



# LEARNING TO DO

## Values for Learning and Working Together in a Globalized World

An Integrated Approach to Incorporating Values Education  
in Technical and Vocational Education and Training

## A UNESCO-APNIEVE Sourcebook No. 3 for Trainers, Teachers and Students in the Area of Technical and Vocational Education and Training



prepared by  
UNESCO-APNIEVE  
Asia Pacific Network for International Education and Values Education  
in partnership with  
UNESCO-UNEVOC International Centre for Technical and Vocational  
Education and Training, Bonn, Germany

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Editors: Lourdes R. Quisumbing and Joy de Leo,  
Asia-Pacific Network for International Education and Values Education

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## Foreword

Through its education policies and programmes UNESCO aims, first and foremost, to contribute to peace and harmony in the world. Its activities are primarily targeted at those people in the world who are the most in need and who suffer the most from the widening divide between rich and poor.

Technical and vocational education and training (TVET) is an integral part of UNESCO's education mandate. TVET has always had a special role to play in preparing young people and adults for the world of work—by providing them with knowledge, skills and competencies that assist them in gaining a decent income, increasing productivity, raising standards of living and providing an improved quality of life. In recent years, the role of TVET in educating the whole person, not just the worker, has rightfully gained prominence. Practically, this means adopting a holistic approach to skills development for employability and citizenship by placing an emphasis within skills training programmes on developing a sense of values, ethics and attitudes to prepare the learner for self-reliance and responsible citizenship.

For these reasons, UNESCO's specialist centre for TVET, the UNESCO-UNEVOC International Centre for Technical and Vocational Education and Training, is delighted to have assisted UNESCO-APNIEVE produce this important Sourcebook. This Sourcebook focuses on providing resources that can assist TVET educators and trainers work with learners to develop the important values necessary for learning and working together in harmony in a globalized world. The Sourcebook draws on, and operationalizes ideas contained in, the 1996 report to UNESCO of the Independent International Commission on Education for the Twenty-First Century, *Learning: The Treasure Within*.

UNESCO-APNIEVE (the Asia Pacific Network for International Education and Values Education), which was established in 1995, has as its principal objectives the promotion and development of international education and values education for peace, intercultural understanding, human rights, democracy and sustainable development, through inter-country cooperation amongst both individuals and institutions working in these fields.

All of those involved in the development of this Sourcebook hope that it will assist young people in the Asia Pacific region to fully realize their creative potential and capacities, so they may assume leadership roles in their chosen vocation, and in so doing contribute to a genuine and lasting culture of peace for the just and sustainable development of their community, country, region and the world.

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# Chapter One: Introduction

It is said that to bring about real change we must first change ourselves at the very core of our being. We need to change the ways in which we work and interact with each other, particularly as we are faced with challenges that may seem huge and overwhelming and which have been unresolved by the usual traditional means.

This UNESCO-APNIEVE Sourcebook provides educators and trainers of technical and vocational education and training (TVET) with resources for teaching and learning about values for working together in a globalized world. By so doing, it provides tools to facilitate the individual change that is the necessary precursor of workplace or community change.

This book is the third in a series of Sourcebooks for educators inspired by the “four pillars of education,” Learning to Know, Learning to Do, Learning to Be and Learning to Live Together, described in *Learning: The Treasure Within*, (Jacques Delors, Report to UNESCO of the International Commission on Education for the Twenty-first Century, 1996).

The Sourcebook has been developed by UNESCO-APNIEVE (Asia Pacific Network for International Education and Values Education) in partnership with the UNESCO-UNEVOC International Centre for Technical and Vocational Education and Training in Bonn, Germany. It is designed for educators and trainers within the technical and vocational education sector.

The first volume in the UNESCO-APNIEVE Sourcebook series, *Learning to Live Together in Peace and Harmony*, published in 1998, identifies and defines the shared values required to live together in peace and harmony in the Asia Pacific region, so that we may work together towards peace, human rights, democracy and social justice in an ecologically sustainable environment.

The first Sourcebook states that, “*learning to live together in peace and harmony is a dynamic, holistic and lifelong process through which (the shared values) are internalized and practised... The process begins with the development of inner peace in the minds and hearts of individuals engaged in the search for truth, knowledge and understanding...*”<sup>1</sup>

These elements are picked up in the second Sourcebook published in 2002, entitled *Learning to Be: A Holistic and Integrated Approach to Values Education for Human Development*, which identifies the core and related values required for the development of the whole person, in all his/her complex and multiple dimensions, both as an individual and as a member of society.

While defining these shared values, both the first and second Sourcebooks acknowledge the immense diversity among individuals and groups (racial, ethnic, social, cultural, linguistic, religious, national and regional) in the Asia Pacific region, the most populous and diverse region in the world. They promote as shared values not only acceptance and tolerance of that rich diversity, but also the strengthening of local culture and traditional knowledge in the face of advancing globalization.

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<sup>1</sup> *Learning to Live Together in Peace and Harmony*, UNESCO Bangkok 1998, p. 4

This third Sourcebook, *Learning to Do: Values for Learning and Working Together in a Globalized World*, continues the theme of values in education and training for the integrated development of the whole person. However, it is anchored within the context of lifelong learning and technical and vocational education and training, in preparation for life and the world of work.

While this Sourcebook is directed primarily at TVET educators, those TVET educators are also parents, members of the local community and learners themselves. Their students may also be parents, whether now or in the future, and also community members, involved in lifelong learning and the building of civil society and learning communities.

The International Commission on Education for the Twenty First Century (the Commission which produced the Delors Report) is the cornerstone on which this Sourcebook is based. That report clearly articulated the need for education to contribute to the whole person, in all their roles, when it states that education “*must contribute to the all-round development of each individual—mind and body, intelligence, sensitivity, aesthetic sense, personal responsibility and spiritual values.*”<sup>2</sup>

It describes the *Learning to Do* pillar not only as putting knowledge and learning into practice innovatively through skill development and practical know-how, but also as the development of competence, life skills, personal qualities, aptitudes and attitudes:

*“Learning to do can...no longer have the simple meaning...of preparing someone for a clearly defined task...(and) ... can no longer be regarded as the simple transmission of a more or less routine practice... the ascendancy of knowledge and information...is bringing personal competence to the fore...employers are seeking competence, a mix, specific to each individual, of skill, social behaviour, of an aptitude for teamwork, and of initiative and a readiness to take risks.”<sup>3</sup>*

It is clear that technical and vocational education and training needs to encompass all four pillars of learning in order to prepare the individual with the knowledge, skills, qualities, values, attitudes and abilities to communicate effectively and work together productively with others. The other three pillars are:

*Learning to Know:* the knowledge and information needed to work in a globalized, information society and knowledge economy, and the tools for learning how to learn and to independently acquire knowledge;

*Learning to Be:* the all-round development of the whole person, to fulfil his/her highest potential, and be able to think, decide and act independently—the source of creativity, innovation and entrepreneurship;

*Learning to Live Together:* developing an awareness and understanding of oneself and others, managing conflict and working together in a spirit of mutual respect and interdependence.

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2 Report to UNESCO of the International Commission on Education for the Twenty First Century, *Learning: The Treasure Within*, UNESCO 1998 p.94

3 Op. Cit. pp. 89-90

The *Learning to Do* Sourcebook also seeks to respond to some of the recommendations of UNESCO's Second International Congress on Technical and Vocational Education, held in Seoul, in April 1999 and to the findings expressed by the international experts who gathered at the Seoul+5 meeting in Bonn, Germany, in October 2004.

The need for TVET to focus on the formation of values, attitudes, modes of behaviour, and ways of life that may lead to a culture of peace and sustainable human-centred development is a priority for TVET experts internationally, with UNESCO acknowledging that the various challenges of the twenty-first century signal the need for a new human-centred development paradigm: *"TVET has a crucial role to play...as an effective tool to realize the objectives of a culture of peace, environmentally sound and sustainable development, social cohesion and international citizenship...."*<sup>4</sup>

To this end, the Sourcebook identifies work-related values for technical and vocational education and training that contribute to the development of the whole person; the worker and the citizen with the knowledge, values, attitudes, behaviours and skills, needed to be able to participate fully and work effectively, ethically and responsibly, in a globalized world.

Importantly, the Sourcebook explains the *process* by which the values are internalized and expressed consistently through our attitudes, behaviours and actions.

The body of the book comprises modules following the steps of a holistic teaching /learning cycle in each of the core and related values which can be integrated within a TVET education and training context to empower technical and vocational educators to adapt the process to their own training packages, units, lessons and resource materials.

In arriving at the integrated framework of the core and related values for TVET, consultations were undertaken with TVET educators and UNEVOC centres throughout the region; firstly, by means of two workshops with TVET educators, one held in Samoa in the Pacific in June 2003 and the other in the Asian region, in Laos in September 2003. Secondly, a survey was carried out in major UNEVOC Centres throughout the Asia Pacific region, the results of which were then collated and synthesized with the outcomes of the two workshops.

The Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance at its March 2000 meeting, stated that, in addition to the principles of human rights, *"ethical values are at the very core of any strategy for a culture of peace. It is (however) not enough merely to list or learn them (i.e. values): it is everyday, practical application that makes those values a reality, soundly anchored in society."*

Chapter Two, *An Approach to Teaching and Learning Values* offers a way for the integration of values into the TVET curriculum. In this manner, the practical application of values becomes a living reality. The valuing process is an integral part of the holistic and integrated approach to vocational education and training.

For each of the 35 modules in the Sourcebook there are lesson plans for educators, students and trainers to use. The modules relate to each of the core and related values for *Learning to Do*. These have been contributed by educators from throughout the Asia Pacific region. The learning activities described in the modules follow the valuing process which

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4 Recommendations of the Second International Congress on TVE, Seoul, April 1999, pp. 61-62

may be adapted to the different learning styles and needs. They also provide learning experiences that will help the learners internalize the core values and translate them into action.

## **UNESCO-APNIEVE**

APNIEVE is an acronym for the Asia Pacific Network for International Education and Values Education. It draws its basic philosophy from the original mandate of UNESCO, expressed in its Constitution, to develop peace founded upon the intellectual and moral solidarity of humanity.

APNIEVE was established in March 1995 in Seoul, Republic of Korea, during the organizational meeting to form the Network of Regional Experts in Education for Peace, Human Rights and Democracy.

The APNIEVE Network has as its principal objectives the promotion and development of international education and values education for peace, human rights, and democracy, in the context of a holistic, human and just sustainable development, through co-operation among individuals and institutions working in these fields in UNESCO member states of the Asia Pacific region.

APNIEVE's strategies are guided by the 1995 Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy, approved by the UNESCO General Conference at its 28<sup>th</sup> session and also by the recommendations of the UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance. These are considered to be equally applicable to all levels and forms of education and training.

The APNIEVE's shared vision for the future of the region encompasses:

- the elimination of all forms of discrimination;
- the protection of human rights and democracy;
- equitable, balanced, human-centred and sustainable development;
- protection of the environment, and
- the integration of contemporary and traditional humanistic values, morals and ethical principles.

APNIEVE's vision for the future is inspired by the report of the International Commission on Education for the 21<sup>st</sup> Century, chaired by Jacques Delors, which emphasises the *process* of lifelong learning and the need for each person to learn how to learn and how to apply knowledge ethically in order to contribute fully to society.

This is particularly important given the tension between, on the one hand, the extraordinary expansion of knowledge and information and, on the other hand, our human capacity to assimilate and apply these changes.

The Delors Commission also identified seven tensions to be overcome in the 21<sup>st</sup> century, of which the following four have particular relevance; the tension between the local and the global, the individual and the universal, between tradition and modernity and between the spiritual and the material.

APNIEVE believes that the sharing of universal values for regional and global peace is an effective way of counteracting the more negative effects of globalization, modernity and materialism, without detracting from the very diverse individual, local and traditional values in the region, which should at the same time, be strengthened and maintained.

Given the challenges faced by the Asia Pacific region in the new millennium, the expansion of values education for peace, international understanding and sustainable development is now more important than ever.

The APNIEVE Sourcebooks are unique in that they bring together the experiences and reflections of experts from the UNESCO member states in the Asia Pacific region who believe that, while the region is one of the most diverse and populous in the world, it may be united by shared human values, which serve as a vehicle for peace, tolerance and understanding.

## **The Asia Pacific Region in the Context of Globalization**

The Asia Pacific region is the most culturally, religiously and racially diverse region in the world, containing a rich tapestry of languages, religions, identities and heritage. It is also the most populous and fastest-growing region of UNESCO. It contains 65 per cent of the world population, over 30 per cent of the earth's land area, and it represents over 30 per cent of the world economy. There are almost 50 nations that are member states of UNESCO in the Asia Pacific region, and this number is growing all the time with the entry of new states to UNESCO each year. The Asia Pacific membership therefore comprises more than one quarter of the total membership of UNESCO.

The Asia Pacific region, and indeed the world generally, is undergoing unprecedented change, to a greater or lesser degree, in every dimension of human activity and interaction, at a time that is both full of new opportunities and yet burdened with old as well as new challenges.

Accompanying these challenges are a rise in new forms of corruption, organized crime and violence, increasing intra-state and inter-religious conflicts, involving threats to peace and security and to human rights.

Many lay the blame for this litany of seemingly intractable problems squarely at the feet of economic globalization. But globalization is not a new phenomenon. We have seen various forms and waves of primarily economic globalization since at least the sixteenth century.

The difference now is the contraction of time and space made possible by instant forms of communication. The new globalization is driving a revolution in the production and trade of goods and services, knowledge and innovation, in work and education and in relations among nations and local cultures.

Whatever interests, individual values or world view that one holds, it is hoped that through shared values, globalization may occur in a responsible, ethical and human centred manner, and provide an opportunity to lift human rights and basic labour standards in all countries<sup>5</sup>

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5 *Work in the World*, ILO. Geneva, 2003 2nd edition p.71

while at the same time strengthening cultural, linguistic and religious diversity. Since we cannot halt or reverse its progress, at best we need to humanize globalization so that the process is adapted to the aspirations of the peoples of the world.

The challenge is to ensure a balanced and equitable sharing of the benefits, together with a minimization of the negative impacts of globalization. For this, a new partnership is needed, and new forms of local and global governance, involving collaboration between government, business and the community at all levels, based on a shared set of universal values, principles and ethics; an agreement for living together and for sharing the world's resources equitably. At the 2001 meeting of the World Economic Forum in Davos, some of the leading players publicly stated that globalization "has no future unless it is designed to be inclusive, ecologically sustainable and respectful of human rights and values."

The implications of globalization for TVET in the Asia Pacific region are manifold, in particular for the equitable provision of quality education and training for all throughout life, paving the way for a learning society. Education and training should enable full participation in the rapidly changing knowledge and information society of the twenty-first century where applicable. In economies that have a different emphasis (i.e., agrarian or industrial) technical and vocational education and training should of course be tailored to the local context.

However, no matter what type of economy one lives in, values in vocational education and training are of vital importance, since globalization creates a rapid increase in intercultural exchanges and also increasing materialism, at the expense of spiritual priorities and interdependence with others and with the natural world. Unfortunately, the current context brings with it a rise in racial, social and religious discrimination and intolerance, threatening human rights and security.

*Learning to Do* demonstrates that in order to learn to live and work together productively and harmoniously, we must first find peace within ourselves, expand our acceptance and understanding of others, and continually strive towards living the values which enable us to contribute more fully to the development of a peaceful and just society.

This Sourcebook seeks to influence the ongoing development of technical and vocational education and training, to address the challenges presented by globalization and to initiate a human-centred development paradigm, beginning inside each one of us.

## **Learning To Do as a Pillar of Lifelong Learning**

It has become increasingly clear, since Edgar Faure presented his Report to UNESCO in 1972, entitled *Learning To Be: the World of Education Today and Tomorrow* that learning throughout life is here to stay. At that time, in 1972, Faure envisioned education as "*reaching out to embrace the whole of society and the entire lifespan of the individual.*"<sup>6</sup> and imagined a world in which every person has the opportunity to keep learning throughout life and in which lifelong education would be the keystone of the learning society.

Faure foresaw the need to adapt education and training: "*For far too long education had the task of preparing for stereotyped functions, stable situations, for one moment in existence, for a particular trade or a given job. It inculcated conventional knowledge, in time honoured*

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6 Report to UNESCO of the International Commission on the Development of Education, *Learning To Be: The World of Education Today and Tomorrow*, UNESCO Paris 1972, p.161

*categories... the idea of acquiring a set of intellectual or technical equipment valid for a lifetime is out of date.*"<sup>7</sup>

These views are equally as relevant more than 30 years later.

There is now wide agreement for the need for a new human-centred development paradigm. Education, incorporating general and vocational education should enable the learner to launch into a lifelong continuum of knowledge, values, attitudes, competencies and skills. Technical and vocational education and training is part of that ongoing continuum to which people continually return throughout their lives as the changing work environment requires the development of new knowledge and skills.

The innovative theme of the ongoing development of the whole person throughout life, first introduced in Edgar Faure's report, was further strengthened in the Report to UNESCO of the International Commission on Education for the Twenty First Century, *Learning: the Treasure Within*, often referred to as the *Delors Report*, named after the Commission Chairman, Jacques Delors.

The Delors Commission describes learning throughout life as the *"key to the twenty-first century...essential for adapting to the evolving requirements of the labour market and for better mastery of the changing time-frames and rhythms of individual existence."*<sup>8</sup>

The need for lifelong learning is accentuated by increasing globalization and free trade. New economic pressures require both individuals and businesses to continually upgrade knowledge and skills to maintain their competitive edge.

The need to remain personally competitive throughout life raises the obvious concern of equitable access to learning opportunities and also to meaningful work for all, and the urgency for maintaining and advancing human dignity and worth.

With the incidence of migration from rural areas or from impoverished countries where there may also be conflict, and the subsequent rise in urban population levels and increasing unemployment, it is all too easy for employers and businesses to discriminate unfairly based on gender, disability, race, religion, language, ethnicity, HIV/AIDS or other factors, giving preference to family, friends, associates or those willing to offer bribes. It is also tempting for employers to bully or harass employees into working harder, for longer hours, in unsafe conditions, for less pay, or even to provide illicit services in exchange for preferential treatment. It is even more tempting for business to cut costs by casualizing the work force, or by replacing staff with technology, or through environmentally and occupationally unsound work practices.

Hence the need to introduce into education and training values such as equity and equality, and human rights issues which acknowledge the right of all to safe and fulfilling employment. Both potential employers and employees need to be exposed to the values and principles which may be found in a range of human rights and ILO documents, which require them to behave ethically and responsibly towards one another, and to work with integrity.

<sup>7</sup> *Op.cit.* p.69

<sup>8</sup> Report to UNESCO of the International Commission on Education for the Twenty First Century, *Learning: the Treasure Within*, Paris 1998, p.100

The demands of global competitiveness have also created time pressures, altering the work-life balance, potentially sacrificing safety and environmental concerns, altering family and social relationships and stretching the bounds of traditional and ethical values. In this context, the need for values in education and training associated with life skills, developing the ability to balance and manage one's life and time effectively, and the capacity for team work, responsible corporate and global citizenship and democracy are all essential, for the development of civil society and for countering corruption.

The development and internalization of such values in practice is, of course, an ongoing process which must be continually reinforced through both formal and non formal education and training throughout life.

It is clear that the changing nature of work away from sole reliance on agriculture or industrial production industry towards a growing service industry requires different competencies, particularly in the area of interpersonal relationships. It is therefore essential, *“to cultivate human qualities that are not necessarily inculcated by traditional training ... the ability to establish stable, effective relationships between individuals (requiring) new types of skill, more behavioural than intellectual....intuition, flair, judgement and the ability to hold a team together.”*<sup>9</sup>

Since *Learning to do* represents the skilful, creative and discerning application of knowledge, one must first learn how to learn effectively, how to think creatively, critically and holistically, and how to deeply understand the information that is presented, and its systemic implications for individuals and for society, in both the short and longer term.

The influence of the media and of communication technologies requires young people to have critical ethical dispositions as they live, work and interact in the world. The complexities and demands of modern life demand a holistic and systemic response to social needs, which can be met through a focus on the values that guide the choices and actions of people throughout life. It is no longer possible for the family unit, the church/temple/mosque, the school or training institution, as single entities, to be solely responsible for instilling and developing a values-oriented sense of direction.

Many educators now agree that the most effective and enduring approach to counteracting the pressures and influences faced by young people is to teach critical thinking skills, judgement and discerning insight, focussing on the process of values formation. Students and trainees then develop the confidence and skills to consciously choose between conflicting values, to solve problems and ethical dilemmas and to select the most meaningful and relevant, quality information from a mass of data.

In preparing young people for the world of work, vocational education and training can include a focus on fostering and maintaining human rights and dignity, through meaningful work as a valued contribution to society, no matter what form this work may take. There should also be opportunities for appropriate career guidance to ensure that trainees make career and vocational choices based on their interests, work preferences and strengths where possible, for reaching their full potential and for maximum job satisfaction.

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9 Op. cit. pp 90-91

The development of skills and knowledge are not sufficient for achieving a lasting culture of peace and sustainable, human-centred development. Information, knowledge and work must be imbued with meaning and significance, in order for an ethical stance and a genuine commitment to human wellbeing to be developed. This is where the role of values and ethics must be central to any programme of technical and vocational education and training.



## Chapter Two: Values for Learning and Working Together

Values are what one considers of crucial importance in life; what one cherishes and treasures such that they provide motivation and guidance to one's actions. "*Values are the ideals that give significance to our lives; that are reflected through the priorities we choose; and that we act on consistently and repeatedly.*"<sup>10</sup>

Values are designated by special code words, spoken or written, experienced through our feelings and emotions, and expressed in human activity and the products of human effort.

We live in an age of dramatic breakthroughs on one hand and breakdowns on the other. We face the risk of total disaster and annihilation, destruction of the environment and of all life forms, the erosion of human values—a crisis of our own making, unless we reverse the trend by changing our egoistic lifestyles, our irresponsible patterns of production and consumption, our insatiable greed for more and more at the expense of the needs of the majority.

We need to educate towards a globalization that humanizes, instead of one that marginalizes; an Information and Communication Technology that bridges gaps, and unites instead of divides; a scientific humanism that chooses humanistic technologies which improve the quality of life for all, help solve our human problems of poverty, injustice and inequality, ignorance, hunger and disease, cruelty, conflict and violence, the loss of our human, ethical and spiritual values. We must exert all our efforts to work together to transform our culture of war, violence and death to a culture of peace and tolerance, non-violence, and respect for life. We need a major shift in our educational and personal paradigms, a redirection of our ways of thinking, feeling and acting.

UNESCO, in its *Revised Recommendation concerning Technical and Vocational Education*, adopted in 2001, emphasizes the need for TVET systems to adapt to the changes and demands of the knowledge-based society of the twenty-first century. A sustainable knowledge-based society must be values-centred, anchored on the respect for life, human dignity, the plurality and diversity of societies and cultures, human labour and work as source of self-actualization and self-fulfilment, as well as the power that fuels all economic and social development.

TVET must include values education in its new modalities of education and training. The values, attitudes, policies and practices of TVET should be founded on the principles of inclusiveness and wider access, human development needs, and empowerment for effective participation in the world of work. TVET must focus on the needs and potentials of the individual in society. With the introduction of values education in TVET the full development of the total human person is given proper recognition and importance.

A holistic and integrated human-resource development programme for TVET aims to prepare the individual to become a responsible, free and mature person, equipped not only with the appropriate skills and know-how of the latest technologies, but also with deep human values and attitudes,—a sense of self-worth, self-esteem and dignity; an ability to

<sup>10</sup> Brian Hall, *Values Shift*, Twin Light Publishers, Rockport, 1994, p.21

work by oneself and with others in teams, with integrity and honour, with honesty, punctuality and responsibility; to adapt to varying situations; to know and understand problems and issues; to work out solutions creatively; to resolve conflicts peacefully; to have a good grasp of the reality of the world, of oneself and of others; to possess some general knowledge with specialization in some field or area of work; and to acquire the ability to continue learning and pursue lifelong education in a learning society.

A holistic and integrated human-resource development programme for TVET aims first to develop all the powers and faculties of the individual: cognitive, affective and behavioural towards the complete human person. Then, and only then can such values and attitudes as creativity and adaptability, productivity, quality and efficiency, patience and perseverance, loyalty and commitment, freedom and responsibility, accountability, a futures orientation, and a genuine spirit of service through work be developed.

Modern-day education has become too specialized, compartmentalized and fragmented. We have not developed all the powers and faculties of the human person. Overemphasis on knowledge and skills has led to the neglect of values and attitudes. The product of our educational system is an informed and knowledgeable person who may not be mature or emotionally stable, an intelligent and informed individual, a skilful and competent technician but not necessarily an honest or responsible member of the work force. It is importance to impart human values and standards for responsible citizenship, alongside with the development of generic competencies, the work ethic, technological and entrepreneurial skills.

For TVET to adapt its programmes to this new human-centred development paradigm in the Asia Pacific context, it must embrace a holistic approach to education which aims at the development of the worker, the technician, the entrepreneur, the professional, which will not neglect the education of the human person, the citizen of the nation state and of the global village towards a genuine and lasting culture of peace, non-violence and tolerance for ourselves and generations yet to come.

TVET should inspire in young people a positive attitude to innovation and enable them to help shape change, and prepare them for self-reliance and citizenship.

*UNESCO's Revised Recommendation concerning Education and Training (2001)* cites that among the objectives of technical and vocational education in relation to the educational process, the needs and aspirations of individuals must be taken into account. Thus, technical and vocational education should:

- permit the harmonious development of personality and character and foster spiritual and human values, the capacity for understanding, judgment, critical thinking and self-expression.
- prepare the individual for lifelong learning by developing the necessary mental tools, technical and entrepreneurial skills and attitudes.
- develop capacities for decision-making and the qualities necessary for active and intelligent participation, teamwork and leadership at work and in the community as a whole;
- enable an individual to cope with the rapid advances in information and communication technology.<sup>11</sup>

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11 *Revised Recommendation on Technical and Vocational Education*, UNESCO, Paris, 2001

## Values Defined

Values represent aspirations and goals; the motives and purposes we seek. They are emotionally charged; they give power to our ideas and understandings, such that they constitute the driving force behind individual and group behaviours.

Core values are those around which other values converge, while related values are those which support the core or major value.

Values include the different dimensions of the human person, physical, intellectual, moral-ethical, aesthetic, socio-cultural, economic, political, and spiritual. Hence, moral education constitutes an important part of values education.

Thus, values affect all the aspects of our life, consciously or unconsciously. They determine the quality of our responses to challenges, the decisions we make and the directions we follow. It is easy to understand why they are of utmost significance in the workplace.

The values needed for learning and working together need to be understood within the overarching value of the dignity of the human person and the dignity of labour. The priorities within the Asia Pacific region (as identified through a regional consultative process) can be clustered around the following eight core values:

- holistic health and harmony with nature
- truth and wisdom
- love and compassion
- creativity
- peace and justice
- sustainable human development
- national unity and global solidarity, and
- global spirituality.

The following three figures illustrate the identified values framework.

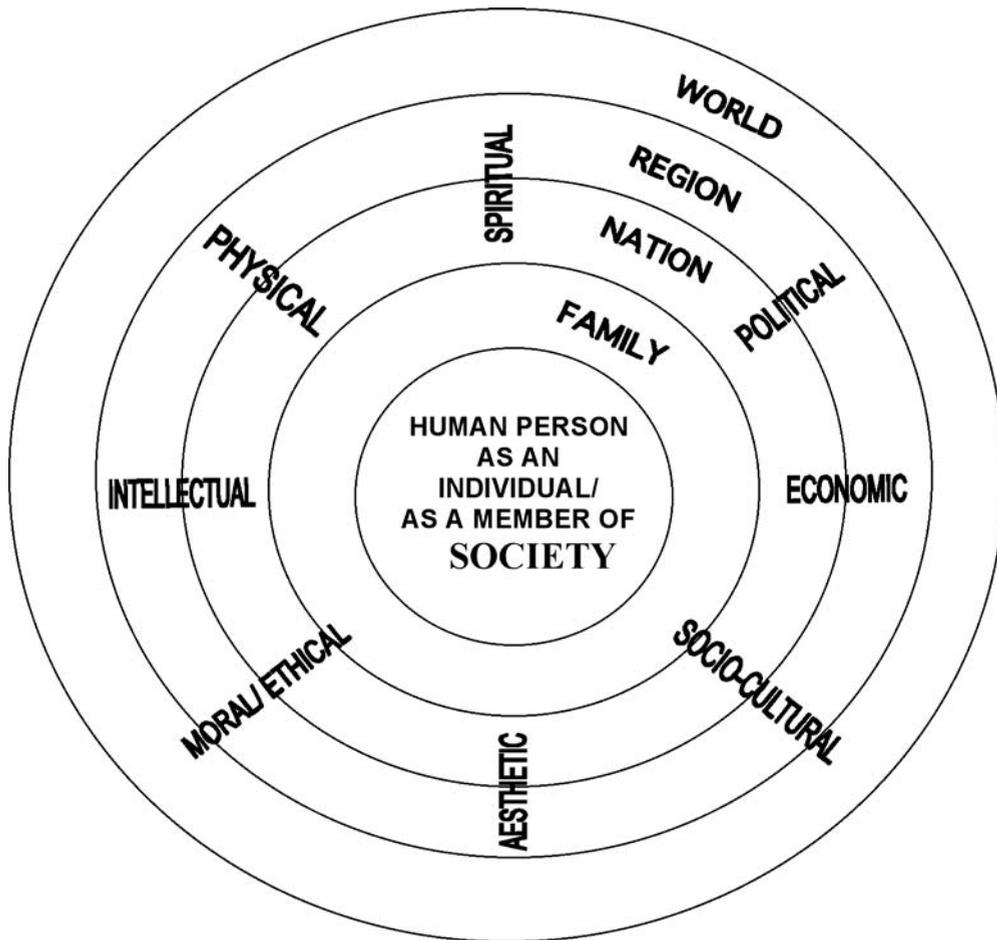
*Figure 1* presents a diagram showing the dimensions of the human person as an individual and as a member of society.

*Figure 2* represents the core values needed to be fully human.

*Figure 3* is a schematic diagram showing both the personal and work values for 'Learning to Do'.

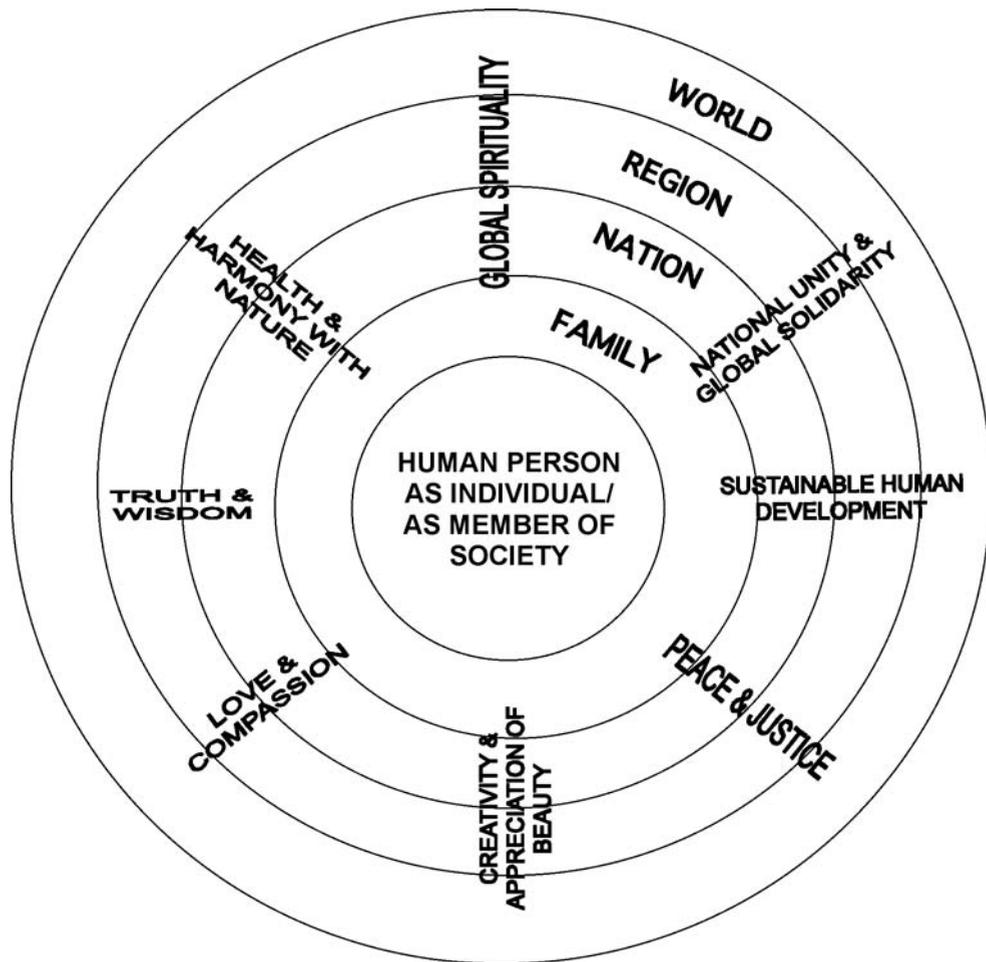
**FIGURE 1**

*Dimensions of the human person as an individual and as a member of society.*

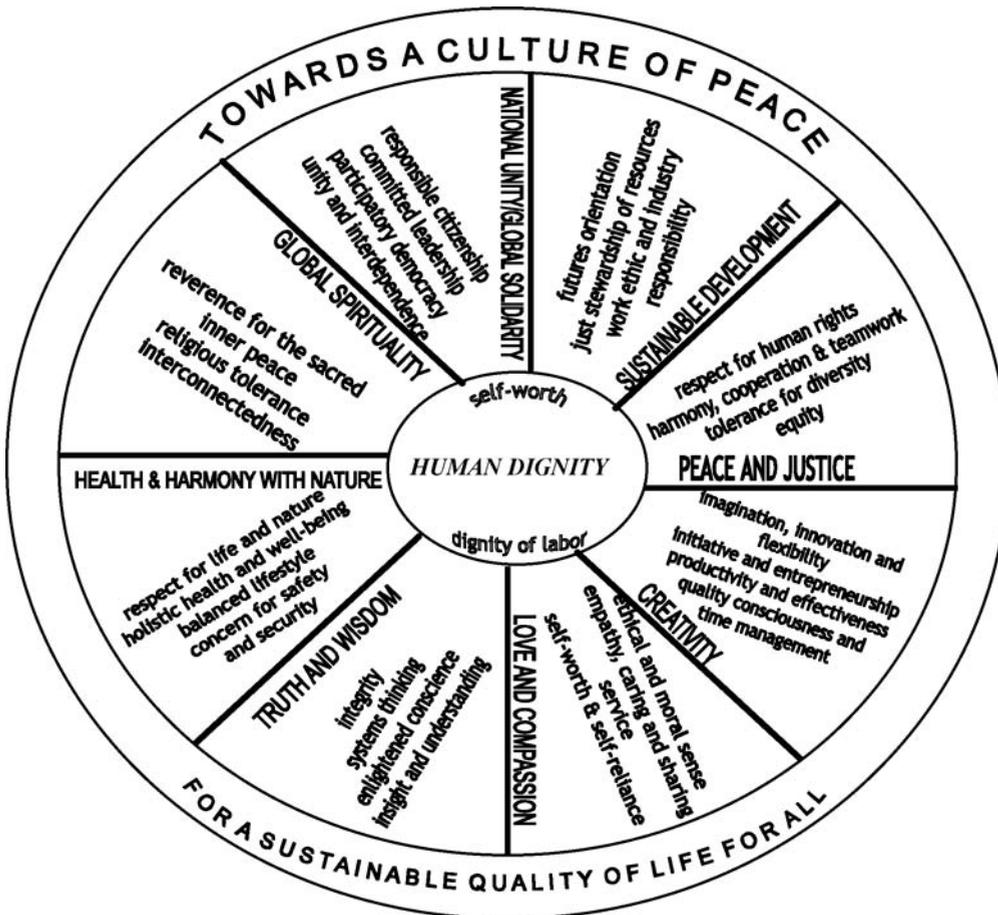


**FIGURE 2**

*The core values of learning to be fully human*



**FIGURE 3**  
 Personal and work values for 'Learning to Do'



## Definitions of Overarching, Core and Related Values

Each of the values below is defined to help teachers and trainers better understand and appreciate their meanings as they strive to integrate them in their lessons and activities. Related values are described under the heading of each core value.

### Overarching Values

Underpinning all the core and related values discussed throughout this book are the twin concepts of human dignity and the dignity of labour. These are powerful, overarching values.

**Human dignity** can be described as the basic right of all human beings to have respect and to have their basic needs met, so that each person has the opportunity to develop to full potential.

**Dignity of labour** can be described as respect and appreciation for all forms of work recognizing their contributions to both the individual's self-fulfilment and to societal progress and development.

