. Employment on a merit basis, exchange of goods on the basis of a fair price, and an emphasis on fair play and sportsmanship in athletics will require other skills than SIR. The importance of the family in society has not diminished. While family welfare and loyalty are primary and powerful motivations for success, these may also lead to abuses like extreme in-group centredness and nepotism. Status-consciousness and ranking remain strong considerations.

The potential of Philippine values for peace and development

With the advent of modernity, nationalism and globalisation, there is an emergence of a new Filipino consciousness, greater awareness of national identity, a strong sense of nationalism, and an urgent need for social change. The Philippines is a society in transition, a society seeking new dimensions and new directions toward full human and socioeconomic development of the person and the nation. But new structures, systems and strategies cannot work effectively unless people change. A new society means a people with a new outlook, new attitudes, new values and new behaviour. Development goals cannot be achieved unless the people themselves develop habits of industry, self-reliance, honesty, punctuality, consistency and responsibility. Moreover, development cannot take place unless there is peace. It is imperative to identify those core values, beliefs, attitudes, and skills in the culture that promote peace, non-violence, tolerance, harmony and mutual understanding. In this way, efforts towards peace and development can be rooted in the people's culture and have better chances to succeed.

Filipino values may be utilised to promote a holistic concept of peace, non-violence, tolerance and harmony; others may need to be modified. Personalism can be the basis for genuine commitment: authentic respect for the human person, meaningful involvement, protection of human rights, and responsible freedom. While it is true that personal worth is, in the final analysis, what a person is, her or his real worth is proven by merit more than status. *Palakasan* emphasises status differentials and leads to abuse arid exploitation of the weak by the strong (the *malakas),* hence should undergo modification. *Pagsasarili* is the Filipino principle of self-reliance, the ambition of every Filipino to be one's own self, to be a person in one's own right, and therefore to be encouraged.

The desire to please and to conform, which places a premium on agreement and smoothness of relationships often at the expense of truth, accuracy and precision, can be balanced with the value of sincerity and authenticity so that the Filipino individual can become tactful and truthful, considerate and kind, and at the same time firm and consistent. A genuine *pakikisama* of a deeper level, which does not consist in mere pleasantness or used to further one's ends, can lead to effective teamwork and cooperation for a common cause. *Pakiusap* can co-exist with justice and truth. *Pagdadamayan* (compassion), *bayanihan* (cooperation) and *pakikipagkapwa-tao* are effective instruments of peace and non-violence.

Social transformation towards the building of a culture of peace is not possible without inner change in the individual. This calls for values education starting with the development of values that enable the self to be a human person, a member of a family, a Filipino citizen, a citizen of the world, an inhabitant of planet Earth, and a believer in a supreme being (Quisumbing, 1985). Before reviewing the development of values education in the Philippines school curriculum, however, it is important to consider the recent historical context in which educational change has taken place, and especially the Philippine experience of developing a stronger national ethos of peace and non-violence.

The 1986 non-violent 'People Power Revolution'

Perhaps the most significant experience of the Filipino people in peace and non-violence was their supreme effort to restore democracy and end twenty years of dictatorial rule that had robbed them of their freedom and dignity as a nation. The People Power Revolution at EDSA (Epifanio de los Santos Avenue) from 25 to 28 February 1986 was characterised by non-violence, by the strong faith of people in themselves, in the democratic way of life, and in God, and by their collective courage and determination to regain their fundamental freedoms and rights. The hour-to-hour record of the events (Mercado, 1986) is a vivid manifestation of the people's cherished ideals and values of peace, non-violence, respect for life and human dignity, love of country, faith in God and His divine providence, devotion to the Blessed Mother, justice, freedom and democracy. In four days, hundreds of thousands, and on some occasions more than one million, went out to the streets, young and old, women and men, religious and lay, rich and poor, even the disabled in their wheel chairs, to barricade the streets and the military forts to prevent any possible bloodshed and to keep vigil day and night. They shared their food and water with one another, said their prayers together in supplication, helped each other in every conceivable way, creating order and policing their own ranks. Thus, in four intense days of self-sacrifice, prayer, mutual cooperation, courage and faith, the twenty-year dictatorship was overthrown. People bravely faced the tanks that rolled down the streets and could have crushed them to death with peaceful offerings of flowers, food, prayers, and rosaries, appealing to the fully-armed soldiers to stop the tanks, avoid bloodshed and even join them for the restoration of democracy. It was a shining moment in Philippine history when the Filipinos showed the world that freedom was worth risking their lives for, and that they were able to defend democracy in peace and non-violence, with not a single shot fired.

Two important insights can be drawn from the historic people power revolt of 1986 (Carroll, 1986). The first relates to the nature of political power: the power of the ruler depends on the cooperation, support and obedience of the ruled. When the majority of Filipinos withdrew their cooperation from Marcos and mounted demonstrations and a civil disobedience campaign under Cory Aquino's leadership, it was evident that the collapse of Marcos' regime was imminent. The events that followed showed that the people's passive acceptance of dictators had a limit, and that when the political leaders become repressive and abusive the people have the power to withdraw their cooperation and support. The February 1986 revolt led to the return of political democracy where fundamental freedoms were once again recognised.

The second important insight is that nonviolent action can be an effective alternative to a violent revolt. The EDSA revolt of 1986 was the Philippines' example to the whole world, and is said to have stimulated subsequent non-violent freedom struggles in other parts of the world. Non-violent action preparatory to the EDSA revolt took the form of non-violent demonstrations, marches, the parliament of the streets, protest literature, a boycott campaign against cronyist corporations and newspapers, defections of soldiers and officials, human and vehicle barricades, disobedience against the Marcos' curfew, and more positive and creative techniques such as holy masses, prayer gatherings, sacrifices, symposia, academic fora, workshops, and street theatre.

Still this shining example of peace and non-violence was not enough to bring about a genuine democracy. Strikes took place in the streets, and in business establishments and the universities, in protest against continuing injustice and corruption. It was an unfinished revolution. Realising that social transformation cannot take place without the inner transformation of individual values, attitudes and behaviour, the Department of Education, Culture and Sports (DECS) of the new Aquino government undertook a massive program of values education aimed at bringing about a major change in the Filipino mind, heart and will.

The 1988 DECS national values education program

The introduction of the National Values Education Program (NVEP) as a separate subject in the secondary curriculum, and its integration into the different subject areas of the elementary school, is one of the most significant achievements of DECS during the Aquino administration. DECS conducted training workshops across the country, developed teaching/learning materials guided by a values framework, and emphasised the valuing process, as well as different approaches and strategies appropriate for values education. It aimed at the development of desirable values and attitudes in Filipino learners to enable them to become fully human and committed to the building of a just and humane society and an independent and democratic nation.

In 1997 a team of experts sponsored by the UNESCO National Commission of the Philippines assisted in the revision of the values framework to incorporate a national and global agenda that was more relevant and responsive to present day situations and needs (UNESCO National Commission of the Philippines, 1997). Seven clusters of values were identified: health and harmony with nature; peace and justice; global spirituality; truth and tolerance; love and goodness; nationalism and globalism; and sustainable human development. The core values were spelled out as objectives for elementary, secondary and tertiary levels for formal teaching in classrooms. Essentially the curriculum sought to develop all children in their relationships with themselves, with others, with nature, with the world, and with God. The strands of peace, justice, tolerance and harmony are interwoven throughout the framework, showing once more the importance of these values to the Filipino:

- *Health* refers to a holistic concept of physical, mental and social well-being, with reverence and respect for life as a fundamental concern, including care for the environment.
- *Truth* requires critical thinking as well as creativity and a future and scientific orientation. Tolerance calls for the eradication of prejudices, an open mind and respect for diversity.
- *Love* includes the need for self-worth and reaching out to others, nurturing oneself and others. The ability to love begins with an appreciation of one's own power and goodness. Honesty, integrity, personal discipline, courage, compassion and trust enable one to care for others.
- *Global spirituality* enables one to develop an inner relationship with God, the sacred source of life. It allows one to grow in relationships with the human community and the whole earth, stressing the unity of life. It includes inner peace and religious tolerance.
- *Peace and justice* are founded on respect for human rights and love, concern for the common good, cooperation, fairness and social responsibility, accountability, and active non-violence.
- *Sustainable human development* means a balance between the economic and the social, protection of the environment, wise use of resources, and responsible consumerism, productivity and equity.
- *Nationalism* is, above all, love of country, appreciation of its history and its heroes, and appreciation of its cultural heritage. Democracy upholds the principles of freedom and responsibility, active participation by all citizens, civic consciousness, and committed leadership. Globalism emphasises global solidarity, cooperation, interdependence, international understanding, appreciation of the world's heritage and global peace.

These seven clusters of core values are made more specific by showing some of their interrelationships with each other.

Core & Related Values

1. Health and harmony with nature
- holistic health
- cleanliness
- physical fitness
- reverence and respect for life
- environmental care

2. Truth and tolerance
- love of truth
- critical thinking
- creativity
- openness and respect for others
- future orientation
- scientific orientation

3. Love and goodness
- self-worth/self-esteem
- goodness
- honesty/integrity
- personal discipline
- courage
- trust
- compassion (caring and sharing)

4. Global spirituality
- faith in god
- inner peace
- religious tolerance
- unity of all

5. Peace and justice
- respect and love for one's family
- family solidarity
- responsible parenthood
- respect for human rights

5. Peace and justice (continued)
- concern for the common good
- cooperation
- social responsibility and accountability
- creative goodwill

6. Sustainable human development
- balance between economic and social development
- protection of the environment
- wise use of resources
- responsible consumerism
- productivity and quality
- economic equity
- work ethic
- entrepreneurial spirit

7. Nationalism and globalism
- love of country
- heroism and appreciation of heroes
- appreciation of culture heritage
- democracy
- freedom and responsibility
- civic consciousness and active participation
- committed leadership
- national unity
- international understanding and solidarity
- interdependence
- appreciation of world heritage
- cultural freedom
- global peace

The Mindanao peace process of the 1990s

Another case showing Philippine efforts towards peace is the recent initiative of the Philippine government to put an end to more than one hundred years of conflict between the Government and Muslim rebels in Mindanao through a continuing and comprehensive peace process. While Muslim resistance to colonial rule had been a consistent feature in previous centuries, it was during the 1970s that the conflict took a heavy toll of lives, ranging from 50,000 to 100,000 on the side of both the Government and the Moro National Liberation Front (MNLF), aside from about 300,000 people who were displaced.

In 1993, the Office of the Presidential Adviser on the Peace Process (OPAPP) was created by then President Fidel Ramos to coordinate the Government's efforts to attain lasting peace, recognising that without peace there would be no economic development in Mindanao. The Southern Philippine Council for Peace and Development (SPCPD) agreed to serve as a provisional government for the MNLF. It is important to point out that the difficult process of negotiation was aided by the Bishop-Ulama Forum, an ecumenical structure consisting of 21 Catholic bishops from Mindanao, 21 *Ulama* (Muslim religious leaders) and 18 Protestant bishops which met regularly on a quarterly basis (Catholic Relief Services, 1999). This inter-religious dialogue forum aimed to unify Muslims and Christians in working for peace and justice in Mindanao. The focus of the dialogues was an appreciation of religious diversity within a common cultural heritage, grounded on belief in one God, a common origin for all. This is a fine example of religious tolerance and harmony among the different faiths and the role of religion in the peace process. It shows that peace itself is the only way to peace.

Education towards a culture of peace

Education is the key to any change strategy. Education for peace, non-violence, tolerance and international understanding should find a place in our homes, schools, churches, government, media, and all other sectors of society. Education for peace requires study of the holistic concept of peace, understanding the roots of peace and violence, learning the principles of educating for peace, and valuing and promoting human rights, attitudes and behaviours for living together in peace and harmony: ‘Only in peace and through peace can respect for human dignity and its inalienable rights be guaranteed.’ Thus spoke His Holiness John Paul II for the celebration of the

World Day of Peace on 1 January 2000. Peace is not just the absence of direct physical violence but the presence of conditions of well-being and just relationships - social, economic, political and ecological. It begins with inner peace on the personal level. Peace with oneself springs from love and goodness within the self, respect for life and for one's own dignity as a human person, truth and integrity, spirituality and harmony with oneself. Interpersonal peace is respect for others, for all human rights, justice, and commitment to non-violence, compassion, and interpersonal and inter-group harmony. This leads to peace in society, founded on the democratic way of life. Love of country and appreciation of the people's cultural heritage are bases for a sound nationalism. Tolerance means acceptance, respect and appreciation for diversity. Global peace is characterised by global solidarity and cooperation, respect for the whole human community and of the planet earth, global interdependence and international understanding.

