

2014 upcoming events

March 27-30, 2014 - ACP2014 - The Fourth Asian Conference on Psychology and the Behavioral Sciences
March 27-30, 2014 - ACERP2014 - The Fourth Asian Conference on Ethics, Religion and Philosophy

April 3-6, 2014 - ACAH2014 - The Fifth Asian Conference on Arts and Humanities
April 3-6, 2014 - LibrAsia2013 - The Fourth Asian Conference on Literature and Librarianship

April 17-20, 2014 - ACLL2014 - The Fourth Asian Conference on Language Learning
April 17-20, 2014 - ACTC2014 - The Fourth Asian Conference on Technology in the Classroom

May 29 - June 1, 2014 - ACAS2014 - The Fourth Asian Conference on Asian Studies
May 29 - June 1, 2014 - ACCS2014 - The Fourth Asian Conference on Cultural Studies

June 12-15, 2014 - ACSS2014 - The Fifth Asian Conference on the Social Sciences
June 12-15, 2014 - ACSEE2014 - The Fourth Asian Conference on Sustainability, Energy and the Environment

October 28 - November 2, 2014 - ACE2014 - The Sixth Asian Conference on Education
October 28 - November 2, 2014 - ACSET2014 - The Second Asian Conference on Society, Education and Technology

November 13-16, 2014 - MediAsia2014 - The Fifth Asian Conference on Media & Mass Communication
November 13-16, 2014 - FilmAsia2014 - The Third Asian Conference on Film and Documentary

November 20-23, 2014 - ABMC2014 - The Fifth Asian Business & Management Conference
November 20-23, 2014 - ACPEL2014 - The Second Asian Conference on Politics, Economics & Law

July 3-6 - ECSS2014 - The Second European Conference on the Social Sciences
July 3-6 - ECSEE2014 - The Second European Conference on Sustainability, Energy & the Environment
July 3-6 - ECPEL2014 - The Inaugural European Conference on Politics, Economics and Law
July 3-6 - EBMC2014 - The Inaugural European Business and Management Conference

July 9-13 - ECE2014 - The Second European Conference on Education
July 9-13 - ECTC2014 - The Second European Conference on Technology in the Classroom
July 9-13 - ECSET2014 - The Inaugural European Conference on Society, Education & Technology
July 9-13 - ECLL2014 - The Second European Conference on Language Learning

July 17-20 - EuroFilm2014 - The Inaugural European Conference on Film and Documentary
July 17-20 - EuroMedia2014 - The Inaugural European Conference on Media and Mass Communication
July 17-20 - ECAH2014 - The Second European Conference on Arts & Humanities
July 17-20 - LibEuro2014 - The Inaugural European Conference on Literature and Librarianship

July 24-27 - ECCS2014 - The Inaugural European Conference on Cultural Studies
July 24-27 - ECAS2014 - The Inaugural European Conference on Asian Studies
July 24-27 - ECES2014 - The Inaugural European Conference on European Studies
July 24-27 - ECP2014 - The Inaugural European Conference on Psychology & the Behavioral Sciences
July 24-27 - ECERP2014 - The Inaugural European Conference on Ethics, Religion & Philosophy

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Teaching Values Using Creative Strategies: An Asian Perspective