### Core and Related Values

#### I. Health and Harmony with Nature

Health and harmony with nature refers to holistic health, a state of physical, mental, emotional, social and spiritual well-being and the symbiotic relationship between humans and the natural environment entailing the duty to take care of their health and protect other forms of life on earth as stewards of the environment.

**Respect for life and nature** entails the cultivation of reverence, sense of wonder and responsibility towards all living things as well as caring for the environment and making it safe and healthy to live and work in.

**Holistic health and well-being.** The goal of holistic health is balance and integration of the physical, emotional, mental and spiritual dimensions of a person, creating a state of total human wellness.

**Balanced lifestyle** refers to alternating work with other dimensions of life such as leisure and play, care of the body, time for family and friends and spiritual concerns.

**Concern for safety and security** entails a conscious effort to ensure the protection of persons, property, the workplace and the environment from potential injury, danger, damage or loss.

#### II. Truth and Wisdom

Truth and wisdom are the ultimate goals of intellectual development. Love of truth implies the constant search for knowledge. Wisdom is the ability to discern and understand the deepest meanings and values in life and to act accordingly.

**Integrity** results from the inner capacity to be whole; consistency in one's words and actions, values and behaviour; adherence to honest conduct.

**Systems thinking** is a broad contextual approach to thinking which considers the interrelationships between all things within integrated systems, when planning, problem solving and decision making.

**Enlightened conscience** refers to the ability to understand and discern right from wrong, based on accurate information and on one's own inner judgment appropriate to each situation.

**Insight and understanding** comes with the ability to see the inner nature, essence or significance of reality and comprehend interrelationships.

### III. Love and Compassion

Love is committed to the good of the whole human person. It includes love for one's self as well as for others. Love seeks the good of another without expecting anything in return. Compassion is being sensitive to the needs and suffering of others and actively finding ways to improve their condition.

**Ethical and moral sense** refer to the predisposition to choose and to act according to what is right and just.

**Empathy, caring and sharing** is the ability to participate in the thoughts and feelings of others, involving both the ability to place oneself in the other person's situation and to communicate genuine understanding and deep concern.

**Service** is the value that describes the motivation to use one's unique talents and skills to benefit not only one's self but especially, to promote the good of others.

**Self worth and self-reliance** are the recognition of oneself as the most valuable resource in the workplace and trust in one's own innate abilities to address the demands and challenges of life.

### IV. Creativity

Creativity is the capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.

**Imagination, innovation and flexibility** refer to the ability to form images that are not currently present in reality and to shift perspective and experiment with new ways of doing things.

**Initiative and entrepreneurship** describe a willingness to take risks and explore new opportunities; and the capacity to start and manage an enterprise.

**Productivity and effectiveness** describe the drive to perform and complete tasks and activities, to achieve quality goods and services according to goals, standards and expectations.

**Quality consciousness and time management** refer to the ability to generate results and complete tasks within given time frames and standards of excellence.

## V. Peace and Justice

Peace is not merely the absence of violence but the presence of respect, tolerance, trust, mutual understanding, cooperation, justice and freedom. Justice is a cornerstone of peace based on the recognition of the universality of human rights.

**Respect for human rights** embraces an understanding of fundamental freedoms and equality for all, regardless of diversities, and the fulfilment of basic needs.

**Harmony, cooperation and teamwork** are values for working together in a supportive, collaborative and complementary manner to achieve shared vision and goals.

**Tolerance for diversity** recognises the reality of pluralism and appreciating the rich diversity of cultures and other forms of human expression, that calls for the eradication of insensitivities and prejudices.

**Equity** is the value underpinning the striving to obtain equitable outcomes by putting in place appropriate measures to overcome all forms of disadvantage.

## VI. Sustainable Development

Development consists of social and economic benefits, equitably shared, security and self-sufficiency within the family and community, and a general sense of well being about oneself and others. It is sustainable when it is continuing and independent, and provides for the welfare of present and future generations.

**Futures orientation** provides a positive, long-term disposition towards thinking, planning and problem solving, considering the future social and environmental implications of actions and decisions.

**Just stewardship of resources** refers to a caring attitude towards the environment, the wise use of resources, and the equitable sharing of finite resources for the benefit of present and future generations.

**Work ethic and industry** are the values that underpin the motivation to exert best efforts to produce useful goods and services as a way of developing one's own potentials, as well as to contribute to others

**Responsibility.** The ability to be personally accountable for an assigned task or course of action in an organization or group.

## VII. National Unity and Global Solidarity

National unity is the consciousness of common national identity and cultural heritage amidst differences in language, religion, culture, and political beliefs, and the commitment of working together towards a nation's development. Global solidarity refers to the cooperation and just relationships between and among nations in the economic, social, and political spheres.

**Responsible citizenship.** Possessing the knowledge, values and skills, which equip the

person to be an active participant in the social, cultural, economic and political life of the community, the nation and the world, and to fulfil corresponding civic responsibilities.

**Committed leadership** is characterized by a compelling vision for the future, the ability to inspire, encourage and support members of the group to perform their tasks with dedication and hard work, and to lead by example.

**Participatory democracy** is an essential element of good governance. It involves the participation in decision making of all stakeholders, including NGOs/civil society, covering every area of public affairs. It includes actions such as voting, lobbying, pressure politics and people empowerment.

**Unity and interdependence** occur by recognizing the reality of interconnectedness of systems—ecological, economic, political and social—in both national and local levels, celebrating the rich diversity of cultures, and affirm the oneness of humankind.

### **VIII. Global Spirituality**

**Global spirituality** provides a spiritual vision and a sense of transcendence. It enables one to see the wholeness and interconnectedness of all that exists.

**Reverence for the sacred** results from a deep sense of awe and respect for the goodness in all that exists and the recognition of a force/something beyond.

**Inner peace** describes the sense of serenity and happiness that is experienced when one has love and compassion and is in harmony with oneself and others.

**Religious tolerance** recognizes that freedom of religion is a fundamental human right respecting the diversity of religious beliefs and practices

**Interconnectedness** refers to the capacity to recognize and act on the belief that all forms of life are connected and interdependent.

## Chapter Three: An Approach to Teaching and Learning Values

Only when the learner truly experiences being fully human can one become not merely a skilled and competent worker, but also a socially committed citizen dedicated to group goals that improve the quality of life. This poses, however, a great challenge to the educator. How will the educator successfully guide and facilitate the learner's ability to actualize the core values that lead to this end? Firstly, one needs to reconsider the kind of learning approaches and atmosphere appropriate to the learner. Secondly, one needs to possess an understanding and mastery of the dynamics involved in the process of holistic development, with an emphasis on the valuing process.

The traditional model of values education has placed greater emphasis on content and skills instead of developing the ability to choose and act on one's values and convictions. The traditional approach is more teacher-centered, where the educator is seen as both the possessor of knowledge and skills (an expert), as well as the model of values (an idol). The learner adopts a more passive role, merely absorbing the material being handed down.

In the integrated approach however, there is a shift. The shift is from content to process, from knowing to valuing and from a teacher to a student-centred orientation. The greater part of the learning this time will involve the *valuing process* itself where a dynamic interaction occurs within the individual learner, between learner and educator and among the learners.

In the process, the learners eventually realize their ability to work towards personal integration, wholeness and a sense of harmony within, a blend between their personal wellness and job satisfaction. This means that the values they profess in the cognitive level will be filtered down to the affective as well as the behavioural level, thereby making them persons who are true to themselves. This also involves an effort at finding some form of consistency between what one personally upholds as values with what one's external realities promote, i.e. cultural norms, society's expectations, assigned roles, and others.

The whole learning experience involved in the valuing process will inevitably heighten the learner's self-awareness, which eventually also leads to an increase in self-identity and self-direction. Consequently, one becomes more fully empowered to take on the role and responsibility of influencing the immediate community around and the promotion of human dignity in all aspects of life, including in one's work and profession.

The valuing process, therefore, necessitates experiential learning.

The educator simply provides the learning opportunity and atmosphere from which genuine exploration, expression and discovery may freely occur. In the end, learners act on the values that they consciously choose and own. The educator, together with other possible resources in the community, serves as a guide to the learner's own discernment and experience.

Actualizing the holistic approach through the valuing process entails several challenges and involves certain implications. The following are some challenges upon which the educator may wish to reflect.

## Challenges of the valuing process

### The First Challenge: Reaching the Valuing Process

The first challenge for the educator is to examine the level of teaching that is engaging the learner. There are basically three levels of teaching:

- a: facts and concepts—knowing and understanding
- b: valuing—reflecting on the personal level
- c: acting—applying skills and competencies

In the first level, fact simply involves the transfer of data and information, while concept dwells on the understanding and analysis of this data and information as ideas. The valuing level touches on whether the data and ideas learned in the previous level would have personal meaning to the learner. The acting level assists in actualizing what was learned and internalized through the application of actual skills and competencies. Learning, therefore, necessitates all three levels as one builds upon the other. The crucial question, however, is whether an educator stops short either at facts and concepts or skills and competencies. This is a most common pitfall in the traditional approach. Yet, for a concept to be turned into behaviour or for a behaviour to be fully appreciated and owned, it must first find its way into our value system.

The premise is that understanding a concept or a value, no matter how beautiful and wise the concept may be, does not guarantee its integration and internalization in the learner. Oftentimes, it is when the learners have experiences, whether personally or vicariously, that such a value becomes meaningful to them. Only then does this value become actualized as one's own. For instance, many people know in their head that exercise is good for their health. Yet, despite this knowledge, many people still continue to lead unbalanced lifestyles, where work overrides time for relaxation and exercise. What is tragic is that only when they suffer from overwork and exhaustion that they choose to pay attention to their body. The value of exercise is finally given importance once they pay the price of negating it.

However, values can be learned vicariously. The termination of a co-employee who was found to have corrupt practices can lead people to arrive at the awareness of the value of honesty and integrity. "This kind of behaviour is not tolerated in the system where I belong. We must therefore safeguard ourselves from any acts that would jeopardize my existence here." Without the benefit of such an event and the corresponding awareness, most people would just take their behaviours for granted.

Educators must not underestimate the importance of the affective dimension in the process of valuing. "It is not what we know that we do. It is what we love and love most that we do" stresses Dr. Lourdes R. Quisumbing.<sup>12</sup> Dr. Antonio V. Ulgado defines values as "ideas that are emotionally fired."<sup>13</sup> Seldom, however, do educators ask the learners what they feel. Often, the questions are limited to what they should know. Today, the valuing process discovers its ally in the area of Emotional Intelligence. While education of the mind is essential, this should be coupled with education of the heart. Again, Quisumbing writes, "The heart of education is education of the heart."<sup>14</sup> How a learner reacts affectively to experiences is an essential dimension to examine and from which to learn. Oftentimes, the

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<sup>12</sup> Lourdes R. Quisumbing, quoted from her orientations to APNIEVE Values Education Workshops, 1998-2004.

<sup>13</sup> Dr Antonio Ulgado cited in Tan, Earnest, *The Clarification and Integration of Values*, 1989

<sup>14</sup> Quisumbing, *op cit p*

affective part becomes the block from which the actualization of a value that is deemed essential in the head will be lived out in action. One can easily claim that service vocation, as a value, is important, but not act upon it due to one's fear of rejection.

Values education is often equated to either values transmission or moral education. While they are valid areas to cover in the learning process, they are not sufficient in leading the learner towards personal integration. While this is the educator's orientation, the valuing process ensures that the learning of social or moral values will not stop on the cognitive level. Rather, these must be subjected to a process by which the integration and internalization of values is checked and attained.

## The Second Challenge: Structuring Clarifying Processes

Another challenge for the educator who seeks an integrative and holistic approach to education is one's ability to structure processes in the learning environment where the learner's personal values are examined and clarified. A functional definition by which values could be studied has been formulated.<sup>15</sup> Valuing is composed of seven sub-processes:

Prizing one's beliefs and behaviours

1. Prizing and cherishing
2. Publicly affirming, when appropriate

Choosing one's beliefs and behaviours

3. Choosing from alternatives
4. Choosing after consideration of consequences
5. Choosing freely

Acting on one's beliefs

6. Acting
7. Acting with a pattern, consistency and repetition

These suggested steps invite the learner in carefully examining three important dimensions:

First, it leads the learners to look into their **cognitive structure**, which is more popularly referred to today as paradigms, mindsets or level of consciousness. The valuing process invites the learners to examine their thinking process. The meaning/s that each individual person places on reality form the basis of one's value judgments. How learners consider what is right or wrong, what the meaning is of their existence, what to them is considered essential to life and living, would be the context from which their decisions are made. Some may possess wide and encompassing ways of looking at things, while others may be narrow and limited. The roles of the educator here are manifold: (1) to facilitate the learner's awareness of their cognitive basis for value decisions, (2) to examine and question this cognitive base and corresponding choices, (3) to dialogue with the learner on certain value issues, and (4) to expand the learner's and also the educator's way of looking at things in order to arrive at more informed choices.

Second, the process also invites the learners to study their **affective life**. How the individual learner reacts on the affective level to different realities varies in ways and intensities with

<sup>15</sup> Rath, Harmin, & Simon, *Values and Teaching*, Charles E Merrill Publishing Co. 1966

those of others. To examine these reactions will bring about insights into the learner's unique emotional history and personal dynamics. Here, the educator checks the affective dimension that may either hinder or facilitate the living out of certain values.

Third, the educator facilitates the learners' consideration of their **behavioural patterns**. It is very easy to say that one gives value to this or that, but behaviours ultimately reveal what is important. The educator, therefore, invites the learners to also look into their actual behaviour. This guards learners from being inconsistent, divided or incomplete. What one says and feels must ultimately be consistent with one's actions.

The following strategies are examples that illustrate how the valuing process could be facilitated.<sup>16</sup> They should not however be considered as the only methodologies.

- a: Values Voting.** This strategy is a rapid method to check the learner's stand in various issues and to affirm it to others. E.g. *"How many of you would be willing to stand up for what you believe in, even if it means losing your job? Raise your hand."*
- b: Values Ranking.** This strategy challenges the learner to thoughtfully consider decisions among alternatives and clarify priorities. E.g. *"Which of these are you more inclined to: ...PEOPLE? ...IDEAS? ...THINGS?"*
- c: Forced Choices.** This strategy is a variation of values ranking, but compels the learner to make decisions between two competing alternatives. E.g. *"Which are you more of: a leader or a follower?"*
- d: Values Continuum.** This strategy provides the learner with a greater range of choices on certain issues that are not purely black or white, but with shades of gray. E.g. *"How do you look at work in general?"*  
As Compensation \_\_\_\_\_ As Fulfillment
- e: Strongly Agree/Strongly Disagree.** This strategy helps the learner examine the strength of their feelings about a given value or issue. E.g. *"Circle the response that indicates how you feel about this statement: **A person does not live by bread alone.**"*

SA = Strongly Agree

AS = Agree Somewhat

DS = Disagree Somewhat

SD = Strongly Disagree

- f: Value Whips.** This strategy poses questions and issues for the learner to consider. The questions are normally items that the learner takes for granted. E.g. *"What would you consider as an ideal workplace?"*
- g: Unfinished Sentences.** This strategy surfaces some indicators of the learner's value as manifested in one's attitudes, interests, convictions, likes, dislikes, goals, etc. E.g. *"Five years from now, I hope to..."*
- h: Autobiographical Questionnaires.** This strategy facilitates the awareness of the learner's life patterns. E.g. *"Recall the various work that you have engaged in and the benefits that these have contributed to you."*
- i: Pictures Without Caption/Freedom Board.** This strategy allows the learners freedom of expression and at the same time explores their current thinking and feeling processes. E.g. *"On this manila paper is a newspaper headline today, write your reactions about it in the space provided."* Or *"Feel free to write on this board anything that you wish to express. There shall be no reprisals for whatever you have written."*
- j: Coded Papers.** This strategy teaches the learners to become critical in their reading.

<sup>16</sup> Simon, Howe & Kirschenbaum. *Values Clarification*. Hart Publishing Company, New York 1972

E.g. “This is an article featured in a magazine recently, read through it and indicate a plus (+) sign to signify ideas that you favor and a negative (-) sign to signify ideas that you do not favor. Then we will discuss your coding afterward.”

It is important for the educator to remember that these strategies are merely tools to achieve the purpose of helping the learners clarify their values. The unique feature of these strategies is that they lead the learner into the valuing process and are not limited to facts and concept learning. The goal of this kind of learning process brings us to the next challenge.

### **The Third Challenge: Arriving At Personal Integration as A Goal**

The educator is also challenged to ensure that the following goals are achieved in the conduct of the valuing process.

Firstly, is the learner able to get in touch with their personal values and to discern these values *vis-à-vis* the values of the system or systems to which they belong? Clarifying personal values is not the end in itself. The learners must be guided to arrive at some degree of congruence between their values and those of the systems to which they belong. In addition, the learners must seek consistency within their internal system, i.e. moral and spiritual consciousness, ideals and aspirations, etc. The task, therefore, is being able to bridge gaps that may exist in the process of discovery. As the learner identifies “*who am I as I really am?*” and “*who am I as I should be or am expected to be?*” there may be many areas of integration to work towards: ideal self versus actual self, role self versus true self, and social self versus real self.

Thus, the valuing process does not merely bring about awareness; it also invites personal efforts at resolving one’s ‘civil wars within.’ A learner, for instance, may arrive at the identification of security and survival as primary values. Thus, one’s concern is focused on compensation. The learner, however, may need to be challenged to balance these values with the dictates of an organization that aspires for excellence and commitment. In the process, the ideal and actual can be bridged if the learner initiates efforts to imbibe attitudes and skills that would help maximize one’s full potential in the organization. In this manner, the internal conflict may be dealt with, if not fully resolved.

Secondly, is the learner able to determine priority values? After all, life is not about attaining all values, but rather about making the choice of the values that will define the life to which one aspires. As Sue Bender<sup>17</sup> states: “There is a big difference between having many choices and making a choice. Making a choice—declaring what is essential to you—creates a framework for a life that eliminates many choices but gives meaning to what remains.” What matters most in this process is the learner’s confidence and ability now to define his or her own life. Ultimately, “power is always about who does the defining and who accepts the definitions”<sup>18</sup> Thus, the educator gives the learner personal power. Learners begin to feel empowered to make a difference in both their own lives and that of others.

### **The Fourth Challenge: Providing Democratic Space in the Learning Environment**

Educators in this process must guarantee a democratic space in the learning environment.

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17 Sue Bender, *Plain and Simple*, Harper Collins, 1991

By doing so, the atmosphere for psychological honesty and truthfulness is established. Many educators when asking questions are simply waiting for the learners to articulate the expected responses. Therefore, learners tend to say things that they think their teachers would like to hear. They do not genuinely report what they think and feel. Without this honesty though, any sincere effort at valuing will be in vain.

The educator is challenged to be open, sincere, genuine, non-judgmental and non-threatening so that the learners find the freedom to be themselves. This does not mean that the educator cannot disagree with a learner's professed value. In fact, real dialogue about issues can be achieved as a result of this atmosphere of openness and honesty. Values are therefore shared, not imposed, in the context of meaningful interactions between the educator and learner.

Finally, the educator still becomes a model for the learner. However, the modelling is not one of perfection but of striving to be integrated and whole. This way, the learner is inspired to work towards ideals without denying one's existing limitations and weaknesses. The learning environment becomes a human and humane place. This, of course, will require educators to be willing to invest themselves in the learning process. As the learner is being enriched, the educator learns from the learner as well, making the learning a dialogical process.

### **A Model of the Valuing Process in the Context of the Teaching and Learning Cycle**

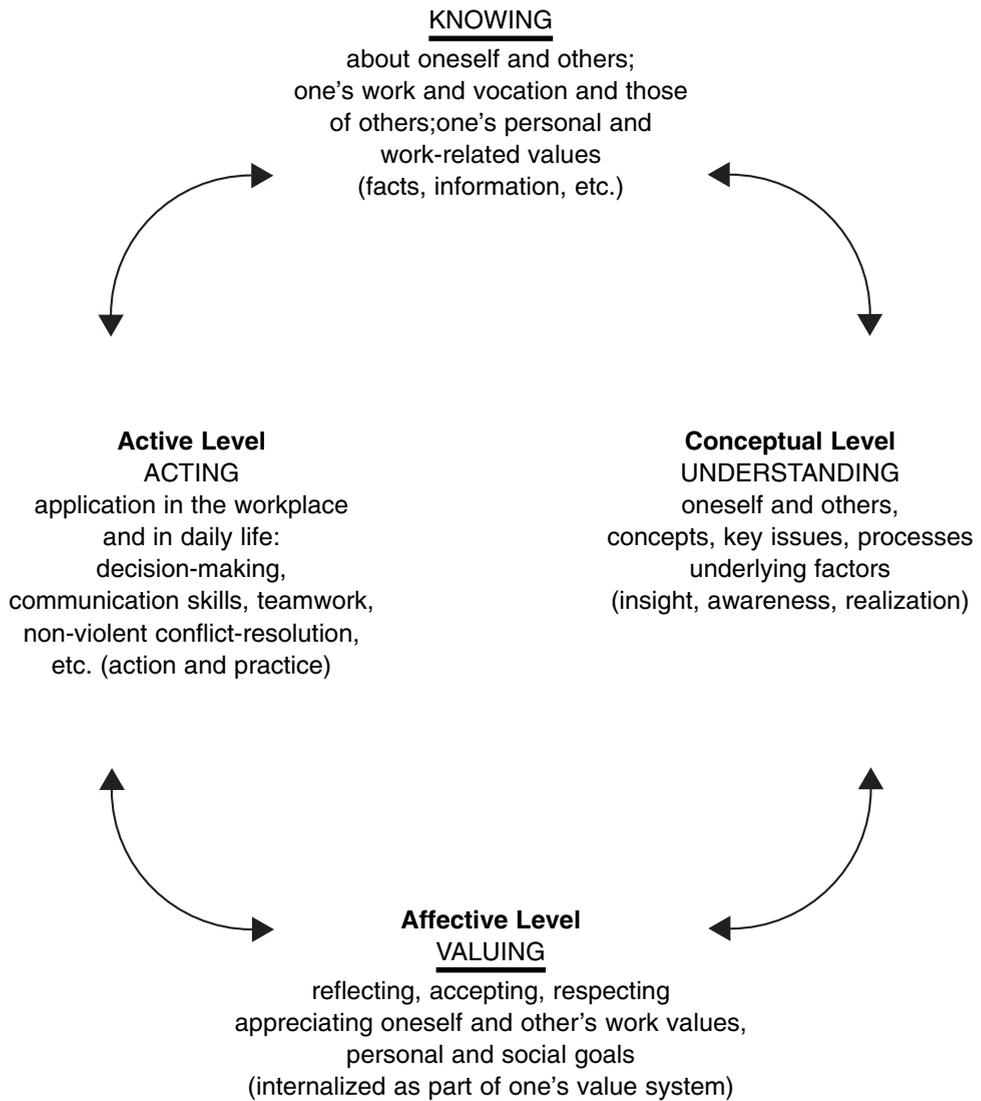
Since our emphasis for values education is one of a holistic and integrated approach, all human faculties of the learners must be tapped and developed. In this light, the four step **Teaching and Learning Cycle** proposed by Quisumbing (*figure 4*)<sup>19</sup> is most appropriate as both a reference and a model.

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18 Dorothy Rowe, cited in Davies, Philippa. *Personal Power*, Piatkus Books, 1996

19 Adapted from paper by Lourdes R. Quisumbing on 'The Teaching-Learning Cycle and the Valuing Process for Integrated and Holistic Education' UNESCO-APCEIU Experts and Trainers Workshop, Ichon, Republic of Korea, July 2001

**FIGURE 4**  
**Cognitive Level**



**Step One: Cognitive Level—KNOWING.** Valuing does not exist in a vacuum. It has to have a knowledge base from which values will be explored and discerned. This level basically introduces specific values that are to be the subject area to look into and examine. How these values affect the self and others, our behaviour at work, our work ethic, our lifestyle are suggested for the learners to consider. Knowing, however, is only within the parameters of facts and concepts. This level should, therefore, move into a second step.

**Step Two: Conceptual Level—UNDERSTANDING.** In the proposed cycle, distinction is made between knowledge and wisdom. Knowledge without understanding may lead to insult, but knowledge with understanding leads to insight. This is why the conceptual level is divided as two separate steps. Knowledge could be easily explained by the educator and in turn quickly memorized by the learners. For the learners however to understand and thereby gain insight requires wisdom. Brian Hall in *Readings in Values Development* refers to wisdom as “intimate knowledge of objective and subjective realities, which converge into the capacity to clearly comprehend persons and systems and their interrelationships.” Concepts that are made concrete for the learners could be grasped more fully and easily by them.

**Step Three: Affective Level—VALUING.** As discussed in previous sections, knowing and understanding are not guarantees that values would be internalized and integrated. The third step, therefore, ensures that the value concepts are filtered through one’s experiences and reflections and are eventually affirmed in the affective dimension. In short, these concepts will flow through the three processes: chosen, prized and acted upon. Since teaching and learning is conducted on a group level, the additional benefit of this step is the appreciation, acceptance and respect of both one’s own value system and those of others.

**Step Four: Active Level — ACTING.** The value concepts that are valued ultimately lead to action. Whether the action is expressed in improved communication skills, better decision-making, greater teamwork, non-violent conflict resolution, etc., the value concepts find their way into our behaviours. The learners are thereby challenged to see through the spontaneous flow of the concept and affective dimension into behavioural manifestations. Sometimes, this is automatic. Other times, it involves further skills enhancement in the particular area.

Although the steps presented follow a logical sequence, they are not necessarily sequential, as the following example shows.

The following is a sample model on how the valuing process could be conducted in the context of this teaching and learning cycle. The core values involved are health and harmony with nature, while its related values are concern for safety and security. The module will heighten the learner’s awareness of the importance of contributing to a safe work environment and explore one’s experiences and attitudes regarding safety.

## Knowing and Understanding

The educator begins by inviting learners to recall previous experiences of accidents. These experiences will be shared among the learners.

The educator summarizes learner’s experiences and gathers learning and insights in terms of the nature, site, sequence of events and causes of the accidents. The values of safety and of the practice of safety are reinforced.

Discussions follow as to the potential effects of poor safety practices in terms of harm and injury, not only to the individual but also to the organization, society and environment.

In addition, the essential requirements for practicing safety are presented. Emphasis is given not only to critical thinking and problem solving skills but also to values and attitudes. Three major factors identified are: ignorance, negligence and indifference.

## Valuing

Learners are then invited to rank which among the factors apply to them — ignorance, negligence or indifference?

They are guided to reflect on their ranking, using the following guide questions:

1. What made you rank this as your number 1?
2. What is missing in order for you to address this factor?
  - a. What knowledge and skills do you need in order to overcome ignorance of safety practices?
  - b. What factors contribute to your negligence of the value of practicing safety?
  - c. What contributes to your attitude of indifference towards the practice of safety?

After sharing, the educator draws out the learner's realizations and learning from this process.

## Acting

**The educator guides them to visualize a potential workplace the learners will enter in the future. Then, the educator coaches them to anticipate the following:**

- potential occupational hazards in the workplace
- preventive measures to be taken in addressing these occupational hazards
- personal factors that may hinder the application of these preventive measures

The educator enjoins the learners to commit to the value and practice of safety.

Take note that in this model, the valuing process is divided into two parts. The first part is utilized as a starter to introduce the value of safety and of the practice of safety and the potential negative effects it will have on those who negate this. The second part probes deeper into the factors that affect the learner's practice of this value. These may include the absence of knowledge and skills, the lack of awareness of this value or the presence of negative attitudes about this value. By this process, the learner becomes more conscious of his or her own disposition and is challenged to be mindful of this in the future. Thus, in the active level, it becomes easier to put the value into actual practice.

## Implications of the Valuing Process

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

1. Ultimately, the ownership and decision of a value lies with the learner. Values cannot be forced, even if conveyed with good intentions. No real integration or internalization of a value can be achieved unless the learner desires or agrees with the said value. Educators may impose their values and may succeed in making the learners articulate them, but this does not stop the learners from living out their own values when they

are out of the learning environment. Thus, to engage in valuing requires the educator to learn to respect others, in the same manner that one expects to be respected in return. As this climate of respect exists, the learners also begin to adopt a disposition of tolerance towards each other. Values may be shared and argued, but not imposed. The individual holds the right to his or her own choices in life.

2. The lesson in a valuing process context is about life itself. What is being discussed is not a mere subject area. It is about issues that concern the learner and the educator. Thus, the experience becomes both practical and relevant. Educators, however, must not be afraid to admit that there are many questions about life that do not have answers. Together, the educator and learner must work towards searching for answers.
3. Above all, the learner exposed to the valuing process begins to master the art of discernment. This means that the learner will be more able to live consciously and responsibly. The learners in this approach have reportedly become more critical and independent-minded, more attuned with their inner selves and empowered to do something about their conditions, rather than blame outside forces.
4. Valuing is definitely a complex process. It involves both advocacy and pedagogy. The educator is attuned to the process of learning, at the same time, sensitive to opportunities for teaching which result from the meaningful interaction between the educator and the learner and also between the learners themselves. Although the popular notion now is that values are better caught than taught, the truth is they are both caught and taught. This time, however, learnings do not solely come from the educator. This role is shared with other learners. In this light, the educator is more of a guide and a facilitator, and in essence is a true partner in learning.
5. The essence of valuing lies in helping the learner ask the “why?” and “what for?” in life. In one institution that promotes value-based education, aside from being science and technology focused, any new advancement that emerges is always subjected to these two questions. They are not blindly adopted. For instance, with the arrival of new technologies, the institution engages in a dialogue: Why do we need to utilize this new technology? What is it for? What are its benefits? What are its potential harm? Valuing, therefore, guarantees a humanism that otherwise may sadly be lost in the excitement of new scientific discoveries and technological advancement.

In summary, the valuing process in the context of Learning to Do challenges the individual to go beyond becoming highly skilled and efficient.

It envisions a person who possesses a complete self who is discerning and empowered to define and not be defined and who therefore contributes both as a productive and responsible worker. For what good would a new order serve if this would be inhabited by a people who are masters of their trade, but have lost all sense of civility and human-ness?

This effort to be fully human is rarely actualized through the traditional approach to education. In the words of Andrew Greeley “Values are developed not by forcing (young) people to memorize words which they do not understand and are not interested in; rather by letting them talk, ventilate their issues, search for their own values, and eventually articulate their God within.”<sup>20</sup>

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20 Andrew Greeley, *Virgin and Martyr*. Warner Books, New York, 1985

## Chapter Four: Practical Modules for Use in TVET settings

The remainder of this Sourcebook presents practical modules for the development of the worker as an individual and as a member of the workforce, revolving around the central values of *human dignity* and the *dignity of labour*.

The modules serve as prototype lessons to help the educator gain competence and confidence in facilitating the valuing process.

Each module begins with a brief description of the core value and the related value, with the module title, objectives, content and learning activities involved in the teaching-learning cycle.

Each module ends with information about materials required and suggested references.

These modules are intended as examples and as guides, to be adapted to local needs and specific conditions. Each module takes approximately 90 to 100 minutes to conduct. The educator should feel free to introduce modifications and variations, such as indigenous content and alternative learning modes, to suit diverse cultural settings. Once competent in using the valuing process, the educator will be able to apply it to any content and in any area of technical and vocational education and training.

It is important to note that the educator acts more like a facilitator than a conveyor of knowledge and skills, hence the term 'facilitator' is used in the modules. The student is referred to as 'participant' as he/she is an active participant in the learning process.

The modules may be used in specific values education lessons preceding a learning unit. However, the valuing process may be applied creatively in any area of technical and vocational education and training. In time, the educator may gain sufficient confidence to apply the valuing process to their teaching practice as a daily routine, thereby integrating values into learning in a holistic way.

It should not be forgotten, however, that the most effective instrument in values education is the educator him/herself, hence the importance of role modelling. Values are likewise reflected in the learning environment and in the quality of the relationships existing in school or in the workplace.

The 35 modules have been developed according to the core values identified as necessary for the development of the learner as a human person and as a future participant in the world of work. Whilst they are listed as independent modules in the Sourcebook, and may be used in any order, the following list shows how the modules are clustered around particular core values.

### Human Dignity

1. *To Be Treated With Dignity*

### **Dignity of Labour**

- 2. *The Meaning of Work*
- 3. *Advocating Decent Workplaces*

### **Health and Harmony with Nature**

#### **Respect for Life and Nature**

- 4. *I am a Link in a Chain*

Holistic Well-Being

- 5. *Achieving Holistic Health*

Balanced Lifestyle

- 6. *Creating a Balanced Lifestyle*

Concern for Safety and Security

- 7. *Safety Saves*
- 8. *Working Safely*

### **Truth and Wisdom**

Integrity

- 9. *Integrity as a Way of Life*

Systems Thinking

- 10. *Solving Complex Problems*

Enlightened Conscience

- 11. *Enlightened Conscience*

Insight and Understanding

- 12. *The Wise Person*

### **Love and Compassion**

Self-Worth and Self-Reliance

- 13. *Believe in Yourself*

Empathy, Caring, and Sharing

- 14. *I Share Because I Care*

Service

- 15. *The Value of Service*

Ethical and Moral Sense

- 16. *To Act on What is Right and Just*

**Creativity**

Imagination, Innovation, Flexibility

17. *Building Innovative Work Cultures*

Initiative and Entrepreneurship

18. *The Making of An Entrepreneur*

Productivity and Effectiveness

19. *Taking Charge*

Quality Consciousness and Time Management

20. *Defining Quality and Excellence*

**Peace and Justice**

Respect for Human Rights

21. *Human Rights in the Workplace*

Harmony, Cooperation and Teamwork

22. *A Shared Vision*

Tolerance for Diversity

23. *Tolerance*

Equity

24. *Ensuring an Equitable Workplace*

**Sustainable Development**

Just Stewardship of Resources

25. *Sustainable Quality of Life*

Futures Orientation

26. *Sustainable Workplaces of the Future*

Work Ethics and Industry

27. *Emerging Ethics for Sustainable Society*

Responsibility

28. *Protection and Promotion of Diversity*

**National Unity and Global Solidarity**

Responsible Citizenship

29. *Am I a Responsible Citizen?*

Committed Leadership

30. *Who is the Committed Leader?*

Participatory Democracy

31. *Democracy: A Horizon To Be Reached*

Unity and Interdependence

32. *When All Borders are Gone*

### **Global Spirituality**

Interconnectedness

33. *Global Cooperation*

Reverence for the Sacred

34. *Rediscovering Awe for Work*

Inner Peace

35. *Exploring Inner Peace*

# Module 1:

## To Be Treated With Dignity

This module relates to the overarching core value of Human Dignity, that is, the basic right of all human beings to have respect and to have their basic needs met, so that each person has the opportunity to develop to their full potential.

### Objectives

- To affirm one's inherent dignity as a human being which is reflected by one's inalienable rights and freedoms
- To reflect on one's personal experience in relation to being treated with dignity and respect
- To examine the factors that influence how people are treated with dignity and respect
- To reclaim one's dignity by asserting one's rights and freedoms

### Content

- Universal Declaration of Human Rights
- Socio-political dimensions to violation of human dignity and rights
- Proactive ways to assert rights and freedoms

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. The facilitator prepares for the session by posting on the walls of the classroom some of the basic rights and freedoms of a human person. These are drawn from the document *Universal Declaration of Human Rights*.
2. As participants enter the room, facilitator invites them to look around the room and read the postings on the wall. Facilitator gives them some time for this.
3. After participants have completed the task, facilitator encourages some volunteers to articulate their immediate reactions. Facilitator welcomes and acknowledges all their responses.
4. If this has not already been articulated, facilitator poses the following question: "How do you feel knowing that you are entitled to these rights and freedoms?"
5. Picking up from the participant's response, facilitator reinforces the idea that every human being has inherent human dignity and is therefore accorded with corresponding rights and freedoms. Facilitator, however, acknowledges that not everyone has personally experienced it.

#### Affective Level: Valuing

6. Facilitator links this to the next process where participants are now invited to reflect as to how they have personally experienced being treated as human beings. Facilitator directs the participants to review again the rights and freedoms posted on the walls. Then he or she instructs them to identify three of these which they believed they have been deprived of, and three of these, which they have been entitled to.
7. Participants move into groups of three to share their experiences in this regard.

8. After the sharing, facilitator gathers the group to hear samples from their group exchange.
9. Facilitator draws out further reflection from the participants utilizing the following guide questions:
  - a. What did you observe as unique or common to your experiences with regard to being treated with or without dignity and worth?
  - b. What emotions were triggered in you as a result of these recollections?
  - c. What are some learnings and realizations that you now have as a result?
  - d. What personal resolve are you considering in response to this sharing?

### **Conceptual Level: Understanding**

10. Facilitator synthesizes the participant's reactions and leads these to a discussion of some socio-political realities that influence society, culture and people in their attitudes toward human beings. This may include: unequal distribution of wealth and resources, the existence of intolerance and prejudices, violence in society, etc. Since the module is not about human rights but human dignity, facilitator is cautioned not to dwell on this step lengthily as it may sidetrack the session's focus. After some awareness, facilitator must move immediately into the next part of the process.