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Chapter Nine

Indian Core Values of Peace and Harmony

H S Srivastava, Professor and Former Dean,
National Council of Educational Research and Training, New Delhi

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The challenge of inculcating values

A definition of values

Values are those characteristics of human society which set norms, exert control and influence the thinking, willing, feeling and actions of individuals.

Values : India’s national concern

The inculcation of values has been cherished as a noble goal of all societies of all times and India has been no exception to this. In India values are a national concern. The Constitution of India lays the firm foundation of a sovereign, socialist, secular and democratic republic. It secures for all citizens: social, economic and political justice; liberty of thought, expression, faith, belief and worship; equality of status and of opportunity; fraternity, assuming the dignity of the individual; and the unity and integrity of the nation. All these provisions along with the supremacy of the judiciary are the cornerstones of peace and harmony

India's portrait of unity in diversity is painted by concrete measures for reconciling this variety. The linguistic diversity with 22 developed languages having their own literature, has been met by re-organising the states of India on a linguistic basis for promoting these languages and their literature. The religious diversity has been met by adopting secularism as the professed and practised state policy. The constitutional provisions of justice, liberty and equality provide adequate safeguards, to all ethnic groups.

The addition of a further section on ‘Fundamental Duties’ to the Indian Constitution in 1976 indicates value-laden provisions, all of which are in one or more ways related to peace and harmony. These among other things make it the duty of every Indian citizen: (a) to uphold and protect the sovereignty, unity and integrity of India; (b) to promote harmony and a spirit of brotherhood; (c) to renounce practices derogatory to the dignity of women; (d) to protect and improve the natural environment; (e) to have compassion for all living creatures; and (f) to develop a scientific temper and a spirit of enquiry and reform. By implication these provisions negate discrimination, sectarianism, obscurantism, superstition and violence.

Contribution of India's living faiths to the crystallisation of value concepts

Religions have played the most crucial role in conceptualising values in Indian life. Barring Christianity and Islam, all the other four major religions practised in India, namely Hinduism, Sikhism, Buddhism and Jainism, were born in India and have exerted a powerful combined impact on the Indian thought and philosophy of life. The human mind is constituted by time, space and causation. These components admit explanations in concrete terms and have their own limits. The 'infinite' that lies beyond these is viewed as God, which is the focus of all religions.

A religion can be defined as a system of faith and belief in the supernatural, omnipotent and omnipresent power, which controls the destiny of humankind, called 'God', and who is entitled to obedience and worship. Religion is the personal relationship of humans with God and hence there could be said to be as many religions as individuals. However, some propounded faiths are followed by groups of people and these have come to be called as 'Religions' in common parlance. The contribution of different religious faiths practised in India to values related to peace and harmony are summarised below :

Hinduism has not been propounded by any single individual but has evolved through the ages. As an ethical religion it enunciates four aims of life (a) ‘Dharma’ (observance of religious and ethical laws); (b) 'Arth' (living an honest life); (c) 'Kama' (satisfying legitimate desires); and (d) 'Moksha' (attaining salvation through emancipation from birth and death and unity with God. Hinduism believes that through moral life humans are elevated to greater spiritual heights. Towards this end, the practice of 'Yam' and 'Niyam' are prescribed. 'Yama' implies: (a) 'Ahimsa' (non-injury to others); (b) 'Satya' (truth); (c) 'Asteya' (non-stealing); (d) 'Brahmacharya' (celibacy during the first 25 years of life); and (e) 'Apar Graha' (non-acquisitiveness). Niyam implies: (a) 'Shaucha' (cleanliness); (b) 'Tapas' (awakening of vital forces); (c) 'Santosh' (contentment); and (d) 'Swadhyaya' (self study/analysis). 'Shanti' (peace) is the highest craving of all Hindus. This includes peace within and peace without. After every ceremony or religious recitation, Hindus pronounce ‘Om Shanti! Shanti! Shanti!’ i.e., peace to men, peace to forces of nature, and peace to the entire universe.

Islam preaches the following behaviour-based values: (a) Honesty; (b) Meekness; (c) Politeness; (d) Forgiveness; (e) Goodness; (f) Courage; (g) Veracity; (h) Patience; and (i) Sympathy.

Christianity preaches: (a) Love of God and fellow humans; (b) Good conduct for a happy life; (c) Not losing one’s soul for worldly gain; (d) Worship of God and service to humankind; (e) Repentance for pardon; (f) Justice, fortitude and temperance; and (g) Avoidance of vices, and sins.

Sikhism advocates the following moral values: (a) Truthfulness; (b) Humility; (c) Charity; (d) Dignity of labour; (e) Character of a saint and the strength of a soldier; and (f) Noble deeds.

Buddhism believes: (a) that right understanding, thought and speech, together with moral peaceful conduct, mental discipline and wisdom, eliminate the causes of suffering in life; (b) that material welfare is only a means and not the end; (c) that a pure life, based on moral and spiritual principles, leads to happiness; (d) that kindness, goodness, charity and truth win over their opposite sentiments; (e) that compassion should be the driving force of action; and (f) that contentment and tolerance are keys to peace and happiness. True renunciation, according to Buddhism, does not mean running away from the world. It is considered more courageous and praiseworthy to practice Buddhism by living among fellow human beings, while helping and serving them.

Jainism proposes the following values: (a) Live and let live; (b) Souls within us are immortal and potentially divine; (c) Self-discipline, moral conduct and self-purification are the goals for spiritual perfection; and (d) Individuals, communities, nations, races and sub-humans should all co-exist in harmony. A Jain prayer for enlightenment is: ‘I bow to thee who has conquered fear, affections, sensual vexations, passion, attachments, aversion, delusion, pleasure and pain’.

A charter of universal values acceptable to all religions

An exploration which the author piloted in the early 1970s deserves mention here. The purpose was to identify the values acceptable to all religions. Letters therefore were written to the leaders of the major religious faiths of the world. Only one question was asked: What personality attributes should an individual religiously following your religion be expected to possess? The religions covered were :

Baha'i
Buddhism
Christianity
Confucianism
Hinduism
Islam
Jainism
Judaism
Shintoism
Sikhism
Taoism
Zoroastriansim.

The main denominations of these religions also were covered, along with some reformist movements. Perseverance was the key to this six year long project as repeated reminders and solicitation of clarifications became necessary. Finally the list had around twelve hundred personality attributes. This was too frightening a number to work with. So, allied and overlapping values were telescoped to get to a smaller, workable list. This list was then forwarded for approval to those to whom letters were originally addressed. On receipt of their comments and observations, necessary changes suggested by them were incorporated to get the final list of personality attributes. These were then classified as described below:

‘***Me and me’ attributes,*** are practised by the individual alone, without reference to his or her social relationships, and without assistance from others. The attributes clustered in this category were: (a) Cleanliness; (b) Dignity of labour; (c) Diligence; (d) Perseverance; (e) Determination; (f) Fortitude; (g) Courage; (h) Self-reliance; (i) Excellence; (j) Hope; (k) Meditation; (l) and Self-analysis.

‘***Me and you’ attributes,*** are those attributes that necessitate interaction between two or more individuals: (a) Patience; (b) Dutifulness; (c) Courtesy; (d) Love; (e)

Magnanimity; (f) Humility; (g) Being a good sports-person; (h) Honesty; (i) Tolerance; and (j) Charity.

'Me and society' attributes, involve wider interactions with the society, nation and the world. These include: (a) Sharing; (b) Team spirit; (c) Dialogue; (d) Justice; (e) Sympathy; (f) Hospitality; (g) Non-violence; (h) Peace; and (i) Harmony.

'Me and God' attributes, involve an individual's relationship with her or his maker. These include: (a) Prayer; (b) Worship; (c) Gratitude; (d) Service; (e) Witnessing God in nature; (f) Righteous behaviour; and (g) Pursuits for salvation.

Values proposed by other Indian agencies

While religions basically are the seeds from which values have sprouted, values for life and living are also proposed by many other agencies and organisations in India. These too reflect this origin. The outcomes of their endeavours in terms of the identification of values related to peace and harmony do deserve mention.

The National Council of Educational Research and Training (NCERT) in New Delhi has identified 84 values. Those related to peace and harmony are: (a) Appreciation of the qualities of others; (b) Concern and consideration for others; (c) Equality; (d) Humanism; (e) Non-violence; (f) Peace; (g) Social justice; (h) Tolerance and (i) Solidarity of humankind. The National Curriculum Framework of 1988, which was prepared by NCERT, aimed at developing concepts and inculcating values commensurate with the social, cultural, economic and environmental realities at national and international levels. The social values aimed at were: (a) Friendliness; (b) Co-operativeness; (c) Compassion; (d) Self-discipline; (e) Courage; and (f) Love for social justice.

The Ramakrishna Institute of Moral and Spiritual Education in Mysore believes in adapting the ancient values to their modern manifestations, with a logical approach that does not sacrifice their spiritual ethos. The Institute advocates: (a) Respect for all religious faiths and all cultures; and (b) Universal values of peaceful co-existence. It presents a synthesis of the values of Truth, Love, Tolerance, Peace, Harmony and Universal brotherhood.

The Sathya Sai Organisation in Prashanti Nilayam believes that the end of education is character and that character implies unity of thought, word and deed. It advocates the values of: (a) 'Satya' (truth); (b) 'Dharma' (righteous action); (c) 'Shanti' (peace); (d) 'Prema' (love); and (e) 'Ahimsa' (non-violence).

The Maharishi Vidya Mandir in Maharishi Nagar aims at transforming every person into being an orderly unit within him- or her-self, as well as, an orderly unit within the family, the society, the nation and the world.

The Jamia Milia Islamia in Delhi advocates values cutting across different religions with special reference to: (a) Love; (b) Justice; (c) Honesty; (d) Purity; (e) Selflessness; (f) Wisdom; (g) Faithfulness; (h) Mercy; (i) Sincerity; (j) Trustworthiness; (k) Humility; (l) Forgiveness and (m) Obedience.

The Brahmakumari World Spiritual University at Mt. Abu, identifies the following values: (a) Cooperation; (b) Freedom; (c) Happiness; (d) Humility; (e) Love; (f) Peace; (g) Respect; (h) Responsibility; (i) Simplicity; (j) Tolerance; and (k) Unity.

The Bhartiya Vidya Bhawan in Mumbai and Delhi attempts to fuse the ancient insights with modern realities and works for the blending of East and West. It aims at the regeneration of the values of: (a) 'Rita' (faith); (b) 'Satya' (truth); (c) 'Yagna' (dedication); and (d) 'Tapas' (sublimation).

The Parliamentary Committee on Value Education set up under the chairmanship of Mr. S. B. Chavan submitted its report to the Indian Parliament in February 1999. It identified five core universal values as: (a) Truth; (b) Righteous conduct; (c) Peace; (d) Love; and (e) Non-violence, which represent five domains of human personality, namely intellectual, physical, emotional, psychological and spiritual. These values are also correlated with the five major objectives of education, namely knowledge, skill, balance, vision and identity.

Some examples from Indian history

Indian History is replete with examples of cordiality, generosity, tolerance and piety, that demonstrate that values in India have not remained confined to books but have been practised in life. Jews when persecuted, found a refuge in Cochin in India and were even allowed to build a synagogue beside the royal temple. Parsis too have become an integral part of Indian society, with large stakes in business and making a great contribution to India's freedom struggle. Christians also came to India and established the Syrian Orthodox Church much before the politically motivated British, French and Portuguese arrived. Muslim traders too came and settled on the Malabar Coast in India, in the lifetime of the Prophet himself. Later on, even those Muslims who came as invaders were also won over by the Indian culture and traditions, just as the conquerors of Greece were won over by the Greeks. Sufism, which is an Islamic development on the mystic level, is, by itself, an unmistakable example of Indian and more particularly Hindu influence on Islam. Akbar, the greatest of Moghul Emperors, is also known as having floated an Eclectic Universal Religion called 'Deen-e-Elahi', incorporating the principles of different religious faiths practised in India.

Weaving values into the curriculum

The curriculum and value education

In India, value education as a part of the curriculum does not normally go beyond primary school. However education in values is interwoven into the study of different subjects in different classes. An examination of the different facets of the curriculum, with particular reference to value inculcation, will enable us to gain a clearer insight into how this is accomplished.