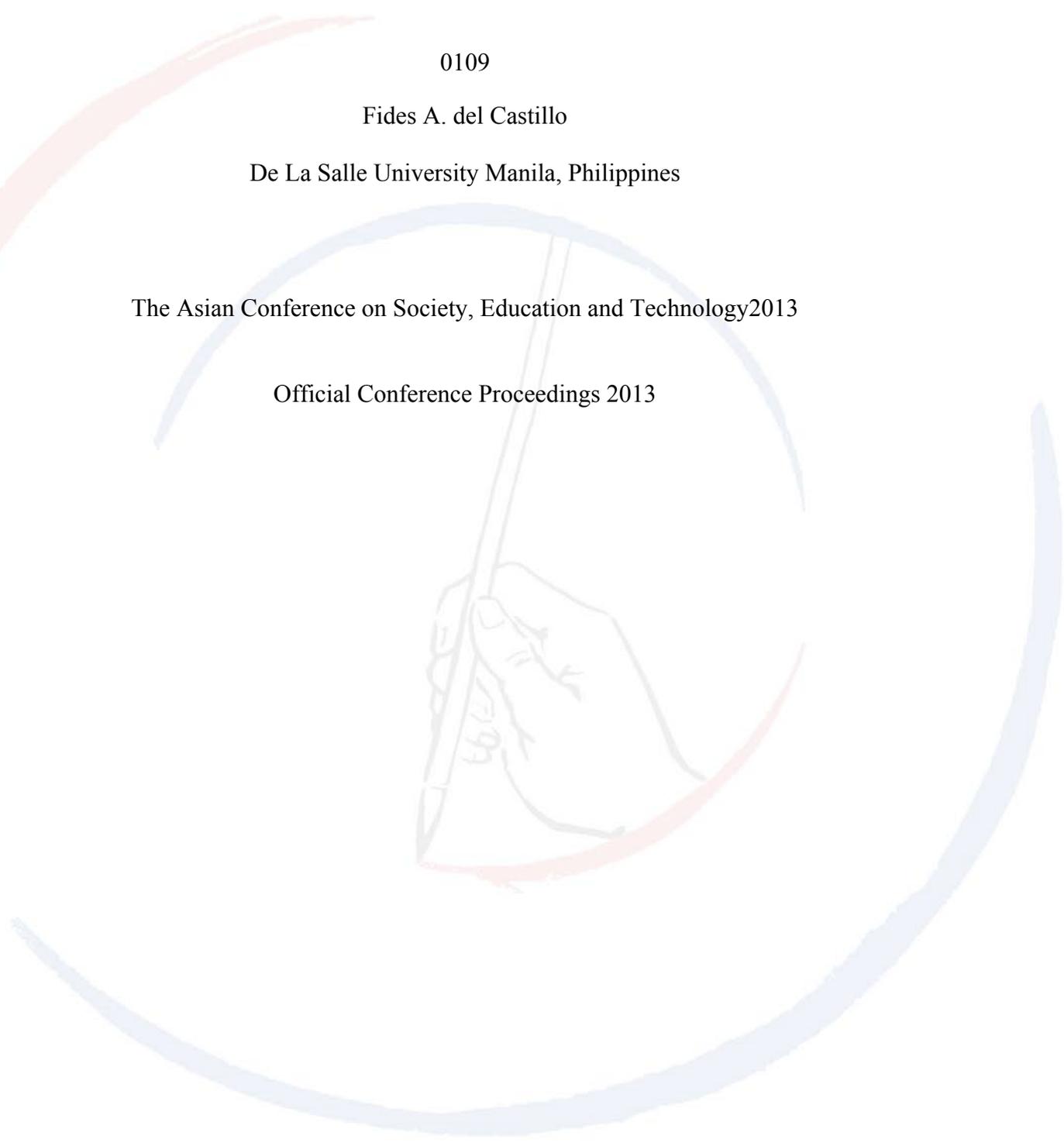
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The Asian Conference on Society, Education and Technology 2013

Official Conference Proceedings 2013



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Introduction

In the academe, we know that a student has learned when there is a change in behavior. As educators, we constantly strive to impart knowledge to our students. We know, however, that it is not enough to just educate a person. Equally important is how that person relates to others. Educators hope that their students will be knowledge-able to make sense of the things and events that are happening around them, make critical (and even unpopular) choices, and have the courage to act out their decisions.

The education of children does not only rest on the school and teachers. Recent studies have shown that parents and the home environment are very critical in the formation of children. The parents are truly the equal partners of teachers and the school. No parent desires to have a child that is the bane of the society. Every parent hopes that his or her child will significantly contribute to the community and the society through their careers and stances. This drives parents to teach, discipline, correct, and empower their children at the home environment.

Teachers and parents therefore go hand in hand in the complete education of young people. With this in mind, certain questions beg to be asked. How can educators move from simply transferring knowledge to being effective classroom facilitators who empower students to discover new knowledge? How can educators evolve from just “talking about values” to becoming paragons of values? How can parents effectively reinforce the values witnessed by their children from their teachers at school? How can parents and teachers take advantage of their unique relationship so as to effectively educate young people?

The poet Dorothy Nolte in her poem “Children Learn What They Live” (1972) gives us an obvious but often overlooked idea:

If children live with criticism, they learn to condemn.
If children live with hostility, they learn to fight.
If children live with fear, they learn to be apprehensive.
If children live with pity, they learn to feel sorry for themselves.
If children live with ridicule, they learn to feel shy.
If children live with jealousy, they learn to feel envy.
If children live with shame, they learn to feel guilty.
If children live with encouragement, they learn confidence.
If children live with tolerance, they learn patience.
If children live with praise, they learn appreciation.
If children live with acceptance, they learn to love.
If children live with approval, they learn to like themselves.
If children live with recognition, they learn it is good to have a goal.
If children live with sharing, they learn generosity.
If children live with honesty, they learn truthfulness.
If children live with fairness, they learn justice.
If children live with kindness and consideration, they learn respect.
If children live with security, they learn to have faith in themselves and in those about them.
If children live with friendliness, they learn the world is a nice place in which to live.