### **Active Level: Acting**

11. Facilitator reiterates every participant's prerogative to be treated with dignity and worth. Facilitator challenges the participants to be assertive in this regard. To actualise this, facilitator invites the participants to come up with a list of practical ways by which they can, individually and as a group, assert this right. From the initial brainstorming, participants can formulate a "To Be Treated With Dignity" contract.
12. The contract may be posted in a strategic place of the room. Each participant is invited to commit by indicating his or her signature at the bottom of the contract.
13. Session may be culminated by asking the group to choose and sing a song that captures the spirit of their contract.

### **Materials Needed**

- Strips of papers, indicating some of the rights and freedoms of human beings
- Article: Universal Declaration of Human Rights
- Audio-visuals for socio-political realities
- Masking tapes
- Chart papers
- Markers
- Whiteboard
- Song

## Module 2: The Meaning of Work

This module relates to the overarching core value of the Dignity of Labour, that is, respect and appreciation for all forms of work recognizing their contributions to both the individual's self-fulfilment and to societal progress and development.

### Objectives

- To explore the forms of work that one has personally undertaken
- To recognize the contribution and meaning of work
- To appreciate work as a whole
- To commit to meaningful work

### Content

- Meaningful work

### Procedure/Learning Activities

#### Cognitive level: Knowing

1. Facilitator introduces the value of the dignity of labour and discloses how the various forms of work she or he undertook have been significant not only to her/himself but also to society. Facilitator must ensure that s/he shares with sincerity and honesty. This will help create a more intimate experience of the theme.

#### Affective Level: Valuing

2. Facilitator invites the participants to explore their relationship with work. An activity sheet is distributed for the participants to work on:
  - a. In the first column, under the heading of "History of Work," participants will list down all forms of work that they have engaged with in the past. These include informal work that may not have been compensated financially, i.e. house chores.
  - b. In the second column, under the heading of "Energies Tapped," participants will indicate for every form of work which specific energy or energies were expended by that work. Participants can select from the suggested four human energies and indicate the corresponding code:
    - P = Physical
    - M = Mental
    - E = Emotional
    - S = Spiritual
 Some work may require only one of the energies, others may include all four.
  - c. In the third column, under the heading of "Level of Satisfaction," participants will decide to what degree the work was personally satisfying. Participants can use the following codes:
    - HS = High satisfaction
    - AS = Average satisfaction
    - LS = Low satisfaction
    - NS = No satisfaction

- d. In the fourth column, under the heading of “Benefits Reaped,” participants will write down the various benefits gained from the work. Take note that there are two categories here: benefits reaped on the personal level and benefits reaped on the social level. The former focuses on what the participant has personally gained from this work, while the latter stresses on the contribution of this work to others, the institution and society in general. The responses here may be varied, from material to less tangible personal rewards. Facilitator reminds the participants to be specific in completing this column.
3. After completing the activity sheet, facilitator directs participants’ attention to the forms of work where they had either Low Satisfaction or No Satisfaction rating. Facilitator suggests that they write an imaginary conversation between them and this form of work. This procedure will serve the purpose of clarifying their views on this work and perhaps redefining its meaning to them. Facilitator illustrates this by offering a sample dialogue or conversation to give participants an idea on how to go about this process.
4. Facilitator gives participants time to share their outputs with a partner.
5. Facilitator draws out the impact of this process on the participants and their corresponding insights and realizations.

### **Conceptual Level: Understanding**

6. Facilitator summarizes the participant’s varied responses and links this to the value of work. Facilitator highlights the features that qualify a work as meaningful. These may include key concepts such as:
  - Work becomes personally meaningful when it is viewed not only as something to do in order to survive or achieve; rather, it is a process of extending the self and all our inner resources and potentials.
  - Meaningful work, therefore, involves consistent and conscious use of the self, especially in terms of the four human energies we possess—physical, mental, emotional, and spiritual. The more energies tapped, the more meaningful the work becomes.
  - Meaningful work always necessitates, however, ownership of the work process. A person must have freedom and control over the work.
  - The rewards of meaningful work are usually more intrinsic than extrinsic. Joy and fulfilment are often the result of meaningful work. Insofar as it facilitates congruence between work and the requirement of the self, meaningful work can even have spiritual benefits for some.
  - In meaningful work, the person who creates the work is in turn being recreated by the work. We must acknowledge what contributions work will bring us.
  - Ultimately, meaningful work extends its contribution beyond an individual’s sense of well-being and self-fulfilment to society’s progress and development.

### **Active Level: Acting**

7. Facilitator challenges participants to pursue and commit to meaningful work and offers the following questions to assist them in their consideration:
  - Do I care about the work itself?
  - Can I express my full self through the work?
  - Am I committed to the meaning of the work?
  - Am I tenacious enough and skilled enough to do the work well?
8. Facilitator invites participants to summarize the session by coming up with a quotation in terms of their most significant insight about work.

## Materials Needed

- The Meaning of Work activity sheet
- Papers and pens for Conversation With Work
- Papers and pens for Quotation About Work
- Whiteboard and pen

## Suggested Reading

Richards, Dick. *Artful Work*. San Francisco: Berrett-Koehler Publishers, 1995.



## Module 3:

# Advocating Decent Workplaces

This module relates to the core values of the Dignity of the Human Person and the Dignity of Labour. The Dignity of the Human Person is described as a consciousness of the basic right for all human beings to have respect and to have their basic needs met, so that each person has the opportunity to develop to their full potential. The Dignity of Labour is described as a respect and appreciation for all forms of work recognizing their contributions to both the individual's self-fulfilment and to societal progress and development.

### Objectives

- To develop familiarity with the major international instruments, treaties and conventions pertaining to human rights in employment
- To understand the practical implications and relevance of these rights to current workplace issues
- To identify the values underpinning work-based rights and how they contribute to human dignity
- To internalise these values and become confident about applying them in one's life and work practices
- To advocate for decent workplaces

### Content

- Documents related to human rights in employment:
  - Universal Declaration of Human Rights
  - ILO Constitution and Declaration
  - ILO Global Report, Time for Equality at Work (Geneva 2003) - International Covenant on Civil and Political Rights
  - International Covenant on Economic, Social and Cultural Rights
  - Convention on the Rights of the Child
  - International Convention on the Elimination of all Forms of Racial Discrimination
  - Convention on the Elimination of Discrimination Against Women
  - Standard Rules on the Equalization of Opportunities for Persons with Disabilities
- Potential workplace issues
- Values underpinning the documents on human rights in employment

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. Facilitator encourages participants to familiarize themselves with the relevant international documents either by conducting research in the library/internet or providing them with copies.
2. Facilitator conducts discussion with participants on these documents and focuses specifically on existing workplace rights issues. Together, facilitator and participants will identify the issues that have the potential to oppress workers and diminish their human dignity if not addressed (see resource material included with this module).

## Conceptual Level: Understanding

3. Once a combined list of issues is produced, facilitator allocates one issue to each participant or to a pair. A brief three-minute exposition will be prepared by the participant or pair to report. All aspects of the allocated issue will be examined. These include practical examples of the problems and the potential solutions in keeping with the international agreements. If time is not sufficient, participants could be asked to write instead a one-page essay to demonstrate the depth of their understanding of the issue and the implications set by the international documents.
4. Each participant or pair will present their exposition to the rest of the group. Opportunities to share thoughts in relation to the issues and problems and to debate on the extent by which these are present in their society will be allotted.
5. After listening to all the expositions, facilitator invites the participants to identify the values underpinning the international documents, as these are being discussed vis-à-vis workplace rights issues. Some of these values may be: respect, equity, equality, fairness, honesty, balance, appreciation, responsibility, integrity, tolerance, understanding, acceptance, consideration, appreciating and valuing differences, among others. The group could agree on a composite list.

## Affective Level: Valuing

6. Facilitator directs the participants to reflect on their own experience in relation to the list of values. These guide questions could be provided:
  - Which of these values do you **ideally** consider as important to you?
  - Which of these values do you **in actuality** give much importance to?
  - Which of these values do you need to develop further?
7. Facilitator gives participants time to share their reflections with a partner.
8. Facilitator guides participants to reflect on the discrepancies between their ideal and actual values and on the factors that contribute to these.
9. Facilitator encourages participants to reflect on two or three values that were identified as needing to be developed and to think of ways by which these values may be actualised in their own lives, specifically in the current work context they are involved with.

## Active Level: Acting

10. Based on the discussion and sharing, facilitator invites the participants to develop a set of 'Decent Work Indicators'. This could be used to measure the degree to which a workplace meets the international agreements, the underlying values and the appreciation of the contribution of workers and their human worth and dignity.
11. Facilitator instructs participants to apply the Decent Work Indicators that they have articulated. Facilitator suggests using a journal from which participants could observe and record the following:
  - a. On a personal level, explore practical ways in which you could contribute to a decent workplace, in line with the Decent Work Indicators. This could be in the context of any work you are currently doing, i.e. work experiences that may be available during or after training. Pay attention to the values which you have identified as needing further development.

- b. On an institutional level, when an opportunity for work experience with an employer arises, observe the extent to which the workplace meets the **Decent Work Indicators**. Identify also the challenges and barriers which the employer may face in meeting them. This procedure, however, must be a confidential summary and may be offered as feedback according to one's discretion.

### **Materials Needed**

- Relevant international documents, freely available on the internet.
- Papers and pens
- Journal

**BACKGROUND MATERIAL**

Labour, whether paid or unpaid, is a core component of the life of every person, no matter what form that work might take. It takes up a very large portion of time in the life of most people, as it is essential for generating the goods, services and income necessary to feed, clothe, house, educate and support each individual, family or community. It is one of the ways by which we as citizens may contribute to and participate in the economic life of our community.

Since it involves such a large portion of our lives, it becomes one of the ways by which we gain a sense of personal worth and fulfilment, therefore requiring conditions and activities that strengthen and reinforce our human dignity and do not diminish it.

The nature of human labour has changed and varied significantly over the centuries. Whilst the trend from primarily agrarian production, manual labour and handcrafting, through industrial manufacturing and commercial activities, towards information or knowledge-based activities and the provision of services is generally true, the specific form of any given society may be at any point of that continuum.

Globalization has in the past two decades dramatically changed the nature of work for many people who previously may have worked in rural or industrial economies. This may have led to improvements in work conditions and quality of life for some, but may have led to unemployment, homelessness, extreme poverty and hunger for others.

This has often been accompanied by an erosion in work-related values and ethics, individual responsibility, workers' rights and sustainable work practices. One contributing factor may be the modern distance and separation between the work location and one's immediate home environment, where work traditionally took place.

The opening lines of the Universal Declaration of Human Rights (UDHR) state: "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."

In its preamble, the Universal Declaration of Human Rights affirms the dignity of each human being everywhere and gives expression to the universality and interlinked nature of human rights, with the interdependence of civil and political rights on the one hand, and social, economic and cultural rights on the other.

Articles 23 and 24 of the Declaration relate specifically to Labour and the workplace (see below).

**Article 23**

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

**Article 24**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

The Universal Declaration of Human Rights (UDHR) comprehensively covers a broad range of human rights that are then elaborated further in other related international treaties, covenants and documents listed at the beginning of this module.

One may see from the list of international documents pertaining to human rights that these concern themselves either with the specific rights of vulnerable groups such as children, women and the disabled or with specific areas of rights whether civil, political, economic, social or cultural.

With respect to the rights of children, child labour and the economic exploitation of children is considered one of the most serious violations of children's rights in the world today. These rights are clearly stipulated in the International Labour Organization (ILO) Conventions concerning child labour, the UN Convention on the Rights of the Child and the Universal Declaration of Human Rights. Latest ILO estimates indicate that there are 250 million working children in the world aged between 5 and 14 years, of which at least 120 million are working full time. At least one-third of the total are performing dangerous work. Ever since its creation in 1919, the ILO has devoted most of its efforts to the elimination of child labour as one of the essential elements in the pursuit of social justice and universal peace.

Many of the based-based rights issues relate to non-discrimination on any grounds. The ILO Global Report, *Time for Equality at Work*, (Geneva 2003) states that, "*literally millions of people are denied jobs, confined to certain occupations or offered lower pay, simply because of their sex, religion, or skin colour, irrespective of their capabilities or the requirements of the job.*" (p.ix) With respect to the rights of women, the key issues relate to forced based, equal pay for equal work, sexual harassment and other forms of exploitation. The report argues however, that we need to go beyond equality and that, "*affirmative action measures are necessary to ensure that everyone can start on an equal footing.*" (p.xii)

With respect to the rights of people who have physical or mental disabilities, there is as yet no agreed Convention. However, there is a set of Standard Rules or Guidelines and there is pressure from many quarters to develop this further towards a formal Convention. One of the key principles relevant to the workplace is that of "*Reasonable Accommodation*". This would involve the introduction of appropriate and affordable measures by the employer, to facilitate movement and to remove any potential barriers that might prevent people with disabilities from working.

**List of Potential Workplace Issues:**

- The right to meaningful work
- Non-discrimination on any grounds
- Child Labour and economic exploitation
- Abuse, violence, bullying, harassment or threats of any kind
- Economic exploitation of women, migrants, displaced persons or other vulnerable or disadvantaged minorities
- Sweatshops
- Fair work for fair pay
- Equality of economic opportunity
- Full participation in economic life

- Unemployment
- Work for alleviating poverty
- Working conditions—occupational health, safety, security and emotional well-being
- Nature of the work—non repetitive, varied
- Ethical work practices
- Work time—balance work, family and leisure time
- Training and development opportunities to reach full potential
- Opportunities for advancement and promotion
- Equal treatment in the workplace—non-favouritism
- Self-fulfilment and playing a productive role in society
- Privacy
- Unfair dismissal

The most comprehensive guiding document relevant specifically to labour rights is the Constitution of the International Labour Organization (ILO). The ILO was created in 1919 to promote social justice and recognize human and labour rights, through international standards designed to improve labour standards related to *“injustice, hardship and privation.”* (see Preamble, following).

#### **Preamble to the ILO Constitution**

Whereas universal and lasting peace can be established only if it is based upon social justice; And whereas conditions of labour exist involving such injustice, hardship and privation to large numbers of people as to produce unrest so great that the peace and harmony of the world are imperilled; and as improvement of those conditions is urgently required; as, for example, by the regulation of the hours of work including the establishment of a maximum working day and week, the regulation of the labour supply, the prevention of unemployment, the provision of an adequate living wage, the protection of the worker against sickness, disease and injury arising out of his employment, the protection of children, young persons and women, provision for old age and injury, protection of the interests of workers when employed in countries other than their own, recognition of the principle of freedom of association, the organization of vocational and technical education and other measures;

Whereas also the failure of any nation to adopt humane conditions of labour is an obstacle in the way of other nations which desire to improve the conditions in their own countries;

The High Contracting Parties, moved by sentiments of justice and humanity, as well as by the desire to secure the permanent peace of the world, and with a view to attaining the objectives set forth in this Preamble, agree to the Constitution of the International Labour Organization.

With the incorporation of the Declaration of Philadelphia into its Constitution in 1944 the Organization’s standard setting mandate was broadened to include other social policy and human and civil rights matters.

The ILO Conventions and Recommendations set out guidelines that guide national policy and action, to have a concrete impact on working conditions and practices in every country of the world. The ILO sets minimum standards of basic labour rights such as: freedom of

association, the right to organize, collective bargaining, abolition of forced labour, equality of opportunity and treatment, and other standards regulating work conditions.

The ILO Global Report, *Time for Equality at Work*, (Geneva 2003) follows up the ILO Declaration on Fundamental Principles and Rights at Work and states that:

*“The elimination of discrimination is essential if individuals, irrespective of their physical or cultural traits and beliefs, are able to choose freely the direction of their professional paths and working lives, to develop fully their talents and capabilities and to be rewarded according to merit...it is an indispensable component of any strategy for poverty reduction and sustainable development. It lies at the heart of ILO’s mandate and the notion of decent work.”(pp.ix x)*

The ILO reinforces the view that the nature and conditions of labour must contribute to human dignity, by providing opportunities for workers to choose their true vocation based on their interests and talents in order to reach their full potential. For their efforts they are to be financially remunerated at appropriate levels, but also to receive the intrinsic rewards of self-fulfilment.

No matter what form the work may take, every worker is entitled to respect and appreciation for the role that they fulfil, as they are contributing in their own way, to their local economy and community, and are taking responsibility for themselves and for their family needs.

Work is not the only purpose in life. Pressures from an increasingly competitive work environment, combined with lack of support for family responsibilities, are leading to conflicts and stresses for workers, particularly women, trying to “juggle” family with work responsibilities. In this context, there is even less time left for leisure, sport and health-giving activities in nature or with friends. The ILO Convention on Workers with Family Responsibilities 1981 (No.156) is the key international labour standard concerning conflicts between work and family responsibilities, and its implications for equality of opportunity in the labour market.

## Module 4: I am a Link in a Chain

This module relates to the core value of Health and Harmony with Nature, which refers to holistic health, a state of physical, mental, emotional, social and spiritual well-being and the symbiotic relationship between humans and the natural environment entailing the duty to take care of their health and protect other forms of life on earth as stewards of the environment.

This module also concerns the related value of Respect for Life, which entails the cultivation of reverence, sense of wonder and responsibility towards all living things. Respect for nature involves caring for the environment and making it safe and healthy to live and work in.

### Objectives

- To develop a reverence for human life and other forms of life in the natural world.
- To enhance a sense of oneness and interconnectedness with nature.
- To commit to practice behaviours which protect life and safeguard the rights of future generations.

### Content

- Respect for all life
- Interconnectedness of all living things
- Stewardship

### Procedure/Learning Activities

#### Affective Level: Valuing

1. Facilitator presents a 7—10 minute audio-visual presentation showing nature in all its grandeur: mountains, forests, flowers, oceans, forest creatures, etc.
2. Facilitator asks participants to form groups of two and share their experience using the following guide questions:
  - a. Describe your feelings as you were viewing the nature scenes.
  - b. Which of the scenes do you like best? Why?
  - c. Do you think these scenes will remain, as they are 10 to 15 years from now? Why?
3. Facilitator invites volunteers to share their feelings and insights to the bigger group.

#### Conceptual Level: Knowing and Understanding

4. Facilitator draws three overlapping circles with the words Persons, People, Natural World in each circle.
5. Facilitator elicits from the participants how all three systems are interconnected.
6. Facilitator discusses the following key points:
  - Most religions teach an ethic of reverence for all life and stewardship of the environment, that humans are given the commission to enhance the harmony and beauty of the natural world.

- Human beings are embedded in both the natural and social systems.
  - As human beings we are co-dependent with the natural and social systems. Just as the world contributes to who we are, our behaviours impact on other people and the natural world.
6. Facilitator reads the poem, *Tea Ceremony*:

### **Tea Ceremony**

To this cup, I pay homage.  
 To the designer of this cup,  
 to the workers who made this cup,  
 who mined the ores, I pay homage.  
 To the workers who dug the clay,  
 ground the glazes, the farmers  
 who fed those workers, I pay homage.  
 To the great cycles which give us  
 clean air, clear water, to all living things,  
 all the earth, I pay homage.

To this tea, I pay homage.  
 To the growth in the bud,  
 air, water and light, I pay homage.  
 to the workers who grew, tended,  
 picked the tea, who packed, transported,  
 distributed the tea, I pay homage.  
 To the great cycles which give us  
 clean air, clear water, to all living things,  
 all the earth, I pay homage.

To this water, I pay homage.  
 To the rain which falls,  
 to the rivers, the dams,  
 the builders and plumbers, I pay homage.

To the oceans and the sun,  
 the great trade winds  
 and the world's turning, I pay homage.  
 To all the cycles which bring us

clean air, clear water, to all living things,  
 all the earth, I pay homage.<sup>21</sup>

### **Affective Level: Valuing**

7. Facilitator asks participants: "What thoughts, feelings and insights came to you as you read the poem?"
8. What message is the poem communicating to you?
9. Facilitator invites some participants to share their responses.

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21 Michael Cope, 1991

## Active Level: Acting

10. Facilitator encourages participants in small groups to brainstorm on the following:
- a. How can you practice stewardship in your workplace?
  - b. In what ways can the concept of interconnectedness of all things have impact on our everyday behaviours?
  - c. Develop a “Worker’s Pledge” which reflects a commitment to respect life and nature.

## Materials Needed

- Audio-visual presentation of nature scenes
- Poem “Tea Ceremony”

## Module 5: Achieving Holistic Health

This module relates to the core value of Health and Harmony with Nature, a state of physical, mental, emotional, social and spiritual well-being and the symbiotic relationship between humans and the natural environment entailing the duty to take care of their health and protect other forms of life on earth as stewards of the environment.

The module also concerns the related value of Holistic Health, the goal of which is balance and integration of the physical, emotional, mental and spiritual dimensions of a person, creating a state of total human wellness.

### Objectives

- To distinguish between physical health and holistic well-being
- To appreciate and take positive steps to live a healthy lifestyle.
- To identify areas in the workplace wherein health-oriented practices can be promoted.

### Content

- Concept of holistic well-being
- Dimensions of holistic well-being and their interrelatedness

### Procedures/Learning Activities

#### Affective Level: Valuing

1. Facilitator asks participants to reflect on the question: What kind of activities do you engage in which contribute to your health and general well being?
2. Facilitator distributes paper and asks participants to write down two of their healthy practices and two unhealthy practices.
3. Participants are asked to reflect on the effects of their positive and negative practices on their physical health and total well-being and then share these with a partner.
4. Facilitator invites participants to post their responses on the board under the columns *Healthy and Unhealthy*. Volunteers can share how their practices affect their well being.

#### Conceptual Level: Knowing and Understanding

5. Facilitator explains the following concepts to the participants.
  - Health is more than merely the absence of disease. It has much to do with the total quality of our life and feeling good about our self and our life.
  - Holistic health or well-being is a state of physical mental, social, emotional, and spiritual well being. It is a state whereby these different aspects of a person are characterized by optimal functioning and harmony.
  - Holistic health can be attained if there is balance in the seven dimensions of our life, namely:
    - Body
    - Mind

- Spirit
- Relationships
- Work
- Play
- World

Facilitator explains how the seven dimensions of our lives are interrelated and interdependent.

### **Affective Level: Valuing**

6. Facilitator distributes 'dimensions of wellness' self-assessment and asks participants to rate themselves.
7. Facilitator encourages participants to reflect on their ratings using the following guide questions:
  - a. Which dimensions of my life show a high or low level of wellness?
  - b. What obstacles block me from attaining optimal wellness in this dimension?
  - c. Are my emotional relationships allowing me to grow into optimal health?
  - d. Are there meaningful outlets for my inner self?

### **Active Level: Acting**

8. Facilitator asks participants to identify factors which block them from attaining optimal wellness in a specific dimension.
9. Facilitator invites participants to brainstorm on positive steps they can take to strengthen the different dimensions of their well-being.

### **Materials Needed**

- Strips of paper (bond paper cut lengthwise)
- Dimensions of Wellness Self-Assessment activity sheet

### **Suggested Reading**

Clinebell, Howard (1992). *Well Being*. New York: Harper Collins Publishers.

## ACTIVITY SHEET

### SEVEN DIMENSIONS OF WELLNESS SELF-ASSESSMENT

Please rate yourself on the following scale:

1 = Strongly Disagree

2 = Disagree

3 = Agree

4 = Strongly Agree

#### *Physical Wellness*

- |   |   |   |   |   |
|---|---|---|---|---|
| 1. I exercise for 30 minutes or more many days of the week.                       | 1 | 2 | 3 | 4 |
| 2. I eat a variety of foods from all the food groups.                             | 1 | 2 | 3 | 4 |
| 3. I get an adequate amount of sleep (7-8 hours per night).                       | 1 | 2 | 3 | 4 |
| 4. I participate in recommended periodic health screenings (blood pressure, etc.) | 1 | 2 | 3 | 4 |
| 5. I avoid using tobacco products.  | 1 | 2 | 3 | 4 |

Score: \_\_\_\_\_

#### *Environmental Wellness*

- |   |   |   |   |   |
|---|---|---|---|---|
| 1. I practice safe disposal of waste material.                      | 1 | 2 | 3 | 4 |
| 2. When I see a safety hazard, I take steps to correct the problem. | 1 | 2 | 3 | 4 |
| 3. I conserve resources by economic use of raw materials.           | 1 | 2 | 3 | 4 |
| 4. I make efforts to reduce, reuse, and recycle.                    | 1 | 2 | 3 | 4 |
| 5. I segregate waste products.                                      | 1 | 2 | 3 | 4 |

Score: \_\_\_\_\_

#### *Spiritual Wellness*

- |   |   |   |   |   |
|---|---|---|---|---|
| 1. I feel joy and gratitude for the gift of life.   | 1 | 2 | 3 | 4 |
| 2. I make time in my day for prayer, meditation, or personal time.  | 1 | 2 | 3 | 4 |
| 3. My guiding values are in harmony with my understanding of love, truth, and justice.                    | 1 | 2 | 3 | 4 |
| 4. I participate in a caring community of shared faith that provides meaningful rituals and celebrations. | 1 | 2 | 3 | 4 |
| 5. My decisions and actions are in line with the values and beliefs that are most important to me.        | 1 | 2 | 3 | 4 |

Score: \_\_\_\_\_

#### *Mind/Personality Wellness*

- |   |   |   |   |   |
|---|---|---|---|---|
| 1. I nurture positive feelings, such as love, trust, caring, and hope.                  | 1 | 2 | 3 | 4 |
| 2. I believe in my personal worth.  | 1 | 2 | 3 | 4 |
| 3. I enjoy reading books and magazines.   | 1 | 2 | 3 | 4 |
| 4. I can express my feelings and discuss my problems honestly with persons close to me. | 1 | 2 | 3 | 4 |
| 5. I enjoy learning new things and am open to new experiences.                          | 1 | 2 | 3 | 4 |

Score: \_\_\_\_\_

**Occupational Wellness**

- |   |   |   |   |   |
|---|---|---|---|---|
| 1. My work enables me to enjoy using many of my talents and skills. | 1 | 2 | 3 | 4 |
| 2. I am able to plan a manageable workload.                         | 1 | 2 | 3 | 4 |
| 3. My career is consistent with my values and goals.                | 1 | 2 | 3 | 4 |
| 4. I meet my work deadlines.  | 1 | 2 | 3 | 4 |
| 5. I love my work and find it challenging and fulfilling.           | 1 | 2 | 3 | 4 |

Score: \_\_\_\_\_

**Relationship Wellness**

- |  |   |   |   |   |
|--|---|---|---|---|
| 1. I plan time to be with my family and friends.   | 1 | 2 | 3 | 4 |
| 2. I have close, meaningful relationships with persons of both genders.                        | 1 | 2 | 3 | 4 |
| 3. I am satisfied with the groups/organizations that I am a part of.                           | 1 | 2 | 3 | 4 |
| 4. My relationships with others are positive and rewarding.                                    | 1 | 2 | 3 | 4 |
| 5. I explore diversity by interacting with people of other cultures, backgrounds, and beliefs. | 1 | 2 | 3 | 4 |

Score: \_\_\_\_\_

**Play/Leisure Wellness**

- |  |   |   |   |   |
|--|---|---|---|---|
| 1. I take time out from my work to relax and have a good time.                         | 1 | 2 | 3 | 4 |
| 2. I enjoy sharing fun events and sharing jokes with my friends and family.            | 1 | 2 | 3 | 4 |
| 3. I sometimes laugh at myself for my mistakes or ridiculous situations I find myself. | 1 | 2 | 3 | 4 |
| 4. I enjoy playful activities alone or with friends.                                   | 1 | 2 | 3 | 4 |
| 5. When things get boring or tense, I lighten the situation with humour.               | 1 | 2 | 3 | 4 |

Score: \_\_\_\_\_

## Module 6: Creating a Balanced Lifestyle

This module relates to the core value of Health and Harmony with Nature which refers to a state of physical, mental, emotional, social and spiritual well-being and the symbiotic relationship between humans and the natural environment entailing the duty to take care of their health and protect other forms of life on earth as stewards of the environment.

The module also concerns the related value of Balanced Lifestyle, which refers to alternating work with other dimensions of life such as leisure and play, are of the body, time for family and friends, and spiritual concerns.

### Objectives

- To recognize the value of cultivating balance in the areas of work, family, leisure, health, social and spiritual life.
- To take stock of current lifestyle and identify areas that need change to attain a balanced lifestyle
- To identify strategies that lead to a more satisfying and balanced lifestyle

### Content

- Meaning of balanced lifestyle
- Identifying life priorities

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. Facilitator introduces the session by pointing out how the enormous pressures of our society have caused many of us to live at a frenzied pace. We are so busy trying to get ahead and keeping up with work demands that we forget to find time for the other aspects of our life. Spending too much time and energy on one or two areas of our life to the exclusion of others can affect our health and general well-being.

#### Affective Level: Valuing

2. Facilitator invites participants to reflect on the amount of time and energy they have been devoting to certain areas of their lives.
  - a. Facilitator distributes sheets of paper showing a big circle and asks participants to make a pie chart by dividing the circle into different sections:
    - Work-related activities
    - Family activities
    - Social activities (Being with friends and support networks)
    - Physical fitness and health (exercising, sports, etc)
    - Leisure activities (hobbies, recreation)
    - Community involvement (belonging to club, volunteer work, etc)
    - Mental activities (reading, writing, etc)
    - Spiritual life (Prayer, meditation, etc)

The size of the slice depends on how much time one actually spends on a particular area.

- b. Facilitator gives participants a second sheet of paper with a big circle. This time they are asked to divide the pie according to how much time they would like to spend on each area.
3. After participants have completed their pie charts, facilitator invites them to form groups of two and share their responses to the following guide questions:
  - a. What does the first pie chart say about your lifestyle?
  - b. On what types of activities do you spend the most time? The least time?
  - c. How does the first pie chart compare with the second one? What accounts for the difference?
4. Facilitator encourages some participants to share their reflections with the larger group then summarizes their inputs.

### Conceptual Level: Understanding

5. Facilitator explains the meaning of a balanced lifestyle and its importance in contributing to our total wellness.
  - Balanced lifestyle means having time for work, family, friends, play, and other activities which promote physical, mental, and spiritual growth.
  - Achieving balance means thinking about what is really important to you and dedicating the most time and energy possible to the aspects of your life that are fulfilling and have meaning for you.
  - Achieving balance is an ongoing process of making decisions about how much time and energy you want to devote to the priority areas of your life and how you can reduce time and energy spent on low-priority activities.
  - Maintaining a balanced life requires time management skills.
  - According to Jeff Davidson, author of *Breathing Space*, the feeling of no breathing space can quickly pervade all aspects of our life and diminish our happiness. When we lack balance between work and play and when “getting things done” becomes the end-all, we function like a human doing instead of a human being.

### Affective Level: Valuing

6. Facilitator asks participants to assess their **feelings** regarding the different areas of their life. Facilitator distributes a Life Satisfaction Scale. The purpose of the instrument is to help participants reflect on the different areas of their life and to determine their level of satisfaction. Their life satisfaction profile will help them identify areas they may need to work on.
7. Facilitator invites participants to reflect on the following questions:
  - a. With which areas of my life do I feel most satisfied? Dissatisfied? Why?
  - b. What obstacles prevent me from finding satisfaction in this area?

### Active Level: Acting

8. Facilitator encourages participants to think of positive steps to work towards a more balanced lifestyle.
  - a. Consider the areas in your life that may have contributed to some imbalance. What were the effects of this imbalance on you? on your relationships? on your work and productivity?

- b. Make a list of practical strategies in “problem areas” to create a more balanced lifestyle. For example: for one who neglects physical fitness, I will exercise daily for 15 minutes.

### **Materials Needed**

- Life Satisfaction Scale activity sheet.

### **Suggested Readings**

Davidson, Jeff. *Breathing Space: Living and Working at a Comfortable Pace in a Sped-Up Society*. Singapore: Heinemann Asia 1991

Living Health, Working Well, [www.dpa.ca.gov/benefits/other/eap/news/wrkgwell.htm](http://www.dpa.ca.gov/benefits/other/eap/news/wrkgwell.htm).

**ACTIVITY SHEET**

**LIFE SATISFACTION SCALE**

Rate your level of satisfaction in the 8 areas in a scale of 1 to 10 by placing a dot in the appropriate box : 1 = Very dissatisfied to 10 = Very satisfied. Connect the dots to identify areas of high and low satisfaction.

Very Satisfied	10								
	9								
Moderately Satisfied	8								
	7								
	6								
	5								
	4								
	3								
Very Dissatisfied	2								
	1								
		Work	Family	Leisure	Mind	Friends	Spiritual Life	Health	Community

## Module 7: Safety Saves

This module relates to the core value of Health and Harmony with Nature, a state of physical, mental, emotional, social and spiritual well-being and the symbiotic relationship between humans and the natural environment entailing the duty to take care of their health and protect other forms of life on earth as stewards of the environment.

The module also concerns the related value of Concern for Safety and Security, which refers to a conscious effort to ensure the protection of persons, property, the workplace and the environment from potential injury, danger, damage or loss.

### Objectives

- To realize the importance of the practice of safety in terms of its potential harm and injury, not only to the individual, but also to the workplace and the natural environment
- To identify the factors that influence the practice of safety in the workplace
- To assess personal practices in relation to safety
- To heighten awareness at contributing to a safe work place and environment

### Content

- Effects of presence and absence of safety as a value and practice on workers, property and the environment
- Factors that contribute or hinder the practice of safety
- Safe work practices

### Procedure/Learning Activities

#### Affective Level: Valuing

1. Facilitator invites each participant to recall an accident which he or she had met in the past which led to either personal injury, damage to property or to the natural environment, and identify the following:
  - The nature of the accident
  - The site of the accident
  - The sequence of events that led to the accident
  - The major cause or causes for the accident
  - The lessons learned from the accident
2. Facilitator instructs participants to choose a partner to share this experience with.
3. Facilitator encourages a few participants to share their experience to the larger group.

#### Conceptual Level: Knowing and Understanding

4. Facilitator guides the participants to reflect on these questions:
  - a. What did you notice as the common reasons that led to the accidents?
  - b. What did you observe in terms of your own and other peoples preparedness to deal with the accident?

- c. What accounts for this preparedness or un-preparedness?
  - d. What is required in order to practice safety?
5. From the responses gathered, facilitator highlights the importance of safety, both as a value and a practice. Facilitator reinforces the potential harm and injury on the individual, the damage to properties, the effect on the environment and the losses to nation and society at large, due to failures in safety precaution.

There are many potential occupational hazards in the workplace that may threaten the health and safety of workers and others, may cause damage to property or equipment or may also pollute and damage the environment.

Due to lack of awareness and negligence, accidents occur regularly on the road, at work and even at home. It is important to be aware of the potential risks and dangers in the workplace and to be mindful of the things we can do to prevent damage and injury. Accidents can be prevented to a large extent by taking appropriate safety precautions and implementing safe work practices.

Sometimes the consequences of accidents may be disastrous for many people, not only for the worker, such as when using mechanical or electrical equipment, chemicals and biological products and sources of radiation. We are dependent on the natural world for air, water, food and shelter so we must preserve it for ourselves and for future generations. It is the responsibility of all workers to be aware of the risks, to point out new risks to management and to co-workers, to follow safe work practices and to do everything possible to prevent injury to oneself and to others.

Facilitator cites recent instances in the news where this was clearly illustrated. Facilitator stresses also the significance of this in the workplace, especially as trainees who are considering entry.

6. Facilitator explains the requirement of not only critical thinking and problem solving skills, but also of positive values and attitudes in the practice of safety. Again, facilitator cites instances to elaborate this.
7. Facilitator discusses the three most common factors that lead to accidents: ignorance, which is related to the aspect of knowledge and skill; negligence, which involves the value dimension; and indifference, the area of attitudes. Facilitator challenges participants to heighten awareness and consider action in these aspects.

### **Affective Level: Valuing**

8. Facilitator asks the participants to rank themselves according to the three factors, based on their previous accounts of dealing with an accident:  
Which of these apply to you in terms of failure to practice safety?  
Rank from number 1 (most) to number 3 (least).
  - a. Ignorance
  - b. Negligence
  - c. Indifference
9. Facilitator instructs participants to act out their choices by raising their hands to indicate rank number 1, cross their arms to indicate rank number 2 and put their thumbs down to indicate rank number 3. Both facilitator and participants observe the general trend of the group's responses.

10. Facilitator groups the participants according to their first ranking and invites the three groupings to share on the following reflection points:
  - a. What made you rank this as your number 1?
  - b. What is missing in order for you to address this factor, e.g. what knowledge and skills do I need in order to overcome ignorance of safety; what factors contribute to my negligence of the value of practicing safety; or what contributes to my indifference towards the importance of safety?
11. Facilitator invites each group to share the result of their discussion and draws out their learning, insight and realization from the process.
12. Facilitator synthesizes the learning, insight and realization of the participants and links this again to the value of practicing safety.