Weaving values into curriculum facets

Curricular objectives are identified to cover all three domains of development: cognitive. affective and psychomotor. This helps avoid over-emphasis on scholastic areas and neglect of the non-scholastic, of which personal and social qualities, interests, attitudes and values are an integral part. Furthermore, being aligned to the social order, the cultural heritage, the political ideology of democracy, the demands of globalisation and the emerging scientific and technological developments, they are more realistic and help bring education nearer to life.

Curricular materials in different subjects, because they are designed on the basis of the objectives stated, are not able is overlook value inculcation. Towards this end the content of different subjects in different classes is critically analysed for identifying points, where value-laden interventions are possible to be made. Necessary action is then taken to devise appropriate material and to interject at these places. Particular care is taken to ensure that these interventions do not disrupt continuity or appear to be forced, out-of-context insertions. Some concrete examples related to several selected subjects will help substantiate the above point:

Language and literature lessons on prose, poetry, drama, novels and essays, which incorporate morals, are introduced. For example, the story of *Ramayana* which depicts the victory of good over evil; the poem *Abu Ben Adam*, which presents a unique example projecting the idea of service to man as service to God; or the story of *Casablanca* which highlights dutifulness, are collected from all possible situations and sources and liberally used in the textual material. Exercises on creative writing in respect of values also prove to be powerful interventions for the internalisation and practice of values, particularly because they force children to devote deep thought to them. The values that are the specific focus of development through language and literature include the aesthetic appreciation of the beauty of language and nature, and the finer feelings and emotions such as compassion, humanism and justice.

In history, the curriculum makes a deliberate departure from being a mere chronicle of dates and events and aims to enable students to appreciate the cultural heritage of the country and the world. A conscious effort also is made to relate the Indian context with that of other contemporary societies in different parts of the world, and to study common concerns and issues through intensive rather than extensive study. The contributions of India to world civilization, like the concept of zero, the use of decimals, or the invention of the wheel, and contributions in other areas like science, medicine, mathematics, astronomy and information technology, are also highlighted to generate a sense of pride in being Indians. Similarly, the contribution of other civilizations to Indian life and culture are also a focus, thus generating a sense of interdependence and cooperative co-existence as world citizens in the comity of nations. The concept of *Vasudhaiva Kutumbakam*, i.e., the whole world is my family, is thus ingrained as an underlying philosophy of Indian life. In summary, the values developed through a study of history are national and international understanding, universal brotherhood and the dependence of development on peace and harmony.

The study of geography likewise goes beyond the study of countries and capitals, plains and deserts, seas and mountains, to include a study of the interdependence of nations, and appreciation of the problems faced by people living in unkind climates. Some values ignited through the study of geography are the need for cooperation between nations, reverence for the creator, and environmental protection.

The study of civics imparts the knowledge of democracy as the practised political ideology of the country, offering justice, liberty, equality and fraternity to all citizens, and the political power wielded by all adult men and women as voters. Other values inculcated through the study of civics are patriotism, faith in secularism, socialism, democracy, and an appreciation of the relationships between values and duties.

The study of economics also has undergone drastic changes with the incorporation of themes which are geared to meet the challenges of the new economic order. Some examples of such themes are cost cutting for acquiring a competitive edge, quality control, brand marketing, and advertising approaches. Some of the values imparted through the study of economics are an appreciation of the mutuality of interests in business transactions, the dignity of work, division of labour, adjustability, business ethics and integrity, and the courage to take calculated risks.

Courses earlier categorised as science are now being designated as science and technology. This signifies a new direction being given to science and its applications. Focus also is being given to processes of exploration and experimentation involving collection, compilation and interpretation of data, and to the drawing of inferences and conclusions. In addition, integrated approaches are being used increasingly by relating the subject matter of science to areas of life applications. The values developed through science and technology courses are critical thinking, verification of information, faith in proofs rather than common beliefs, and a motivation to seek explanations for the problems of everyday life. The courses thus aim to develop a spirit of inquiry, creativity, objectivity, the courage to question, and aesthetic sensibility, all of which lie at the foundation of peace and harmony in the world.

The mathematics curriculum has changed significantly because of the emergence of new methods of collection, compilation and interpretation of data, and the new uses of mathematical information for decision-making in different facets of life. The idea of proofs is also developing, with greater emphasis on deductive reasoning. The use of computers has greatly influenced and accelerated these changes. Values developed through the study of mathematics are diligence, perseverance, discipline, honesty, accuracy, rationality and humility or ready acceptance of mistakes. Mathematics courses seek to train children to think, reason, analyse, and articulate logically.

The basic focus of these changes in curriculum content is the realization that education has remained utterly inadequate for life-time employability, and that life-long education holds the key for survival. Applications of content to life situations also are being incorporated in order to make education not just interesting but meaningful.

Curriculum transaction

Inculcation of values is a great challenge, particularly because values cannot be 'taught', but only 'caught'. The use of unconventional approaches thus holds the key, the following examples substantiating this view. The increasing use of such approaches is greatly helping the realisation of goals that earlier could not be achieved. In these examples suggested age levels are shown in brackets: (a) story telling (3+ to 11+); (b) visits to places of worship, and celebration of the festivals of different religions (3+ to 16+); (c) discussions based on songs, pictures, films and life situations (6+ to 14+); (d) discussion of newspaper reports and religions books (11+ to 16+); (e) debates, recitations, dramatisation and creative writing about different facets of different religions (6+ to 16+); (f) information gathering about different values and their sources (11+ to 18+); and (g) self-study about values (14+ to 18+).

In addition to the use of unconventional techniques, important changes also have been introduced in the learning dynamics, with a focus on learning-how-to-learn, self-directed learning, and group/participatory/team learning involving experimentation and exploration. Exercises related to abstract thinking are being gradually introduced into teaching-learning processes. Activities such as debates, discussions, seminars, symposia, project-work, surveys, community work, creative assignments and problem solving exercises are being emphasized in teaching methodologies.

Pupil evaluation

Comprehensive and continuous school-based evaluation covering both scholastic and non-scholastic aspects of pupil growth is a part of the national policy on education. The scheme covers: (a) Health status; (b) Academic achievement in school; (c) personal and social qualities; (d) Literary, scientific, cultural and artistic interests; (e) Attitudes and values; and (f) Proficiency in co-curricular activities. As a part of the scheme an independent certificate is issued by the school (incorporating competency levels attained in the above facets) in a format prescribed by the external examining agency. The regular certificate of external examination contains a footnote that the school certificate should also be studied when judging the total personality of the student.

The scheme thus elevates the status of the schools so that they are on a par with the examining agency in assessing students in the public arena. At the same time this also improves the tone of the schools. The scheme already has been introduced by the States of Assam, Gujarat, Jammu & Kashmir and Manipur. The Central Board of Secondary Education, which has an all India jurisdiction, has also introduced it. Other Boards of School Education also are preparing to implement the scheme, which helps overcome the oft-quoted malady of examinations, namely that they only assess academic achievement and hence are inadequate for passing a judgment about the total make-up of an individual's abilities on the basis of only partial information.

Evaluation and value education is a real issue and there are honest differences of opinion about: (a) Whether values should at all be evaluated; (b) Which technique or combination of techniques (written, oral, observational) is more suitable for evaluating values; (c) Whether to 'grade' or 'mark' the level of attainment in respect of values; (d) Whether to reflect these attainments in a certificate to be issued to a student or not; (e) Whether a GPA or a percentage should or should not be given; (f) Whether all of the students should be assessed on all of the values, or whether some should be compulsory and others optional.

Transmitting and inculcating values

An overview

As indicated earlier, the process of value inculcation cannot be the same as that of developing abilities related to other subjects of the curriculum. This is so because of the apparent nebulous and abstract characteristics of values, which require them to be internalised for practise in real life situations and not just remembered and recalled. Educational programs are said to be successful only when learning takes place. Learning occurs through the absorption of ideas by the senses. Senses react to external stimuli. External stimuli consist of teaching-learning situations.

The organization of teaching-learning situations with a view to realizing the identified objectives are called methods of teaching. These methods of teaching can assume two forms: the standard methods and the specific methods. The former include such methods as the project method, the Dalton plan and the Herbartian steps. In these methods the inputs are known, the processes well defined, the time allocation estimated and the outcomes generally predicted.

Specific methods, on the other hand, are focused responses to the situational needs of teachers. They are conceived, designed and implemented by teachers themselves for overcoming specific hurdles in realising the goal of internalising learning. They are only feasible for the transmission of values by the teacher and the assimilation of values by the students. Some general examples of such approaches already have been given in the context of age-specific curriculum transactions. Additional examples of special contexts are presented below. Two values selected for a more concrete focus are tolerance and non-violence which besides being universal values are typical Indian values also.

Tolerance

Tolerance as a unifying factor which promotes peace and harmony between peoples is indispensable for national integration and world peace. Living in a pluralistic, multilingual society, representing divergent religious beliefs, cultures and lifestyles, necessitates the practice of tolerance and forbearance. The exercise of tolerance enables us to accept differences in a spirit of understanding and friendliness. To summarise, the genesis of tolerance lies in: (a) Knowledge; (b) Vision; (c) Belief in the brotherhood of humankind; (d) Openness; (e) Adaptability; and (f) Calmness.

The sentiments that are evolved in the tolerator are: (a) Peace; (b) Security; (c) Self control; (d) Tranquility; (e) Endurance and (f) Understanding. The sentiments that are evolved within the individual who is tolerated are: (a) Emulation; (b) Happiness; (c) Security; (d) Trust; (e) Respect; and (f) Recognition.

The factors that lead to intolerance are: (a) Traditionalism; (b) Ignorance; (c) Inflexibility; (d) Closed attitudes to people; (e) Prejudices; and (f) Inadaptability. The instincts that are evolved in the intolerator are: (a) Tensions; (b) Non-compliance; (c) Ruthlessness; (d) Autocracy; (e) Resentment; and (f) a superiority complex. On the other hand, the instincts that are evolved in the intolerated individual are: (a) Unhappiness; (b) Insecurity; (c) Evasion; (d) Contempt; (e) Mistrust; and (f) Hatred.

Some possible teaching-learning activities which could be pressed into service for developing tolerance are: (a) Organisation of 'Hat-speeches' on themes like: 'To worship freely is the fundamental right of all men and women'; (b) Discussion after the hat-speeches to classify different forms of tolerance: religious, social, cultural, political etc; (c) Group deliberations on the 'why' and 'how' of tolerance in situations at home, in school, and in the society, the nation and the world; (d) Organisation of festivals and prayer services of different religions; (e) Collection of information about behavioural manifestations of tolerance, their sources and their importance in life; and (f) Deliberation on the anti-thesis of the value (i.e., intolerance) in various forms.

Non-violence

Non-violence, non-injury or ‘Ahimsa’ is the virtue of never causing pain to any living being by thought, word or deed. The cardinal foundations of non-violence are fearlessness, chastity, non-attachment and truth. These can be activated at different levels to oneself, person to person, person to group, or group to group. Non-violence is not limited only to the restraint of physical violence but also dissociates itself from psychological or spiritual violence that impairs a person's dignity or integrity. Non-violence absorbs the shock of violence, instilling the ability to face it and to abstain from retaliation. To summarise, what leads to non-violence are the sentiments of: (a) Respect and love for humankind; (b) Emotional stability; (c) Tolerance; (d) Self-control; and (e) Self-confidence.

The sentiments that are evolved in the individual who is non-violent and peaceful are: (a) Happiness; (b) Fulfilment; (c) Sense of victory; (d) Increase of soul force; (e) Courage; and (f) Fortitude. On the other hand the sentiments evoked in an oppressor are: (a) Emulation; (b) Repentance; (c) Guilt complex; (d) Introspection; (e) Insights; and (f) Amazement. The factors that lead to violence are: (a) Disrespect for humanity; (b) Emotional instability; (c) Lack of self control; (d) Hatred; and (e) Non-acceptance. The sentiments evoked in the violent are: (a) Unhappiness; (b) Frustration; (c) Sadism; (d) Cruelty; (e) Slavery to passions; and (f) Hardness of heart. On the other hand the sentiments evoked in the sufferer are: (a) Insight to be different; (b) Insecurity; (c) Evasion; (d) Hatred; (e) Non-co-operation; and (f) Fear.

Some possible teaching-learning activities in regard to non-violence could be: (a) Collection of pictures related to non-violence and discussion of them; (b) Discussion on related newspaper reports and discussion of their findings; (c) Listing by the students of personal incidents of violence and non-violence and their evaluation using the yardsticks of chastity, detachment, truth and fearlessness; (d) Writing a personal incident of violence or non-violence in the form of a play; (e) Developing and enacting a skit related to non-violence; (f) Organising seminars or debates on the basic facets of non-violence thereby arriving at related basic understandings; (g) Class/group discussions on the pros and cons of non-violence in present day society; (h) Preparing a report based on library research or extra reading indicating the joy and satisfaction, as also the confusion and frustration, experienced in the course of this endeavour; (i) Compilation of creative writings, pictures and sketches related to non-violence; (j) Experiencing, in a pre-conditioned setting, the effect of loud violent music, followed by peaceful tranquillising melodies and discussion on the feelings and impressions in the two situations; (k) Writing reports about incidents of violence in the neighbourhood and sending them to the newspapers; (p) Personal reflection on the issues of non-violence and jotting down personal feelings about violence and non-violence, including what leads to them and what impact they make on our lives.

Transaction of teaching-learning activities for inculcating the values of tolerance and non-violence would basically be guided by teachers' discretion in regard to 'when', 'where' and 'how' to press them into service. Teachers may identify spaces in the content of the subjects of study for injecting them, and do that. There are, however, no definite rules about such interventions which, more often than not, will be incidental and sometimes identified on the spur of the moment.

While individual activities do have a place, group activities invariably pay greater dividends, particularly in regard to value inculcation. They should, however, never be allowed to become routinised formalities and thus dull and boring. Some of these activities are best undertaken outside the classroom and this should be encouraged as students may experience greater freedom of expression in them and be motivated to develop and use innovative approaches.

Pupil evaluation

Values like tolerance and non-violence cannot be taught like other curriculum subjects, nor can they be evaluated through formal examinations. Observation will need to be the main technique of evaluation. Such evaluation cannot be carried out at fixed times but will need to be continuous. Behaviours of individuals in different life situations will also have to be observed and judged in their respective contexts and certainly not out of context. It may also not be possible to prepare any evaluation tools in advance (like question papers, rating scales and check-lists) as there may be quite unexpected situations. The forms that such evaluations may take will be based on observations made by the teachers, the peer group and by individual students themselves. The last one will, of course, be the most authentic and, in fact, the best.

Summing up

In conclusion, the inculcation of values is a very valuable approach for developing goodness in human beings in a secular society, where any initiatives in imparting religious education are not likely to be appreciated by some heterogeneous groups. No-one normally would object to education in values even though the single most powerful sources of values are religions. Education in values also has all the advantages of religious education and deserves to be pursued in letter and spirit.

What is required today is not religious education but education about religions. Values will naturally percolate from such pursuits, which would naturally influence human behaviour in positive directions. The inculcation of values will then help in fighting fanaticism, violence, fatalism, dishonesty, avarice, corruption, exploitation and other social evils. On the positive side they will promote the development of key qualities like self-discipline, self-control, a sense of duty, a desire to serve, accountability, enterprise, creativity, sensitivity to equality, a democratic attitude, a sense of obligation to environmental protection and a love for social justice. This will above all lead to self-realisation, as well as a realisation of the ultimate purpose of human life, resulting in a spiritual expedition from the level of the sub-conscious to that of the super-conscious.

Chapter Ten

Buddhist Core Values of Peace, Non-Violence and Harmony: Sample Lessons from Thailand

Weerayudh Wichiarajote, Professor, Faculty of Education
Ramkhamhaeng University, Bangkok
Nuanpen Wichiarajote, Associate Professor, Faculty of Education
Srinakharinwirot University, Bangkok

Children themselves should play a role in the promotion of a culture of peace and non-violence. As it is difficult to eradicate poverty and reduce inequalities, children should understand the impact of seeking wealth and consuming material goods and their potential influence on inequalities and violence in society, making it more difficult to attain a culture of peace. According to His Majesty King Bhumipol Adulayadej's innovative approach, economic development in Thailand can best be derived from a 'sufficiency' economy: 'At the heart of the sufficiency economy concept lie the notions of moderation, rationality, forbearance and pursuit of the middle path' (Surin Pitsuwan: Address given at the informal encounter of ministers attending UNCTAD X in Bangkok, 18 February 2000). We therefore propose the teaching of core values in accordance with the ideas of the sufficiency economy. Our two goals are to teach moderation, rationality and forbearance, according to Buddhist core values, and to teach children how to pursue the 'Middle Path'. The main technique for achieving these goals is the inquiry method, consisting of two models, the Buddhist method of inquiry and the investigative method.

First sample lesson

Step 1: Advance notion

The first goal of the lesson is to investigate one of the Four Noble Truths, the Noble Eightfold Path or the Middle Path, through analysis, in order to learn what this truth is made up of. The second goal is to investigate the truths in general and to discover the true causes of consequences. Teaching methods will be based on five steps: advance notion, observation, explanation, prediction and proof, and control and creativity. The lesson will use four stories classified into two categories. Using this approach, students should be able to form their own concepts of how to build a culture of peace through economic reform. In the process they should develop five components of effective leadership: thinking skills, performing skills, problem-solving skills, moral awareness and democratic skills.

Step 2: Observation

The lesson begins by teaching the concept of the medium amount (e.g., in heating a cup of fresh milk), leading to the concept of moderation. The teacher uses pictures of fresh milk in three stainless cups set in three electric pans of water, the first showing low levels of milk and water, the second moderate levels and the third higher levels. The students are asked how to choose the level of liquid in both cup and pan such that the milk will not spill out when the water in the pan is boiling. The students observe and compare the differences among the three pictures and make their choice. To add another level of complexity to the task the pan should have a switch on the side with settings clearly shown. When the switch is pushed to the extreme left the pan is off, while the setting to the extreme right is for highest heat. In all three pictures shown to the students the switch setting is in the latter position. The teacher briefly explains the pictures without drawing attention to the switch.

Step 3: Explanation

It is assumed that students will select pans with either the lower or the medium levels of water and milk. The teacher then shows a picture of the second pan where the water has become white because the milk has spilled out, and asks: ‘Why does the milk still spill out although the levels of both milk and water are medium?’ The students are likely to reason that a medium level of milk and water is still too high. The teacher then asks: ‘How would you state the problem in terms of cause and consequence?’ The students answer: ‘The cause of the problem is the fact that the medium level of milk and water is still too high, therefore the milk spilled out as a consequence.

Step 4: Prediction and proof

The teacher now shows a picture of the first pan with the lower levels of milk and water. Again the water has become white because the milk has spilled out, and the teacher asks why. It is expected that the students will be confused, giving the teacher an opportunity to ask: 'Could you formulate your prediction with the use of the words: 'If … then'? The students answer: 'The prediction is: If the lower level of milk and water are used, then the milk should not spill out'. They remain surprised that their prediction has not proved to be true.

The teacher now shows two pictures of the first pan (i.e., with the lower levels of milk and water) the first with the switch clearly in the off position, the second in the highest heat setting. In the first picture the water is clear, in the second cloudy. The teacher asks for an explanation. If, after two or three minutes, none is forthcoming, the teacher asks: 'Look for the difference between the two pictures', thereby helping students to recognise the presence of another dimension, that of the switch. The students then are able to conclude that a high heat setting causes the water and the milk to boil so strongly that, as a consequence, the milk spills out.

The teacher now shows two pictures of the second pan, the first with the switch at a medium heat setting, the second with the switch at the highest setting. The teacher asks the students which they would choose to avoid the milk boiling over. They logically select the former. The teacher asks them to use the words 'If … then' to predict their proposal to solve the problem. The students answer: 'If the switch is in the middle then the milk should not spill out.' The teacher tells the students that their answer is correct, and asks them to summarise the concept they have learned. They should be able to conclude that the medium amount of everything involved helps prevent problems; for example, it helps prevent the milk from spilling out when it is boiled.

Step 5: Control and creativity

The teacher asks: 'You must already have heard of His Majesty King Bhumipol Adulayadej's "sufficiency economy". Could you relate what you have just learned to one of His Majesty's important Buddhist core values?' If, after two or three minutes of discussion, the students are unable to identify the value of 'moderation', the teacher may use a guessing word game by starting to write the vowels from the word on the blackboard. The teacher asks further: 'How could you use moderation in budgeting your daily allowance? Write down your answer by comparing your previous budgeting with your new proposal.'

Second sample lesson

Step 1: Advance notion

Building on the idea of moderation in all things, this lesson will seek to teach the additional values of rationality and forbearance.

Step 2: Observation

Each student is given a half sheet of paper containing the following account. If time permits the students should be asked to role-play the story. The teacher asks: 'What is the problem of the family and the children?' expecting the answer of 'poverty'.

Suffering Because of Debt

> One family became richer by successfully selling a small housing project prior to the IMF period in Thailand. The head of the family was not satisfied with his profits. He therefore bought a larger piece of land, borrowed money from the bank, and built five bigger houses, much more beautiful than the first. All five houses attracted the attention of well-to-do families. They each paid a small deposit. With the IMF downturn in the economy, however, the owner of the beautiful housing project has been waiting in vain for three years for the families to confirm their purchases.
>
> The dream has not yet come true. Moreover the owner is increasingly in debt with the bank because of the interest on the money he borrowed to build the houses. He has become dull through suffering. His wife produces delicious Thai desserts that she sells to a coffee shop in a hotel. It is hard work for her because she also has to do the housework.
>
> The children in the family have been suffering for the past three years. They have to clean their own rooms and wash their own clothes. Sometimes they do not have money for lunch at school.

Step 3: Explanation

In order to teach the word 'moderation' the teacher discusses the above story with the class, asking: 'What is the cause of the problem?' The students answer, 'The head of the family is greedy'. The teacher asks, 'If we consider the fact that the houses are so beautiful and expensive that it is difficult to sell them, even to well-to-do families, what word might be more appropriate than 'greedy'? The teacher invites group discussion, or a word guessing game, to elicit the response of 'moderation'.

The teacher then introduces the concept of ‘rationality’ by asking what other qualities the head of the family appeared to lack. Using group discussion or a guessing game the teacher elicits the response: ‘lack of rationality’, and then asks students to explain how lack of rationality fits the description of the leader of the family. The students should be able to describe the head of the family’s behaviour; e.g., when he borrowed money from the bank he should have realised how much interest he would have to pay back to the bank. He also should have refrained from spending too much money in building the houses. During the economic downturn he should have been working to help his family with any job he could do, instead of becoming dull through blaming himself for his failure, or blaming it on the well-to-do families who intended to buy the houses. With rationality, he should have recovered and taken responsibility as head of the family by starting a new job. The teacher then asks: ‘Deep in his heart, what kind of obstacle prevented him from being rational and responsible?’ The expected answer is: ‘He was clinging to dignity, or trying to save his face’, these being common obstacles to rationality and responsibility.

The teacher then uses similar techniques to introduce the concept of ‘forbearance’. Once the concept has been discussed and understood the students are encouraged to conclude that the head of the family lacked all three qualities of moderation, rationality and forbearance. He was unable to recover from his debt and suffering because he had lost his dignity. He also was afraid of losing face by having to work for money in a low status job.

To reinforce the above conclusions the students are asked to suggest how the people in the story could have applied the principles of moderation, rationality and forbearance to achieve a successful outcome. The teacher asks: ‘Please explain how the wife in the story leads her life with moderation at present’. The students should be able to explain the meaning of the word ‘moderation’, giving specific examples from the story. Similar explanations and examples are sought for the concepts of rationality and forbearance. Real life examples drawn from the students’ own experience, or from newspaper articles, also could be elicited. The teacher then links the mother’s behaviour in the story to the eradication of poverty. By setting an example of moderation, rationality and forbearance through taking on low status work and being prepared to lose face the mother is setting an example of how to reduce the poverty suffered by the family.

Step 4: Prediction and proof

Using 'If … then' reasoning, the teacher asks: 'If the head of the family had spent a lot less money on the housing project, then would he and all members of his family be as poor as they are now?' The students will answer in the negative. The teacher goes on to ask: 'If the head of the family used the value of moderation, then would he and his family be as poor as they are now?' Again, a negative response is expected. In fact, in view of difficult economic circumstances in the country, everyone is suffering, including the potential buyers who may lose their deposits. Using a similar approach, the teacher deals with the concepts of rationality and forbearance.

Step 5: Control and creativity

Prior to the lesson the teacher asks the students to write a short essay about themselves and how their families have suffered during hard economic times. The teacher should use the essays to allocate each student to a group with others who have suffered similar hardships. The students then are asked to discuss in their groups the impact of reduced family incomes on themselves and their parents, and how their difficulties might be reduced by application of the principles of moderation, rationality and forbearance. The students should be encouraged to give examples of what they could do both for themselves and for their families.