### Active Level: Acting

13. Facilitator asks the participants to visualize the workplace they are most likely to enter in the near future based on their present training and list the following:
  - a. the potential occupational hazards of this workplace
  - b. the measures to be taken to prevent these potential occupational hazards
  - c. the personal factors to watch out for in terms of its hindrances to the application of these preventive measures
14. Facilitator calls for volunteers to share what they have come up with and coaches them in particular as to the necessary preventive measures, in case participants miss out on certain salient points.

### Materials Needed

- Chart papers
- Markers
- Writing papers
- Pens
- News items

### Suggested Readings

NCERT. (1998). *Environment and Development*. NCERT, New Delhi.

Pandaya, Mamata, Raghunathan, Meena & Singh, D.P. (Eds.) (2003). *Guide to Green Citizenship—A Practical Workbook on Environmental Education for +2 Vocational Students*. Bhopal, India: PSSCIVE.

PSSCIVE. (2001). *Value Inculcation through Vocational Education—Report of National Seminar*. Bhopal, India: PSSCIVE.

Shrivastava, Pankaj & Singh, D.P. (Eds.) (2002). *Environmental Education*. New Delhi: Anmol Publications.

UNESCO-UNEP (IIEP)—CPSC. (1993). *Environmental Education Training Guide for Technical and Vocational Education Teachers*. Paris: UNESCO.

UNESCO-UNEP (IIEP). (1993). *Environmental Education Curriculum for Industrial Schools*. Paris: UNESCO.

# Module 8: Working Safely

This module relates to the core value of **Health and Harmony with Nature**, a state of physical, mental, emotional, social and spiritual well-being and the symbiotic relationship between humans and the natural environment entailing the duty to take care of their health and protect other forms of life on earth as stewards of the environment.

The module also concerns the related value of **Concern for Safety and Security**, which is the conscious effort to ensure the protection of persons, property, the workplace and the environment from potential injury, danger, damage or loss.

## Objectives

- To become familiar with the international standards relating to health, safety and well being in the workplace
- To deepen understanding of issues faced by individuals and vulnerable groups who are at much greater risk of work-related injury and death
- To be able to observe and record potential safety problems that could lead to work-related injury and death
- To raise awareness of the value of health, safety and well being in the workplace
- To develop skills in identifying health and safety preventative actions/solutions.

## Content

- International documents, such as:
  - The ILO Safe Work Global Programme on Safety, Health and the Environment
  - ILO Constitution, Declaration and Conventions
- Health, safety and well being procedures and practices

## Procedure/Learning Activities

### Cognitive Level: Knowing

1. Facilitator invites participants to familiarize themselves with the relevant international documents pertaining to health, safety and well being in the workplace. This could be conducted either by research in the library/internet or providing copies to them.
2. Facilitator asks participants to list all the workplace health and safety issues that emerge from their research or reading. These include issues in general and those relating to specific and vulnerable groups, i.e. children, women, migrant workers, persons with HIV, etc.
3. Facilitator conducts a discussion of these issues with participants, focusing especially on the extent to which these are relevant to their own context. Participants are encouraged to relate concrete examples from their own experience where appropriate safety measures were practiced or not.

## Conceptual Level: Understanding

4. Facilitator takes participants on a walking field trip of their own training institution or education site and their neighbourhood to inspect. Participants are instructed to observe and record potential health and safety problems and to check if appropriate safety measures, i.e. fire or first aid equipments, protective clothing, warning signs, operating instructions, etc., are evident.
5. On their return, participants share their findings and discuss the possible risks and dangers observed. Also, participants explore potential solutions and preventive measures to address the identified hazards.

## Affective Level: Valuing

6. Facilitator leads participants further into reflection using the following guide questions:
  - a. How did you find the field trip experience? What struck you most? What did you gain from it?
  - b. How conscious were you of these health and safety hazards prior to the field trip experience?
  - c. What accounts for your presence or absence of the value for health and safety?
  - d. What did this experience lead you to consider or reconsider?
7. Facilitator gathers some insights and realizations.

## Active Level: Acting

8. Facilitator reinforces the importance of ensuring health, safety and well being in the workplace. Facilitator challenges the participants to develop a health, safety and well-being code of practice as a group. These may include guidelines in the form of a series of procedures and steps for preventing potential hazards. The facilitator stresses that the code is an exercise in developing the value of health and safety and does not take the place of health and safety guidelines in accordance with local health and safety legislation.
9. The facilitator urges participants to take an active and ongoing interest in workplace health and safety, initiating warnings and improvements and working with appropriate local authorities.

## Materials Needed

- References and readings
- Papers and pens
- Materials, as called for.

## Suggested Readings

The ILO *Safe Work* Global Programme on Safety, Health and the Environment.

ILO Constitution, Declaration and Conventions

**BACKGROUND MATERIAL**

The International Labour Organization (ILO) was founded to ensure everyone the right to earn a living in freedom, dignity and security, in short, the right to decent work, without accepting the fallacy that injury and disease “go with the job.”

One of the key ILO functions from its inception has been the establishment of international standards on labour and social matters in the form of Conventions and recommendations. About 70 of these deal with occupational safety and health matters, in addition to various Codes of Practice and reference manuals containing detailed regulations for ensuring occupational health.

According to the International Labour Organization, about 1.2 million people die each year due to occupational accidents and work-related diseases, in addition to the 250 million occupational accidents and 160 million occupational diseases incurred each year. Over 90 per cent of these occur in micro and small enterprises where working conditions are generally very poor and where workers are often excluded from labour protection.

While there are different risks in every form of work, some of the world’s most hazardous industries are in agriculture, logging, fishing, construction and mining. These are concentrated primarily in developing countries where only about 10 per cent of the workforce is likely to enjoy insurance coverage against occupational illness and injury.

While there has been a decrease in serious injuries in some countries during the last 100 years, the challenge is to extend these benefits to the whole world, especially for the poorest and least protected—often women, children and migrants.

Article III of the International Labour Organization (ILO) Declaration (1944), commits to ensuring the *“adequate protection for the life and health of workers in all occupations.”*

To implement this mandate and to respond to the urgent need for lowering the incidence of workplace death, injury and disease among the most vulnerable, the ILO established the *Safe Work* Global Programme on Safety, Health and the Environment. *Safe Work* aims to create global awareness of the scale and consequences of work-related accidents, and to promote the goal of basic protection for all workers in conformity with international labour standards. The main focus is on preventive programmes for hazardous occupations and vulnerable workers due to age, gender or displacement, and those in the informal sector who lack protection.

Governments and employers need to be better equipped to address the problems of worker well being, both physical and psychological, occupational health care and the quality of the working life. Preventive efforts and improvements in working conditions would reduce human suffering and the cost to society of accidents and illness, and lead to improved productivity, work quality and cost savings.

Workplace safety issues are wide ranging, from serious accidents due to the use of dangerous heavy machinery and equipment, exposure to hazardous cancer-causing chemicals and materials such as lead and asbestos, exposure to HIV-AIDS and other viruses or radiation for hospital workers, noise and vibration issues for mining and construction workers, to office workers using toxic powders for printing and photocopying. Clearly preventive guidelines are vital, as are chemical labelling systems, protective

clothing, operating instructions and safety data sheets. However, workers also need to be aware of the dangers, and be provided with information and training in using equipment and chemicals safely, and what to do in case of accident.

It is important to also address non-traditional aspects of worker's health and safety such as smoking, drugs, alcohol, stress and HIV-AIDS by supporting workers in handling these issues.

Of relevance to the health of workers themselves, but also to the health and well being of the wider community, are issues related to the protection of the environment from unsafe disposal of toxic waste products, emissions, air and water pollution from both small and large enterprises.

In more recent times, the workplace has had to introduce tighter security measures to protect both workers and the public from the actions of potential terrorists, in places such as airports, bus and train stations, in shopping malls and other places. It is regrettably anticipated that this area of concern in workplace safety will continue to increase.

The relevant international documents pertaining to occupational health, safety, well-being and the environment are primarily the ILO Constitution, Declaration and various Conventions and Codes of Practice, in addition to the ILO Report on the XVIth World Congress which led to the establishment of the *Decent Work, Safe Work* programme.

It is also suggested that the facilitator obtains copies of relevant national health and safety information.

# Module 9:

## Integrity as a Way of Life

This module relates to the core value of Truth and Wisdom, the ultimate goal of intellectual development. Love of truth implies the constant search for knowledge. Wisdom is the ability to discern and understand the deepest meanings and values in life and to act accordingly.

The module also concerns the related value of Integrity, which is the inner capacity to be whole; consistency in one's words and actions, values and behaviour; adherence to honest conduct

### Objectives

- To understand the meaning of integrity and its value in the workplace
- To internalise the characteristics of a person with integrity
- To practice integrity as a way of life, personally and professionally

### Content

- Definition of integrity
- Characteristics of a person with integrity
- Factors that contribute to a development of a person with integrity

### Procedure/Learning Activities:

#### Cognitive Level: Knowing

1. Facilitator invites participants to brainstorm as many words or phrases that comes to their mind when they hear the word, "integrity." Some sample responses are:
  - trustworthiness
  - incorruptibility
  - incapability of being false with a pledge
  - responsible for actions
  - keeping promises
  - practice what he or she preaches
  - adherence to what is good and right
  - honesty at all times
2. Facilitator introduces a definition of integrity—"the inner capacity to be whole, consistency in one's words and actions, values and behaviour; adherence to honest conduct." Facilitator guides participants to compare this definition with the words or phrases they have gathered. Facilitator highlights at this point the notable characteristics that will classify a person as one who is living with integrity.
3. Facilitator emphasizes the importance of integrity to the building of one's character and its implication to one's personal and professional life.

## Conceptual Level: Understanding

4. Facilitator encourages participants to cite cases or situations where the call for integrity is required and the challenges that come with living it. Some of these cases or situations may include:
  - cheating on an exam
  - telling lies
  - taking advantage of someone
  - opportunities to do a favour or kindness
  - dealing with trust given by a superior or authority
  - handling finances

Facilitator welcomes both positive and negative responses of participants. The essential thing to communicate is not whether they are living with integrity now but that they are interested to examine the reasons for its presence and absence.
5. Facilitator discusses with the participants the factor or factors that contribute or hinder the development of integrity. It is a must that facilitator conducts this session as a discussion, not as a pretext or preaching or inducing guilt.

## Affective Level: Valuing

6. Based on the previous discussion, facilitator throws this question: How would you rate yourself in terms of integrity on a scale of 0 (lowest) to 100 (highest)?
7. Facilitator groups them according to their ratings: between 0 to 25, 26 to 40, 41 to 60, 61 to 75, 76 to 100. Facilitator instructs them to share as a group the reasons for this rating.
8. Facilitator gets a sampling from each of the five groups to offer different experiences and perspectives with the rest.
9. Facilitator poses the following questions for participants to ponder:
  - a. What made you rate yourself as such in terms of integrity?
  - b. How do you feel about your present level of integrity?
  - c. What may be done to improve this level of integrity?
  - d. In what areas of your life do you believe you still need to live out integrity?
  - e. What must be considered for integrity to become your way of life?
10. Facilitator summarizes the participant's responses.

## Active Level: Acting

11. Facilitator challenges the participants to list down on the Activity Sheet what they would from now on "consider doing" and "not doing" in order to make integrity a way of life in different areas of their life.
12. Facilitator selects some volunteers to read their resolve aloud. Facilitator reinforces these with words of encouragement.

## Materials Needed

- Board and chalk
- Making Integrity a Way of Life activity sheet

**ACTIVITY SHEET**

**MAKING INTEGRITY A WAY OF LIFE**

<b>Location</b>	<b>Consider Doing</b>	<b>Consider Not Doing</b>
At Home		
At Place of Study		
At Work		

# Module 10: Solving Complex Problems

This module relates to the core value of Truth and Wisdom, the ultimate goal of intellectual development. Love of truth implies the constant search for knowledge. Wisdom is the ability to discern and understand the deepest meanings and values in life and to act accordingly.

The module also concerns the related value of Systems Thinking, broad contextual approach to thinking which considers the interrelationships between all things within integrated systems, when planning, problem solving and decision making.

## Objectives

- To be conscious of the inter-relationships existing in any context, e.g. the workplace, and one's influence and responsibility in the system
- To understand our world view and how it affects the environment we are in
- To recognize oneself as a powerful actor in a complex adaptive system
- To perceive positions made based on personal values and learn how to dialogue on value decisions
- To learn to solve problems and plan utilizing a Double Loop Problem Solving Strategy

## Content

- Concept of systems and inter-relationships
- Model: Performance Management in the Organization Context (adapted by Jim Hirsch from Brian Hall)
- The valuing process and factors essential to value dialogues
- Double Loop Problem Solving Strategy (Chris Argyris)

## Procedure/Learning Activities

### LESSON 1: Spheres of Influence and Responsibility

#### Cognitive Level: Knowing

1. Facilitator introduces the concept of a system and the complexity of inter-relationships within it.

#### Conceptual Level: Understanding

2. Participants are invited to illustrate this concept by creating a sociogram of an existing system they are in. This could be a family, peer friendship group, learning environment or workplace. The goal is to establish an understanding of their sphere of influence and corresponding responsibilities in the system. Facilitator instructs the participants to draw a central bubble from which they will plot the different people or agents in their identified system that they either influence or are influenced by. The complex relationships will be shown through connecting lines and arrows. Facilitator may model this procedure with own example first.

3. After completing the sociogram, facilitator groups the participants into groups of three for them to share. This will serve the purpose of expanding their awareness of the complexities of relationships and the interconnections within a system.
4. Facilitator gathers their observations, realizations and insights and reinforces the concept of the complexity of relationships within any system.

### **Affective Level: Valuing**

5. Facilitator directs participants to reflect also on the following:
  - a. What did you notice about your extent of influence in the system?
  - b. How do you feel about it? Satisfied? Dissatisfied?
  - c. How do you also feel about the persons and areas in the system that you are responsible for?
  - d. What does that indicate about your place in the system?
6. Facilitator draws out some reflections.

### **Active Level: Acting**

7. Facilitator challenges the participants to identify aspects that participants would like to change or improve in terms of their influence and responsibilities in the system.

## **LESSON 2: Personal Values and World Views**

### **Cognitive Level: Knowing**

1. Facilitator builds on Lesson 1 by emphasizing the importance of exploring an individual's world view, which in turn forms the assumptions that underlay one's values system and one's performance within a system.
2. Facilitator presents the model of Jim Hirsch, Performance Management in the Organization Context, where various worldviews and their corresponding personal and organizational characteristics are described. Facilitator offers anecdotes in explaining the table.

### **Conceptual Level: Understanding**

3. Facilitator divides the participants into seven groups and instructs each of them to adopt one of the seven worldviews in the Hirsch table.
4. The participants representing a particular world view will be instructed to discuss the following question: If we were in a management position, what strategies would we utilize, given the world view that we uphold, to effectively ensure a productive employee relationship?
5. After sufficient time, participants of the various worldviews present the result of their discussion to the rest of the group. The whole group eventually reviews the concepts as they begin to check on how each worldview matches with corresponding management styles and values of leaders within the system.

### **Affective Level: Valuing**

6. Facilitator poses this question to the participants: Which of the world views matches with your values at the moment?

7. Facilitator gives participants time to share their answers with the same grouping they had previously.
8. Facilitator engages the participants in a deeper reflection with these follow-up questions:
  - a. How does your current worldview affect your attitudes and performance in the system you are in now?
  - b. How do you feel about your worldview and its effect on your attitude and performance in the system you are in now?
  - c. What influenced your worldview?
  - d. What would you consider or reconsider with regards to your worldview?

### **Active Level: Acting**

9. Facilitator encourages participants to brainstorm specific ways by which they could enhance their worldviews. These could be written on pieces of paper and posted on the wall afterwards to serve as reminders.

## **LESSON 3: My View On The Table**

### **Conceptual Level: Understanding**

1. Facilitator presents a controversial issue for the participants to decide on. Some examples of these are:
  - The surplus funds in the social club should be used to upgrade the canteen facilities
  - A dress code or uniform should be enforced at this site
  - Charitable donations should be compulsorily taken from people's pay packet
2. Participants will individually write down their beliefs about the issue on a small sheet of paper.
3. Facilitator divides the participants into smaller groups. Each group will sit around a desk or table.
4. Facilitator instructs the members to place their beliefs or opinions on the table: towards the centre to indicate strong agreement with the issue statement and farther to the edge of the table to indicate strong disagreement. Some participants may stick their paper under the table to show intense disagreement.
5. After indicating their positions, facilitator gives participants time to dialogue until the group arrives at a consensus. Facilitator reminds the participants to come up with a position that they are all comfortable with and to be clear as to why they uphold this view.
6. Participants report the result of their dialogue.
7. Facilitator draws out factors that hinder or facilitate dialogue of values based on their group experience.

### **Cognitive Level: Knowing**

8. Facilitator discusses the valuing process and its relation to worldviews.
9. Facilitator reviews and highlights the important factors to consider in facilitating or hindering effective value dialogues.

## Affective Level: Valuing

10. Facilitator invites participants to reflect on their behaviours during the value dialogue:
  - a. What did you observe were your behaviours during the value dialogue? Was it easy or difficult for you to change or adapt your views or position? What made it easy? What made it difficult?
  - b. What accounts for your behaviours? What were they indicative of in terms of your values and worldview?
  - c. What have you learned from this process? What would you personally consider now in order to be more effective at value dialogues?

## Active Level: Acting

11. Facilitator stresses the importance of not only declaring one's position based on personal values, but also adjusting one's views with those of others. Facilitator challenges the participants to identify a personal behaviour which they could be mindful of in order to learn to dialogue more effectively on values. Facilitator gets some volunteers to offer their answers.

## LESSON 4: Double Loop Problem Solving

### Cognitive Level: Knowing

1. Having understood complex adaptive systems in the previous lessons, facilitator offers another skill for participants to include in their repertoire. This is the Double Loop Problem Solving Approach.
2. Facilitator reads from Chris Argyris<sup>22</sup>

*“Most people define learning too narrowly as mere ‘problem solving,’ so they focus on identifying and correcting errors in the external environment. Solving problems is important. But if learning is to persist, managers and employees must also look inward. They need to reflect critically on their own behaviour, identify the ways they often inadvertently contribute to the organization’s problems and then change how they act. In particular, they must learn how the very way they go about defining and solving problems can be a source of problems in its own right. I have coined the terms ‘single loop’ and ‘double loop’ learning to capture this crucial distinction.*

*“To give a simple analogy: a thermostat that automatically turns on the heat whenever the temperature in a room drops below 68 degrees is a good example of single-loop learning. A thermostat that could ask, ‘why am I set at 68 degrees?’ and then explore whether or not some other temperature might more economically achieve the goal of heating the room would be engaging in double- loop learning.*

*“Highly skilled professionals are frequently good at single loop learning because they are almost always successful and rarely experience failure, so they have never learned how to learn from failure. But when their single-loop learning strategies go wrong they blame others as their ability to learn shuts down.”*

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<sup>22</sup> ‘Teaching Smart People How to Learn’ *Harvard Business Review*, May-June, 1991. U.S.A. p.100

3. Facilitator distinguishes the difference between single-loop and double-loop approach to problem solving. Facilitator alerts the participants to the limited value of single-loops that may be described as similar to a 'knee jerk' response. Though immediate alleviation to a problem situation may happen, the effect may be limited in value. Facilitator emphasizes the beauty of double-loop that teaches one how to ask critical questions about a problem situation, in the context of complex systems and its relationships within.

### **Conceptual Level: Understanding**

4. Facilitator makes the double loop problem solving approach tangible by preparing participants to attempt double loop questioning in hypothetical situations. Facilitator proposes the following scenarios to work on:
  - The boss walks around the factory floor routinely once a week, and asks how everything is going. Workers and supervisors alike only report good news. The boss is pleased that she has such a happy team, but is confused about how to improve productivity.
  - At a union meeting, a group of workers are determined not to wear the protective coats that management have provided, and are willing to go 'on strike' about it.
  - Create your own scenario.
5. Participants are asked to discuss the scenarios in small groups and to generate as many questions that could be asked of those involved to uncover a double-loop problem solving strategy. These possible questions should succeed in uncovering the hidden complexities of the situation so that the real problem may be fully understood and options may be exhausted.
6. Participants hear out the varied questions surfaced and filter them according to this guideline: How did these questions help those involved see the complexity of the problem?
7. Facilitator checks the participant's reactions to this approach and reinforces the value of utilizing this approach to problem solving.

### **Affective Level: Valuing**

8. Facilitator invites participants to think of situations in their own life at present that could benefit from the 'double-loop' thinking or strategy.
9. After having identified one, participants are instructed to generate questions both for themselves and others who are involved in order to come up with a fuller grasp of the complexity of the situation.
10. Facilitator explores the participant's reactions to this process.

### **Active Level: Acting**

11. Facilitator encourages participants to utilize this strategy in their personal and professional life.

## **LESSON 5: Synthesizing Activity**

### **Cognitive Level: Knowing**

1. Facilitator reviews with the participants the previous four lessons and links these with

the value of systems thinking—a broad contextual approach to thinking which considers the interrelationships between all things within integrated systems, when planning, problem solving and decision-making.

### **Conceptual Level: Understanding**

2. Facilitator invites participants to illustrate their previous learning by constructing a scenario and applying the different concepts:
  - the interrelationships that exist within a system, i.e. a workplace
  - one's own and other's world view and its influence on the attitudes and performances in the system
  - the powerful role one plays in the system through the utilization of double-loop problem solving strategy
  - the practice of value dialogues
3. Each group presents their output through role-playing.

### **Affective Level: Valuing**

4. Facilitator asks the participants to express what they consider to be their most significant learning from all the previous lessons and the reasons as to why they consider them significant.

### **Active Level: Acting**

5. Facilitator helps participants put together all their learning by formulating a credo: In any system, it is most essential to consider

### **Materials Needed**

- Papers and pen
- Tables and background material attached to this module.

### **Suggested Readings**

Argyris, Chris. (1994). "Good Communication that Blocks Learning." *Harvard Business Review*.

Argyris, Chris. (1991). "Teaching Smart People How to Learn." *Harvard Business Review*, May-June.

Bawden, Richard J. (1998). "The Community Challenge: The Learning Response" *New Horizons*, Number 99. October (Journal of the World Education Foundation Australia)

Chippendale & Collins, C. (2003). *New Wisdom to Values-based Development*. Brisbane: Acorn.

Hall, Brian. (1994). *Values Shift: A Guide to Personal and Organizational Transformation*. USA: Twin Lights.

Hirsch, J. (1999). "The Context of Performance Management." *Training and Development in Australia*, June.

Pace, Marshall S (1995). "The Vision, Meaning and Language of Educational Transformation: How Chaos, Complexity Theory, and Flocking Behaviour Can Inform Leadership in Transition." *The School Administrator*, January.

Senge, Peter (1995), *The Fifth Discipline: The Art and Practice of the Learning Organisation*. Sydney: Random House.

Wheatly, M and Kellner-Rogers M (1997), "Some Thoughts About Change." *Birkana Institute*, September. <http://www.berkana.org/berkana.html>.

Wheatly, M (1997), "Goodbye Command and Control" *Leader to Leader*, Summer, Dalmau Group.

Wheatly, M (2002), "Supporting Pioneer Leaders as Communities of Practice: How to Rapidly Develop New Leaders in Great Numbers" *Berkana Institute Resources*. <http://www.berkana.org/berkana.html>.

**BACKGROUND MATERIAL****PERFORMANCE MANAGEMENT**

by Jim Hirsch<sup>23</sup>

Performance management is an essential part of management, however, it has had a chequered history. What appears at first glance to be a simple concept and process turns out to be deceptively complex. This complexity is due, in part, to the different paradigms that people have and how these effect their perceptions of performance management and their sense of power to influence their work environment. Performance management is outlined as a system rather than a set of processes and the complexity of the required role relationships are explored.

The way that any performance management system is perceived by people in the organization depends on their paradigms or views of the world. These paradigms provide us with mental models of what to expect. They help us to focus our attention but in doing that they may screen out information that contradicts our paradigm. A person's paradigm will influence how they see any performance management system, its intent (hidden or obvious) and how they should respond to it. They will selectively look for evidence which will confirm their "truth" about the system (what they believe is common sense), whether this is favourable or not. These views, based on our personal paradigms, are often hard to shift.

Personal paradigms are themselves greatly influenced by the paradigm or culture and history of the organization. They can be further reinforced or countered by the way performance management is introduced, supported and talked about. People will also want to see what effect the system has on how they operate—it will be incidental or central to the way the organization is run.

Table 1 provides a brief description of a model of seven paradigms or worldviews. The model provides a simple yet comprehensive overview of how people might see the world. It has been adapted from a theory by Dr Brian Hall (1994). The paradigms affect both how individuals and organizations are likely to behave. I have found them extremely useful in understanding the context for managing performance.

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<sup>23</sup> Jim Hirsch BSc (Ag), B.A. has worked for over 25 years as an organization development consultant within various departments in the Australian Public Sector. His current focus is on organizational values and their pivotal role in sustaining, aligning and enhancing organizations in times of rapid change.

## BACKGROUND MATERIAL

### THE SEVEN WORLD VIEWS FOR INDIVIDUALS AND ORGANIZATIONS

#### World View 1

##### PERSONAL PARADIGM

The business world is a dog eat dog world where you can't trust anyone. People are out to get what they can for themselves. It is a survival of the fittest or survival of those who know the right people. The way to survive is to look after Number 1 first.

##### TYPICAL ORGANIZATION

These are traditional hierarchies with clear top down leadership. This is autocratic and does not tolerate being challenged. There is a competitive win/lose culture aimed at getting results at any cost. These results are what the boss expects. The army has traditionally operated out of this worldview.

#### World View 2

##### PERSONAL PARADIGM

It is an uncaring impersonal world, as long as you have a loyal work group, a home, do what the organization expects and don't rock the boat, you'll survive. The right thing to do is to have fair and just rules and then for everyone to follow them.

##### TYPICAL ORGANIZATION

These are benevolent hierarchies with paternalistic/materialistic top down leadership. People are expected to behave in stereotypical ways-men/women, worker/manager, etc. and not rock the boat. In return workers will be taken care of. A "them-us" culture often pervades. Many traditional schools and monasteries operate out of this worldview.

#### World View 3

##### PERSONAL PARADIGM

The world is a difficult place, but as long as you are prepared to work hard, try and improve yourself and do the right thing by the organization and your family, you'll get on.

One should respect authority, the law and Government if things are to work.

##### TYPICAL ORGANIZATION

These are often large efficient institutions. They are ordered and layered bureaucracies with loyal subordinates. Rules and regulations are drawn up outlining how things should be done in the organization. These rules apply to everyone. So leadership which is top down is also contained by these rules. Consequently the focus is on management rather than leadership. They typical public service and other large industries reflect this worldview.

#### World View 4

##### PERSONAL PARADIGM

The world today is very uncertain. Things aren't as clear-cut as they used to be, the organization isn't right after all. If, however, you can contribute to the organization's success and help it achieve its goals, you should be okay.

#### TYPICAL ORGANIZATION

The organization is often unsettled in transition. The rules are not really trusted while the people do not yet feel fully in control. The appropriate leadership is that of facilitation focusing on being supportive and clarifying. This can encourage the development of initiative within the organization but has the danger of being laissez-faire. Many voluntary organizations operate out of this worldview.

#### **World View 5**

##### PERSONAL PARADIGM

My work is a place where I can work with others to make a difference. I can help create a humanized, collaborative workplace using the gifts I have developed. In changing times, there are clearly some things that are right and should be done regardless of the rules, etc.

#### TYPICAL ORGANIZATION

These tend to be strongly values driven organizations. They are often team based with the formal structure not as important as the informal networks. Leadership is collaborative and often charismatic.

#### **World View 6**

##### PERSONAL PARADIGM

The world is a sacred gift and a complex interdependent system in which one must act responsibly. We are aware of and concerned for the right of all human beings. We genuinely try to live our lives in a way that demonstrates these values and beliefs.

#### TYPICAL ORGANIZATION

Where these organizations exist they are held together by a broad inspiring vision and clear values. They have a range of organization structures. Leadership is widely distributed and not focused on the official leader who tends to operate as a 'servant' leader. This relies on being interdependent with collegial participation.

#### **World View 7**

##### PERSONAL PARADIGM

The world is a mystery for which WE must care. The WE means all of us and our vocations are a global one requiring nothing less than the collaboration of all concerned institutions. A global perspective is critical and the ability to see how one institution relates to another in global perspective is essential.

#### TYPICAL ORGANIZATION

These are organizations held together by a global idealistic vision. They rely on international networks of people with similar vision and values. Leadership results from the beginning together of visionaries across the globe. They tend to be 'virtual' organizations. Organizations such as Amnesty international and Greenpeace could well fit into this category.

*Adapted from Brian Hall, Values Shift, 1994*

**BACKGROUND MATERIAL**

**PERFORMANCE MANAGEMENT IN THE ORGANIZATION CONTEXT (Jim Hirsch Model)**

	1	2	3	4	5	6	7
<b>World View Paradigm</b> The world...	is an alien place: I am vulnerable	is uncaring and impersonal: I am safe when I belong at work, at home	is a difficult place that can be mastered by education and hard work: I must work hard to do the right things	isn't as clear cut as it used to be: we need to work it out together	is a place where I can make a difference: I can create a new order	is a co-operative venture: we create the new order	is a sacred mystery: we all need to care for it
<b>Managers</b> Likely approach to performance management	A tool for control "I am the boss—do what you are told."	A tool to make sure staff know what you want them to do "I will look after you provided you do what I want"	A process to ensure people stick to their jobs "People have clear jobs and responsibilities and need to stick to them."	An opportunity for people to communicate and grow "We all need to be involved in finding the path ahead."	A way of enhancing collaboration and focusing on achieving change "There is an important future to create—let's make it happen."	A necessary and normal way to get commitment, consensus and synergy "This is part of our ongoing way of doing work."	A vital and complex process to get international consensus and commitment on values and actions "It is essential that we keep this up."
Expect to confirm	Staff can't be trusted and need to be bought	People need strong parental leadership	If we stick to the rules things work	Everyone is equal; no one person has the answers	We are all part of an interdependent but a diverse team	We are all responsible for our complex, interdependent system	The world is a mystery for which we must care

*continued over*

**BACKGROUND MATERIAL**

**PERFORMANCE MANAGEMENT IN THE ORGANIZATION CONTEXT (continued)**

	1	2	3	4	5	6	7
						As above.	As above.
						(The distinction between manager and staff tends to be negligible in the process for this world view.)	(This tends to be a process involving formal and informal leaders)
<b>Staff</b>	A management device to catch us out "What must I do? And what do I get out of it?"	A tool to ensure we do what we are told, "You must do what managers want if you want to get on."	A way to ensure that we are clear what's expected of us "Tell me what you want and the rules we work under."	An opportunity to discuss important issues with the boss "Can we get together and work out where we are going?"	A way of enhancing collaboration focusing on change "There is an important future to create let's make it happen."		
Likely approach to performance management	Managers don't care about us	We are really powerless	It's up to the managers if they get their act together, things work out	Everyone is equal and no one person has the answers	We are equals with different skills on the same path		
Expect to confirm							

# Module 11: Enlightened Conscience

This module relates to the core value of Truth and Wisdom, the ultimate goal of intellectual development. Love of truth implies the constant search for knowledge. Wisdom is the ability to discern and understand the deepest meanings and values in life and to act accordingly.

The module also concerns the related value of Enlightened Conscience, which refers to the ability to understand and discern right from wrong, based on accurate information and on one's own inner judgment appropriate to each situation.

## Objectives

- To develop the ability to understand and differentiate right from wrong based on accurate information and inner judgment
- To reflect on one's own basis of making judgment of right and wrong
- To follow one's enlightened conscience in daily life

## Content

- The formation of conscience
- Moral decision-making

## Procedure/Learning Activities:

### Affective Level: Valuing

1. Participants are provided with an activity sheet (attached to this module). In the first column, they will list down some moral issues that they are confronted with in their present context, whether it be educational institution or workplace.
2. In the second column, participants will indicate what their positions are in each of the moral issue.
3. In the third column, they will evaluate whether they believe their positions are considered right or wrong.
4. In the fourth column, they will identify the basis from which they judged their position as right or wrong.
5. Participants will share in groups of three the result of their activity sheet.
6. Without being critical, facilitator draws out personal insights as to how each of them decides on what is right and wrong.

### Cognitive Level: Knowing

7. From their sharing, facilitator discusses the importance of an ethical conscience, where accurate information, one's belief system and the development of moral consciousness are factored in.
8. Facilitator illustrates a decision-making process of one of the moral issues by utilizing the following format:

MORAL ISSUE

DEFINING THE ISSUE

PRO: IN FAVOUR OF

CON: AGAINST

CONCLUSION

9. Facilitator also presents the stages of moral consciousness and lines up the various reasons for moral action. These include:
- I do things simply because it gives me satisfaction and pleasure
  - I do whatever I like as long as I do not get caught
  - I abide by what my authorities, i.e. parents, school, government leaders, etc. taught me to do
  - I abide by the law
  - I follow what I believe is best for me personally
  - I follow what I judge to be right
  - I act according to my social conscience
  - I act to care for this world that I have compassion for

### Conceptual Level: Understanding

10. Facilitator instructs participants to role-play the different stages of moral consciousness and how they affect decision making of the conscience.
11. Facilitator discusses with participants the implications of decisions made without an enlightened conscience.

## Active Level: Acting

12. Facilitator suggests that participants carry out a “New Leaf Project.” This is a notebook that may be adopted to monitor their moral decisions in order to be guided by a more ethical approach. The following format is suggested.

<p><b>A ‘NEW LEAF’ PROJECT</b></p> <p>Entry # _____</p> <p>Date: _____</p> <p>Situation/Moral Issue and Dilemma: _____</p> <p>Facts: _____</p> <p>_____</p> <p>_____</p> <p>Decision Made: _____</p> <p>_____</p> <p>Basis for Decision Made: _____</p> <p>Right or Wrong: _____</p> <p>Alternative Action: _____</p>
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## Materials Needed

- The Enlightened Conscience activity sheet
- A ‘New Leaf’ Project notebook

**ACTIVITY SHEET**

**THE ENLIGHTENED CONSCIENCE**

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<b>Moral Issues</b>	<b>Position</b>	<b>Right or Wrong?</b>	<b>Basis for Decision</b>
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## Module 12: The Wise Person

This module relates to the core value of Truth and Wisdom, the ultimate goals of intellectual development. Love of truth implies the constant search for knowledge. Wisdom is the ability to discern and understand the deepest meanings and values in life and to act accordingly.

The module also concerns the related value of Insight and Understanding, which is the ability to see the inner nature, essence or significance of reality and comprehend interrelationships

### Objectives

- To feel the relevance of insight and wisdom in their own lives
- To reflect on their own inner nature and the significance of meaningful experiences in their lives
- To identify a few emotions they want to have more of in their lives, and a few emotions they want less of in their lives
- To participate in a mind mapping exercise, contrasting the effects of a positive emotion versus a negative emotion on the self, relationships, society, and the environment
- To visualize themselves acting out their positive qualities, emotions and/or values in their life one year in the future, and choosing a practical action that will help them move toward their inner nature.

### Content

- Meaning of Insight
- David Hawkins' Map of Consciousness

### Procedure/Learning Activities

1. Facilitator introduces the session by saying that the search for Truth and Wisdom is uncommon in today's world. The rare commodity of wisdom cannot be found on the stock market, nor can it be purchased for all the gold in the world. This treasure is developed quietly. Its beauty can be shared with all in your contact. This inner richness can increase with age, yet it seems to accompany few on the journey of life. It can be developed by those young in years. Wisdom, insight and understanding grow when inner truths are experienced, and understanding flows from the inside outward.

Insight is defined as "the ability to see and understand clearly the inner nature of things." The one thing you will always have is yourself. You are your only perceiver of reality. Your insight into your own self is an essential key for happiness."

### Affective Level: Valuing

2. Facilitator prepares participants for a reflection exercise by saying, "In order to explore this topic, I am going to ask you to reflect on some questions. Please relax, sit in silence, and write down your answers to the following questions."

- I would like you to think of a person you consider wise. What are his or her qualities? (Pause for two minutes.) Please write down your response
  - What do you enjoy about being in his or her presence? What positive qualities do you experience in yourself at that time? (Pause for one minute.)
  - Think of the songs you love or the music you love. What values are reflected through those words and music? Write those down. (Allow two or three minutes.)
  - What images are important to you? Think of your favourite scenes, views or perhaps statues. Perhaps you think of certain photographs. What values and feelings do those elicit? (Allow two or three minutes.)
  - Remember three especially positive moments of your life — what feelings were you experiencing then? What value were you demonstrating in those moments? (Allow four or more minutes.)
  - Now, take a few minutes to think about six values that are important in your life. Please write them down. (Allow three minutes or more time if needed.)
3. Facilitator plays some relaxation music and allows the participants sufficient time to respond; although approximate pausing times are suggested, each group is different. Facilitator observes when they finish.
  4. Facilitator asks the participants to form groups of three and allows them 15 minutes to share some of their experiences and values from this exercise. When the whole group joins together again, facilitator asks them to share the six values they feel are most important in their life. Write them on the white board or flip chart. Perhaps a few will share their six values; the others can add any values that are on their list and that were not mentioned.