To challenge students' creativity, the teacher asks: 'How could you work together as a group so that you can earn more money?' Responses are listed on the board. The teacher then asks: 'What kinds of values should guide your behaviour while you do the job together? Which of these values is more important?' This should lead into a class discussion of the benefits of the three values under consideration, together with other values such as harmony and peace, and the relative significance of each.

Third sample lesson

Step 1: Advance Notion

The main goal of this lesson is to encourage students to pursue the 'Middle Path'. The secondary goal leads to the first and derives from the two economic roles in the culture of peace, which in turn are derived from the ten types of laymen who enjoy sense pleasures, corresponding to the extrapolation of the roles of adults and children in relation to the idea of 'sufficiency economy'.

Step 2: Observation

The following two tables of comparison comprise four of the ten types of laymen who enjoy sense pleasures, and present the characteristics of the economic roles of people in a culture of war and a culture of peace. The reference to 'The ten types of laymen who enjoy sense pleasures' is from Pra Dhammapidaka, *Dictionary of Buddhism* (1995, pp 272-274) and refers to Lord Buddha's classification. The positive elements on the right hand side of Table 1 are the desirable roles for students that should lead to a culture of peace, while the negative economic roles in the column on the left lead to a culture of war. Table 2 sets out comparisons between the ninth and tenth types of layman.

Table 1

A comparison between two types of people, leading to either a culture of war or a culture of peace

The first type of layman: *The completely negative type*	*The ninth type of layman:* *The completely positive type*
1. The people seek wealth unlawfully and arbitrarily. 2. They do not satisfy their need for sense pleasures. 3. They neither share their wealth with others, nor do meritorious deeds.	1. The people seek wealth lawfully and unarbitrarily. 2. They satisfy their need for sense pleasures. 3. They share their wealth with others, and do meritorious deeds.
They are blameworthy in all of the three aspects, as commented on by Lord Buddha.	They are praiseworthy in all of the three aspects, as commented on by Lord Buddha.
This negative type relates to the economic roles of people leading to a culture of war.	This positive type relates to the economic roles of people leading to a culture of peace.

An analysis of the material and economic dimensions of the cultural system in Thai society in the past

- *Input*: The roles of an ideal king, according to the tenth category of 'Laymen who enjoy sense pleasures', leading to a supernormal culture of peace.
- *Process:* Material and economic socialisation through the performance of the tenth category of 'Laymen who enjoy sense pleasures', by an ideal king.

- *Output:* Material and economic well-being for the king's followers.
- *Feedback* from output: The king's followers admire his performance and feel gratitude towards him.
- *Feedback* from process: Material and economic socialisation through following the king's example.

Table 2

A comparison between two types of people, leading to a culture of peace

The ninth type of laymen who enjoy sense pleasures in the normal culture of peace	*The tenth type of laymen who enjoy sense pleasures in the supernormal culture of peace*
1. The people seek wealth lawfully and unarbitrarily. 2. They satisfy their need for sense pleasures. 3. They share their wealth with others, and do meritorious deeds. BUT 1. They consume their wealth with mental intoxication and with infatuation. 2. They are heedless of harmfulness of mental intoxication and infatuation. 3. They lack the wisdom to attain liberation of the mind from being the slaves of wealth.	1. The people seek wealth lawfully and unarbitrarily. 2. They satisfy their need for sense pleasures. 3. They share their wealth with others, and do meritorious deeds. AND ESPECIALLY 1. They consume their wealth without mental intoxication and infatuation. 2. They are heedful of harmfulness of mental intoxication and infatuation. 3. They possess the wisdom to attain liberation of the mind from being the slaves of wealth.
They are praiseworthy in three aspects, as commented on by Lord Buddha.	They are praiseworthy in all of the six aspects commented on by Lord Buddha because the true culture of peace may be attained.
This positive type could be achieved through highly developed moral education. But this kind of education does not yet exist. A large number of people still seeks for wealth both lawfully and unlawfully, unarbitrarily and arbitrarily.	This ideally positive type could be achieved through experimentation to prove the hypothesis of the spiritual scientific theory of the 'Four Noble Truths', specifically, through the fourth Noble Truth: 'The Middle Path', namely 'The Noble Eightfold Path'.

An analysis of the economic dimension of the cultural system in Thai society at present. The economic role on the right hand side of Table 2 is close to the ideal that the present king of Thailand, King Bhumipol Adulayadej the Great, integrated into his 'sufficiency economy'. The socio-economic crisis of the present IMF period reminds the Thai people that they should not totally depend on financial affairs. Money is only an instrument for exchange. Cooperation with each other in all aspects of life is more important. Thus it is hoped that the concept of gratitude will come back. It is said that crisis should be changed into opportunity. This saying is still aimed at monetary profit. A return of the concept of gratitude still has not been realised because contractual relationships prevail. If the concept of gratitude did come back in Thailand in place of the current contractual business approach, and if students could learn from adults behaviours, a culture of peace could be attainable in Thai society in the next decade, thus fulfilling the goal of the 'International Decade for a Culture of Peace and Non-Violence for the Children of the World' in Thailand.

Step 3: Explanation

This part of the lesson uses the investigative method: a Buddhist approach. Two half-pages are prepared and distributed to students, each containing one story with three characteristics being transformed from the first type of laymen who enjoy sense pleasures (i.e., the negative type).

The First Story

In a small factory producing dolls, young adolescents from up country are imprisoned and forced to work without being paid. The owner of the factory is stingy. He does not spend money, not even so that he himself can enjoy any kind of sense pleasures. He forces the young adolescents to eat poor food. He refuses to accept an invitation to be the chairman of a feast for orphans, and refuses to give dolls to them. He never joins in any activity concerning giving money to a monastery.

The Second Story

A student whose name was On (meaning soft or weak) was induced to drink horse's medicine (containing amphetamines, valium and heroin). Later he was forced to induce his friends to do likewise in order to sell them the so-called horse's medicine. He earned some money from this. He kept the money securely in order to buy the horse's medicine. He would not spend the money to enjoy himself in any other way, not even to get good food. When the friends who were induced by him into using the medicine needed money to buy more, On would not give his money to them.

The teachers at his school organised a trip for the students to go and stay in a well-known monastery to practice meditation. The students were told to do merit-making by giving some money to the monks. On would not do it, thinking that he would eat the food at the monastery for free.

A further two half-pages are prepared, each containing a story with a set of three characteristics being transformed from the ninth type of laymen who enjoy sense pleasures (i.e., the completely positive type).

The Third Story

> A dean at a university allows about fifty orphans to live on his eight acres of land. He helps them to help themselves by producing handicraft such as the manufacture of tea-cups from coconut shells. He sells these products in Thailand and also exports them. He spends part of the money for his family's well-being. He also spends another part of the money on the orphans' education and well-being. He accepts an invitation to be the leader in an occasional ceremony at a monastery, and gives money to the monastery.

The Fourth Story

> A student, Kemkang (meaning strong), works for his teacher by feeding his pigs and chickens. The teacher gives him some money and teaches him how to raise the animals so that he can raise his own. Kemkang is able to feed himself and his grand-mother at home as his parents have became labourers in Bangkok. When his friends need money, Kemkang lets them help him work for the teacher and have some of the money he earns. He uses some money to buy food for his grandmother to give alms to a monk every day.

A second set our four stories is prepared for distribution to students in similar fashion to the above. The first two relate to the ninth type of laymen who enjoy sense pleasures (in the lower section) in the normal culture of peace, while the second two stories relate to those in the supernormal culture of peace.

The Fifth Story

> Sulalee's mother went abroad and bought a handbag with a good brand name for her daughter. It was a nice surprise, because there was a figure of an animal attached to it. Sulalee used the handbag every time she went out, except when going to school, because using a handbag was prohibited there. She always turned the figure out to let other people see it. Later she saw quite a large number of people using the same kind of handbags, though made in Thailand. Sulalee looked down upon these people. She was very proud that she used an expensive handbag from another country, forgetting that Thailand was losing its balance of trade between exports and imports, although she learned about this at school. Sulalee could not set her mind free from her expensive belonging. Analogously, she put her heart under the handbag, and it felt heavy with dignity and face saving.

The Sixth Story

> Tanoo's father bought a television set with installed payments for six months. He was so excited with the television programs that he could not do his homework at night. He told his friends at school to come to see football games in order to have fun with gambling for money. Tanoo hurried to finish his homework before the game. He either lost or gained money each night. If he happened to lose quite a lot of money, he felt very sad. Analogously, Tanoo put his heart under the television set. It felt heavy with anxiety and sadness.

The Seventh Story

Tanoo invited one of his friends, Chart, to see television at his house. Tanoo praised his television set a lot, saying it produced football games with a clear picture and beautiful colours. Chart thought that Tanoo's mind was analogous to being a slave of the football game as well as the television set. Tanoo completely forgot that the television set was imported at great expense. He also forgot that gambling was harmful. When Chart returned home he told his father his way of thinking. His father told him that he was going to buy a sewing machine for Chart's mother to make clothing from Thai pieces of cloth that were being promoted by Her Majesty the Queen, and were becoming popular even with teenagers. Chart agreed with his father's decision. Chart went to see television programs once in a while. He did not engage in gambling in either football games or boxing. Analogously, he put his heart above the television set. Thus, it was not heavy because of anxiety or sadness due to losing money.

The Eighth Story

Pattra and another friend went to Sulalee's house to see the brand new handbag. They liked the handbag very much because of the figure of the animal. But when Sulalee was so proud of the brand name and the price of the handbag, Pattra thought of a song by Carabow reminding her that the owners of brand names did not deceive us, but we deceived ourselves in buying their products. Pattra agreed with the song. She bought a similar looking handbag at a large department store. The handbags there did not have the brand name on, and there was no doll hanging on each bag. But it served her purpose, especially because of the cheap price. Pattra thought it was good to buy the handbag because she did not break the law of copyright. The brand name was not important for her as she believed that people would not hold her in high regard just because of the brand name. Her heart was analogously above the handbag. Her heart was not heavy because of a need for dignity and face saving.

Step 4: Prediction and proof

The teacher next prepares another half-page sheet of paper containing the following material for distribution to the students.

THE MIDDLE PATH
The method leading to the supernormal culture of peace

The Middle Path lies between two extremes: the extreme of sensual indulgence and the extreme of asceticism. *The Middle Path* and *The Noble Eightfold Path* are the same thing. *The Noble Eightfold Path* was enlightened by Lord Buddha as the Fourth Noble Truth.

The Noble Eightfold Path may be classified into *The Threefold Training*, to train the mind to achieve *The Middle Path* between the two extremes.

The *Supernormal Culture of Peace* can be constructed through pursuing *The Middle Path*. The mind of the person who attains *The Middle Path* is, in actuality, different from Chart's and Pattra's ways of thinking. Their ways of thinking are only concrete examples of rational thinking. *The Middle Path* is an insight, not rational thinking.

The insight, being attained through the *Middle Path*, can help students release *Suffering*, which is the First Noble Truth. This is the insight into the truth that is exactly the opposite of the way an individual is thinking, causing suffering.

> Thus training of the mind is still waiting for the students to practice in order to pursue *The Middle Path* to become even higher than Chart and Pattra.

The teacher asks students to read the first four stories and to classify them into two categories, those that are completely negative, and those that are completely positive. Students are then asked to compare the stories in the two categories, and to summarise the differences between them. The students should be able to explain that in one category the people seek wealth unlawfully and arbitrarily while in the other category they seek wealth lawfully and unarbitrarily. If key words such as 'lawfully' and 'unarbitrarily' are not used by the students, the teacher could use a guessing game to elicit them. Students then are asked to make a complete sentence using words as close as possible to those in the first sentence in Table 1. The teacher repeats the above procedure to obtain answers as close as possible to the characteristics in the second and third sentences in Table 1. The teacher then hands out Table 1 for the students to see the original characteristics leading to a culture of war as compared to a culture of peace.

The same teaching procedure can be used with the second set of four stories, with Table 2 given to the students so they can see the original characteristics leading to both a normal and a supernormal culture of peace. Finally the half-sheet of paper summarising the 'Middle Path' should be handed out to the students, and discussed freely with them, thus drawing together the key ideas and themes of the lesson.

Fourth sample lesson

Step 1: Advance notion

As in the previous lesson, the main goal is to encourage students to understand and pursue the 'Middle Path'.