Facilitator says “All the values and positive qualities you wrote down are your own.”

### Conceptual level: Knowing

5. Facilitator gives each participant a copy of the chart extracted from David Hawkins’ Map of Consciousness (copy of chart attached to this module).
6. Facilitator explains: “This chart is from the work of Dr. David Hawkins. He has put what he considers the highest levels of human consciousness at the top of the chart. The lowest levels of consciousness are at the bottom. It is interesting to note the life-view, emotion and process that he correlates with each level of consciousness. Toward the middle of the chart there is one line that is in bold. This is for the level of consciousness of courage. With courage, the level of consciousness rises. It changes from disempowering to empowering. Each level above it is empowering.

I would like you to circle the levels of consciousness you would like to have in your life.” (Pause for a minute as they do this.)

“Now circle the emotions you would like to have to have.” (Pause for a minute.)

“Now, please put a square around the emotions you sometimes experience that prevent you from being in the state of mind that you would like.”

### Conceptual Level: Understanding

7. Facilitator introduces a Mind Mapping activity, “Let’s mind map the effect of one of the emotions you don’t want, versus an emotion of a higher level of consciousness.” Ask: Which ones shall we do? (For example, the emotion of blame versus trust, scorn

versus understanding.) Allow the class to decide which contrasting emotions to mind map. See resource material at end of module for more information.

Facilitator can lead the class in supplying the answers to the effects of the two contrasting emotions and their effects on the self, relationships, society, and environment.

## Active Level: Acting

8. Facilitator tells the participants, “Now I am going to ask you to imagine yourself in the future.” Facilitator plays relaxation music and reads the following commentary slowly, pausing as indicated by the ellipses.

“Let yourself relax .... Breathe in peace ... let go of any tension .... Breathe in peace ... let any tension go out of the bottoms of your feet .... Allow your whole body to relax ... your toes ... feet ... and legs .... Let your abdomen relax ... and your back ... your shoulders ... neck ... and face .... Breathe in deeply and let yourself be light .... Now please imagine your life one year from now .... Visualize getting up in the morning and preparing for your day .... Think of one quality or value that you would like to be full of at that time ... perhaps peace ... love ... trust or quiet joy .... What helps you tune to your inner truth in the morning? ... Let yourself be full of that quality or value .... Imagine yourself getting ready for the day .... Now visualize yourself going through your day .... In each scene you imagine, fill yourself with one of your positive qualities or values .... (Pause for one minute.) Perhaps there are scenes with your co-workers ... (Pause for 30 seconds) family ... and friends. How do they respond to your qualities? ... What happens in your interactions? ... What would be the difference if you used a lower level emotion? ... If you forget to use a value or slip into an emotion you don't want to use very much in your life, be patient with yourself .... Accept yourself ... be light with the self .... When you see a mistake you have made, you are developing insight ... when you can be gentle with yourself and recommit to your values ... you are developing wisdom .... Think of the two values that are most important to you .... These are your gifts to make the world a better place .... Imagine these values growing stronger and stronger over the years .... How will you feel inside? ... What will happen to your reality as you use these in your life? ... What will happen to your relationships when you have the courage to use your inner treasures?... Now think of one small practical thing that you can do in your daily life to help your values and wisdom grow ... or your ability to stay in tune with your true nature .... Imagine yourself doing that small practical thing every day .... Now gently bring your focus back to this room. Thank you.”

9. Facilitator gathers the participants together in groups of three to share their experiences, including one action that will help them continue to grow in their experience of values, insight or wisdom.
10. Facilitator asks the participants stand together in a circle and say just one word, about the value or quality they would like to experience every day in their life, or one word that describes their experience.

## Evaluation

In subsequent lessons, facilitator asks the participants how they are doing with their positive practical actions, and bringing the values that are important to them more into their daily life experiences.

## Materials Needed

- Relaxation music.
- Paper and pen/pencil for each participant.
- White board or flip chart and markers.
- One copy of the chart of the adapted materials from Dr. Hawkins for each student.

## Suggested Readings

North, Vanda, with Buzan, Tony. (1991). *Get Ahead: Mind Map your Way to Success*. Bournemouth, U.K.: Limited Edition Publishing, Buzan Centre Books.

Hawkins, David. (2002). *Power vs. Force: The Hidden Determinants of Human Behaviour*. Carlsbad, CA: Hay House, Inc.

Tillman, Diane. (2000). *Living Values Activities for Young Adults*. Deerfield, FL: HCI.

### NOTE TO FACILITATORS NOT FAMILIAR WITH MIND MAPPING

**Mind Mapping is a powerful graphic technique that engages both sides of the brain through utilizing words, images, numbers, logic, rhythm, color, imagination, and spatial awareness. It can be used in many different ways — to outline stories, plan talks, organize details for functions, or to create and develop thoughts about a topic. It is a wonderful method to contrast values and anti-values.**

#### How to Mind Map

**Take a blank piece of paper and place it horizontally. Or, use a large white board with the class.**

**Start in the center with a CENTRAL IMAGE that personally represents the topic about which you are writing/thinking — or put in the concept you are exploring and fill in the image later.**

**The MAIN THEMES around the Central Image are like the chapter headings of a book. Print the words and place them on lines of the same length. The central lines can be curved and organic, i.e., like branches of a tree to the trunk**

**Start to add a SECOND level of thought. These words or images are linked to the main branch that triggered them. The lines connect and are thinner.**

**Add a THIRD or FOURTH level of data, as thoughts come to you. Use images as much as you can. Allow your thoughts to come freely, meaning you “hop about” the Mind Map as the links and associations occur to you.**

**Add DIMENSION to your Mind Maps. Box and add depth around the word or image, use different colours and styles, and if you like, add arrows to show connections.**

## BACKGROUND MATERIALS

### HAWKINS' MAP OF CONSCIOUSNESS

<b>Level of Consciousness</b>	<b>Life-View</b>	<b>Emotion</b>	<b>Process</b>
Enlightenment	Is	Ineffable	Pure Consciousness
Peace	Perfect	Bliss	Illumination
Joy	Complete	Serenity	Transfiguration
Love	Benign	Reverence	Revelation
Reason	Meaningful	Understanding	Abstraction
Acceptance	Harmonious	Forgiveness	Transcendence
Willingness	Hopeful	Optimism	Intention
Neutrality	Satisfactory	Trust	Release
<b>Courage</b>	<b>Feasible</b>	<b>Affirmation</b>	<b>Empowerment</b>
Pride (arrogance)	Demanding	Scorn	Inflation
Anger	Antagonistic	Hate	Aggression
Desire	Disappointing	Craving	Enslavement
Fear	Frightening	Anxiety	Withdrawal
Grief	Tragic	Regret	Despondency
Apathy	Hopeless	Despair	Abdication
Guilt	Evil	Blame	Destruction
Shame	Miserable	Humiliation	Elimination

# Module 13:

## Believe in Yourself

This module relates to the core values of Love and Compassion. Love is committed to the good of the whole human person. It includes love for one's self as well as for others. Love seeks the good of another without expecting anything in return. Compassion is being sensitive to the needs and suffering of others and actively finding ways to improve their condition.

The module also concerns the related value of Self-Worth and Self-Reliance. The recognition of oneself as the most valuable resource in the workplace and trust in one's own innate abilities to address the demands and challenges of life.

### Objectives

- To recognize one's self as an important resource in the workplace and realize the need to build one's self-worth and self-reliance
- To reclaim one's responsibility to build self-worth and self-reliance
- To identify hindrances to claiming one's self-worth and self-reliance
- To affirm one's strengths as foundations of self-worth and self-reliance

### Content

- Definition of self-worth and self-reliance
- Factors that hinder or facilitate the development of self-worth and self-reliance

### Procedure/Learning Activities:

#### Cognitive Level: Knowing

1. Facilitator stresses the self as the most important resource in the workplace. Facilitator cites personal examples or anecdotes to illustrate this point.
2. Facilitator emphasizes the need for the future worker to build self-worth and self-reliance. Facilitator shares a definition and clarifies the distinction of the two values. (Refer to Definitions of Core and Related Values.) Facilitator may wish to consider eliciting from participants their understanding first.

#### Conceptual Level: Understanding

3. Facilitator tells a traditional Indian fable:  
*A mouse was in constant distress because of its fear of the cat. A magician took pity on it and turned it into a cat. But then it became afraid of the dog. So the magician turned it into a dog. Then it began to fear the panther. So the magician turned it into a panther. Whereupon it was full of fear for the hunter. At this point the magician gave up. He turned it into a mouse again saying, "Nothing I do for you is going to be of any help because you have the heart of a mouse."*<sup>24</sup>

<sup>24</sup> Cited in Antony de Mello's *The Heart of the Enlightened*.

4. Facilitator pauses for the participants to meditate on the story. Then facilitator elicits their reactions, gathering as many responses without engaging the participants to debate.
5. Facilitator links this to the idea that “we are our own worst enemies.” Without a sense of self-worth and self-reliance, people are likened to the mouse that can never attain any of its possibilities.

### Affective Level: Valuing

6. Facilitator invites participants to reflect on how self-worth and self-reliance have been instilled in them. Since these are developed in the person, it is essential to examine how each one was influenced to feel and perceive about his or her own self. Facilitator prepares the participants for a guided meditation:
  - *Let us begin our meditation by pausing to quiet our minds and body. Be conscious of the air you breathe in and the air you breathe out... as you inhale... as you exhale... let the rhythmic pattern of your breathing relax all of you...*
  - *Be conscious also of your body and any tension or tensions it may be experiencing... relax these parts... let go also of any worries or concerns that you may have now... just experience being... here and now...*
  - *Picture in your mind your self... See yourself in your imagination... As you look at yourself, get in touch with how you perceive yourself... when you look at yourself, what do you see? Also, get in touch with how you feel about yourself... when you look at yourself, do you like what you see? Are you happy with what you see?*
  - *Pause to ask this question: What has led me to see myself this way? What influenced me to feel about myself this way?*
  - *Allow your mind to wander and flash out faces of people who have had a great influence in the way you think and feel about yourself... Who are these people? Where they mostly positive or negative influences?*
  - *Also, recall events that have shaped you... What were the positive or negative events that helped define the person that you are today...*
  - *Then, silently in your mind, repeat after me: Whatever contributions the people and events have made in the way I feel and think about myself, I acknowledge them... you are all a part of me now... but if there are any negativities that you have given me, I am forgiving you... because to forgive is to set myself free... I am deciding to move on...*
  - *Look at yourself in your mind once again, this time declare to your self: From now on, I will reclaim my responsibility to define who I am... No one can make me feel less worthy of myself unless I give him or her permission to do so... It is my decision how I would think and feel about myself... And from now on, I will believe in myself... I will trust that I am capable and lovable... And therefore I have the power to make a difference in my surroundings... I need not fear all the challenges that come my way, for I have my self to depend on... I am my own best friend...*

- *Let these words linger in your mind as I invite you back to the room.... When you open your eyes, be mindful of these declarations... always remembering to believe in yourself... and to be your own best friend.*
7. Facilitator motivates the participants to share their experience with other members of the group.
  8. Facilitator guides participants to share the effect of this meditation using the following guide questions:
    - a. What struck you most in this meditation experience?
    - b. What did you discover as the major influences in the way you presently think and feel about yourself?
    - c. How do you feel recalling these people and events that have influenced you, both positively and negatively?
    - d. How do you feel about the invitation to reclaim your responsibility to define your self-worth and self-reliance?
  9. Facilitator acknowledges the participant's reflections, especially with regards to the factors that helped shape their sense of self-worth and self-reliance positively and negatively.

### **Active Level: Acting**

10. Facilitator assures the participants that reclaiming one's responsibility is not an easy task. Facilitator suggests a way to initiate this process. Facilitator hands out the Activity Sheet where there are two columns for the participants to fill up. In the left hand column, Self-Worth, participants will list down all their strength qualities. These refer to positive traits that they possess. In the right hand column, Self-Reliance, participants will list down all their skills and talents. These refer to their capabilities and abilities, which they know they can tap in times of difficulties and challenges.
11. Facilitator gathers some samples from the participants. This is to encourage ownership of their strengths and talents. Facilitator observes that participants have a hard time owning their positives. Facilitator makes them aware of these blocks.
12. Facilitator instructs the participants to be mindful of observing themselves each day. This can be done by keeping a journal that records the times they tend to put down self, give up easily, get discouraged and do not trust in their abilities. In contrast, they also watch how they find confidence, protect self from negative influences, try despite difficulties and believe that they can accomplish. Facilitator suggests that they work on diminishing the negative and rewarding the positive attempts at self-worth and self-reliance.

### **Materials Needed**

- Guide for Meditation
- Self-Worth and Self-Reliance activity sheet
- Journal



# Module 14:

## I Share Because I Care

This module relates to the core value of Love and Compassion. Love is committed to the good of the whole human person. It includes love for one's self as well as for others. Love seeks the good of another without expecting anything in return. Compassion is being sensitive to the needs and suffering of others and actively finding ways to improve their condition.

The module also concerns the related value of Empathy, Caring and Sharing, which provide the ability to participate in the thoughts and feelings of others, involving both the ability to place oneself in the other person's situation and to communicate genuine understanding and deep concern.

### Objectives

- To develop sensitivity to the needs of others.
- To recognize the value of sharing in developing cooperation and productivity.
- To identify concrete ways of practicing empathy and sharing in the workplace.

### Content

- The meaning of empathy
- The relationship between empathy, caring, and sharing

### Procedure/Learning Activities

#### Affective Level: Valuing

1. Facilitator shows three different pictures depicting persons expressing deep emotions of joy, pain, despair. Facilitator may choose paintings, photos, ideas from magazines etc.
2. Facilitator asks participants to carefully observe the pictures: the facial expressions, the physical characteristics, their demeanours, and the setting.
3. Participants are encouraged to select one picture and look at it again and to imagine that he/she is the person in the picture.
4. Facilitator invites participants to reflect on the following questions:
  - a. Describe the feeling, attitude of the person in the picture.
  - b. How do you feel being that person?
  - c. What situation are you in?
  - d. What are your thoughts, anxieties, and fears?
5. Facilitator encourages some volunteers to share their thoughts and feelings.

#### Conceptual Level: Knowing and Understanding

6. Facilitator discusses the following key points:
  - Empathy involves the affective capacity to share in another's feelings, and the cognitive ability to understand another's feelings and perspective.

- It also involves the ability to communicate one's feelings and understanding to another by verbal and/or nonverbal means.
- Empathy builds on self-awareness: the more open we are to our own emotions, the more skilled we are in reading feelings in others. When people are confused about their own feelings, they will have difficulty recognizing the feelings of others.
- Empathy leads to caring and sharing. To feel with another is to care. People who care develop the ability to share who they are, as well as what they have.
- People who adopt caring behaviours tend to be more cooperative and productive in their work.
- We show we care through acts of kindness, respect, fairness, helpfulness generosity, compassion.
- A caring person always takes into account how his/her decisions, words and actions are likely to affect other people.
- Sharing may take the form of sharing talents, time, and material resources.

### **Affective Level: Valuing**

7. Facilitator prepares participants for a role-playing activity: the "Talk Show Host Game."
8. Participants divide themselves into groups of two. One member takes the role of interviewer or television talk show host, the other, the guest of the show, takes the role of a person who is experiencing a very difficult situation, for example, an employee who is about to be terminated or recalling a lost loved one.
9. After 15 to 20 minutes, facilitator helps participants to process their experience through the following guide questions:
  - a. How did you feel while you were playing the role?
  - b. As the interviewer, were you able to empathize with the person experiencing the difficulty?
  - c. As the person experiencing the difficulty, did you feel that the interviewer understood how you were feeling?

### **Active Level: Acting**

10. Facilitator asks participants to cite concrete situations in the work place where empathy, caring, and sharing can be put into action.
11. Participants can share their responses to the unfinished sentence:  
*"I show I care for others by sharing ..."*

### **Materials Needed**

- Pictures of persons expressing emotions

# Module 15:

## The Value of Service

This module relates to the core value of Love and Compassion. Love is committed to the good of the whole human person. It includes love for one's self as well as for others. Love seeks the good of another without expecting anything in return. Compassion is being sensitive to the needs and suffering of others and actively finding ways to improve their condition.

The module also concerns the related value of Service, which is the motivation to use one's unique talents and skills to benefit not only one's self, but especially, to promote the good of others.

### Objectives

- To have an understanding and appreciation of service as a purpose of human work
- To clarify one's own feelings about the value of service
- To identify ways by which one can actualise the value of service particularly in one's work

### Content

- Service as a desired value/purpose of human work

### Procedure/learning activities

#### Experience/Reflection

1. Facilitator invites the participants to complete the following unfinished sentence: "The purpose of human work is ..."
2. Facilitator instructs them to place their responses on sheets of paper which are then posted on the board.
3. Facilitator evokes from the participants the patterns/commonalities as well as the variety that may emerge from the responses.

### Cognitive Level: Knowing

4. Facilitator introduces the ideas of E.F. Schumacher that are found in his book, Good Work:
  - It is work which occupies most of the energies of the human race, and what people actually **do** is normally more important for understanding them, than what they say or what they own.
  - Every human being born into this world has to work not merely to keep himself alive but to strive toward perfection.
  - To keep a person alive, s/he needs various goods and services, which will not be forthcoming without human labour.
    - The three purposes of human work are,
      - firstly, to provide necessary and useful goods and services;

- secondly, to enable every one of us to use and perfect our gifts like good stewards; and
- thirdly, to do so in service to, and in cooperation with, others, so as to liberate ourselves from our inborn egocentricity.

### **Conceptual Level: Understanding**

5. Facilitator focuses on “service to others” as a purpose of human work/labour. S/he asks the participants to discuss in groups of two: Do you agree that “service to others” ought to be one of the purposes of our work? What is/are the benefit(s) that we can derive from such an orientation?
6. Facilitator asks the groups of two to share the results of their discussion with the large group.

### **Affective Level: Valuing**

7. Facilitator invites the participants to reflect quietly on their feelings about how they currently regard “service to others”: Given a scale of 1 (not descriptive of me) to 5 (descriptive of me), where would you place yourself in terms of considering service as a major purpose of your work? Are you satisfied with this rating?

### **Active Level: Acting**

8. Facilitator asks participants to continue the quiet reflection:
  - a. If you are not satisfied with the rating you gave yourself, what rating do you prefer, and what do you intend to do to actualise this preferred rating?
  - b. Reflect on the kind of work that you are engaged in at the present time and think of how you can make it more oriented to “service to others.”
9. Facilitator invites a few volunteers to share their responses.
10. Facilitator gives a brief synthesis and then closes the session with a quote such as:  
*“Whichever gift each of you have received, use it in service to one another”*

### **Suggested Reading**

Schumacher, E.F. (1980), *Good Work*. London: Sphere Books.

# Module 16:

## To Act on What is Right and Just

This module relates to the core value of Love and Compassion. Love is committed to the good of the whole human person. It includes love for one's self as well as for others. Love seeks the good of another without expecting anything in return. Compassion is being sensitive to the needs and suffering of others and actively finding ways to improve their condition.

The module also concerns the related value of Ethical and Moral Sense is the predisposition to choose and to act according to what is right and just

### Objectives

- To recognize the predisposition to choose and act according to what is right and just
- To identify character traits that lead one to this disposition
- To develop consistency in observing sound ethical and moral sense in the face of daily life situations

### Content

- Ethics
- Character traits that motivates one to choose and act on what is right and just

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. Facilitator likens an ethical and moral sense to a traffic sign. It determines the direction to which one turns, whether one moves toward what is right or what is wrong. Having an ethical and moral sense is therefore an important predisposition to possess as a future worker and citizen. Facilitator further illustrates this with own personal examples as anecdotes.

#### Conceptual Level: Understanding

2. Facilitator discusses with participants some of the common issues facing youth: smoking, drinking and cheating. Facilitator poses the question: How is it that despite knowing these are not right, many people still choose them? Facilitator elicits many responses to this query.
3. Facilitator links this to ethics and character formation.
4. Facilitator illustrates this further with more case studies of moral dilemmas, pointing out that knowledge of what is right and just are not enough. Ultimately, one must possess this sense of following what is right.

#### Affective Level: Valuing

5. Facilitator invites the participants to identify a present situation where they find themselves struggling between what they know is right and just and what they wish

and desire. Then, facilitator instructs them to write a conversation where these two positions will dialogue. Allow the conversation to flow smoothly just like two people talking. Facilitator may start this off by sharing his or her own dialogue as a sample.

6. Participants will share their conversation with a partner.
7. Facilitator draws out participant's reflection on the following:
  - a. What were the two forces battling inside you?
  - b. Which side is stronger? What accounts for this?
  - c. How would you assess your ethical and moral sense in the light of this dialogue?
  - d. What factors could help strengthen it?

### **Active Level: Acting**

8. Facilitator challenges participants to commit to always do the right thing. Facilitator proposes the following guide in every consideration of moral dilemmas they are in:
  - Which option or decision will produce the most good and do the least harm?
  - Which option or decision respects the rights of and provides justice of all stakeholders?
  - Which option or decision would promote the common good and help all participate more fully in the goods we share as a family, a community and a society?
  - Which option or decision would enable the development or deepening of an ethical and moral sense or the character traits that would lead us to do what is right and just?

# Module 17:

## Building Innovative Work Cultures

This module relates to the core value of Creativity, which is the capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.

The module also concerns the related value of Imagination, Innovation and Flexibility. These allow the ability to form images that are not currently present in reality and to shift perspective and experiment with new ways of doing things.

### Objectives

- To recognize the importance of innovation and creativity in organizations
- To identify concepts essential to creative innovation
- To assess one's ability for creative innovation
- To contribute to building innovative cultures in various systems

### Content

- Creativity and innovation: definitions, distinction, nature of
- Mihaly Csikszentmihalyi's Concept of "Flow"
- A. Jordan's Four "CORE" Concepts
- Innovative Cultures: What do they take?

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. Facilitator speaks of recent efforts in organizations to bring in creative innovations in response to rapidly changing environments. Thus, the focus is on building "innovative cultures" within the system and among its members. Facilitator cites instances where innovation had successfully served the purpose of ensuring not only the survival but also the excellence of certain companies.
2. Facilitator proceeds with a discussion on creativity and innovation. Facilitator explains that creativity is essentially about ideas and the opening up of new frontiers by engaging in risk taking and 'thinking outside the square.' Innovation is the channelling of those ideas into concrete outcomes, which in effect becomes the leveraging of creativity. Facilitator introduces Byrd and Brown's equation:

$$\text{Innovation} = \text{Creativity} \times \text{Risk-Taking}$$

3. Facilitator solicits some reactions from the participants regarding this operational definition.
4. Facilitator adds two concepts related to creativity and innovation:
  - a. Mihaly Csikszentmihalyi wrote about the concept of "flow," which he describes as a high-level state of creativity. This occurs when one is actively involved in a difficult enterprise in which the task at hand stretches one's mental and physical abilities. He defines this optimal experience as being characterized by the following features:
    - a sense of playfulness

- a feeling of being in control
  - concentration and highly focused attention
  - mental enjoyment of the activity for its own sake
  - a distorted sense of time
  - a match between the challenge at hand and one's skills
- b. In his landmark book on creativity called, *Aha!* A. Jordan (1997) believes that everyone possesses a creative core, that may be either tapped or untapped. Jordan utilizes the acronym, CORE, which means:
- |   |          |   |
|---|----------|---|
| C | uriosity | — an ability to question, exhibiting ongoing interest             |
| O | penness  | — having flexibility in thinking and a healthy regard for the new |
| R | isk      | — displaying the courage to go outside one's comfort zone         |
| E | nergy    | — a fuel and desire to work, turning passion into work            |

### Conceptual Level: Understanding

5. Facilitator helps participants bring these concepts into reality through an exercise. Facilitator challenges participants to come up with new ideas for the improvement of a weak or dying company. If possible, participants must choose an existing one that is in dire need of upliftment. In smaller groups, participants race to see which one can come up with the most innovative ideas.
6. After the exercise and presentation, facilitator directs the discussion on how the most successful and least successful groups were able or unable to apply the 'flow' and 'CORE' concepts presented earlier.

### Affective Level: Valuing

7. With sufficient understanding of the concepts, facilitator leads the discussion to a personal reflection of their own perceived level of innovativeness:
  - a. What are your strengths and weaknesses based on the different dimensions of 'flow' and CORE concepts in creativity and innovation? Base your answer on the performance level during the innovative exercise.
  - b. What factors contribute to these strengths and weaknesses? Focus especially on the values that may be blocking you from achieving innovativeness.
  - c. How could you move towards being more innovative? Explore ways by which you can become more innovative.
8. Facilitator elicits some responses to these questions and reinforces some important features in creative innovation.

### Active Level: Acting

9. Facilitator asks the question: If you had the opportunity to be innovative in the organization you are in today, what would it be?
10. Utilizing the responses from the question, facilitator invites the participants to brainstorm together specific guidelines that would help build innovative cultures. These will be synthesized and reproduced for the participants to sign as a commitment. Each participant will also be given a copy to serve as a reminder of this commitment.

### Materials Needed

- Papers and pen
- Readings and references

## Suggested Readings

Alder, H. (2002). *CQ—Boost Your Creative Intelligence*. London: Kogan Page.

Amabile, T. (1998). “How to Kill Creativity.” *Harvard Business Review*, Sept-Oct, pp 77-87

Byrd, J and Brown, P. (2003). *The Innovation Equation—Building Creativity and Risk-taking in Your Organization*. San Francisco: Jossey-Bass.

Csikszentmihalyi, M. (1997). “Happiness and Creativity—Going with Flow.” *The Futurist*. Sept-Oct, pp 8-12.

Jordan, A. (1997) *Aha!* New York: Three Rivers Press.

Leavitt, H and Lipman-Blumen, J. (1995). “Hot Groups.” *Harvard Business Review*, July-Aug, pp. 109-116

Tetenbaum, T. (1998). “Shifting Paradigms: From Newton to Chaos.” *Organizational Dynamics*. Spring, Vol. 26 Issue 4, pp. 21-32

## BACKGROUND MATERIAL

### BUILDING INNOVATIVE WORK CULTURES

Creativity at work is a relatively recent concept and has not received the same level of attention as its more popular cousin—innovation. Consequently, organizations have tended to focus on ‘innovative cultures’, rather than ‘creative cultures’. For the purposes of distinguishing between the two, creativity is about ideas and opening up new frontiers by engaging in risk-taking and thinking outside the square. Innovation is the channelling of those ideas into concrete outcomes—in effect, innovation is the leveraging of creativity. The two are used interchangeably but Byrd and Brown (2003: 7) seem to have captured the essence well by defining them as follows:

Innovation = creativity x risk-taking.

In his landmark book on creativity called ‘Aha’, Jordan (1997) believes that there is a creative core in all individuals which is tapped or un-tapped.

Jordan’s 4 **CORE** concepts are:

**Curiosity**—an ability to question, exhibiting ongoing interest

**Openness**—having flexibility in thinking and a healthy regard for the new

**Risk**—displaying the courage to go outside your comfort zone

**Energy**—a fuel and desire to work—turning passion into action

The organizational environment has changed markedly in recent years driven by globalization and technology. The emergence of new scientific studies has detailed a world that is not highly structured and ordered in a mechanistic way, as Newton perceived. Rather we live in a complex world which is chaotic and self-organizing, where ongoing adaptation is critical and equilibrium leads to stagnation and death. Creativity and chaos theory are compatible concepts. The new world of work we face is complex and chaotic, requiring creative solutions both individually and organizationally.

### INDIVIDUAL PERSPECTIVE

The challenge to be task-oriented, to complete projects and activities according to preset goals, begins at a personal level. We are all called upon as individuals to be operationally effective and efficient in our lives. As we mature added complexity is thrown into the equation through work, relationships and life experiences. We need to learn to be more adaptive to ever changing situations and challenges that present themselves. This requires creative thinking to deliver quality outcomes in all facets of our lives. To be fully productive and effective as individuals often requires creative solutions in a just-in-time way.

### TEAM PERSPECTIVE

Self-managing or self-organizing teams are now widely considered as an organizational necessity in the new knowledge environment. Teams are often the catalyst for hot new ideas both creatively leading to innovations and through knowledge management. Action Learning teams, quality assurance teams, project management teams, even virtual teams—there are now an abundance of forms. Accordingly Tetenbaum (1998:27) states:

“ Knowledge growth, information sharing, creativity and innovation thrive best in small groups where people can interact freely.”

Leavitt and Lipman-Blumen (1995:111) go further:

“Hot group members feel they are stretching themselves, surpassing themselves, moving beyond their own limits.” They advocate openness and flexibility, independence and autonomy as necessary conditions for teams to thrive creatively.

#### ORGANISATIONAL PERSPECTIVE

There has been much argument about the merits of building organizational creativity. Most are against it saying that creativity is personal and at best can infiltrate team processes. However, Amabile (1998) has been a pioneer in the field of the application and evaluation of creativity programmes in organizations. She suggests that organizations need to implement six managerial practices to foster creativity:

- Challenge—stretching people
- Freedom—granting autonomy
- Resources—specifically time and money
- Work-group features—team designing
- Supervisory encouragement—rewards and positive feedback
- Organisational support—a creativity-focused culture

# Module 18:

## The Making of An Entrepreneur

This module relates to the core value of Creativity, which is the capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.

The module also concerns the related value of Initiative and Entrepreneurship, which signal the willingness to take risks and explore new opportunities; and the capacity to start and manage an enterprise

### Objectives

- To consider self-employment as a viable alternative to working for others
- To assess the capabilities to enter into entrepreneurship
- To initiate the planning of an enterprise

### Content

- The advantages of entrepreneurship
- The requirements of entrepreneurship
- The procedures and competencies of entrepreneurship

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. Facilitator presents to the participants the possibility of self-employment as a viable alternative. Technical and Vocational Education Training (TVET) prepares the learner for the world of work. This, however, does not limit them only to salaried employment in various organized sectors, i.e. government, corporations, etc. TVET also prepares learners for establishing their own business or small enterprise. This, however, requires initiative and an entrepreneurial spirit.

#### Conceptual Level: Understanding

2. Facilitator discusses with the participants the advantages and disadvantages of self-employment and initiating own enterprise. Facilitator records all the participant's responses on the board, while the discussion is going on.
3. Facilitator highlights the requirements essential to entrepreneurship. These involves:
  - a. initiative
  - b. innovativeness
  - c. imagination
  - d. self-confidence
  - e. risk taking
  - f. perseverance
  - g. empowerment
  - h. problem solving skills
  - i. planning skills
  - j. leadership

## Affective Level: Valuing

4. Utilizing the requirements mentioned, facilitator invites the participants to assess to what extent they possess these. For each aspect, participants will rate themselves according to a scale of 1 (minimum ability) to 7 (maximum ability).
5. Participants are then instructed to share their ratings in groups of five.
6. Facilitator draws out their reflection from this activity:
  - a. How did you assess yourself in terms of qualifying as an entrepreneur? How do you compare with others?
  - b. How do you feel about your assessment?
  - c. What does your assessment indicate in terms of the possibilities of becoming an entrepreneur?
  - d. What can you plan in order to become an effective entrepreneur?
7. Facilitator reiterates the demands and challenges of considering entrepreneurship as an option but also encourages the participants to consciously harness their potential for establishing and managing an enterprise.

## Active Level: Acting

8. Facilitator coaches the participants on the steps in entrepreneurship. These include:
  - Planning an enterprise
  - Starting an enterprise
  - Managing and operating the enterprise
  - Sustaining the enterprise
  - Earning goodwill and self-esteem from the enterprise
9. Facilitator organizes the participants in groups to brainstorm the launching of an actual enterprise. Participants will survey the market, talk about types of enterprises, visualise various activities to initiate and maintain it. Facilitator monitors and critiques their performance along the way, including their attitudes while setting up the enterprise.

## Materials Needed

- Paper and pen
- Guidelines for establishing an enterprise

## Suggested Readings

Achievers International Homepage  
<http://www.achieversinternational.org/>

Australian Enterprise Education Centre (AEEC)  
<http://www.aeec.org.au>

The Centre has been established by the Victorian Chamber of Commerce and Industry (VECCI) to provide a focal point of linking industry with education. The Centre offers various programmes that aim to foster partnerships between schools and the workplace.

Curriculum Corporation  
<http://www.curriculum.edu.au/enterprise/links.htm>

Centre for Entrepreneurial Leadership, Clearinghouse on Entrepreneurship Education  
<http://www.celcee.edu>

Sources of information on aspects of entrepreneurship education at every level K to 12.

National Centre for Work & Enterprise

<http://www.natcentre.org.uk/>

University of Strathclyde, Scotland

Centre for Entrepreneurship Education Development (CEED)

<http://www.ceed.ednet.ns.ca>

Nova Scotia, Canada

Enterprise Learning Victoria

<http://www.entlearningvic.com.au/>

A gateway to developments in Enterprise Learning in Victoria, includes examples and resources

Enterprise New Zealand Trust

<http://www.enzt.co.nz/>

The Trust develops Enterprise education resources and conducts Enterprise education programmes in New Zealand.

EntreWorld

<http://www.EntreWorld.org/>

A world of resources for entrepreneurs

Entrepreneurial Education Foundation

<http://www.fasttrac.org/>

Entrepreneurship training through FastTrac 1, 2, and 3

Victorian Department of Education—Enterprise Education Site

<http://www.sofweb.vic.edu.au>

Select Teachers and click on Vocational Education in Schools and select Enterprise Education

# Module 19: Taking Charge

**This module relates to the core value of Creativity, which is the capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.**

**The module also concerns the related value of Productivity and Effectiveness, the drive to perform and complete tasks and activities, to achieve quality goods and services according to goals, standards and expectations.**

## Objectives

- To look at issues of self-management in relation to productivity and effectiveness
- To appreciate and practice the value of productivity and effectiveness both at a personal and on a work level
- To reflect on outcomes of processes in meeting goals, standards and expectations

## Content

- Productivity and effectiveness.

## Procedure/Learning Activities

### Affective Level: Valuing

1. Facilitator distributes a blank sheet of paper to each participant and gives the following instructions:
  - a. At the bottom of your paper, indicate a task, project or activity that you are presently involved in. This may be a personal or professional one. For example, a student may identify a particular schoolwork to accomplish.
  - b. At the upper right hand corner of your paper, list down the goal, standard or expectation for this task, project or activity. Following our previous example, the goal of the student may be to get a high mark for accomplishing the particular schoolwork assigned.
  - c. From the lower left hand corner of your paper, trace a pathway leading to your goal, standard or expectation.
  - d. Indicate somewhere in the pathway how productive and effective you are at the moment in reaching your goal, standard or expectation. Productivity will be gauged in terms of the amount of energy and drive you put into your task, project or activity. This will be symbolized by the letter P. Effectiveness will be measured by the success rate in reaching the goal, standard or expectation. This will be symbolized by the letter E. This means, it is possible to be productive but not effective or vice versa. For instance, a student may be putting in so much efforts, but do not have the necessary skill or ability to accomplish the schoolwork. Therefore, his P is higher than his E level.
  - e. In between the P and E rating and the upper right hand corner, indicate the possible blocks or hindrances to one's productivity and effectiveness towards reaching the goal, standard or expectation. In the student's case, the major block is

the lack of ability to perform the schoolwork. So, competency is more his issue. In other instances, competency may not be an issue, but more of the problem of laziness, which is an attitudinal factor.

2. After accomplishing the activity, facilitator divides participants into smaller groups of five members each and are invited to share the results.
3. From the small group sharing, participants are gathered to reflect together on the following:
  - a. What have you observed about yourself in terms of your productivity and effectiveness in fulfilling your task, project or activity? Is this indicative of a general pattern in you?
  - b. What seems to be surfacing as your attitudes regarding the value of productivity and effectiveness? What accounts for this?
  - c. How do you feel about your existing patterned behaviours and attitudes in relation to the value of productivity and effectiveness?
  - d. What are some aspects in you that need improvement in order to increase your level of productivity and effectiveness?

### Conceptual Level: Knowing and Understanding

4. Facilitator links the sharing and reflection to the challenge of delivering quality outcomes in all facets of our lives. The call to be fully productive and effective as individuals and as workers is an aspect of one's life that needs to be addressed. Facilitator offers personal anecdotes that affirm the importance of these two essential values.
5. Facilitator engages the participants to a discussion of the rewards and sacrifices in the course of working for productivity and effectiveness. The following table may be drawn on the board for participants to contribute:

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#### IN PURSUING PRODUCTIVITY AND EFFECTIVENESS

---

REWARDS

---

SACRIFICES

---

### Active Level: Acting

6. Facilitator suggests to participants to practice working together as teams. Facilitator puts them into groups of four or five, preferably with a focus on diversity, i.e. gender, age, race, socio-cultural background, so that creative tensions and differing perspectives may emerge. Then, as a team, they will identify a project to work on.

7. Facilitator gives the teams time to work on the following:
  - a. identify number of task components and activities involved
  - b. team guidelines
  - c. roles and assignments
  - d. reasonable timeframe
  - e. evaluative measures for success
8. During this period of the project completion, facilitator asks participants to monitor and evaluate their productivity and effectiveness. Were they productive as a team or was the bulk of work completed by only some members? How do they handle difficulties and conflicts in the course of pursuing the project? Were they happy with the end result? On hindsight, could they have been more productive and effective? How would they do things differently? What behaviours and attitudes contributed to or hindered the attainment of productivity and effectiveness?
9. Insights from working together may be shared with the rest of the groups. Facilitator and participants pinpoint together common features that lead to greater productivity and effectiveness.

### **Materials Needed**

- Papers and pen
- Board and markers

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## **Module 20: Defining Quality and Excellence**

**This module relates to the core value of Creativity, which is the capacity for original thought and expression that brings new ideas and images into a practical and concrete reality in ways that did not previously exist.**

**The module also concerns the related value Quality Consciousness and Time Management, the ability to generate results and complete tasks within given time frames and standards of excellence**

### **Objectives**

- To explore framework of quality and excellence
- To look at issues of quality and excellence in relation to self
- To appreciate the value of quality consciousness and excellence
- To promote standards of quality and excellence

### **Content**

- Quality consciousness and excellence: definitions, distinctions, nature

### **Procedure/Learning Activities**

#### **Cognitive Level: Knowing**

1. Facilitator brainstorms with participants names of institutions that they consider as models of excellence or recent developments that reflect quality.
2. Facilitator assigns an institution or development to a particular group and invites them to identify the features that qualify them as such.

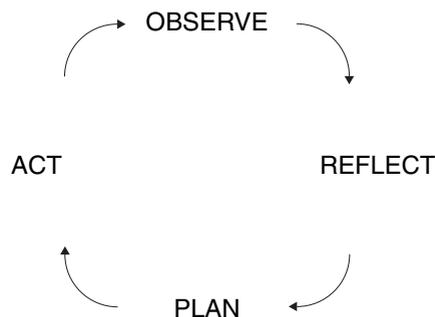
#### **Conceptual Level: Understanding**

3. From the discussion, facilitator cites the study of Wagner-Marsh and Conley (1999) that found what is common to spiritually based organizations is their shared commitment to quality and service. It is not simply achieving a set goal, it is attaining it with excellence.
4. Facilitator refers back to participant's earlier brainstorming of the criteria of quality and excellence and affirms their views with a sample of the Australian Business Excellence Framework. According to this framework, there are twelve (12) principles of business excellence:
  - a. Direction: Clear direction allows organizational alignment and a focus on the achievement of goals.
  - b. Planning. Mutually agreed plans translate organizational direction into actions.
  - c. Customers. Understanding what clients value, now and in the future, influences organizational direction, strategy and action
  - d. Processes. To improve the outcome, improve the system and its associated processes.
  - e. People. The potential of an organization is realized through its people's enthusiasm, resourcefulness and participation.

- f. Learning. Continual improvement and innovation depend on continual learning.
- g. Systems. All people work in a system; outcomes are improved when people work on the system.
- h. Data. Effective use of data, facts and knowledge leads to improved decisions.
- i. Variation. All systems and processes exhibit variability, which impacts on predictability and performance.
- j. Community. Organizations provide value to the community through their actions, to ensure a clean, safe, fair and prosperous society.
- k. Stakeholders. Sustainability is determined by an organization's ability to create and deliver value for all stakeholders.
- l. Leadership. Senior leadership's constant role modelling of these principles and their creation of a supportive environment to live these principles, are necessary for the organization to reach its true potential.

### Affective Level: Valuing

5. Using the principles in the aforementioned framework, facilitator conducts a creative process from which a particular school, organization or community will be enhanced. This portion may be conducted in a spirit of fun and play since brainstorming necessitates openness to new innovations and ideas. The following cycle often used for continuous improvement towards excellence may be used as a format:



6. Facilitator leads participants to a personal reflection by asking: "Do you pursue quality and excellence in all your endeavours—individual and organizational?" Participants indicate their response to this question by the raising of hands.
7. Facilitator requests participants to give their reasons whether they answered affirmatively or negatively.
8. Facilitator summarizes common factors that affect one's value for quality and excellence.
9. From the list of these factors, participants are instructed to rate themselves using the following scale:
 

1 ——— 2 ——— 3 ——— 4 ——— 5 ——— 6 ——— 7  
not true of me very true of me
10. Participants share their ratings with a partner.

## Active Level: Acting

11. Facilitator encourages participants to work on one of the factors that hinders their efforts at pursuing quality and excellence.
12. Facilitator invites participants to identify ways in which they may use the continuous improvement cycle daily to work towards personal excellence.
13. Facilitator directs the participants to articulate mottos that will promote the value of quality and excellence in all undertakings.

## Materials Needed

- Papers and pens
- Banners for motto (if desired)
- Coloured pens

## Suggested Readings

Cole, R. (2002) "From Continuous Improvement to Continuous Innovation." *TQM*, Vol. 13, No. 8, pp 1051-1056.

Dolan, S., Garcia, S. and Auerbach, A. (2003). "Understanding and Managing Chaos in Organisations." *International Journal of Management*, March Vol. 20 No. 1 pp 23-35.

Tetenbaum, T. (1998). "Shifting Paradigms: From Newton to Chaos." *Organizational Dynamics*, Spring pp 21-32.

Wagner-Marsh, F and Conley, J. (1999). "The Fourth Wave: The Spiritually-based Firm." *Journal of Organisational Change*, Vol 12 No. 4, pp 292-301.

[www.agc.org.au](http://www.agc.org.au) for the Australian Business Excellence framework

## BACKGROUND MATERIAL

### QUALITY CONSCIOUSNESS

The notion of quality in organizations has been with us for around fifty years and originated with the views of Deming and Juran amongst others. In the past, quality movements have highlighted a rigorous approach that is highly structured and measured in a scientific management environment. Recently, more creative approaches have been endorsed that are focused on creative innovations in response to rapidly changing environments. These have become known as continuous improvement processes.

Dolan, Garcia and Auerbach (2003) have written about the new organization based on Management-by-Values (MBV) and describe continuous improvement as the purpose of an MBV organization. Importantly, they highlight that the cultural values to achieve that are creativity, continuous learning and enjoying work in a trustful environment. Mihaly Csikszentmihalyi (1997) has written extensively on what he terms 'flow', a high-level state of creativity, which usually happens when we are actively involved in a difficult enterprise, in a task that stretches our mental and physical abilities.

Flow—is described as an optimal experience characterised by:

- a sense of playfulness
- a feeling of being in control
- concentration and highly focused attention
- mental enjoyment of the activity for its own sake
- a distorted sense of time
- a match between the challenge at hand and one's skills

Csikszentmihalyi acknowledges that in this state there should be no worry of failure and indeed Deming decades earlier had pointed out that driving out fear was a pre-condition for producing quality results.

Wagner-Marsh and Conley (1999) have taken this one step further in their exploration of spiritually-based organizations highlighting that they all shared a commitment to quality and service. Tetenbaum (1998) points out that creating and maintaining a 'learning organization' involves experimentation, risk-taking and trial-and-error approaches to foster innovation. Cole (2002) calls for a shift from a culture of continuous improvement to one of continuous innovation. Clearly, all these writers and many others are using the values of 'flow', 'creativity', 'innovation' and 'risk-taking' as a basis for building a quality consciousness in their organizations.

### INDIVIDUAL

On an individual level, most of us do not undertake the process of self-assessing and self-monitoring ourselves and our activities for quality purposes. This is an exercise we could be usefully undertaking to be more time-efficient and raise our awareness of quality issues within our lives. Adler (2002) has written an excellent book called CQ—how to boost your creative intelligence. In it he asks the highly valid question: "What do you do to be creative?" (p.60)

Unfortunately, most of us have cluttered our lives to the extent that creative processes are not at the forefront of our activities. We simply don't have enough time to think creatively.

There are a number of culprits including work/school commitments, family duties, extended family/friends obligations, other activities and a whole host of non-engaging entertaining which do not promote creativity (TV, video games, computer games, films) and so on.

### **ORGANISATIONAL**

Many organizations have set up a range of quality and business excellence frameworks. Total Quality Management (TQM) formalised the process in the mid-1980. Since then supply-chain management, Just in Time (JIT) inventory, Best-Process Reengineering (BPR) and Six-sigma, have all become popular to varying degrees—they have also had varying degrees of success. Running alongside of these have been the Balanced Scorecard, Triple-bottom line reporting and a host of standards and excellence frameworks including ISO 9000, the European Business Excellence Framework and the Global Reporting Initiative (GRI). Australia has adopted the Australian Business Excellence Framework that contains the 12 principles of business excellence listed in the module exercise.

# Module 21:

## Human Rights in the Workplace

**This module relates to the core values of Peace and Justice. Peace is not merely the absence of violence but the presence of respect, tolerance, trust, mutual understanding, cooperation, justice and freedom. Justice is a cornerstone of peace which is based on the recognition of the universality of human rights.**

**The module also concerns the related value of Respect for Human Rights, which involves an integral understanding of human rights, which includes fundamental freedoms and equality for all, regardless of diversities, and the fulfilment of basic needs.**

### Objectives

- To identify and discuss images showing violations of human rights in Asia Pacific countries.
- To explain the interconnection/relationship between human rights and work.
- To analyse case studies involving the work situations of women, children and migrant workers.
- To appreciate the dignity of all types of work, including manual labour and the value of a positive work ethic.

### Content

- Human Rights in the Workplace: Focus on Women, Child Labour and Migrant Workers

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. Facilitator shows participants a photo display, a range of images of wealth and poverty in both developing and developed countries in the Asia Pacific region, collected from newspapers and magazines.
2. Facilitator forms five groups. Each group chooses a particular image of poverty and wealth and:
  - a. describes the economic and social development in the picture.
  - b. identifies violations of human rights
  - c. discusses how people may appear materially poor but rich in other ways, e.g., strong, close family ties
3. Facilitator leads the participants to relate these images to the global work situation:
  - 1 billion people are unemployed or underemployed
  - 246 million children between the ages of 5 and 14 are involved in unacceptable forms of labour
  - women comprise 50 percent of the world's population but earn only 10 percent of the world's wages and own only 1 percent of the world's property
  - 2 million people die each year of work related diseases or accidents—more than in road accidents or in war

4. Facilitator guides the participants to identify the human rights in the workplace from the Universal Declaration of Human Rights,

**Article 23**

- Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- Everyone, without any discrimination, has the right to equal pay for equal work.
- Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- Everyone has the right to form and to join trade unions for the protection of his interests.

### Conceptual Level: Understanding

5. Facilitator presents a case study about a migrant Filipino worker (see attached resource material) and asks the participants to answer the following questions:
- What human rights violations do you think are being committed against the Filipino migrant worker?
  - What could have been done to protect her human rights?

### Affective Level: Valuing

6. Facilitator asks the participants, “On a scale of 1-5, how do you rate this country’s treatment of its workers with special focus on women, children and migrant workers?”



7. Facilitator allows the participants to share their rating and reasons for their rating in groups of three. Facilitator then asks for the participants to report to the big group and discuss what were their feelings regarding the situation of workers, particularly women, children and migrant workers.

### Active Level: Acting

8. Facilitator challenges the participants to think of ways by which they can contribute to the respect of human rights for women, children and migrant workers by asking:
- a. What concrete and feasible measures/steps do you propose for government and civil society to give workers a better deal?
  - b. What can you personally do to ensure that government and civil society will formulate policies and implement programmes that protect human rights of labourers?

### Materials Needed

- Photo display (to be collected by Facilitator)
- Table: Deployment of Overseas Filipino Workers
- Case study (attached)

## **Suggested Readings**

International Labour Organization. (2003). *Work in the World: A Teacher's Guide to Work Issue*, Rome: ILO.

Department of Labour & Statistics. (2003). *LABSTAT Updates*, October. Manila. DOLE.

**BACKGROUND MATERIAL****TOP TEN COUNTRIES IN TERMS OF DEPLOYMENT OF OVERSEAS FILIPINO WORKERS: 1985, 1990, 2000, AND 2002**

COUNTRY	1985	1990	1995	2000	2002
<b>TOTAL</b>	<b>372,784</b>	<b>446,095</b>	<b>653,574</b>	<b>841,628</b>	<b>891,908<sup>a</sup></b>
<b>Land-Based</b>	<b>320,494</b>	<b>334,883</b>	<b>488,173</b>	<b>643,304</b>	<b>682,315<sup>a</sup></b>
Saudi Arabia	185,837	169,886	168,604	184,645	193,157
Japan	16,029	41,558	25,032	63,041	77,870
Hong Kong	22,020	34,412	51,701	121,762	105,036
United Arab Emirates	15,093	17,189	26,235	43,031	50,796
Kuwait	21,167	5,007	9,852	21,493	25,894
Singapore	10,047	4,698	10,736	22,873	27,648
Brunei	3,292	4,206	6,807	13,649	11,564
Qatar	3,751	7,138	9,691	8,523	11,516
Italy	1,413	3,229	5,829	26,386	20,034
Taiwan	9	54	50,538	51,145	46,371
Rest of the World	41,836	47,506	123,148	86,759	112,429
<b>Sea-Based</b>	<b>52,290</b>	<b>111,212</b>	<b>165,401</b>	<b>198,324</b>	<b>209,593</b>

<sup>a</sup> Includes 3,596 deportees from Malaysia based on the report of POEA Zamboanga and 611 workers with Special Exit Clearance Issued by Employment Regulation Branch of POEA. Source of data: Philippine Overseas Employment Administration (POEA).

**BACKGROUND MATERIAL****CASE STUDY OF A FILIPINO MIGRANT WORKER IN HONG KONG**

The Philippines is considered as one of the leading sources of migrant workers all over the world. The country started to send workers overseas in the 19<sup>th</sup> century. During the period of 1890's to 1930's, migration patterns were predominantly composed of unskilled workers going to developed economies like the United States, Canada and Australia. In the 1970's, the movement of skilled labourers moved on to the Middle East and in 2001, estimates on Overseas Filipino Workers showed that there were 7.4 million Filipino workers abroad composing of 2.7 million permanent workers, 3.1 million temporary workers and 1.6 million irregular workers.

Rosario Puno<sup>\*</sup>, a native of the small town of Calatipe, Apalit, Pampanga was teaching at the Angeles College for six years when she decided to make a major career shift. At age 33, she had an MA in Liberal Arts and was completing her Ph.D. Given a few more years in the academe, she was looking forward to a sure promotion. But she had to make other plans. Having been recently separated from her husband, she was the sole breadwinner of a family of 6; including 2 children, ages 8 and 10; and her aging parents. With a salary of P3,100 a month (approximately US\$110) from teaching, her family was barely meeting their subsistence needs.

On November 14, 1991, after six and a half months of waiting and several costly trips to Manila to process her application with a recruitment agency, she left her children with her parents and promised them their monthly "*sustento*" (support). Rose flew to Hong Kong to be a domestic helper for the Wong Big Kwan family.

Her first year in Hong Kong proved to be tougher than she expected. The Wong Big Kwan family was a middle class household with six members including a very demanding "popo" (grandmother) who made sure that Rose was always on her toes. She was scolded for almost anything; and there seemed to be no end to the poor treatment she received from the "popo." In private, she was constantly in tears, homesick, confused and lonely. She missed her children, her profession, and her family. She was bewildered by the discrimination she was receiving from the local populace. With the adjustment pains compounding the situation, she thought there was no escape from her problems and difficulties.

However, things became easier when the "popo" passed away. Because she was very articulate and proved to be very efficient, her employers started to treat her with great respect. It was smooth sailing from then on. Although the homesickness and pervasive discrimination around her never totally disappeared; and her job became more demanding with a new baby in the family, she felt that her plight has greatly improved. She was sending 75 per cent of her monthly earnings to her family in the Philippines; and she felt her family was certainly better off with her working as a domestic helper. By the end of the two years, she decided to renew her contract with her employer.

Today, she has other dreams. She hopes to make it to Canada, and eventually be able to finish her doctorate. She believes that her HK experience will be a stepping-stone towards making her dreams come true. In the meantime, she continues to serve the Wong Big Kwan family with great diligence.

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\* Fictitious names were used to respect the privacy of the respondent based on the DOLE Tracer Study 1993

## Module 22: A Shared Vision

This module relates to the core value of **Peace and Justice**. Peace is not merely the absence of violence but the presence of respect, tolerance, trust, mutual understanding, cooperation, justice and freedom. Justice is a cornerstone of peace which is based on the recognition of the universality of human rights.

The module also concerns the related value of **Harmony, Cooperation and Teamwork**, which encompasses working together in a supportive, collaborative and complementary manner to achieve shared vision and goals.

### Objectives

- To realize the benefits of harmony, cooperation and teamwork in a workplace
- To assess personal congruence in living out the values of harmony, cooperation and teamwork
- To commit to a shared vision of working in harmony, cooperation and teamwork

### Content

- Elements in building harmony, cooperation and teamwork in a workplace

### Procedure/Learning Activities

#### Affective Level: Valuing

1. Facilitator adopts the Fish Bowl Strategy for this session. In the first round, seven participants will be requested to volunteer as players. The rest of the group sits in a circle outside the players and act as observers. They are instructed to simply watch the players who are like fishes inside a fish bowl. They cannot at any point intervene with what is transpiring in the group. The seven players, on the other hand, will perform a group task provided them. Before they proceed, however, facilitator assigns them specific roles to play. Each is given their role privately, they do not share the information with the rest of the group. The following are the suggested roles for them:
  - Player 1: You are the leader of the group and you intend to show off to the rest of the group that you are better than any of them.
  - Player 2: You resent that you are not the leader of the group and you think you are better than the present one. So, you try to compete with Player 1 and show who is really the boss.
  - Player 3: You have another concern. You are only interested that the group task be accomplished the soonest possible time so that you can attend to your concern.
  - Player 4: You have very poor self-worth. You do not believe that you can be counted on in anything. You, therefore, stay passive and let the rest of the group accomplish the task at hand.
  - Player 5: You are the best friend of the leader, Player 1. You, therefore, exert all your energy to show support.
  - Player 6: You are mainly interested in what you can get out of the group tasks. If you do not see any personal benefit, you become indifferent.

Player 7: You are a peacekeeper and you want the group to work harmoniously and cooperatively. You also feel very uncomfortable with conflicts, so you try to diffuse conflicts with humour or distraction.

2. After the first round, another seven participants will be asked to volunteer. This time, they will be coached by the facilitator to strive to perform the same tasks but with conscious effort at working in harmony, cooperation and teamwork. The rest of the group remain as observers of the proceedings.
3. Facilitator then invites observers to comment on the difference between the first group and the second group.
4. Facilitator also processes how the players in each group felt. At this point, the first group can read their roles for the rest to better understand their behaviours.
5. Facilitator summarizes their learning and realizations from the game.

### **Conceptual Level: Knowing and Understanding**

6. Facilitator reinforces the values of harmony, cooperation and teamwork as essential to any workplace. These are no longer difficult to teach since the group has personally witnessed to their benefits from the previous game.
7. Facilitator discusses with the group some of the elements that promote these values. These could include:
  - The type of leadership, e.g. one who facilitates unity in place of promoting personal interest
  - The awareness of possible hidden agendas among the members of a group
  - The acceptance of each other—strengths and limitations
  - The ability to freely communicate with each other
  - The ability to respond to each other
  - The ability to confront conflicts and resolve them collaboratively vis-à-vis the avoidance of conflicts and violent ways of handling them
  - The presence of a shared vision

### **Affective Level: Valuing**

8. Facilitator poses the question: How much importance do you give to the values of harmony, cooperation and teamwork as shown in your actual behaviours or performances in groups? The participants express their position by rating themselves according to a scale of 1 to 10, “1” referring to “low value” and “10” referring to “high value.” Each participant will indicate their score in a piece of paper. At the bottom of the score, participant will indicate the reason or reasons why they merit this rating. This paper will be kept private until later.
9. Facilitator invites the participants to mingle around and solicit feedback from at least ten other members how they would in turn rate him or her in the same question. In the same manner, the ones giving feedback must explain briefly the reason or reasons behind their rating. The participants are told not to react to the feedback given them, but simply to receive the feedback.
10. After mingling, facilitator asks participants to average the various ratings they have received and compare this with their own rating. The following questions are presented:
  - a. Is there congruence between your personal rating and the ratings of others?  
How wide is the gap?
  - b. How do you feel about the result?
  - c. What accounts for the congruence or incongruence?

- d. What can you draw as significant insights from this experience? What have you also learned from the feedback of others?
- e. What have you discovered as important to consider in order for you to fully actualise the values of harmony, cooperation and teamwork?

Facilitator gathers personal sharing from some of the participants. Facilitator must be prepared to deal with defensiveness during this part. Caution must also be applied that no one is placed on a spot. What the Facilitator should encourage is the participants own admittance of their incongruence. If some participants show their lack of readiness to accept, facilitator simply poses this as an invitation for them to further ponder upon.

### **Active Level: Acting**

11. Facilitator assures participants of the natural tendency to experience gaps between one's ideals and actual practices. This holds true for the values of harmony, cooperation and teamwork. These are values often easier said than done. Facilitator challenges the participants to work towards these values by carefully examining the feedbacks they have received from their co-participants. From here, facilitator encourages them to work on one specific area, toward an approximation of the values of harmony, cooperation and teamwork.
12. Facilitator promotes the significance of upholding a shared vision to bring people to work together in harmony, cooperation and teamwork; participants show support for this vision by coming up with cheers to cap the session.

### **Materials Needed**

- Strips of papers indicating assigned roles of seven players
- Papers and pens for personal and group scoring

# Module 23:

## Tolerance

**This module relates to the core value of Peace and Justice. Peace is not merely the absence of violence but the presence of respect, tolerance, trust, mutual understanding, cooperation, justice and freedom. Justice is a cornerstone of peace which is based on the recognition of the universality of human rights.**

**The module also concerns the related value of Tolerance for Diversity. Recognizing the reality of pluralism and appreciating the rich diversity of cultures and other forms of human expression, Tolerance for Diversity calls for the eradication of insensitivities and prejudices.**

### Objectives

- To appreciate the beauty of diversity and differences
- To learn the value of tolerance
- To assess one's personal level of tolerance to diversity and differences
- To apply initiatives toward increasing tolerance

### Content

- The concept of tolerance

### Procedure/Learning Activities:

#### Cognitive Level: Knowing

1. Facilitator introduces the story of "The Best of All Possible Worlds" by Peter DeRosa.
2. Facilitator draws out the participant's learning and insights from the story.

#### Conceptual Level: Understanding

3. Facilitator links this to the value of tolerance. Facilitator presents some audio-visuals that highlight the major features of tolerance. These include:
  - Tolerance is being receptive to the beauty of differences
  - Tolerance is respecting differences
  - The seeds of intolerance are fear and ignorance
  - The seeds of tolerance are love and compassion
  - Tolerance is mutual respect through mutual understanding
4. Facilitator engages the participants in a discussion of each of these features. Participants are asked to elaborate on their understanding of these points from their own experience.

#### Affective Level: Valuing

5. Facilitator invites participants to work on the Tolerance Activity Sheet (attached to this Module). Facilitator gives out the following instructions:

- a. In the first column, identify some of the categories of diversities and differences, which they personally encounter.
  - b. In the second column, using a scale of 0 (intolerant) to 100 (tolerant), rate their level of tolerance for each of the categories.
  - c. In the third column, write key phrases to explain their reasons for the ratings in column two.
  - d. In the fourth column, indicate their openness and willingness to change their current position towards each of the categories, especially with the groups where they have high intolerance. They can use the following code:
    - Y = Yes, open and willing to change my position
    - O = Open but not yet willing to change my position
    - N = No, not open and willing to change my position
  - e. In the fifth column, write again key phrases to explain their reasons for the rating in column four.
6. Facilitator leads the participants to review their response in the Tolerance Activity Sheet. Facilitator offers the following guide questions for participants to reflect on:
    - a. What do you notice as a general trend in your position of tolerance towards the different categories of diversities and differences of people?
    - b. How do you feel about these positions that you have?
    - c. What accounts for these positions?
    - d. What could make you reconsider some of these positions, especially the ones with very low level of tolerance?
  7. Facilitator encourages them to share their reflections in groups of four.
  8. Facilitator gathers some of their sharing and highlights factors that may facilitate or hinder the practice of tolerance.

### Active Level: Acting

9. Facilitator reinforces the importance of tolerance, stressing the presence of peace in the workplace when this is applied. Facilitator challenges participants to work on two of the categories where they have a low level of satisfaction and are open and/or willing to change. Participants will specify a concrete action plan that may help them change their position. Facilitator may facilitate this process by commenting on their identified action steps.
10. Facilitator monitors their attempt in applying the action plans. Facilitator should caution not to look for immediate result, but to affirm initiatives taken, however small, towards effort at tolerance.
11. Facilitator synthesizes the consciousness of building a better world, not as one where there are no diversities and differences and, therefore, the absence of conflicts and wars. Rather, it is one where these precisely exist and yet people learn to live together with respect and in harmony.

### Materials Needed

- Peter DeRosa's *The Best Of All Possible Worlds* (Condensed Version)
- Transparencies on key features of tolerance
- Tolerance activity sheet
- Papers and pen

## **Suggested Readings**

DeRosa, Peter. (1975). *The Best Of All Possible Worlds*. Illinois: Argus Communications.

**BACKGROUND MATERIAL****THE BEST OF ALL POSSIBLE WORLDS**

Adapted and condensed from a book by Peter DeRosa

Once upon an eternity—long before your world—I, Horgath, decided to make a world of My own. If I may say so Myself, I really am rather kind and fair. And I was in My kindest and fairest mood when I said to Myself, “I’m going to make The Best Of All Possible Worlds.”

I planned Happyland down to the very last detail. You see, I was set on making My creatures perfectly content. Out came my drawing board for preliminary 3-D sketches. First of all, there was the problem of My creatures’ shape. I experimented with cubes, pyramids, and countless other forms. But eventually I erased them all and settled for the sphere. “It’s so beautiful and harmonious,” I thought. “And, besides, a sphere is very like Me: no beginning and no end.”

In next to no time I drew the first of My Roundfolk. “How beautiful!” I exclaimed, quite overcome by its magnificence. And I proceeded in the first flush of creation to draw another. “Beautiful,” I cried again, until I realized that here was My first major policy decision. “Are all My creatures to look alike?” I saw at once that any differences would ruin their perfect symmetry and however slight, might lead to rivalry and misunderstandings. My head was in a whirl, I can tell you. Why risk envy, jealousy, greed, hatred, theft, fighting, and ultimately war? Far fairer to make all My creatures exactly alike. “Then they are sure to live in peace and harmony.”

My planning now complete, I uttered My magic formula, and five thousand friendly Roundfolk bounced delightedly into Happyland.

I looked on unseen. In order to be fair, I remained invisible. I didn’t want them to catch a glimpse of My infinite superiority and feel envious. I was pleased to see many of the Roundfolk pressing their brain-computer buttons and asking who had put them in this wonderful world. The programmed reply was: “The great god Horgath.” The Roundfolk’s cry of praise and thanks was music to My ears.

I congratulated Myself on having made My first attempt at The Best Of All Possible Worlds. From time to time, I glanced at Happyland to watch the Roundfolk enjoy a round of golf, a musical concert, or a trip up a tall mountain with a glorious view. It seemed to Me in those moments that everything was not merely good but the very best.

It is hard to say exactly when I first noticed signs of coolness creeping into Happyland. But no doubt about it, fewer prayers of thanks were being offered. Before things got completely out of hand, I made myself visible to the Roundfolk. I wanted to have words with My creatures. “Now,” I said, when all the Roundfolk having recovered from their astonishment, had congregated on the cliff, “tell Me, what’s the trouble? Haven’t I placed you in The Best Of All Possible Worlds? Surely I have a right to know why you are miserable.”

Encouraged by My gentle tone, one of them rolled forward to say, “Excuse me, Horgath, but we don’t bounce up the mountains as we used to because it’s... unrewarding.” Another added, “There’s no challenge in it. Who wants to do what everyone else can do without even trying?” Another backed up this complaint. “It costs far too much to do effortless things. It’s too monotonous. That’s why, in the end, nothing gets done.”

"I planned everything for your happiness," I protested.

"We know that," several creatures hastened to reply, "but we are finding perfection just a little boring. We were wondering if life could be made a bit more difficult so we might enjoy ourselves?" "I'm beginning to suspect," I admitted, "that I don't understand you very well at all." "It's like this," one creature said. "We feel You have done everything for us. We wonder if You made the world more for Your own peace of mind than for our benefit."

"But look at your shape," I said. "It's spherical, without beginning or end. Can't you see I made you in My own image and likeness?" "Only outwardly, Horgath," one of them said. "We are more counterfeits than images because we, unlike You, are not allowed to create." "But," I said in My defense, "if I let you create, there will be lots of differences between you."

"We would prefer that."

I confess I was startled by the spontaneity of their response. "But I wanted to be perfectly fair, and that's why I made you all alike." A mutter of "Boring, boring, boring" went around the assembly. I continued hurriedly as if I hadn't heard, "If I were to allow differences, don't you see there would be endless squabbling?" "We'll risk it," all the Roundfolk cried. "But then there will be pain and evil." "So be it, Horgath," was their loud reply.

"How can there be evil in The Best Of All Possible Worlds?"

"In our view, Horgath, there has to be evil in such a world. Otherwise, how will it develop? How will we ever make our contributions? How can we show each other love when there is no possible risk of pain or loss?"

Politely, I took My leave of Happyland to think over the Roundfolk's complaints. Absolute fairness, I realized, has its disadvantages. It made all My creatures equal, but equally bored and lonely too. No one needed or helped anyone else. "But isn't this," I asked Myself frustratedly, "the price of perfection?"

I was horrified to notice a couple of Roundfolk slyly picking up their houses and heading towards a remote valley. They were in revolt against My plan for their well-being and were defiantly choosing a less favourable view simply to be different from the rest. To stop the nonsense, I put in another public appearance and called a meeting. Even those who were carting off their houses to a distant valley came to it, though with obvious reluctance.

I addressed them in these few words: "My beloved creatures, My aim in creating The Best Of All Possible Worlds was to be perfectly fair and guarantee you happiness. However, even gods, it seems, must live and learn. Think over very carefully the 'improvements' you want Me to make. I will give them My most serious consideration."

After a surprisingly short time, the Roundfolk returned with a scroll on which they had inscribed The Creatures' Bill of Rights. It consisted of four basic demands:

- THE RIGHT TO REST FROM LEISURE
- THE RIGHT TO BE DIFFERENT
- THE RIGHT TO BE RESPONSIBLE
- THE RIGHT TO FAIL

"The right to fail!" I gasped in astonishment.

One of the Roundfolk rolled forward and said sympathetically, "There can be no success, Horgath, without the possibility of failure. And that applies to You, too." "Then," I said sorrowing, "My world is not finished. I shall have to go on creating it and peopling it over and over again." "Ah, Horgath," the Roundfolk cried ecstatically, "if only we could help you create the world and people it, how happy we would be. We would then feel our lives made a difference. We would feel that when we died we would be part of those who came after us, part of their joys and sorrows, their triumphs and tragedies. In this way, we would live in Happyland forever after all."

"Promise Me," I said, "that you will be patient a little while longer. I don't want to rush My decision." They solemnly promised, and I left Happyland, knowing that to the kind of self-reliant world they wanted I would never be able to return.

I could tell the Roundfolk were confident I would not fail them a second time. And they were given some indication of what I had in store for them when they saw the golden sun start to move in the sky and sink slowly westward over the Sea of Smiles.

**ACTIVITY SHEET****TOLERANCE LEVELS**

<b>Categories of Diversities and Differences</b>	<b>Level of Tolerance</b>	<b>Reasons for Rating in Col 2</b>	<b>Level of Openness/ Willingness to Change</b>	<b>Reasons for Rating in Col 3</b>
1.	0 ——— 100		N W Y	
2.	0 ——— 100		N W Y	
3.	0 ——— 100		N W Y	
4.	0 ——— 100		N W Y	
5.	0 ——— 100		N W Y	
6.	0 ——— 100		N W Y	

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## **Module 24: Ensuring an Equitable Workplace**

This module relates to the core value of Peace and Justice. Peace is not merely the absence of violence but the presence of respect, tolerance, trust, mutual understanding, cooperation, justice and freedom. Justice is a cornerstone of peace which is based on the recognition of the universality of human rights.

The module also concerns the related value of Equity, which focuses on equal outcomes by putting in place appropriate measures to overcome all forms of disadvantage.

### **Objectives**

- To become familiar with relevant international documents related to equity and equality in the workplace
- To distinguish between equity and equality in the workplace
- To identify the benefits and merits of ensuring equity in the workplace
- To explore existing values and attitudes regarding equity in the workplace
- To list ways by which equity in the workplace may be ensured

### **Content**

- International documents, such as:
  - ILO Global Report, Time for Equality at Work (Geneva, 2003)
  - International Convention on the Elimination of all Forms of Racial Discrimination
  - Convention on the Elimination of Discrimination Against Women
  - International Covenant on Economic, Social and Cultural Rights
  - Standard Rules on the Equalization of Opportunities for Persons with Disabilities
- Distinction between equity and equality
- Measures for affirmative action in the workplace
- Features of an equitable workplace

### **Procedure/Learning Activities**

#### **Cognitive Level: Knowing**

1. Facilitator invites participants to familiarize themselves with relevant international documents related to equity and equality in the workplace either by research in the library/internet or reading copies provided.
2. Facilitator discusses with participants the result of their research and reading, focusing in particular on the differences and links between equity and equality in the workplace. Facilitator also makes sure that participants understand these two concepts in relation to how these do or do not occur in their own context, drawing out specific and concrete examples from their own experiences (refer material attached to this module).
3. Facilitator also highlights in the discussion some workplace equity issues related to specific groups such as the disabled, women, migrant workers, and others.

## Conceptual Level: Understanding

4. Facilitator establishes a debating panel with three speakers on each side. One side will speak for the benefits and merits of equity and affirmative action measures in the workplace, particularly in relation to women, disabled people or HIV sufferers in the workplace. The other side will speak against it. Facilitator instructs the rest to act as observers during the debate.

## Affective Level: Valuing

5. After the debate, participants are asked about how they feel regarding the views put forward in favour and against equity in the workplace. To conduct this, participants will be provided with a paper that has two columns (see sample below) One column will be marked “+” and the other, “-.” In the “+” column, they will list down all the ideas presented that they strongly agree with. In the “-” column, they will list down all the ideas presented that they strongly disagree with.
6. Participants are given time to share the results of the activity with others.
7. Facilitator invites participants to discern what values and attitudes are reflected from their responses in the activity. Facilitator engages them in some reflection and sharing about this. Facilitator must caution not to judge or react with participant’s position. Rather, facilitator must help participants clarify and explore the factors and reasons behind their positions.
8. If there are positions expressed that go against the value of equity in the workplace, facilitator challenges the participants to rethink their beliefs and views.

## Active Level: Acting

9. Facilitator summarizes the value of ensuring equity in the workplace and invites the participants to articulate the common features of an equitable workplace.
10. Facilitator suggests to the participants to develop an “Equity Manifesto.” If possible, this should be a practical and achievable one, integrating all the principles and values underlying the concept of equity. Facilitator challenges the participants to practice this manifesto in their thoughts, words and actions especially towards people who may be different from them.

## Materials Needed

- References and readings
- Activity sheet
- Papers and pens

## Suggested Readings

Universal Declaration of Human Rights

ILO Constitution and Declaration

ILO Global Report, *Time for Equality at Work*, (Geneva 2003)

International Convention on the Elimination of all Forms of Racial Discrimination

Convention on the Elimination of Discrimination Against Women

International Covenant on Economic, Social and Cultural Rights

Standard Rules on the Equalization of Opportunities for Persons with Disabilities



## BACKGROUND MATERIAL

### EQUITY AND EQUALITY

Equity is not the same as Equality. Equality is the absence of discrimination and involves treating everyone with the same respect regardless of:

- Race, colour, ethnicity, language
- National or social origin
- Socio-economic Status
- Birth
- Gender
- Religious beliefs
- Political or other opinion
- Association with particular persons or groups
- Trade/Labour Union membership or activity
- Age
- Medical record
- Marital status and pregnancy
- Sexuality or gender preference
- Disability, physical or mental impairment or illness (e.g., HIV/Aids)

Equality and equal treatment for everyone is of course essential in any context, and there are numerous international documents which call for equality, in providing equal employment opportunities for women, the disabled, ethnic minorities and others, and in providing equal pay for equal work and so on.

However, equal treatment and the absence of discrimination are of themselves not sufficient to redress disadvantage, nor do they ensure equality of outcomes in education, training and employment.