Step 2: Observation

The following critical incident is used to initiate discussion and reflection with students. It is based on a true story.

The Story of the Two Sons of a Millionaire

> The parents were so wealthy that the two sons had everything money could buy. They became sick of ordinary enjoyable things. They therefore looked for something more

> exciting. An idea came from seeing Las Vegas in a television program. They went there for gambling with a few close friends. Each of them lost a substantial sum of money. They did satisfy themselves with a lot of excitement, but they were unhappy. They came back to Thailand, thinking of all kinds of excuses to tell their parents.

The teacher begins by asking: ‘In what category in Table 2 could you classify the two sons?’ The students are expected to answer, ‘In the normal culture of peace, in the lower section. They are partially similar to Sulalee and Tanoo’. The teacher asks: ‘What were their problems?’ The expected answer is in Table 2 on the left hand side in the lower section. The teacher asks, ‘What was the problem of the parents? The students are expected to answer, ‘Nothing was told in the story, but the parents might seek wealth unlawfully and arbitrarily, as in Table 1. If the sons were spoiled so much then it might be an indication that they had been living with parents who lacked wholesome thoughts and attitudes’.

Step 3: Explanation

The teacher prepares two sheets containing the following exercises, the first setting the questions, the second providing the answers.

The ‘Noble Eightfold Path’ or ‘The Middle Path’

The ‘Noble Eightfold Path’ comprises eight factors. These factors are classified into the ‘Threefold Training’. Each ‘Training’ consists of two or three factors. Please match the correct names of the three kinds of training on the left hand side with the set of factors on the right hand side by drawing three lines, connecting each of the three pairs.

Training in higher wisdom	- Right speech - Right action - Right livelihood
Training in higher mentality	- Right view or right understanding - Right thought
Training in higher morality	- Right effort - Right mindfulness - Right concentration

The ‘Noble Eightfold Path’ or ‘The Middle Path’

The ‘Threefold Training’, being classified from the eight factors in ‘The Noble Eightfold Path’ consists of:

(1) Training in higher morality
    - Right speech
    - Right action
    - Right livelihood

(2) Training in higher mentality
  - Right effort
  - Right mindfulness (The ‘Four Foundations of Mindfulness’)
  - Right concentration

(3) Training in higher wisdom
  - Right view or right understanding of the ‘Four Noble Truths’
  - Right thoughts

When the class is ready the teacher distributes the exercise on the first sheet of paper. The students work on the matching exercise. The teacher then hands out the second page with the correct answers and asks: ‘Who has completed the task correctly? The students check their matching exercise with the correct answer and respond to the teacher accordingly. The teacher then asks: ‘What was the cause of the problem of the two sons?’ The expected answer is: ‘The lack of “The Middle Path” between the two extremes’. The teacher asks: ‘Which of the three categories of training is it obvious that the two sons lacked?’ The students answer: ‘They lack the training in higher morality’. Finally the teacher asks: ‘What conclusions can you reach? What new things have you learned in this lesson?’ The expected conclusion: ‘We understand the meaning of the two extremes, and the meaning of “The Middle Path” or “The Noble Eightfold Path”. The lack of “The Middle Path” is the cause of the problem of excessive indulgence in sensual pleasures.’

Step 4: Prediction and proof

The teacher asks: ‘Could you try to predict by setting up a hypothesis how the two sons might solve their problem of suffering. Please use an ‘If … then’ approach. It is hoped the students will respond: ‘If the two sons practice ‘The Threefold Training’ then ‘The Middle Path’ between the two extremes could be understood by them, and could help them solve their problem.’

Step 5: Control and creativity

The teacher asks: ‘ Would you like to analyse yourselves? Are you similar to Tanoo and/or Sulalee? Please use Table 2, the lower section, as a reference.’ Some students may accept that they are similar to Tanoo and/or Sulalee. Others may say that they are similar to Chart and Pattra. However, deep in their hearts all of them learn how they really are and how they should be. The teacher asks: ‘How would you solve your problem if you had been spending too much money before the IMF period, and have become poorer since that time? The students may answer: ‘Practice “The

Threefold Training".' The teacher asks: 'What are other things to be practiced because they are easier than "The Threefold Training"?' The students answer: 'Moderation, rationality and forbearance.' The teacher asks: 'How do you know that "The Threefold Training" is more difficult than the three kinds of values you mention?' The students respond: 'Because there are eight factors in "The Threefold Training", while in the other set there are only three kinds of values. Besides, there are some of the factors that we do not understand.' The teacher replies: 'Correct. I myself do not clearly understand all of them. But, let us hope that there must be an easy book explaining how to use "The Threefold Training" to solve our problem of suffering. Some day we may be able to study the book together, especially because of the persistence of all kinds of suffering at present. It is important for you to know, as young as you are now, that Lord Buddha's attainment of enlightenment is significant to our lives because of the existence of so many kinds of suffering that you already have to cope with. You should know that there is a way out of suffering through studying and practising "The Threefold Training".'

To further foster creativity, the teacher asks: ' From all that you have learned in this lesson, you may have some new ideas that you can use to solve the problem of the two extremes. Let us see how you can use your creativity to solve the problem.' The students are free to propose their ideas. The teacher asks further: 'Let us suppose that, in the future, you become a representative member of the parliament, a minister, or a prime minister. How would you change the characteristics in the lower section in Table 2 from the 'Normal Culture of Peace' to the 'Supernormal Culture of Peace?' The students may answer that they have observed good and bad behaviour from the political leaders of the country, as they appear on television or radio, or in the newspapers, more often than other groups of leaders.

Fifth sample lesson

Step 1: Advance notion

The final lesson seeks to extend the previous lessons into a wider global perspective by extrapolating into international conflicts in terms of a culture of war as opposed to a culture of peace.

Step 2: Observation

The following material may be used to initiate discussion and reflection with students.

Suffering from Being Prostitutes

Many Thai women and children are induced or forced to become prostitutes in another country without their consent. There are unlawful groups of people working together both within and outside Thailand seeking for wealth unlawfully and arbitrarily. Which of these two categories of people, the category of women and children, or the category of the unlawful groups should be taught the values of moderation, rationality and forbearance?

Reference

The following is an intervention by H.E. Dr Surin Pitsuwan, Minister of Foreign Affairs of the Kingdom of Thailand: ‘I am convinced that if we in the international community were to heed His Majesty King Bhumibol Adulyadej’s royal advice relating to sufficiency economy, we may be able to avoid the senseless accumulation of wealth, the mindless degradation of the environment**, and the abominable exploitation of the weak and the vulnerable including women and children.’** (Presented at the informal encounter of ministers attending UNCTAD X, Bangkok, 18 February 2000.)

Step 3: Explanation

There are at least three approaches to solving the above concern. (i) Because the cause of the problem is the violation of human rights, measures to stop the unlawful action may be taken by political institutions, especially through government policy and action. (ii) The weak and vulnerable groups themselves can be approached, especially parents who intend to sell daughters without telling them about their destiny. Moderation, rationality, and forbearance in the context of a sufficiency economy also may be taught at school. Many good teachers are trying to protect their school children. Thus, apart from teaching, measures should be taken between the school and the community to provide possibilities for children to earn their living together. (iii) An approach can be made to men in all the rich countries who are involved in sexual indulgence. This group is actually the original cause of the above consequences. They should be taught ‘The Middle Path’ between the two extremes. But it is obvious that they would be the most unlikely group to learn by this method.

This is a good lesson for school children to learn that sexual indulgence is harmful to the world. The method of solving this problem, ‘The Middle Path’, was enlightened by Lord Buddha 2588 years ago in the night of ‘The Day of Vesak’, and internationally recognised by the United Nations General Assembly (54th Session, Agenda Item 174: ‘International Recognition of the Day of Vesak’, 15 December 1999.) Thus the students should learn to solve the problem being proposed in Section 6 in order to learn how to stop themselves from becoming sexually indulgent. The students should learn that lives of prostitutes are lives of suffering. All prostitutes are controlled by gangsters who seek wealth through unlawful and arbitrary means.

Steps 4 and 5

These steps should follow the same pattern as that of the fourth sample lesson. This whole lesson is related to many of the goals stated by UNESCO, such as reducing inequality and fostering human rights. It is one strategy to promote the goal of the International Decade for a Culture of Peace and Non-Violence for the Children of the World.

Chapter Eleven

Teaching Core Values of Peace and Harmony in Asia and the Pacific: A Process Approach

Jennie Teasdale & Bob Teasdale
Flinders University Institute of International Education, Adelaide

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This chapter is based on the assumption that, to be truly effective, values education must infuse the entire curriculum. It cannot be a separate entity, taught in isolation. Certainly the core values of peace and harmony can be taught in a focused and systematic way as content areas in their own right, but the long term impact can be significantly enhanced if they also are taught across the curriculum in an integrated way. Furthermore, when teaching values education across the curriculum, we believe that processes of teaching and learning, and processes of thinking and knowing, are equally as important as curriculum content. This chapter therefore explores the question of process in the teaching of core values. In doing so, it ventures beyond modem western ways of teaching, learning and knowing, and towards a focus on local and Indigenous cultures of knowledge and wisdom.

Ways of thinking and knowing

The emergence of modem science and the beginning of the industrial revolution set European thought on a new path, leading to a mechanistic worldview that continues to underpin the increasing global domination of the west. Its emphasis on certainty, objectivity, predictability and instrumental rationality remains strong. The metaphor of the machine and the image of clockwork mechanisms still reinforce the idea that humans can exercise domination and control over nature, as well as each other. The notion of hierarchical systems of binary oppositions continues to impact powerfully on human relationships (Morgan, 1998). And the assumption that reality consists of nothing more than separate physical entities maintains a fragmented view of the universe, of humanity and of individual identity (Slade, 1998a; 1998b). The impact of the mechanistic worldview on education has been all pervasive.

It seems to us that exclusive reliance on this mechanistic way of thinking and knowing is profoundly counterproductive to the development of the core values of peace and harmony. In other words, many of our current thinking processes predispose us to disconnectedness, prejudice and inequity in our relationships with each other. If our world is to become more peaceful, one of our most fundamental challenges is to diminish the grip of this mechanistic view on the ways we think and act. Fortunately the grip already is being loosened, both from within and without.

From within, the mechanistic view is being challenged by significant shifts in scientific thinking, most notably in the areas of quantum physics, chaos theory and relativity, and also by the increasingly pervasive influence of post-modernism in the humanities and social sciences. From without, the mechanistic view is being challenged more subtly by the re-affirmation of the worth of local knowledge and wisdom.

The new scientific thinking opens up different ways of perceiving reality, challenging us to think in terms of interconnectedness rather than fragmentation, inclusion rather than exclusion, mutuality rather than hierarchy, and the relativity of knowledge, truth and values rather than certainty and objectivity based on cultural arrogance and narrowness of perception. These new approaches will require an almost total transformation in our ways of thinking and knowing, allowing us to fulfil the vision of the Delors Report (1996, p 97) when it speaks of the future role of education in developing an ‘appreciation of interdependence ... in a spirit of respect for pluralism, mutual understanding and peace’.

Fascinatingly the new scientific thinking is bringing us back, in some ways at least, to where we were several hundred years ago before the rise of modem science and the industrial revolution. Here in Asia and the Pacific, our local cultures - based on Buddhist, Confucian, Shinto, Hindu and other religious traditions, including those of the Indigenous peoples of the region - contain many of the holistic ideas and imagery that we need for thinking in terms of interconnectedness and pluralism. And it is here, in these local contexts, that our search for peace- and harmony-building processes of thinking, knowing and understanding has had its focus. Let us look at some of the key ideas we have been exploring.

The reality of the spiritual

Many cultures do not differentiate between the spiritual and the physical. Kopong (1995), in analysing the beliefs of his own Lamaholot people of eastern Indonesia, stresses the interconnectedness of the spiritual and the material. Likewise, in reviewing the many studies of Aboriginal Australian cultures, we have concluded that:

> Aboriginal consciousness is pervasively religious. The spiritual suffuses every aspect of daily life. All questions of truth and belief have been answered already in the law and the dreaming. The spirit beings that created the land also provide a full and complete explanation of human existence, an explanation that does not require modification or extension (Teasdale & Teasdale, 1994, p 178).