Equity on the other hand, relates not so much to equality of treatment, as to ensuring the equality of educational and vocational outcomes, by putting in place certain equity strategies that seek to remove barriers and alleviate disadvantage. In other words, even if students begin their education at a disadvantage, due to language barriers for example, equity measures may seek to redress that disadvantage, by providing additional language instruction or other extended learning opportunities, so the disadvantage is no longer evident by the end of their formal education and training. However, if the disadvantaged students are merely treated the same as others, then they are likely to remain disadvantaged by the end of their education and unable to achieve their full potential.

Not only do the disadvantaged students and their families suffer, but their communities are also robbed of the benefits of the contributions they might have made, and may even need to financially support them if they are unable to find gainful employment.

Similarly, every person who presents him/herself for employment clearly does not begin from an equal starting point, due to a wide range of disadvantages that some may have experienced due to poverty, language difference, social exclusion, illness, displacement and so on. Some people experience multiple or cumulative disadvantage, as in the case of women and children of ethnic minorities who have been forced to flee their homeland due to conflict.

The ILO Global Report, *Time for Equality at Work*, (Geneva 2003) argues that we need to go beyond equality and that, “affirmative action measures are necessary to ensure that everyone can start on an equal footing .... Especially when socio-economic inequalities between groups are profound and stem from past and societal discrimination.” (p xii)

Some examples of affirmative action measures are the provision of education, training or work experience opportunities for certain disadvantaged groups, to help bridge the gap and to open doors to job categories not previously accessible to them. In some countries there are even work quotas to be met equivalent to the ratio of, for example, a particular ethnic minority in the population.

Some people resent equity and affirmative action measures, which they perceive as unfair advantage being offered to others and not to them. They would prefer a society in which the “survival of the fittest” is the norm, as this gives them greater opportunity to exploit the situation and benefit personally. A Globalized world of free trade in which the “market” decides the price it will pay for goods and services, is also based on the “survival of the fittest”. We are now seeing the devastating impact this economic paradigm has had on the growing inequalities between the rich and poor throughout the world. While the poorest are suffering the most at this time, the consequences will eventually be felt by everyone, rich and poor alike.

It is the responsibility of each one of us to ensure that, no matter what disadvantage a person may face, they are included where possible, in all areas of the social, cultural, economic, spiritual and political life of our community. Further, that each person has the opportunity to participate fully in all areas of life, should they wish to do so, and that they have access to services and facilities which assist them in overcoming barriers to achieving their full potential.

By improving accessibility to employment we are removing barriers to promote full participation and inclusion in the workplace. Accessibility may relate to:

- The physical environment
- Public transport
- ICTs and equipment
- Societal structures involving for example poverty reduction strategies
- Training opportunities
- Policies and guidelines

No matter how different others may be from us, they may have unique skills, gifts, talents, knowledge, experiences or personal qualities which add to our experience, deepen our understanding of others, and ourselves and enrich our lives. They may contribute to us personally as individuals, or they may contribute to the society in which we live. In any case, we would benefit enormously by learning to value and appreciate the diverse contributions of others, no matter what forms these may take. We come to understand, that encouraging the full development of all our colleagues leads to increased benefits for all of us.

In the workplace, just as in nature, diversity is vital for functioning effectively, particularly since the new workplace increasingly requires the development of highly productive teams, where team members complement one another with their diverse range of skills and experience. If we identify certain strengths and abilities that are complementary and work together well in a work team, and then equally value all the diverse skills, qualities and aptitudes, this will inevitably lead to positive outcomes for everyone concerned. A skilled

manager will recognize potential in the team members that is not fully developed, and ensure further training and development opportunities so that the whole team achieves high performance as a result.

There are a number of international agreements and other documents, which attempt to protect the well-being of the disadvantaged by ensuring equal treatment and equitable outcomes as follows:

#### **UN International documents relating to equity and equality**

- Universal Declaration of Human Rights
- ILO Constitution and Declaration
- ILO Global Report, *Time for Equality at Work*, (Geneva 2003)
- International Convention on the Elimination of all Forms of Racial Discrimination
- Convention on the Elimination of Discrimination Against Women
- International Covenant on Economic, Social and Cultural Rights
- Standard Rules on the Equalization of Opportunities for Persons with Disabilities

The theme of equality for all and equity for the disadvantaged is common throughout these and other UN documents, relating to a wide range of areas including health, education and employment.

The most immediately relevant document is the ILO Global Report, *Time for Equality at Work*, which however draws its authority from the ILO Declaration (1944) in particular Article II:

*“that all human beings, irrespective of race, creed or sex, have the right to pursue both their material well-being and their spiritual development in conditions of freedom and dignity, of economic security and equal opportunity.”*

## **Module 25: Sustainable Quality of Life**

This module relates to the core value of Sustainable Development, which involves striving for environmental protection, equitable sharing of social and economic well-being, security and self-sufficiency at the local, national, regional and global levels, and seeking peace within oneself and with others. It is sustainable when it is continuing and independent, ensuring the welfare of present and future generations.

The module also concerns the related value of Just Stewardship of Resources which promotes a caring attitude towards the environment, the wise use of resources, and the equitable sharing of finite resources for the benefit of present and future generations.

### **Objectives**

- To understand the interdependent relationships between the environment, social issues and development in the context of sustainable development
- To identify the different kinds of environmental problems which may result from development
- To examine causes and remedial measures of these problems
- To reflect on one's lifestyle in relation to being stewards of resources
- To take steps towards living a sustainable lifestyle

### **Content**

- Interdependent relationships between environment, social issues and development
- Sustainable development and sustainable living
- Environmental problems—causes and remedial measures
- Environmentally-based action plan

### **Procedure/Learning Activities**

#### **Cognitive Level: Knowing**

1. Facilitator introduces to participants the following key concepts:
  - The care and protection of the environment is one of the most important challenges facing the world today.
  - Since development depends on the earth and its natural resources, and peaceful, just relations among peoples, it is essential to study how the interventions for development also affect society and the environment. Today, the world's demands have placed intolerable pressures on the environment in turn impacting on social cohesion. There is therefore a need to strike a balance between these so that development may not exhaust non-renewable resources.
  - True development should lead to an environmentally sound, peaceful, just and sustainable quality of life. Sustainable development is important to learn in order to address this concern. The World Commission on Environment and Development (Brundtland Commission, 1987) defines sustainable development as "development

that meets the needs of the present without compromising the ability of future generations to meet their own needs.”

- At the 2002 World Summit on Sustainable Development in Johannesburg, the concept of sustainable development was more fully developed to encompass the “three interdependent and mutually reinforcing pillars”—economic and social development and environmental protection at all levels, in recognition of the complex and interdependent issues facing the world today.
  - The example of water may be cited. Although three quarters of the earth’s surface is covered by water, we can only drink less than one per cent of it. Most of the water is either salty seawater or frozen from glaciers and polar ice caps. The demand for water today is however greater than ever, making every drop valuable. Everyone should learn to use water sparingly in daily life.
2. Facilitator engages the participants to identify some of the interdependent social and environmental problems facing the world today. Facilitator lists down on the board the various responses of the participants. Some of the responses may include deforestation, population explosion, poverty, health issues, violation of human rights, armed conflict, unplanned urbanization and industrialization, among others.

### Conceptual Level: Understanding

3. Facilitator opens a discussion on: the reasons why such social and environmental problems exist, the causes for the exploitation of people and natural resources and the rationale for people living inequitably and unsustainably. These may surface: poverty, greed, short-term vs. futures orientation, consumerism, etc.
4. Facilitator also brainstorms with the participants possible measures that could be undertaken to solve the existing problems relating to development and impacts on society and the environment.

### Affective Level: Valuing

5. Facilitator poses this popular saying of Mahatma Gandhi to the participants: “Earth has enough for everyone’s need, but not for anyone’s greed.” Facilitator elicits their reactions on this.
6. Facilitator leads the sharing to two most important questions: Do you really care for our environment? Do you see yourself as a steward of the environment? Facilitator invites the participants to examine their lifestyle in relation to these two questions.
7. Facilitator instructs the participants to list down on a piece of paper all the things they buy or consume at present. Facilitator may lead by giving his or her own examples.
8. Participants then are asked to categorize their listings into three columns, as provided in the activity sheet attached to this module:
  - *Needs* are defined as those that one requires for living.
  - *Wants* are those that we obtain for comfortable living.
  - *Excesses* are luxuries that we can manage without.
9. Facilitator groups them into groups of three to share their responses. Facilitator gives the following guide questions:
  - a. What does my consumption lifestyle reflect in terms of my attitude towards the environment?
  - b. How do the fulfilment of my wants and excesses affect the environment?
  - c. How do I feel about this present consumption lifestyle I have?

- d. How can I reduce my consumption lifestyle in order to be a better steward of the environment?
10. Facilitator asks some volunteers to share their reflection from the activity.
11. Facilitator challenges the participants to extend their reflection beyond consumption patterns and examine other aspects of their lifestyle that either promote or degrade the care and protection of the environment.

### Active Level: Acting

12. Facilitator motivates the participants to become conscious stewards of the environment and its resources by discussing some of the possible actions they could undertake. These are:
- **Refuse** unnecessary goods and services that are damaging to environment, i.e. saying no to the use of plastic bags in order to lessen the problem of non-biodegradable waste. Less demands leads to less production.
  - **Reduce** consumption of goods and services that are unnecessary, i.e. minimizing electricity consumption to save the resources needed to generate it. Less need for electricity will lessen construction of dams, which in turn will reduce the amount of land being submerged and the number of people displaced.
  - **Reuse** goods, to reduce the demand for new goods which will result in reductions in the use of natural resources. Also, reuse of disposable jars, for example, prevents them from becoming additional non-biodegradable wastes.
  - **Repair** goods, i.e. repairing old furniture not only is cost-effective but also eco-friendly.
  - **Recycle** goods, ensure their use in another form. For instance, trees can be saved if used papers are recycled into paperboard or hand-made papers.
13. Facilitator encourages participants to come up with their own suggestions using the five R's cited above. Participants are asked to draw up the five headings and under each record specific actions they will take as emerging environmental stewards.
14. Facilitator gathers some responses as samples and motivates the participants to lead a more sustainable lifestyle.

### Materials Needed

- Board and chalk
- Papers and pens
- My Present Lifestyle activity sheet

### Suggested Readings

Centre for Environmental Education. (1999). *An Introduction to Environmental Concerns and Issues*. Ahmedabad, India: Centre for Environmental Education.

IUCN—The World Conservation Union. (1989). *From Strategy to Action*. Gland: IUCN.

National Council of Education Research and Training. (1998). *Environment and Development*. NCERT, New Delhi.

Pandaya, Mamata, Raghunathan, Meena & Singh, D.P. (Eds.) (2003). *Guide to Green Citizenship—A Practical Workbook on Environmental Education for +2 Vocational Students*. Bhopal, India: PSSCIVE.

Central Institute of Vocational Education (PSSCIVE). (2001). *Value Inculcation through Vocational Education—Report of National Seminar*. Bhopal, India: PSSCIVE.

Shrivastava, Pankaj & Singh, D.P. (Eds.) (2002). *Environmental Education*. New Delhi: Anmol Publications.

United Nations Environmental Programme (UNEP)-UK. (1992). *Good Earth Keeping. Education, Training and Awareness for a Sustainable Future*. London: UNEP-UK.

UNESCO-UNEP (IEEP)—CPSC. (1993). *Environmental Education Training Guide for Technical and Vocational Education Teachers*. Paris: UNESCO.

UNESCO-APNIEVE. (2002). *Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development—A UNESCO-APNIEVE Sourcebook No. 2*. Bangkok: UNESCO-PROAP.

UNESCO. (2003). *United Nations Decade for Education for Sustainable Development: Framework for a Draft International Implementation Scheme (Draft only)*. Paris: UNESCO.

UNESCO. *Teaching and Learning for a Sustainable Future*. [www.unesco.org/education/tlsf](http://www.unesco.org/education/tlsf).



## **Module 26: Sustainable Workplaces of the Future**

This module relates to the core value of Sustainable Development which involves striving for environmental protection, equitable sharing of social and economic well-being, security and self-sufficiency at the local, national, regional and global levels, and seeking peace within oneself and with others. It is sustainable when it is continuing and independent, ensuring the welfare of present and future generations.

The module also concerns the related value of Futures Orientation, which refers to a positive, long-term disposition towards thinking, planning and problem solving, considering the future social and environmental implications of actions and decisions.

### **Objectives**

- To identify one's notion of what works in a workplace
- To compare one's notion with two contrasting management styles—mechanistic and ecological
- To discuss the management styles in terms of its effect on sustainability in the workplaces
- To adopt a futures orientation by promoting sustainable workplace practices

### **Content**

- Mechanistic and ecological management styles
- Concept of sustainability and futures orientation
- Sustainable practices in the workplace

### **Procedure/Learning Activities**

#### **Affective Level: Valuing**

1. Facilitator invites participants to recall a specific environment or place where they have worked in the past. This may be in the context of an educational experience, a community involvement or a paid work. Facilitator asks participants to identify the characteristics of that workplace.
2. After some reflection, facilitator probes if participants would consider this workplace as ideal. If it is not, participants are instructed to suggest changes that would make this so. They will record the features of their ideal workplace in a piece of paper.
3. Facilitator challenges participants to synthesize their output with a metaphor.
4. Participants are asked to share their output in groups of four.
5. Facilitator leads the participants to reflect on the following:
  - a. What surfaced as common features of an ideal workplace?
  - b. What came out as unique features?
  - c. What does your image and metaphor of an ideal workplace reflect about you in terms of your inherent values and beliefs?

## Cognitive Level: Knowing

6. Facilitator links the participant's reflections to current rethinking in management practices. Facilitator talks of profound changes in business and organization. There is a greater shift from machinery to living systems, from systematic control to systemic learning, self-organization, participation and collaboration, flexibility and inclusion, trust and autonomy and sense of community. Facilitator explains the two management styles below:

<b>Mechanistic Management</b>	<b>Ecological Management</b>
Goal-oriented	Direction-oriented
Product-oriented	Process-oriented
Controlling change	Facilitating change
Focus on single variables and parts	Focus on sets of relations and the whole
Aware of casual relationships	Aware of emergence
Power-based hierarchy	Leadership and self-management at all levels
Command and control	Democratic and participative
Vertical structures	Flatter and integrated structures
Intervention from 'outside' system	Working with and from inside system
Interested in prediction	Interested in possibility
Problem-solving	Problem reframing and situation improvement
Adaptive learning	Adaptive, creative and critical learning
External evaluation	Self-evaluation and support
Quantitative indicators	Qualitative and quantitative indicators
Plan	Design
Closed	Open

7. Facilitator gives participants time to reflect on these management styles as they compare with their preferred workplaces.

## Conceptual Level: Understanding

8. Facilitator encourages participants to discuss in smaller groups what each of these management styles would look, feel and sound like in the workplace using an activity sheet.
9. After some discussion, facilitator connects these to the concepts of futures orientation and sustainability in organizations. For example, Meadows describes a sustainable society as "one that can persist over generations, one that is far seeing enough, flexible enough and wise enough not to undermine either its physical or social systems of support." The APNIEVE definition of Futures Orientation is "a positive, long-term disposition towards thinking, planning and problem-solving, considering the future social and environmental implications of actions and decisions."
10. Facilitator then solicits participant's responses as to which workplace practices would enhance a futures orientation of sustainability.

## Active Level: Acting

11. Facilitator challenges participants to adopt this futures orientation by promoting sustainability in workplace practices.
12. Facilitator guides participants to develop a set of Principles of Sustainable Work Practices. These might be aided with the use of the following sentence stems:
  - Significant foundations of a sustainable workplace are ...
  - What would be valued in sustainable workplaces are ...
  - Sustainable workplaces upholds practices like ...
  - These sustainable workplace practices enhance ...
13. After agreeing on the set of principles, the participants will record this in paper and post it for display.

## Materials Needed

- Papers and pens
- Activity sheet for mechanistic and ecological management styles (attached)
- Large pieces of paper
- Markers

## Suggested Readings

Block, Peter. February 1, 2004. <http://www.peterblock.com>.

Hall, Brian. P. (1995). *Values Shift. Understanding Personal and Organizational Transformation*. Rockport, MA: Twin Lights Publication.

Hamilton, Clive. (2003). *Growth Fetish*. London: Allen & Unwin.

Pocock, Barbara. (2003). *The Work Life Collison: What Work is Doing to Australians and What to Do About It*. Annandale, NSW, Australia: The Federation Press

Sterling, Stephen. (2001). *Sustainable Education: Re-visioning Learning and Change*. Bristol: Green Books on behalf of The Schumacher Society.



## Module 27: Emerging Ethics for Sustainable Society

This module relates to the core value of Sustainable Development, which involves striving for social and economic benefits, equitably shared, security and self-sufficiency within the family and community, and a general sense of well-being about oneself and others. It is sustainable when it is continuing and independent, and provides for the welfare of present and future generations.

The module also concerns the related value of Work Ethic and Industry, which involves the motivation to exert best efforts to produce useful goods and services as a way of developing one's own potentials, as well as to contribute to others

### Objectives

- To be aware of the current environmental crisis
- To recognize the danger of continuing with the conventional pattern of production
- To see the interconnection between the production sector and environment
- To identify one's personal stand in the light of these issues
- To realize the new ethics in creating a more sustainable society

### Content

- Concepts in sustainable development
- New paradigms for ethical considerations, i.e. How to Catch A Monkey Parable

### Procedure/Learning Activities:

#### Cognitive Level: Knowing

1. Facilitator draws out from participants various facts and data on sustainability from recent newspapers and magazines.
2. After participant's contribution, facilitator discusses the concept of sustainable development. The following are some major ideas to be explained:
  - The concept of "sustainable development," especially as proposed in the Report of Brundtland Commission titled, Our Common Future, is an attempt to balance two moral demands. The first demand is for 'development,' including economic development or economic growth. It arises mainly from the interests of people in developing countries, whose present poverty gives them a low quality of life and calls urgently for steps to improve that quality of life.
  - The second demand is for 'sustainability,' for ensuring that we do not mortgage the future for the sake of the gains in the present. It arises from the interests of people in future generations, who will need, if they are to have a reasonable quality of life, non-renewable resources, access to unspoiled wilderness, and a healthy biosphere.
  - As the Brundtland Commission recognizes, these two moral demands can conflict. In fact, economic growth or development is a prime source of threats to the natural

environment. But the Commission believes the demands can be balanced, that policies can be found that satisfy both to a reasonable degree, or that, in the oft-quoted words, “meet the needs of the present without compromising the ability of the future generations to meet their own needs.”

- To attain the aims of sustainable development, we need to revisit the main ethics of work and of the paradigms of development industries.

Facilitator explains the changing concept of Sustainable Development since Brundtland, towards a more holistic and integrated approach which acknowledges the complexity and interlinked nature of social, economic and environmental issues.

3. Facilitator presents the parable, How to Catch a Monkey (see end of module) as an alternative paradigm to conventional view of development. Facilitator elicits participant’s reactions to the parable and discusses the implication of this paradigm with the conventional one.

### **Conceptual Level: Understanding**

4. Facilitator engages the participants in a discussion of the major reasons for the non-sustainability of the conventional production system.
5. Facilitator also explores the major players who are responsible for this.

### **Affective Level: Valuing**

6. Facilitator invites participants to reflect on their own stand in relation to the aforementioned issues. Facilitator conducts this by distributing a Value Sheet for participants to complete (attached to this module). Then, participants form groups of three to five to share on their responses to the questionnaire.
7. Facilitator elicits the reflection of participant’s responses vis-à-vis the topic being discussed: How close or far are they from contributing to a sustainable society via their attitudes and values toward their work? What ethics could they consider or reconsider in order to support a sustainable society?

### **Active Level: Acting**

8. Drawing from their responses in facilitator encourages participants to articulate a new work ethic that will include consideration for a sustainable society. This may be done in the form of a set of beliefs or positions.

### **Materials Needed**

- Newspapers and magazines
- Parable: How to Catch a Monkey
- Value Sheet
- Paper and colour markers

### **Suggested Reading**

Jack Campbell (Ed.). (2001). *Educating for Unity in Diversity*. Paris: UNESCO Publishing.

## ACTIVITY SHEET

### **‘HOW TO CATCH A MONKEY’—A PARABLE OF GROWTH AND SUSTAINABILITY<sup>25</sup>.**

- Hollow out a coconut
- Carve a hole in the top and fill the nut with rice.
- Find a likely location and wedge it firmly between two boulders so that the top half is clearly visible
- Fasten the nut with a chain to a stake in the ground
- The hole should be just large enough to allow a monkey to put an extended hand inside but not big enough to withdraw its fist when full of rice
- If it refuses to let go of some of the rice the monkey is trapped
- If it relaxes its grip and takes less rice the monkey will be free and fed.

Question: Can our species relax its grip and take only what it needs?

## ACTIVITY SHEET

### UNDERSTANDING YOURSELF

#### 1. What is the primary purpose of your paid job?

- Getting out of the house
- Obtaining money for basic subsistence
- Paying bills and then buying as much stuff/experiences as possible
- Saving for the future
- Advancing in my profession and doing what I was trained to do
- Making a contribution to others and society
- Other: (specify) \_\_\_\_\_

#### 2. What made you choose the kind of work you do?

- I fell into it
- It's all I could get with the education I have
- It's secure and I do not know what else to do
- My family expects this of me
- It's interesting, challenging and useful
- I wanted to make a contribution
- Other: (specify) \_\_\_\_\_

#### 3. What changes are you willing to make in earning a living to protect the environment?

- None, my main concern is to look out for myself
- Job share, work part-time or take a pay cut
- Lobby for change in my company
- Change jobs if my company's products, policies or practices are bad for the environment

## **Module 28: Protection and Promotion of Diversity**

This module relates to the core value of Sustainable Development, which involves striving for environmental protection, equitable sharing of social and economic well-being, security and self-sufficiency at the local, national, regional and global levels, and seeking peace within oneself and with others. It is sustainable when it is continuing and independent, ensuring the welfare of present and future generations

It also concerns the related value of Responsibility, which is the ability to be personally accountable for an assigned task or course of action in an organization or group.

### **Objectives**

- To be aware of the facts related to the loss of biodiversity and cultural diversity
- To recognize the close interconnection between biodiversity and cultural diversity
- To be concerned about the implication of loss of diversity in terms of the damage of ability of future generations to meet their own needs
- To distinguish the responsibilities of individuals and corporations, particularly transnational corporations, in the loss of diversity
- To realize new responsibility for the preservation and promotion of diversity

### **Content**

- Biodiversity and cultural diversity for sustainable development: facts, figures, documents
- Values in the preservation and promotion of diversity

### **Procedure/Learning Activities**

#### **Cognitive Level: Knowing**

1. Facilitator instructs participants to read Our Common Future (see reference at end of module) and to focus particularly on the definition of sustainable development and the responsibility of present generation to the future generation.
2. Facilitator follows this up with another reading, *Cultural Diversity and Biodiversity for Sustainable Development*, a report of the high level roundtable held on 3 September 2002 in Johannesburg during the World Summit on Sustainable Development.
3. Facilitator draws out facts and data from participants regarding the loss of diversity in both the biological and cultural aspect.
4. Facilitator asks participants to consider the interrelation between biodiversity and cultural diversity.

#### **Conceptual Level: Understanding**

5. Facilitator discusses with participants the major reasons for the loss of diversity.

6. Facilitator leads participants to explore the responsibilities of major players in the loss of diversity, from the individual through corporations, governments and international societies. Facilitator may even instruct participants to signify in terms of percentages the degree of responsibility of each player in the loss of diversity. An analysis of the reasons for such assessment then follows.

### **Affective Level: Valuing**

7. Using a scale of 1 to 10, where “1” means “Very Low” and “10” means “Very High,” facilitator challenges participants to rate themselves in terms of their own influence on the loss of diversity given their present work. Facilitator gives participants time to share their own assessment with three or four companions.
8. Through a show of hands, facilitator gathers the participant’s assessments. For each rating in the scale, facilitator explores the various values that influence their assessment.
9. Facilitator affirms the validity of the different values that surfaced but at the same time, invites the participants to realign these values towards creating a more sustainable society. Facilitator appeals to their concern for the well-being of their children in the future and to the loss of diversity. For the latter, facilitator may engage participants to imagine the world where one of the species they like have become extinct. What would life be like without it?

### **Active Level: Acting**

10. Facilitator encourages the participants to identify an action they could undertake to help move towards a sustainable society. This action may be conducted individually at home or collectively through the workplace. Facilitator gets volunteers from group to share these actions.

### **Materials Needed**

- Readings

### **Suggested Readings**

Jack Campbell (Ed.). (2001). *Creating our Common Future: Educating for Unity in Diversity*. Paris: UNESCO Publishing.

United Nations Environment Programme. (2002). *Cultural diversity and biodiversity for Sustainable Development*. <http://www.uneptie.org/outreach/wssd/joburgreport>.

Richard Swift. (1997). “Endangered Species: Who’s Next?” *New Internationalist* Issue 288. <http://www.newint.org/issue288/keynote.html>.

New Internationalist. (2003) “Sustainability- The Facts”. *New Internationalist*. Issue 329. <http://www.newint.org/issue329/facts.htm>

The Ecologist. (April 2004). *The Ecologist Magazine*. London: Ecosystems Ltd.

United Nations Development Programme (2003). *Human Development Report 2003*. [http://www.undp.org/hdr2003/indicator/cty\\_f\\_SEN.html](http://www.undp.org/hdr2003/indicator/cty_f_SEN.html)

## Module 29: Am I a Responsible Citizen?

This module relates to the core value of National Unity and Global Solidarity. National Unity is the consciousness of a common national identity and cultural heritage amidst differences in language, religion, culture, and political beliefs, and the commitment to work together towards a nation's development. Global Solidarity refers to the cooperation and just relationships between and among nations in the economic, social, and political spheres.

The module also relates to Responsible Citizenship which refers to possessing the knowledge, values and skills, which equip the person to be an active participant in the social, cultural, economic and political life of the community, the nation and the world, and to fulfil corresponding civic responsibilities.

### Objectives

- To explore one's vision of a preferred future and his/her corresponding role as a responsible citizen
- To reflect on one's current characteristics as a citizen and as an educator for active citizenship
- To identify aspects of active citizenship that one can begin to integrate both in one's personal life and as an educator or as a worker

### Content

- Better world societies
- Qualities and characteristics of the citizen

### Procedure/Learning Activities

#### Conceptual Level: Knowing and Understanding

1. Facilitator introduces the many challenges that we face in the world today.
2. Facilitator invites participants to seriously consider addressing these challenges by posing the following questions:
  - a. What kind of societies do you seek to create? What is your vision of a preferred future?
  - b. What kind of individuals/citizens do you want to develop to bring about these better societies? What attributes or characteristics should they possess to enable them to bring about change?
3. Facilitator gives participants time to reflect on these two questions personally.
4. Facilitator groups participants into smaller groups and encourages them to share their personal reflections with each other. After the sharing, participants are instructed to come up with common responses to these questions.  
Facilitator gives each group time to report their responses.

## Cognitive Level: Knowing

5. Facilitator presents the following: one, the study of Campbell and associates where eight main categories of highly desirable characteristics of preferred global futures were gathered; and the eight citizen characteristics reached as consensus by experts in the Hong Kong Institute of Education (HKIEd) study. See information attached to end of this module.

## Affective Level: Valuing

6. Facilitator invites participants to match their own responses with those of the studies presented. Facilitator focuses special attention on aspects of the studies where participants did not give much emphasis.
7. Facilitator engages participants to explore their personal vision with the following guide questions:
  - After having examined the collective vision, are you satisfied with your own personal vision? Why?
  - Compare your characteristics with those identified in the studies. What you do feel is lacking?
  - What qualities of a citizen can bring about these preferred futures?
  - On a scale of 1 to 7, how would you rate yourself as an active, responsible citizen now? How would you rate yourself as an educator of active citizenship? What accounts for your ratings?
  - Are you satisfied with your ratings? Why? Why not?
8. Facilitator gives participants some time to share their reflections with a partner.
9. Facilitator draws some responses from the participants.
10. Facilitator synthesizes the process by explaining the tremendous tasks of bringing this into reality. Facilitator stresses the idea that the success of this effort begins by working on small steps.

## Active Level: Acting

11. Facilitator encourages the participants to seriously consider the following:

‘As a citizen, I will try to ...’

‘As a worker, I will try to ...’

## Suggested Readings

Campbell, Jack, Balkaloff, Nick and Power, Colin. (on-going). *Educating World Citizens*. Queensland, World Education Fellowship, International.

de Cuellar, Javier Perez (1995). *Creative Diversity. Report to UNESCO of the World Commission on Culture and Development*. (J. P. de Cuellar, president) Paris: UNESCO.

Delors, Jacques. (1996) *Learning: the Treasure Within. Report to UNESCO of the International Commission on the Development of Education* (J. Delors, chair). Paris: UNESCO.

Faure, Edgar. (1972) *Learning to Be. Report to UNESCO of the International Commission on the Development of Education* (E. Faure, chair). Paris: UNESCO.

Grossman, David. (December, 2000). "The Global and the Local in Partnership: Innovative Approaches to Citizenship Education." Paper presented at the 6th UNESCO-ACEID International Conference on Education, Bangkok.

Kennedy, Kerry J. (December, 2001). "Building Civic Capacity for a New Century: Engaging Young People in Civic Institutions and Civil Society." Paper presented at the presented at the 7th UNESCO-ACEID Conference, Bangkok. (2002). "Searching for Values in a Globalized World." In *Values in Education: College Yearbook 2002*. Susan Pascoe (ed.) Deakin West: Australian College of Educators.

Kennedy, Paul. (1993). *Preparing for the 21st Century*. London: Fontana.

Mok, Magdalena and Yin Cheong Cheng. (December 2000). "Global Knowledges, Intelligence and Education for a Learning Society." Paper presented at the 6th UNESCO-ACEID International Conference on Education, Bangkok.

Quisumbing, Lourdes. (September, 1999). "A Framework for Teacher Education Programmes Towards International Understanding and a Culture of Peace." Paper read at Kyongju, Korea.

UNESCO-APNIEVE. (2002). *Learning To Be: A Holistic and Integrated Approach to Values Education for Human Development: A UNESCO-APNIEVE Sourcebook No. 2 for Teachers, Students and Tertiary Level Instructors*. Bangkok: UNESCO Asia and Pacific Regional Bureau for Education.

**BACKGROUND MATERIAL****BETTER WORLD SOCIETIES**

Essential or highly desirable characteristics for preferred global futures were gathered by the Campbell and Associates' study under the eight main categories extracted from vision statements of the respondents:

- Provision of Basic Food, Shelter and Health Care,
- Removal of threats to security: collaborative peace,
- Supra-national entities,
- Social justice,
- Retention and development of diversity,
- Caring and human connections at all levels (for Latin America, South Asia and Southeast Asia, Saharan Africa)
- Participatory democracy (Australasia, Eastern Europe, and North America).

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

**QUALITIES AND CHARACTERISTICS OF THE CITIZEN**

What personal attributes and characteristics should the individual citizen possess? What knowledge, sensitivities, attitudes, values and action-competencies are needed?

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

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

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

## Module 30: Who is the Committed Leader?

This module relates to the core value of National Unity and Solidarity. National Unity is the consciousness of a common national identity and cultural heritage amidst differences in language, religion, culture, and political beliefs, and the commitment to work together towards a nation's development. Global Solidarity refers to the cooperation and just relationships between and among nations in the economic, social, and political spheres.

The module also concerns the related value of Committed Leadership, which is characterized by a compelling vision for the future, the ability to inspire, encourage and support members of the group to perform their tasks with dedication and hard work, and to lead by example.

### Objectives

- To identify and describe leadership qualities needed for good governance
- To develop multiple perspectives on leadership
- To draw inspiration from the lives of noted peace and human rights leaders

### Content

- Attributes, capabilities, and skills of a committed leader

### Procedure/Learning Activities

#### Conceptual Level: Knowing and Understanding

1. Facilitator invites participants to complete the following unfinished sentence:  
'The qualities of a committed leader are ...'
2. Facilitator instructs participants to place their responses on paper which are then posted on the board.
3. Facilitator reviews the various responses and summarizes what surfaced as common or unique to the group.
4. Facilitator shows pictures (collected from magazines, internet etc) of leading peace and human rights advocates and gives a brief background of each leader and their achievements. As well as any particularly prominent leaders from within their own country, the following may be used:
 

a. Oscar Arias Sanchez	g. Khalil Gibran
b. René Samuel Cassin	h. Nelson Mandela
c. Corazon Aquino	i. Rigoberta Menchu-Tum
d. Suzanne Mubarak	j. Martin Luther King
e. Gro Harlem Brundtland	k. Mahatma Gandhi
f. Graca Machel	l. Mother Teresa

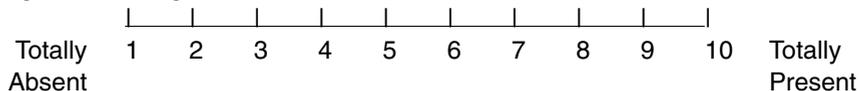
Facilitator ends the presentation with a quotation, "We are not alone—there are millions of spiders out there busily spinning webs to help tame the lions!"

## Conceptual Level: Understanding

5. Facilitator invites participants to identify common qualities of leadership demonstrated by the role models presented. For example, living a simple and non-violent lifestyle.
6. Facilitator draws out responses to the following question: To what extent was leadership a factor in responding to the critical needs of a specific context? Cite the example of Nelson Mandela in South Africa in the 1960's through the 90's when he finally became the country's president.
7. Facilitator leads a discussion on qualities of committed leadership focusing on the following key concepts:
  - A leader must have vision and the ability to communicate it effectively.
  - A good leader has integrity.
  - A good leader has the innate ability to inspire and energize and encourage his/her followers.
  - A committed leader empowers members. Good leaders mentor potential leaders who share their vision and are committed to seeing it become a reality.
  - A committed leader leads by example

## Affective Level: Valuing

8. Facilitator asks participants to assess themselves in the light of each of the attributes using the following scale:



9. Facilitator gives participants time to share their rating in groups of 3.
10. Facilitator gathers participants together and asks them to reflect on the following questions.
  - a. Are you satisfied with your ratings? Why?
  - b. Which are your strong leadership attributes?
  - c. Which attributes need to be developed more?
  - d. Can you identify some factors which may have hindered you from developing some of these traits?

## Active Level: Acting

11. Facilitator challenges participants to identify concrete ways by which they can develop certain leadership qualities in the work place.

## Materials Needed

- Pictures and short biographical sketches of the identified leaders, to be collected.

## BACKGROUND MATERIAL

### GOOD GOVERNANCE

Governance can be seen as the exercise of economic, political and administrative authority to manage a country's affairs at all levels. It comprises the mechanisms, processes, and institutions through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations and mediate their differences.

Good governance is, among other things, participatory, transparent and accountable. It is also effective and equitable and it promotes the rule of law. Good governance ensures that political, social and economic priorities are based on broad consensus in society and that the voices of the poorest and the most vulnerable are heard in decision-making over the allocation of development resources.

### CHARACTERISTICS OF GOOD GOVERNANCE

**Participation.** All men and women should have a voice in decision-making either directly or through legitimate intermediate institutions that represent their interests. Such broad participation is built on freedom of association and speech, as well as capacities to participate constructively.

Effective participation occurs when group members have an adequate and equal opportunity to place questions on the agenda and to express their preferences about the final outcome during decision-making.

**Rule of Law.** It ensures equal protection (of human as well as property and other economic rights) and punishment under the law. The rule of law reigns over government, protecting citizens against arbitrary state of action, and over society generally governing relations among private interests. It ensures that all citizens are treated equally and are subject to the law rather than to the whims of the powerful. The rule of law is an essential precondition for accountability and predictability in both the public and private sectors.

**Transparency.** It is sharing information and acting in an open manner. Transparency allows stakeholders to gather information that may be critical to uncovering abuses and defending their interests. Transparent systems have clear procedures for public decision-making and open channel of communication between stakeholders and officials, and make a wide range of information accessible.

**Responsiveness.** Institutions and processes try to serve all stakeholders. Indicators of efficient and effective service delivery not only focus on the amount and scope of services provided but also on the adequacy and quality of services delivered (i.e. inputs in health, education, agriculture, electricity, local bus transport, water and sanitation, disaster management, day care, among others). The amount or level of services delivered may be calculated based on the ratio of social service inputs per population, which may then be compared to national or international standards.

**Consensus orientation.** Good governance mediates differing interests to reach a broad consensus on what is in the best interests of the group, and where possible, on policies and procedures.

**Equity.** All men and women have opportunities to improve or maintain their well-being.

**Effectiveness and efficiency.** It is the capacity to realize organizational or individual objectives. Effectiveness requires competence, sensitivity and responsiveness to specific, concrete, human concerns; and the ability to articulate these concerns, formulate goals to address them and develop and implement strategies to realize these goals while making the best use of resources.

**Accountability.** The requirement that officials answer to stakeholders on the disposal of their powers and duties, act on criticisms or requirements made of them and accept (some) responsibility for failure, incompetence or deceit. It requires freedom of information, stakeholders who are able to organize and the rule of law.