For us as educationists the implications of the spiritual are profound. For many cultures the spiritual is a 'given', a reality, and therefore not queried or challenged, even when dissonance exists. Spiritual explanations are accepted rather than analysed. The western scientific preoccupation with finding the 'right' answer and thus resolving dissonance is anathema. There are interesting parallels here with the methods of inquiry of the new science, which are more about finding the right questions than the right answers. Certainly the need for closure is no longer apparent, ambiguity is becoming more readily accepted, and the metaphysical is re-emerging in scientific discourse.

Relations with the environment

The spiritual beliefs of many of the cultures of our region stress cooperation and coexistence with the natural world. Indigenous peoples in particular have a deep and intimate relationship with their land or territory. In discussing indigenous societies, Harris (1990) makes a distinction between 'being' and 'doing', arguing that western science has encouraged us to behave in manipulative or transactional ways ('doing'), seeking to control the natural environment for our own purposes. Indigenous peoples, on the other hand, take a more responsive or interactional approach ('being'), seeking to coexist with the environment by fitting in with what is happening around them. Christie (1985) has made a similar distinction, suggesting that western ways of thinking are 'purposeful' and goal directed, with individuals seeking to establish a sense of personal control over the environment. Indigenous ways of thinking, on the other hand, emphasise the 'meaningful'; i.e., with participation, experience, and establishing and preserving meaningful coexistence with the natural world.

In applying these contrasting perspectives to human relationships, and to education, it is clear that our modem ways of thinking and teaching are placing strong emphasis on '... the transactional, the manipulative, the individualistic and the purposeful' (Teasdale & Teasdale, 1994, p.178). We would like to encourage a new way of thinking that allows mutual inclusion and mutual cultural development rather than domination and loss of cultural diversity. In this way we could promote processes of thinking and knowing that stress meaningful coexistence and harmony with both the natural world and with other people.

The nature of social relationships

A primary feature of most local cultures in our region, especially in rural areas, is the intricate network of social and family relationships that helps to ensure the survival of the group through interdependence and cooperation. In most contexts people do not define themselves in terms of their individuality, but in terms of group affiliation. Basic to their thinking and knowing is mutuality, not separateness. Kopong (1995), for example, speaks eloquently of his own Lamaholot people, emphasising that harmony and cooperation are important prerequisites for survival, with all members of the society fulfilling certain tasks and responsibilities that reflect care for themselves, for other family members, and for the wider community.

Mel (1995, p 690), a member of the Mogei culture in the Melpa area of the Papua New Guinea (PNG) highlands, points out that, in the Mogei worldview, '... education is not seen as developing the intellect separately from social and moral norms'. In other words, for the Mogei, being morally and socially responsible (i.e., through commitment to group norms and behaviours), and having intellectual skills, is one and the same thing.

These ways of thinking contrast with the competitive individualism of modem urban societies, and the win-at-all-costs ethos that is so deeply ingrained in our education systems and exemplified most clearly in the ways we train our young in the sporting arena. If we are to build a true culture of peace and harmony we need to rediscover interconnectedness in human relationships, and redevelop ways of thinking and knowing in our schools, colleges and universities that affirm interdependence and mutuality.

The unity of knowledge

The mechanistic view of the world encourages a fragmented view of the universe, where knowledge is analysed by dividing it into ever smaller units. This has led to the compartmentalisation of knowledge into discrete disciplines, and to reductionist approaches to thinking whereby any phenomenon can be broken down, however artificially, into separate components which then can be subjected to empirical examination and measurement.

By contrast, most cultural groups in our region traditionally have taken a more organic or holistic view of knowledge that emphasises the essential oneness of humanity and nature. Paramount to the worldview of Indigenous Australian peoples, for example, '... is the coherence of land, people, nature and time. Values lie in quality and relatedness, not just in quantities. The spiritual dimension acts as an integrating force, pervading all aspects of life' (Teasdale & Teasdale, 1994, p 176). Morgan (1998), an Indigenous Australian philosopher, describes his people's view of reality as a web, with all elements of place, people, species and events interconnected in a single cosmos. He emphasises that this concept of a united cosmos is dynamic, continually defining and redefining peoples' relationships with each other, with the land, and with the universe.

This age-old Indigenous perspective is now mirrored to quite a remarkable degree in the recent 'discovery' of interconnectedness by subatomic physicists: "In quantum theory ... you never end up with 'things', you always deal with interconnections ... 'this is how modem physics reveals the basic oneness of the universe'" (Slade, 1998b, p 5, citing Capra, 1983). Yet our dominant, globalised culture remains firmly in the grip of the old fragmented, mechanistic ways of thinking. As Slade expresses it, we are suffering from paradigm paralysis, the mechanistic worldview that dominates our thinking also dominating any attempt to move beyond it:

> Through its influence on the process of globalisation, [the mechanistic paradigm] not only causes many of our problems, it also dominates our attempts to understand them and to make the appropriate changes. For those of us who think within this cultural framework, and for those of us who are struggling to survive its cultural domination, learning to think in terms of interconnection is our most urgent task (Slade, 1998b, p 3).

Ways of teaching and learning

The mechanistic worldview is still having a profoundly pervasive influence on the ways we teach and learn in education systems at all levels. Schools, colleges and universities:

> ... faithfully reproduce this distorted [i.e., mechanistic] worldview, both in what they teach and also in the very ways in which the learning process is conceived, organised, and delivered. It permeates the texture of education. Its influence is visible in the artificially produced competition in schools, in an infatuation with marks and grades, in the scrabble for status created by hierarchies of schools, in the reduction of students to statistics ... (Beare & Slaughter, 1993, p. 61).

The influence of the mechanistic worldview also is visible in the formal delivery of knowledge in contrived settings where learning is decontextualised in terms of both time and place; in an emphasis on transmission of knowledge by teachers who control all aspects of the teaching/learning environment; in a heavy reliance on verbal elaboration, including the use of both written and spoken language; and in a focus on preparation of the individual for the world of work within a context of economic rationalism. None of these processes is fully compatible with the core values of peace and harmony that we are seeking to incorporate into our curricula. Our search for alternative processes has taken us once more to the local cultures of Asia and the Pacific, and again a distinctive and consistent pattern has emerged.

An emphasis on the learner

Western education systems tend to focus on the delivery of knowledge by a teacher, local cultures on the acquisition of knowledge by the learner. Western cultures therefore rely more heavily on extrinsic motivation to learn, local cultures more on intrinsic motivation. One consequence for most local cultures is that children's learning is not normally managed and controlled by adults. Children are not forced or even directed to behave in particular ways. They therefore achieve higher levels of personal autonomy, this being reflected in adult-child relationships that attain much greater equality than in western societies. As a result, adults are not a significant source of extrinsic motivation.

The fundamental issue here is that western education creates hierarchies in which teachers seek to control students' learning, whereas more traditional societies foster a greater sense of mutuality. Local cultures more typically exchange knowledge and negotiate meaning in ways that respect the integrity of the learner. In this sense each participant in a learning transaction is both a teacher and a learner. Such learning processes clearly are more compatible with the Delors (1996) vision of learning to live together through peaceful interchange, mutual understanding and practical democracy. Yet Delors (1996) also recognises the tensions that exist between tradition and modernity, and between the global and the local, and the challenges of finding ways to resolve these tensions. How can complementarity, mutuality and harmony be achieved in an increasingly individualistic and competitive world?

Tait (1995, p 755) highlighted this challenge when she described the ‘mixed cultural messages’ of a secondary school in Aotearoa New Zealand where ‘... teachers promoted the value of democracy and equal rights but often delivered the message autocratically, unevenly and in a hierarchically-organised context'. Edna Tait's case study of attempts to transform the learning environment of the school demonstrates that traditional Maori values such as ‘*... aroha* [love and concern], *manaakitanga* [hospitality], arriving at decisions by consensus, allowing each person the right to voice an opinion, and respecting the contribution of each’ (Teasdale, 1994, p 208) can be syncretised successfully with modern western approaches. By recognising the individual autonomy and responsibility of the learner, the school was able to ‘put the voices of the students into their classroom experiences’ (Tait, 1995, p 759) and to create a more peace- and harmony-creating learning environment.

Contextualised learning

As noted above, learning in western systems of education is largely decontextualised in both time and place. Knowledge is delivered in the formal setting of classroom or lecture theatre for utilisation, if at all, at some time in the future. The primary goal is to transmit the skills and knowledge likely to be required for paid employment. As we have described elsewhere: ‘Most western learning takes place in contrived settings practising artificially structured activities as a means to a future end’ (Teasdale & Teasdale, 1994, p.181). Such teaching and learning take place relatively independently of the personal, social, cultural, environmental and spiritual needs of the individual and the society, reducing the leamer's capacity to make integrated judgments. As Seemann & Talbot (1995, p 763) assert, education based on the needs of industrial economies is:

> ... inappropriate to foster the development of integrated schema of social, cognitive and material experience. It could be said that people [are] expected to become efficient only in the short-sighted particulars. What [is] not fostered [is] the long-sighted integration of knowledge that is needed for ... implementing new processes that are relevant, humane and sustainable in their outcomes.

For most local cultures learning takes place in the immediate context of everyday life. As Harris (1984) points out in relation to the Yolngu people of Arnhem Land, learning is part of an ongoing living out of daily activities. It is done for its own sake in the here-and-now, not to improve one's future living. It is also embedded in the socio-political conditions at the time, focusing on people and relationships rather than on information (Harris. 1992). Or, to express it another way, indigenous learning is ‘embodied in particular contexts and patterns of relationships in the social world of the learner’ (Harris, 1992, p 42).

Kopong, speaking eloquently from his own experience, describes a broadly similar approach to learning in the Lamaholot culture of eastern Indonesia:

> ... knowledge is conveyed not so much to prepare the Lamaholot child for a better future life, but to preserve tradition. Knowledge is passed from generation to generation to preserve continuity... . Although traditions are rooted in the past they are lived out in daily activities. Knowledge acquisition consequently becomes a part of ongoing life rather than being managed in a contrived learning environment ... and ... only becomes meaningful if it is applied to the benefit of the family and community (Kopong, 1995, p 644-645).

Mel, likewise speaking from personal experience, portrays much the same kind of picture of the Mogei culture in PNG:

> Teaching is not a process that is largely controlled and manipulated by adults. Children learn in the context of living. In doing so, all that is gained is meaningful because it enables the individual to become an active participant within the community. In the Mogei context the process of education and learning involves the young acquiring their knowledge through listening, watching, practising and participating (Mel, 1995, p 691).

Mel (1995) goes on to emphasise that Mogei teaching is based on the assumption that all aspects of the individual are important, and the sharing of knowledge therefore operates in an integrated and meaningful way that allows each individual to grow in wisdom, understanding, skill and goodness, finding value and respect within the community. This contextualisation of learning facilitates the integration of knowledge, drawing together the personal, the social, the cultural and the spiritual in ways that support peaceful and harmonious outcomes.

Interestingly, attempts to contextualise and integrate student learning are leading back to more meditative and self-reflective approaches to teaching, where there is a fusion of the spiritual and the intellectual. Ma Rhea (1995), for example, describes how some regional universities in Thailand are bringing back older Thai religious knowledge and wisdom and blending it with the newer western knowledge. For example, students are being trained in traditional Buddhist meditation techniques, and are being encouraged to couple their western knowledge with the moral and ethical principles that underlie their own society.

Holistic learning

The mechanistic worldview encourages the breaking up of knowledge into sequenced components to facilitate its acquisition. Curriculum development in most western education systems operates on this principle. A body of knowledge is divided into lesson-sized chunks that are taught separately and sequentially on the assumption that integration will be achieved once all the knowledge has been acquired. A scientific spirit prevails, with analysis, objectivity and quantification valued. Drawing on Harris (1984) we can take the simple example of a person learning a new dance. Each separate pattern of steps is identified, measured, analysed and practised until precision is reached. Only when all of the separate components have been successfully acquired will the teacher seek to integrate the knowledge into a unified performance.

There is quite a marked contrast when we consider the approach to learning in many of the local cultures of our region. It requires very little emphasis on the sequencing of skills. As Harris (1992) describes it, most learning occurs through successive approximations to a mature end product. It is a learning of wholes, not of parts, and is normally based on observation and imitation, rather than direct instruction. In learning a particular dance, learners simply join in and perform as much as they can, improving over time as they practise the whole. Continuity and relatedness are pre-eminent. From an Indigenous Australian perspective, for example, we have noted that, especially in childhood, most knowledge is acquired holistically through learning-by-doing in concrete situations (Teasdale & Teasdale, 1994). Participation is voluntary and mistakes do not incur discredit or shame. Errors normally are not corrected by others, but the learner is allowed to persist and thus learn from repeated practice.

This holistic approach also uses a far more diverse range of learning modalities. Unlike western education that continues to rely heavily on the verbal, including listening to spoken language and reading written text, learning in local cultures is usually more non-verbal and informal, and includes observing, practising, participating, interacting and feeling. In a very real sense it can be described as learning by living. But it goes deeper than this. Harris (1992, p 41) describes how the Yolngu of Arnhem Land visually express some aspects of their knowledge as a spiral within a triangle, the spiral representing all knowledge that they cannot put into words, or is too deep to be put into words, or that the people resist putting into words: ‘So there is an aspect of Aboriginal non-verbal learning which is ... consistent with the worldview which insists that knowledge is not only that which can be verbally expressed’.

In exploring some of the fundamental differences between the holistic, non-verbal learning of local cultures and the more disconnected, verbal learning of the west, Harris (1992) notes that:

> All societies have formal (largely verbal) and informal (largely non-verbal) learning and various combinations of both. But what should be noted are the proportions of each. The fact that school students spend five hours a day doing talk-related activities away from real-life contexts vastly increases the proportion of formal learning in industrial societies. Formal, verbal, decontextualised learning is very powerful ... [but] it has no special powers in terms of many important matters such as promoting constructive human relationships, controlling industrial greed, and maintaining ethical systems. It may even have harmed industrial societies in the sense that, for example, it has allowed us to trivialise alternative forms of learning and self-knowledge, such as intuition, mysticism or religious experience (Harris, 1992, pp 40-41).

Most analyses of modem, western education systems (e.g., Beare & Slaughter, 1993) conclude that our processes of teaching and learning are still heavily influenced by a narrow, instrumental and mechanistic worldview. Such processes are antithetical to holistic processes that reflect the core values of peace and harmony.

From theory to practice

It is all very well to theorise about teaching the core values of peace and harmony through process, but can it be achieved in practice? We clearly believe that it can, and elsewhere have provided case studies of successful strategies (Nabobo & Teasdale, 1995; Tait, 1995; Teasdale, 1994; Teasdale & Teasdale, 1999; Teasdale & Ma Rhea, 2000). It is far from easy. Notwithstanding the discourses of the new science and post-modernism, the mechanistic worldview is proving to be both persistent and pervasive in its influence. It continues to play a dominant role in the ways we think, know and learn.

In our own teaching at both undergraduate and graduate levels at Flinders University in South Australia we have been exploring process strategies for some years. There are inevitable constraints, especially those associated with assessment of students. We have been successful, however, in substantially changing our approaches to teaching in keeping with the theoretical directions reviewed above. In this concluding section of the chapter we would like to share some of our personal experiences and insights with you.

It has been an exciting challenge for us to take a critical look at our own teaching, which for many years had been modelled on the generally accepted western way of imparting knowledge. Early on we became convinced that we needed to change our approach so that the emphasis on the teaching of content was counterbalanced by the notion of teaching through process. In the most basic terms, we set out to discover how we could implement a teaching/learning process that integrated both content and process, where the way we taught modelled the content we aimed to impart. In doing this we were beginning to create a teaching model that promoted peace-building ways of thinking, knowing and learning within the context of Australian culture and values. We recognise that our approach may be quite inappropriate in other cultural settings, and that teacher educators in other parts of the Asia-Pacific region will develop quite different approaches based on their own local cultures of knowledge and wisdom.

The following discussion documents the quite fundamental shift in our own approach to tertiary teaching during the past decade. If you visited our university classrooms today, this is what you could expect to find.

Dispensers of knowledge versus facilitators of learning

Retrospectively analysing the processes of change, we can now see that the first area of transformation was in the way we viewed ourselves as university teachers. Almost imperceptibly we changed from being owners and dispensers of a select body of knowledge to becoming facilitators of student learning. The emphasis on transmitting knowledge through lectures where the focus was primarily on dispensing facts, gave way to a realisation that the learner needed to be focal. With ready access to modern information technology and well resourced libraries, students can accumulate their own knowledge relatively effortlessly. By maintaining our role as knowledge-imparters, we would quickly render ourselves redundant. Instead, we needed to enable our students to take control of their own journeys of exploration, seeking out knowledge of relevance to their own needs and interests within the general themes and structures of our courses.

With this as an overarching goal, and within the parameters of timetabling, course programming and student assessment prescribed by the university, each class focused on the unique learning needs and qualities of its individual members. Our primary task was to teach students how to learn. So lecture sessions incorporated interaction, sought the views of students, tackled student questions, and challenged learners to go searching for knowledge at every opportunity.

In essence, this was a change of mind-set from one of seeing teaching as knowledge delivery to one of seeing teaching and learning as inseparable, like opposite sides of the same coin. No longer did we have to know all that could be known about a particular topic. Students themselves became important repositories of knowledge, and had the capacity to break new ground by accessing appropriate learning resources. Our teaching, whether in lecture theatre or seminar room, became more focused on students as learners. We affirmed and celebrated who they were and what they had to offer. We walked alongside them or behind them as the need arose. Rarely did we feel the need to walk ahead. Lectures provided guidelines or signposts, suggesting directions for students in their journeys of exploration. Sometimes this necessitated travelling on new learning pathways ourselves. This has required an honest admission to students that, although what they may be proposing is unfamiliar to us, we are still willing to walk beside them. This frequently leads to an exciting process of two-way learning, thus empowering the students, and giving us a new-found sense of freedom.

Two-way learning

Our Indigenous Australian and Pacific Islander colleagues have provided us with first hand experiences of real two-way learning (see, for example, Nabobo & Teasdale, 1995; Teasdale & Teasdale, 1999). In these cultural contexts, so far removed from our own western mind-sets, we quickly discovered that survival depends on a two-way approach. If you can imagine yourself in front of 145 Fijian teacher trainees trying to explain some far-removed theoretical concept about teaching that may work well in an Australian school, you quickly realise the futility of the exercise and so begin to collaborate and discover a bi-cultural approach, an approach that recognises the legitimacy of 'their way' and blends it with appropriate aspects of 'your way'. From our personal perspective, we came to acknowledge that we did not have a monopoly on the truth, that we too were learners, and that we needed to seek out by exchange of ideas, by negotiation of meaning, and by an active sense of reciprocity, alternative and more appropriate ways of doing things.

Translating two-way learning into Australian university classrooms at first offered a significant challenge. There was a degree of uncertainty about not knowing exactly where one was going. It crossed our minds that we could lose our way if we relinquished control. We eventually found that it was the boredom of confining one's teaching to a repetitive, didactic, one-way path that enabled us to change. From our perspective, two-way learning never ceases to excite and challenge. In adopting a two-way teaching/learning process, we have had to make a significant admission: within the current teaching/learning milieu there are very few 'right answers'. All areas of knowledge provide opportunities for further exploration and discovery.

The dynamic nature of the teaching/learning process

The mechanistic worldview emphasises certainty, objectivity and predictability. There are right answers and unquestionable truths. The view that we have adopted is far removed from this. We see learning as a dynamic journey of discovery along pathways that are neither fixed nor immutable. There are always new insights to be discovered, new realities to be considered. Learning becomes a quest that both learner and teacher can enjoy. The metaphysical is acknowledged, and students encouraged to feel more comfortable with ambiguity.

Using this dynamic view of learning, we have transformed the normally disliked 'final paper', with its set question and prescribed readings, into what many students regard as a mind-stretching personal challenge. At an early stage in each of our courses, after participants have become attuned to its content and learning processes, we encourage them to negotiate their own areas or themes of study, and to decide on the processes whereby they will gather and present their findings to their fellow learners, ourselves included. They also are encouraged to set themselves clear objectives within a realistic time-frame. So successful has this approach been that a number of students follow themes chosen in their first year of university study through into their postgraduate years.

Students In control of their own learning

By encouraging students to make decisions about their own learning, a sense of personal control emerges for them. Navigating our way around the sometimes rigorous university system of requirements, particularly in relation to assessment, we have sought ways to enable our students to make choices about the content of their learning, about the processes of knowledge analysis they find most liberating, and about the course participants with whom they would most like to work. A minority finds these choices difficult and needs nurture; most revel in what they see as a new freedom. An immediate outcome is that students begin to enjoy the challenge of doing work that interests them, and presenting it in a way that does not need to conform to the usual image of university assessment: the written paper or end of year examination. For us, reading, hearing and/or observing students' work becomes enjoyable.

Cooperative learning

Most Australian students are taught to study individually, to compete for the kudos of getting high marks, and generally to learn by themselves and for themselves. We encourage our students to work cooperatively and collaboratively, taking responsibility for each other's learning. For instance, each seminar becomes a workshop in which several students present as a team. They are challenged not to prepare papers to be read in class, but to develop innovative processes that explore the theme and involve all members of the class, ourselves included, in discussion, debate, role plays or other kinds of interactive activity. They are also encouraged to research and write and do fieldwork together. As this norm of collaboration and cooperation takes hold, we find class members supporting each other, sharing resources, and being concerned about one another's well being. From a sociological perspective a class becomes a 'little community' that exhibits the qualities associated with *gemeinschaft.*

Exploring the processes of thinking and learning

Listening to lectures, taking lecture notes, reading texts and other library references, writing essays, and sitting examinations are still the primary means of teaching and learning within most universities. Yet young people are no longer receiving their early learning in this way. Most watch television long before they can read. They are computer literate at a very early age. Teaching within schools is employing a wider variety of interactive, learner centred approaches. Yet within universities we persist with antiquated processes that still use didactic, lecturer-centred, one-way approaches to teaching within a single discipline.

In our own teaching we have abandoned this approach. Initially we strive to contextualise learning by grounding it whenever possible in the real world. Students frequently go out into real-life contexts to learn from practical experiences and encounters. When this it not possible, using either imported 'people' resources or visual aids, we endeavour to bring the context to the classroom. The process of praxis is learned and practised as students carefully and sensitively employ this learning technique in real-life situations. In this way we see their university education connecting them to the world about them. Education becomes more holistic and relevant, and the ‘people’ resources outside the university are seen as not only accessible but extremely valuable.

We encourage our students to explore many of the other rich learning resources available to them. Students seek out information well beyond any set texts, lecture information and university library materials. They explore the world wide web, visit museums and art galleries, critique films and videos, and importantly observe and converse with people who have useful information to share. Some begin to see their study from a thematic perspective and adopt a multi-disciplinary approach. The data gathering techniques of observation, case study and interview are learned and applied. Alternative and more holistic methods of knowledge analysis are encouraged.

Documentation also becomes more creative as students devise innovative ways to analyse and present their findings. A student from an Indigenous Australian background, uncomfortable with written language, developed a series of oil paintings as a means of thinking about and sharing her knowledge. A post-graduate student from Papua New Guinea, given the freedom to use ways of thinking that were more culturally familiar to him, chose story-telling as a technique to weave together a holistic doctoral thesis. Some students, feeling constrained by conventional written text, have been more comfortable using poetry to express their ideas. Other undergraduate students have written plays, produced films, choreographed dance sequences, collated photographic essays, or have written thoroughly researched papers of such quality that with little additional polish they have been accepted for publication. In some cases students have worked collaboratively, making joint presentations. Many have openly acknowledged that they have learned to work with others in such a way that the end result is far superior to anything they could have produced alone.

Using the reflective process as an integral part of teaching and learning

One of our more recent discoveries has been the value of putting into practice the reflective process. We not only have taught students the art of self reflection but have utilised it ourselves as a tool for evaluation of our teaching and learning. We have long appreciated the value of reflection, but only recently realised that it is a process that has to be learned if it is to be used optimally. By heeding the appeals of students who came to us saying, 'We are asked to reflect, but what do you mean, and how do you do it?' we quickly recognised that we too needed to explore this process further. Our first step was to approach some colleagues in the School of Theology. As we had hoped, they not only understood and used the reflective process but were more than willing to talk about it and to point us in the direction of appropriate multi-disciplinary reading. This has enabled us to begin to get the measure of this valuable teaching tool and to utilise it to advantage both for ourselves and our students.

Conclusion

By using the processes described above we have become aware of significant changes in our students. They are able to think more interconnectedly, both in terms of knowledge and of people. There is a sense of empowerment as they take control of their own learning, one consequence being that they continue their exploration of key themes long after a particular course has finished. Anecdotal evidence over a number of years indicates that students carry these attitudes and processes with them in their continuing learning, and into the workplace. We believe that by role modelling these processes of thinking and learning we are contributing in a small way to strengthening the core values of peace, cooperation and harmony in our students.

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Note

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