# Module 31:

## Democracy: A Horizon To Be Reached

This module relates to National Unity and Global Solidarity. National Unity is the consciousness of a common national identity and cultural heritage amidst differences in language, religion, culture, and political beliefs, and the commitment to work together towards a nation's development. Global Solidarity refers to the cooperation and just relationships between and among nations in the economic, social, and political spheres.

The module also concerns the related value of Participatory Democracy, which is an essential element of good governance. It involves the participation in decision making of all stakeholders, including NGOs/civil society, covering every area of public affairs. It includes actions such as voting, lobbying, pressure politics and people empowerment.

### Objectives

- To identify positive and negative signs of democratisation in the world
- To draw multiple perspectives on the practice of democracy in different contexts and identify common components of democracy
- To appreciate democracy as the best alternative for human governance

### Content

- Participatory democracy in the Asia Pacific context

### Procedure/Learning Activities

1. Facilitator shows participants several pictures of pro-democratic and anti-democratic situations and guides them to do a picture analysis of democracy in the context of globalization by asking the following questions:  
What is the message of the picture?  
How does globalization affect the practice of democracy?

### Cognitive Level: Knowing

2. Facilitator presents to the participants eight different statements which are representative of different aspects of democracy in some Asia Pacific countries (see attached to this module).
3. Facilitator groups the participants into small groups to discuss and decide on whether each statement is a positive or negative aspect of democracy.
4. Facilitator leads the participants to compare their opinions with other groups to see if there is agreement about what is positive and what is negative.

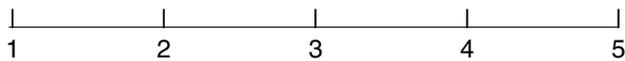
## Conceptual Level: Understanding

- Facilitator guides the participants to examine democratic practices in countries in the Asia Pacific through a selection of news clippings the facilitator has collected.

## Affective Level: Valuing

- Facilitator instructs the participants to rate their country by asking the question, "How do you rate your country's adherence to democratic principles and values on a scale of 1-5?"

Outstanding	—	5
Very Satisfactory	—	4
Satisfactory	—	3
Slightly Understanding	—	2
Failed	—	1



in respect to:

- respect for human rights
- democratic decision-making
- free, honest and credible elections
- transparency and accountability of leaders
- stable and mature political parties
- civilian supremacy over the military
- recognition and respect for diversity and political pluralism
- rule of law and equality before the law

Facilitator then asks the participants, "How do you feel about these ratings that you have given your own country? Are you satisfied with your ratings? Why? Why not?"

- Facilitator groups the participants into groups of three to discuss their ratings and feelings.

## Active Level: Acting

- In the same groups, facilitator asks the participants to reflect on what can be done to overcome the hurdles that stand in the way of democratic life. These can be shared to the big group.

## Materials Needed

- News clippings of articles and cartoons showing democracy in different Asia Pacific countries

## Suggested Readings

New Internationalist. (June 2000) "Democracy: Is that it?" *New Internationalist*. Issue 324.

**A**

*Civil society groups are allowed to gather information that may be critical to uncovering abuses by government officials.*

**B**

*Political parties allow members to change party affiliation to support a charismatic candidate of their choice.*

**C**

*The concentration of power on the executive branch is allowed for efficient and effective delivery of basic services.*

**D**

*Accepting defeat in an electoral contest is an integral part of the democratic equation.*

**E**

*The military actively participates in the choice of political leaders and decides on measures to maintain peace and order.*

**F**

*Citizens act as watchdogs after the elections to monitor the performance of their elected leaders.*

**G**

*Religious leaders compel their followers to engage in block voting.*

**H**

*The protection of the rights of the minority e.g. indigenous people, women, poor, landless peasants and oppressed sectors is given priority.*

## Module 32: When All Borders are Gone

This module relates to the core value of National Unity and Solidarity. National Unity is the consciousness of a common national identity and cultural heritage amidst differences in language, religion, culture, and political beliefs, and the commitment to work together towards a nation's development. Global Solidarity refers to the cooperation and just relationships between and among nations in the economic, social, and political spheres.

The module also concerns the related value of Unity and Interdependence, which recognize the reality of interconnectedness of systems—ecological, economic, political and social—in both national and local levels, and celebrate the rich diversity of cultures, and affirm the oneness of humankind.

### Objectives

- To analyse present regional trends and link them to the quest for global peace and justice.
- To appreciate the value of unity in diversity.
- To recognize the importance of global, regional, and personal interdependence.

### Content

- Interdependence in the Asia Pacific context

### Procedure/Learning Activities

#### Cognitive Level: Knowing

1. Facilitator shows newspaper cartoon clippings from different countries and asks participants to label each as either **breakdown** or **breakthrough**. Examples are the following:
  - 73 per cent of the world's 6.3 billion people live below poverty line (less than \$2 per day) with child labour and child prostitution as a result
  - Increasing disparity between rich and poor countries
  - Border, territorial and ethnic conflicts leading to deterioration of the social fabric
  - Environmental degradation
  - HIV/AIDS pandemic, SARS, Bird Flu
  - Region has 3 billion people or about 61% of the world population
  - Presence of five most populated countries: China, India, Indonesia, Bangladesh, and Pakistan
  - Large population of youth 15-25 years
  - Many countries have deeply rooted philosophies, religions and cultures
  - Great diversity in ethnic, linguistic, social and political terms
  - Mushrooming of many trans-border national communities plus large population of migrants

- More than 21 million children aged 15 by 2005 are likely to drop out before Grade 5.
  - Nearly 70 per cent of the 885 million illiterates worldwide are in the Asia Pacific region
  - Gender gap in adult literacy rate remains 14 per cent against females
  - About 37 million children of school age are not enrolled in any formal basic education out of the total of 130 million out of school children in the world. (APEID, Bangkok 2002)
2. Facilitator elicits responses to the question: Why do you consider the event a breakdown or breakthrough?
  3. Facilitator leads participants to identify characteristics and features which characterise each of the following countries in the Asia Pacific region:

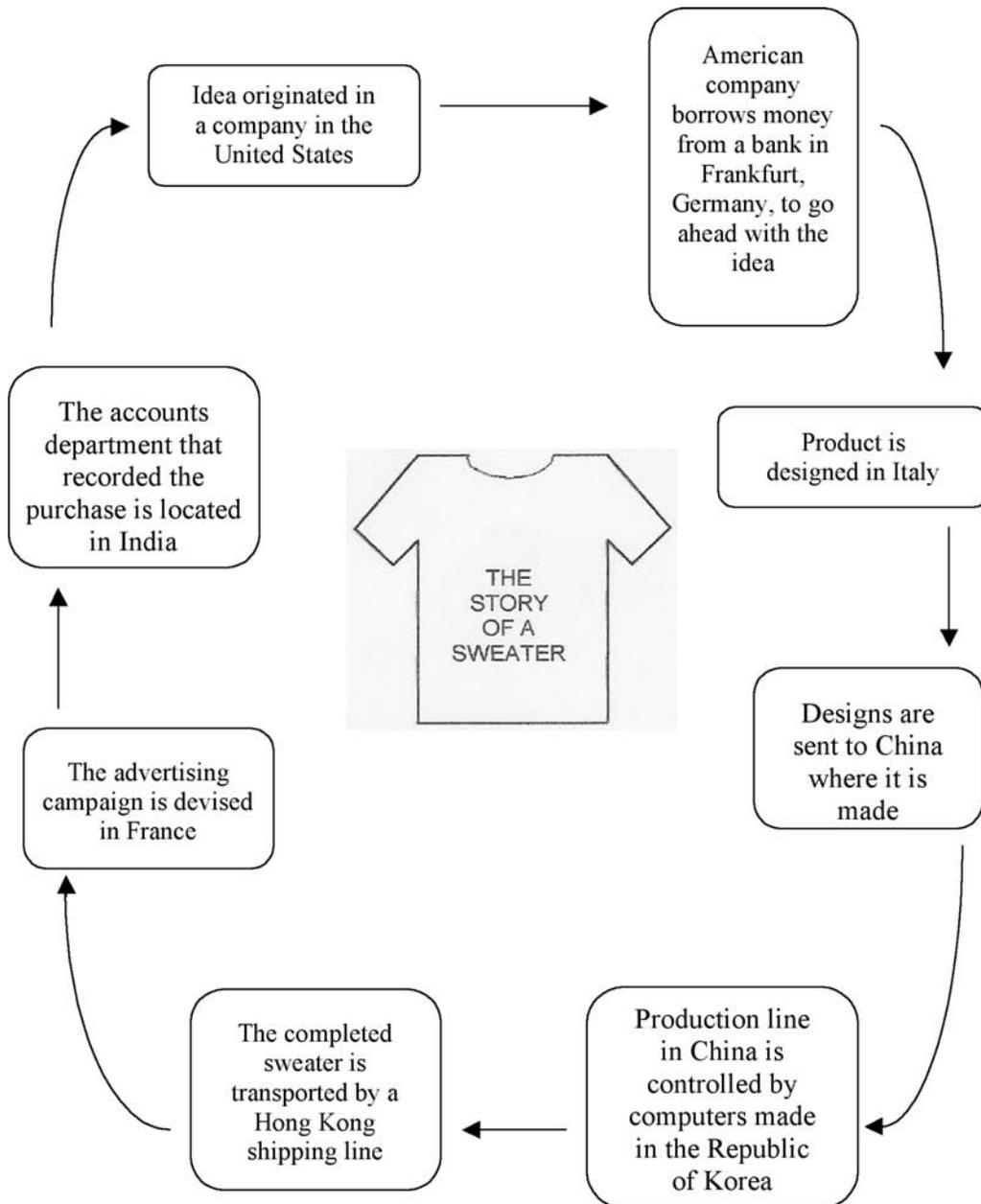
<b>COUNTRY</b>	<b>COLONIAL POWER</b>
Malaysia, India, Myanmar	British
Laos, Vietnam, Cambodia	French
Philippines	Spanish and American
Indonesia	Dutch
East Timor and Macau	Portuguese

Facilitator asks participants, “How does the cultural identity and diversity of each country contribute to its state of development? Which features contribute to their development and modernisation?”

### Conceptual Level: Understanding

4. Facilitator guides participants in an analysis of economic interdependence in the global context by presenting a diagram showing the flow of “events” that lead to the production of a sweater.

Study the flow “events” that lead to the production of items like sweaters.<sup>26</sup> Name the countries involved and the participation of each.



5. Facilitator uses the following guide questions to help participants understand the concept of interdependence:
  - a. What concept or concepts is the flowchart illustrating?
  - b. In what way do countries benefit by being part of the production process?
  - c. In what way can this be a disadvantage?
  - d. Are there other forms of interdependence?
6. Facilitator summarizes responses and discusses the concept of interdependence and its different forms (cultural, intellectual, etc), making a clear distinction with dependence.
7. Facilitator asks participants to reflect on the impact of interdependence on a global, community, and personal level and share their reflections in groups of 3.
8. After 15 minutes, volunteers are encouraged to share with the larger group.
9. Facilitator shares a poem on global solidarity.

In every border post  
     there is something insecure  
 Each of them longing  
     for leaves, for flowers  
 Can't figure out  
     what kind of trees they have landed on.

I suppose  
     that at first, it was people who invented borders  
     and then borders  
     started to invent people.  
 It was borders who invented people,  
     armies, and border guards.  
 While borders still stand we are all in prehistory  
 Real history will start  
 When all borders are gone.

From: Yeugeny Yeutasheuko<sup>27</sup>  
 Excerpts from "Fuku"

10. Facilitator leads participants to an analysis and reflection of the poem by asking the following questions:
  - a. What do you understand by a border post? Can you describe it?
  - b. What are borders for?
  - c. Who invented borders?
  - d. What do borders "inventing people" mean?
  - e. Is the border a good invention of people? Why?
  - f. What do "prehistory" and "real history" stand for?

### Affective Level: Valuing

11. Facilitator leads participants to an appreciation of the poem by asking the following questions:
  - a. What is your general feeling after reading the poem?
  - b. What words or phrases struck you most? Why?

<sup>27</sup> Yeugeny Yeutasheuko *Almost an End*, Henry Holt, New York 1987.

- c. How does it feel living in a place surrounded by borders?
- d. How do you feel living in a world without borders?
- e. What insights can you draw from the poem?

### **Active Level: Acting**

12. Facilitator invites participants to suggest ways they can promote interdependence and unity on the Community and personal level using the following incomplete sentence:
- 'I will promote unity and interdependence in my community by ...'
  - 'I will promote unity and interdependence in my workplace by...'

### **Materials Needed**

- Newspaper clippings and cartoons

### **Suggested Readings**

International Labour Organization. (2000). *Work in the World: A Teachers's Guide to Work Issues*. Geneva: ILO.

Karl Malakunas (April 19, 2004). "Poverty on the Decline in Asia, But Wealth Disparities Remain—UN." *Manila Times*.

UNESCO-APEID. (1999). "Asia Pacific Situationer." *UNESCO-APEID Report*. Bangkok: UNESCO-APEID.

## Module 33: Global Cooperation

This module relates to the core value of **Global Spirituality**, which provides a spiritual vision and a sense of transcendence. It enables one to see the wholeness and interconnectedness of all that exists.

The module also concerns the related value of **Interconnectedness**, which is the capacity to recognise and act on the belief that all forms of life are connected and interdependent.

### Objectives

- To clarify one's notion of interconnectedness
- To heighten awareness of interconnectedness in various levels
- To explore one's practice of the value of interconnectedness
- To maximize the practice of interconnectedness through global cooperation

### Content

- Definition and understanding of interconnectedness
- Global organizations — aims and purposes, programmes

### Procedure/Learning Activities

#### Conceptual Level: Knowing

1. Facilitator invites participants to brainstorm on their concept of "interconnectedness."
2. Facilitator elicits their responses and together with participants work together to formulate a group definition.

#### Conceptual Level: Understanding

3. Facilitator helps participants concertize the definition of interconnectedness by instructing groups of participants to illustrate this in various levels. Different groups will be assigned to show the effects and impact of one system to other systems. These include:
  - a. an individual action, i.e. irresponsible waste disposal behaviour
  - b. a local issue, i.e. local election
  - c. a national concern, i.e. graft and corruption
  - d. a world problem, i.e. terrorism
  - e. an environmental reality, i.e. calamities

For instance, one group may choose to tackle the irresponsible disposal of waste of one individual and how this subsequently impacts on the other systems. Another may select the eventual impact of the Tsunami which hit South East Asia in December 2004.
4. Each group presents their output either through a role-play or illustration.
5. Facilitator synthesizes the experience with an elaboration of systems and its interconnectedness.

## **Affective Level: Valuing**

6. Facilitator introduces the slogan, “Think globally, act locally!” and invites participants to reflect on the extent to which this is being practiced in their life. Facilitator initiates this process by disclosing his or her own experiences. It is possible that the facilitator him/herself does not practice this as reflected in his or her own behaviours. What is essential is to elicit honest reflection among the participants.
7. Facilitator engages the participants into a discussion on the reasons and factors why this is or is not being practiced.
8. Facilitator challenges the participants to be mindful of breaking the barriers that inhibit them from becoming more global and interconnected in their consciousness.

## **Active Level: Acting**

9. Facilitator suggests to participants to research on various global organizations whose aim is to bring about more global cooperation. They will report on this in the next meeting.
10. From the report, participants will be encouraged to link up with some of these global organizations and explore possible venues for cooperation and support.

## **Materials Needed**

- Whiteboard and markers
- Information on global organisations

## Module 34: Rediscovering Awe for Work

This module relates to the core value of Global Spirituality, which provides a spiritual vision and a sense of transcendence. It enables one to see the wholeness and interconnectedness of all that exists.

The module also concerns the related value of Reverence for the Sacred, which provides a deep sense of awe and respect for the goodness in all that exists and the recognition of something beyond.

### Objectives

- To recall the experience of “awe” in one’s life
- To link “awe” to the value of reverence for the sacred
- To reflect on one’s present work in the light of “awe” and reverence for the sacred
- To apply insights gained into their life and work

### Content

- Accounts of awesome experiences
- Definitions of awe and reverence for the sacred
- Bringing awe to work

### Procedure/Learning Activities

#### Conceptual Level: Understanding

1. Facilitator invites the participants to recall an awe-inspiring experience in their lives. This may be done either by reliving it with their eyes closed or by writing or drawing the experience.
2. Participants share their experience with a partner.
3. Facilitator leads participants to a group discussion: What made your experiences awe-inspiring?
4. Facilitator deepens the discussion with the following questions:
  - a. What is awe?
  - b. How do you recognize it?
  - c. What are the bodily, mental and emotional aspects of awe?
  - d. What are the long-term influences of awe in your own life?
  - e. How do we seek awe?
  - f. What are the sources of awesome experiences?
  - g. What factors erode a sense of awe in life?
  - h. What important function does awe serve in human life?
  - i. What happens to humans when they no longer experience awe?
  - j. Is awe critical to the well-being of humanity?

#### Cognitive Level: Knowing

5. From the discussion, facilitator introduces two accounts of awesome experiences:

a. Astronaut Edgar Mitchell, on viewing Earth from the Moon:  
*"It began with the breathtaking experience of seeing planet Earth floating in the immensity of space—the incredible beauty of a splendid blue-and-white jewel floating in the vast, black sky. I underwent a religious-like peak experience, in which the presence of divinity became almost palpable, and I knew that life in the universe was not just an accident based on random processes."*

b. Kevin W. Kelley, co-producer with the Association of Space Explorers, of the book, *The Home Planet*:  
*"I wanted to create ...a more highly defined image of the Earth, and I wanted to raise this as a context in people's consciousness. I thought the world needed this... desperately!"*

*"I was a thirty-eight year old handyman with no credentials... I'd been a boat builder, a general contractor, a wild rice farmer, a fisherman, and every time I got to the end of a project, I'd say to myself, 'This isn't what I want to do with the rest of my life.' I felt like I'd wasted my entire life..."*

*"Through the process of writing the book, I was concerned that I wasn't the ideal person to do the book. I felt like I was too brash, too harsh, too impetuous. At one point, one of the astronauts wanted to take the book away from me... When it was all over, our lawyer said, 'Kevin, a normal editor wouldn't have done this book.'"*

*"But I wouldn't give up. Everybody that got in the way of getting the book done, and having done beautifully, just got worn out because I wouldn't give up."*

*"Tell people not to give up. If I can do it, anyone can."*

6. Facilitator gathers participants reactions to the two accounts, exploring with them the author's emotions, their sense of awe that led them to think of creation, their place in creation and the future of the world and humanity.
7. Facilitator explains how these two people experienced the value of Reverence for the Sacred. Their accounts demonstrated how the sense of awe led to:
  - a. a spiritual revelation, or "recognition of something beyond" in Edgar Mitchell's account of seeing planet Earth from space,
  - b. a dedicated call or vocation to bring this sense of awe for the beauty of Planet Earth to all humanity, conveyed in Kevin Kelley's book of inspiring images photographed by the astronauts. This "deep sense of awe and respect for the goodness in all that exists and the recognition of something beyond" can lead to a new vision of life and work and generate the energy to fulfil that vision.
8. Facilitator connects these to other related values:
  - a. Perhaps the ultimate value to be generated from such awe is **Ecority**, defined by Hall as "the capacity, skills, and personal, organizational, or conceptual influence to enable persons to take authority for the created order of the world and to enhance its beauty and balance through creative technology in ways that have a worldwide influence."
  - b. One could view one's life work as pathways of values that become, in their accumulated quality, a legacy of goodness to humanity. Among such pathways there is the path of the artisan, defined in Colins and Chippendale's value, **Workmanship/Art/Craft**, as "to create products or works of art to enhance the world and our life in it."

- c. Other over-arching value is **Equality/Liberation**, “experiencing oneself as having the same value and rights as all other human beings in such a way that one is set free to be that self and to free others to be themselves. This is the critical consciousness of the value of being human.” (Hall)
  - d. **Detachment/Transcendence**, “exercising spiritual discipline and detachment so that one experiences a global and visionary perspective through a feeling of being in touch with some ultimate source of wisdom.” (Colins & Chippendale)
  - e. **Research/Originality/Knowledge**, “the systematic investigation and contemplation of the nature of truths and principles that lie behind our experience of reality. The aim is to create new insights and awareness—to see things as no one has before.” (Colins & Chippendale)
9. Facilitator wraps the discussion by presenting the following ideas of Brian Hall: Brian Hall, in his book *Values Shift*, writes that every choice and decision made by humans take them either towards fear, mistrust and protection of an existing way of being, i.e., the status quo, or trust, risk, and development. Our choices are based on our world-view, i.e., whether we believe the world is a place of goodness and wonder, or an unsafe place that inflicts hurt and is untrustworthy. Humans perceive the world through these opposing “window frames.”

It is easy to see how a pessimistic world-view can develop when there is so much global hatred, greed and violence reported by the media every day.

Perhaps there is a choice to be made, as did Admiral Byrd, trapped by winter in his hut at the Antarctic base camp, who chose to think in an optimistic way by remembering “green, growing things.” We can will to live with commitment, seeking out experiences that refresh, delight and inspire us, in our work, in nature, in the arts. We can follow the lives of our heroes, who encourage risk-taking, braving the unknown alone to bring wonder, wider perspective and new possibilities to humanity.

### Conceptual Level: Understanding

10. This step is optional. Facilitator may wish to reiterate the previous learning by encouraging participants to make a collage on one of the following themes:
- the goodness and wonder of creation
  - self as creator
  - my commitment to the future
  - vocation as co-creation

### Affective Level: Valuing

11. Facilitator invites participants to ponder over their present work and write out reflections about it using three of the following guide questions:
- Is my work awe-inspiring?
  - Is my work beautiful?
  - Did I have a sense of being called to my work and is my work still calling me?
  - Is there goodness in what my work produces?
  - Does my work promote goodwill?
  - Does my work further the work of creation?
  - What legacy will I leave through the work I am doing?
  - How could my work become more joyful and my life more simple?

- What would it take for me to experience work as bliss?
- How could my work become more creative?

12. Facilitator draws some insights and realisations from participants as a result of this process.

### Active Level: Acting

13. Facilitator requests participants to write a summary of what they valued in this module, in terms of what they found inspiring, what new insights were gained.

14. Facilitator asks participants to articulate how they might apply all these experiences and insights to their own life and work at present.

### Materials Needed

- Drawing paper
- Coloured pencils
- Large poster papers
- Old magazines
- Scissors
- Paints and crayons
- Glue
- Writing paper
- Pen

### Suggested Readings

Byrd, Richard. (1986). *Alone*. Los Angeles. Jeremy P. Tarcher.

Chippendale, Paul J. & Colins, C.J. (1996). *New Wisdom II*. Brisbane: Acorn Publications.

Hall, Brian. P. (1995). *Values Shift. Understanding Personal and Organizational Transformation*. Rockport, MA: Twin Lights Publication.

Ferrucci, Piero. (1990). *Inevitable Grace*. Los Angeles: Jeremy P. Tarcher.

Fox, Matthew. (1995). *The Re-invention of Work*. New York: Harper Collins.

Mitchell, Edgar. (1975). "Outer Space to Inner Space." *Saturday Review*, 22 February, p.20.

Ray, Paul H. and Anderson, Sherry Ruth. (2000). *The Cultural Creatives*. New York: Three Rivers.

## Module 35: Exploring Inner Peace

This module relates to Global Spirituality, which provides a spiritual vision and a sense of transcendence. It enables one to see the wholeness and interconnectedness of all that exists.

The module also concerns the related value of Inner Peace is a sense of serenity and happiness that is experienced when one has love and compassion and is in harmony with oneself and others.

### Objectives

- To relate to inner peace by discussing participants' personal experiences with peace.
- To explore the feelings of peace by participating in a visualisation.
- To envision the consequences of having more peace, love and compassion in their lives, and create thoughts that would help them bring that into action.
- To develop more understanding and enthusiasm for inner peace, and ways to increase love and compassion with the self and others, through sharing their experiences in a group of 3.
- To think about inner peace and its relationship to world peace, and their relationships with others.
- To create a symbol that will encourage them to live their vision of inner peace, love and compassion, and/or harmony; to share their symbol with others.

### Content

- Personal vision of inner peace

### Procedure/Learning Activities

#### Affective Level: Valuing

1. Facilitator introduces the theme of Global Spirituality and APNIEVE 's definition of inner peace as a sense of serenity and happiness that is experienced when one has love and compassion and is in harmony with oneself and others.
2. Facilitator poses the following questions:
  - a. What is inner peace to you?
  - b. How do you feel when you feel peaceful?
  - c. What sensations are you aware of?
  - d. When do you feel most peaceful?
  - e. What types of thoughts or activities help you feel peaceful?
  - f. What types of thoughts help you to be in harmony with yourself?
3. Facilitator leads the participants into a big group discussion about their answers.
4. Facilitator asks the participants to follow his/her instructions:
 

“I want you to relax for a moment, and remember just one time in your life when you felt really peaceful. (Pause for one minute.) Now think of another time when you felt full of inner harmony. (Pause for one minute.) Thank you.”

Facilitator asks them to share what they wish with a person sitting nearby.

5. Facilitator guides participants in an inner peace visualisation exercise.  
“Let’s experiment with feeling more of that peace right now. I would like you to follow along with my words as I do a commentary on peace.”

Facilitator plays relaxation music. Facilitator speaks the following commentary slowly, pausing as indicated by the ellipsis.

“Let yourself relax .... Breathe in peace ... let go of any tension .... Breathe in peace ... let any tension go out of the bottoms of your feet .... Allow your whole body to relax ... your toes ... feet ... and legs .... Let your abdomen relax ... and your back ... your shoulders ... neck ... and face .... Breathe in deeply and let yourself be light .... Now imagine yourself in a place of natural beauty .... Perhaps this place is by the ocean ... looking out to sea or imagining the waves as they come onto the shore .... You may imagine yourself enjoying the sparkle of water as it cascades down a waterfall ... or you may imagine being in a beautiful meadow ... or in a forest .... In your place of beauty, feel the natural peace and tranquillity .... Allow that peace to softly surround you ... breathe it in ... and allow the body to relax ever more .... This is your private place ... where the elements are so pure that love seems to float in the air .... Perhaps there is a little bird that comes to see you ... he chirps at you in a friendly way .... Does he come close or sit on your finger as you hold it out to him? ... How do you feel as he looks at you? ... Let love fill your heart for the little bird ... and for yourself .... Relax in that love ... allow it to soothe any pain that is within .... Let that love soften the edges of the pain ... and allow it to fade .... Let peace surround you .... Allow yourself to feel the peace that is inside you .... Beauty, peace and love are naturally within you .... They emerge when you relax ... and tune in to who you naturally are .... Focusing on the experience of those qualities ... slowly bring your attention back to this room ....”

## Conceptual Level: Understanding

6. Facilitator tells participants, “Now, I would like you to reflect on some questions. Please continue to relax in silence. Write down your answers to the following questions.”  
Facilitator plays some relaxation music and allows the participants sufficient time to respond; although approximate pausing times are suggested, each group is different. participant observes when most of them are finished.
- Imagine what would happen in your life if you could be peaceful anytime you wanted to be. What would that look like and/or feel like? Please write down your response. (Pause for three to four minutes.)
  - Remember a highlight in your life when you had love and compassion for yourself ... or for someone else. (Pause for one minute.) What helps you have love and compassion for yourself? Please write down your response. (Pause for two minutes.)
  - What helps you have love and compassion for others? Please write down your response. (Pause for three minutes.)
  - How do you think more inner harmony would affect your life? How would your life be affected at work and/or in your relationships? Please write down your response. (Pause for three minutes.)
  - What practical actions can you visualise yourself doing that will help you achieve more inner harmony? Think of ways to make this enjoyable — ways that will make you want to do this. (Pause for three minutes.)
  - Please write down three thoughts that help you fill yourself with inner peace. (Pause for two minutes.)

7. Facilitator divides participants into groups of three and asks them to share their experiences during the inner peace visualisation exercise and whatever highlights they would like to share from the reflective exercise. Each person in the group has five minutes to share.
- When the entire group gathers, facilitator asks if anyone would like to report a couple highlights from their group.

### Cognitive Level: Knowing

8. Facilitator informs the participants, “An interesting project was done a number of years ago called, Global Cooperation for A Better World. In this project, thousands of small groups of people from all different cultures, religions, all ages and socio-economic status gathered in 129 countries to visualise a better world. They were asked to imagine how they would feel in a better world, how their relationships would be, and what the environment would look like. What would you tell me if I asked you:
- What do you want the world to be like?
  - What would you like the environment to be?
  - How would you like to feel inside?
  - How would you like your relationships to be?

If participants responses are similar, facilitator may say, “Essentially the answers from everyone were the same. Everyone wants to be peaceful, loved and happy, and live in a healthy, clean, safe world. Human beings in all cultures share universal values. We do not share the same customs, but we all want a peaceful world. So, why don’t we have it? While we share universal values, we are not *living* the values we share.”

“Many people around the world are concerned about the state of the world. Others are in despair. The world is an awful place for millions of people. There is corruption, cruelty, prejudice, and abject poverty. In UNESCO’s Charter (The United Nations Educational, Social and Cultural Organization) it is said that war and peace are created in the minds of men. As humans we can create or destroy. When there is darkness in a room and you want light, you turn on the light. We can turn on the light of humanity in our world. The more we do that, the more others will be inspired to do that. People can and do make a difference. For the negativity to continue — we need do nothing. It takes real courage to think about what is going on — and change the intensity of our despair into determination to create peace by *being* peace.”

9. Facilitator asks the participants this question, “What do you think would happen in the world if **everyone** were peaceful inside?”

### Active level: Acting

10. Facilitator instructs the participants to create an image or symbol that will help them stay inspired to live their vision of inner peace, love and compassion, and/or harmony. The participants are to create their symbol using crayons or coloured pens.
11. Participants sit in a circle. Facilitator asks each person to briefly share their symbol and its meaning.

### Materials Needed

- Relaxation music.
- Coloured crayons or pens and blank white paper.

- White board or flip chart with markers.
- Paper and pen/pencil for each participant.

### **Suggested Readings**

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## Further Reading

The following list comprises recent books, articles and conference papers which provide a broad overview of current issues relevant to values education. References of specific relevance to each topic covered in this Sourcebook can be found at the end of each of the individual modules. The various UNESCO, ILO and UN publications referred to throughout can be freely obtained from their websites.

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Adelaide: National Centre for Vocational Education Research, 2004

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**Gender on the agenda: a leading practice guide to equal opportunity in the workplace for group training organisations.**  
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**Knowledge for development?:** comparing British, Japanese, Swedish and World Bank aid  
London : Cape Town: Zed Books and HSRC Press, 2004

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**Career education for Muslim girls: developing culturally sensitive provision**  
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**Indigenous land management: potential for jobs growth**  
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Vol. 11, no. 4, Summer 2004  
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Crows Nest, N.S.W.: Allen & Unwin, 2004

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Enriching learning cultures: proceedings of the 11th annual international conference on post-compulsory education and training: volume 3.  
Griffith University. Faculty of Education. Centre for Learning Research (CLR)  
Brisbane: Australian Academic Press, 2003

Chisin, Alettia Vorster  
**Development of a sociocultural curriculum framework within the outcomes-based education and training system in South Africa: the case for a culturally inclusive curriculum**  
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# Appendices

## Universal Declaration of Human Rights

*Adopted and proclaimed by the General Assembly of the United Nations as resolution 217 A (III) of 10 December 1948.*

**On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and “to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories.”**

### **PREAMBLE**

Whereas 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,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations, Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

**Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS** as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

**Article 1.**

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

**Article 2.**

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

**Article 3.**

Everyone has the right to life, liberty and security of person.

**Article 4.**

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

**Article 5.**

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

**Article 6.**

Everyone has the right to recognition everywhere as a person before the law.

**Article 7.**

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

**Article 8.**

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

**Article 9.**

No one shall be subjected to arbitrary arrest, detention or exile.

**Article 10.**

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

**Article 11.**

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

**Article 12.**

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

**Article 13.**

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14.**

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15.**

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16.**

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17.**

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

**Article 18.**

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

**Article 19.**

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 20.**

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

**Article 21.**

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**Article 22.**

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

**Article 23.**

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

**Article 24.**

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

**Article 25.**

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

**Article 26.**

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

**Article 27.**

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**Article 28.**

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

**Article 29.**

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**Article 30.**

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

## Bonn Declaration

UNESCO held its Second International Congress on Technical and Vocational Education, in Seoul, Republic of Korea, in April 1999 to discuss with Member States how best to re-orient TVET to the changing demands of the twenty-first century. Five years later a follow-up meeting was held in Bonn, Germany in October 2004. Here follows the Declaration from that meeting.

### The Bonn Declaration

We, the participants of *Learning for Work, Citizenship and Sustainability*, a UNESCO International Experts' Meeting on Technical and Vocational Education and Training, are agreed that since education is considered the key to effective development strategies, technical and vocational education and training (TVET) must be the master key that can alleviate poverty, promote peace, conserve the environment, improve the quality of life for all and help achieve sustainable development. This was the conclusion of the one hundred and twenty two technical experts from Member States, inter-governmental and non-governmental organizations and industry who convened in Bonn, Germany from 25-28 October 2004, on the threshold of the **United Nations Decade of Education for Sustainable Development**, to assess progress since the Second International Congress on Technical and Vocational Education held in Seoul, Republic of Korea in April 1999.

1. Emerging from the deliberations at this meeting, and recalling the recommendations and goals of the
  - Second International Congress on Technical and Vocational Education (1999)
  - World Forum on Education (2000)
  - Millennium Development Goals adopted by the United Nations General Assembly (2000) and the
  - Revised Recommendation concerning Technical and Vocational Education (2001) adopted by the UNESCO General Conference at its 31<sup>st</sup> session,this meeting of experts affirms that the appropriate development of TVET is central to the attainment of the agreed goals.
2. Recognizing that the vast majority of the world-wide labour-force, including knowledge workers, requires technical and vocational knowledge and skills throughout life, we affirm that skills development leading to age-appropriate TVET should be integral to education at all levels, and can no longer be regarded as optional or marginal. It is especially important to integrate skills development in Education for All (EFA) programmes and to satisfy TVET demand created by learners completing basic education.
3. Preparation for work should equip people with the knowledge, competencies, skills, values and attitudes to become productive and responsible citizens who appreciate the dignity of work and contribute to sustainable societies. We call on all stakeholders to adopt this broader perspective for TVET.
4. Reflecting on the development of TVET since the Seoul Congress, it is clear that there is enhanced recognition of this branch of education as a means to productive livelihoods and social cohesion. However, the UNESCO TVET Survey of 2004 has revealed that progress has been uneven. Renewed effort to modernize TVET and ensure its enhanced

status and sustainability is necessary. Increased scope for TVET is recognized in 'sustainability industries' such as environmental conservation, cultural heritage site preservation and renewable energy production.

5. Accordingly, we invite the Director-General of UNESCO to urge Member States, the concerned agencies of the UN system and other relevant stakeholders, both public and private, to build partnerships and to revitalize efforts to implement the recommendations that have not yet received sufficient attention or resources.
6. Given the enormity of the task and the complexity of the conditions in which action must be taken, we ask that particular priority be given to TVET initiatives that alleviate poverty; promote equity, especially in relation to gender; arrest the spread of the HIV/AIDS pandemic; support youth in crisis; support rural communities and people in excluded groups; encourage north-south and south-south cooperation and assist the development of countries in transition and those in and emerging from crisis and conflict. These TVET initiatives are pivotal to human-centred sustainable development.
7. As TVET experts, we call for approaches to development that harmonize economic prosperity, environmental conservation and social well-being. We therefore call for responses to globalization that humanize rather than marginalize, and for applications of information and communication technology that narrow the digital divide.
8. We commit ourselves, in each of our own countries and organizations, to taking the action necessary for quality skills development that leads to economically vital, environmentally sound and sustainable communities.

Bonn, Germany  
28 October 2004



The **UNESCO-UNEVOC International Centre** is UNESCO's specialised centre for technical and vocational education and training (TVET).

From its location in Bonn, Germany, it serves UNESCO Member States worldwide to develop and strengthen TVET.

It focuses on meeting the needs of developing countries, countries in transition and those in a post-conflict situation, especially youth, girls and women, and the disadvantaged.

Some of the main issues the Centre addresses are:

- Promoting best and innovative practices in TVET,
- Providing support in TVET systems,
- Improving Access to TVET, and
- Assuring Quality of TVET.

The Centre uses tools such as:

- Networking,
- Knowledge-sharing and publications,
- Inter-agency collaboration and partnerships,
- Human resources development and training.

The **Asia-Pacific Network for International Education and Values Education (APNIEVE)** was established in 1995.

The major objectives of APNIEVE are to promote and develop international education and values education for peace, human rights, democracy and sustainable development through inter-country co-operation among individuals and institutions working in these fields.

APNIEVE is composed of individual members and institutional members from both government and non-government sectors.

The individual members are specialists, educators, teachers and students engaged in international education and values education for peace, human rights, democracy and sustainable development in Asia and the Pacific, and others who are genuinely committed to promote these areas of education.