A very important aspect of education and formation is the ‘learning experience.’ By learning experience we mean the whole array of the learning process. We do not just refer to specific strategies, motivations, or one-shot outreach activities. We include in the learning experience all the factors that contribute to the education of the child. It is a tall order considering that there are numerous variables beyond our control. However, it is also empowering for we take responsibility and act upon those things that we can control. We then consider those things within our power and circle of influence for we know that they significantly impact the education of our children. We can take advantage of significant learning experiences by asking “How can this event or situation be a learning opportunity for my students?” “What values can I impart to my students through this learning experience?” and “How will this learning experience affect the complete education of my students?”

The Learning Experience: Goal, Agents, and Tools

Stephen Covey, author of *Seven Habits of Highly Effective People* and an expert on leadership, said that we must “begin with the end in mind.” That is, prior to executing our plan of action, we should have drawn first our desired goals or outcomes. It is only in this context that all subsequent actions become purposeful. The education that we provide and the learning experiences that we immerse our students in should be toward the formation and production of responsible, value-laden, and God-fearing people. It is safe to say that no educator or parent would want to see a knowledge laden young person turn into a dishonest, disrespectful, and selfish adult.

Rath *et al* (1996) noted that “several kinds of problems children often exhibit in school and at home are caused by a lack of values.” While this might seem like an obvious conclusion, what cannot be denied is the reality that teachers and parents (the agents of a child’s complete education), constantly face difficult challenges in the arena of value formation. Sometimes, a very intelligent child turns into a nuisance of society. As agents of positive change, we need knowledge that will help us clearly identify our educational goals as well as gain the tools that will help us attain those goals.

Understanding Values

We consider something as important when it has great significance, value, or consequence. How do values then become important in our lives? There are many definitions of values: “A value is a belief upon which one acts by preference” (Allport, 1950); “A value is a conception, explicit or implicit of the desirable which influences the selection from available modes, means, and ends of action (Kluckhohn, 1951); and “A value is the object of a positive attitude” (Bulatao, 1961). While the terms used in the definitions differ, there appears to be an agreement that values influence behavior. Values therefore are important in our lives because of their intimate link and impact to our behavior. Bulatao (1961) declares “our values colour our human acts and are reflected in every product of our human soul.”

Our lives are shaped by those who loved us, and by those who refuse to love us (Powell, 1975). Undeniably, we are moulded by the people whom we have related with. Our personal relationships (family, friends, teachers, neighbors) and the social

consciousness have significant contributions in our thinking processes, behavior, decision-making, preferences, and value system.

It is in our human interactions that we are able to witness first-hand and imbibe the correct (and incorrect) behavior-responses to life events. From these learned behavior-responses we draw out our preferred actions which in turn become guides for our behavior.

Our derived values (values adopted from the people who have significantly influenced us) and chosen values (those which upon our personal experience and introspection have found to be correct and true and thus have committed ourselves to) explicitly tell us who we are as a person and pervades our human life.

Understandably, values can change and be modified depending on the person's experiences, influences, and life stage. Values can also be appreciated as standards used in making a decision (Lynch, 1961). For example, a child who grows up in a rural locality may form new set of values once relocated to an urban setting. This is because values differ between family and generations, regions and cultures.

Each person develops a unique set of values. This assertion rests on the unique life experiences, influences, fulfilment of basic needs (food, shelter, security etc.), and people in a person's life. However, all unique values can be grouped into categories.

According to Kim (2010), there are 4 common Asian values that exist, namely: familism, communalism, authority and emphasis on education.

Singh (2009) identifies 6 sets of values inherent to a person. These values are captured basically from the various influences in the living spaces of a human person. These values are individualistic, family, professional, national, moral, and spiritual values.

- A. Individualistic values refer to the inborn value of self-preservation. This means that a person's well-being is of utmost importance. Every child starts with individualistic values. It is in the nature of a child to want everything for himself or herself and that everyone surrounding him (or her) are meant to serve his (or her) needs. These individualistic values can be considered as the most basic set of values.
- B. Family values refer to values that stems forth from a person's relationship with his or her family. The family, which is the basic unit of the society, pervades the value system of a person with reference to closeness and solidarity, politeness, hospitality, and gratitude.

The family nurtures each individual in the best possible way that they know. In a family system, each member performs complementary functions in order to help each other succeed as a person. The parents ensure the continuity of the value and tradition they have as a family. It is important to take into consideration that both the mother and the father carries with them different values and it is crucial to teach the right values to their children. Singh wrote:

“In the family system, the interest of each member of the family is protected through an unwritten law as love and trust alone governs the management of a family. The entire system of family value is maintained by tradition and trust. However, when

family values are strong, it results in the reduction of individual freedom and decline in the individual values. Every person has to think for the family first and the self as secondary.”

- C. Professional values refer to the values acquired from the different organizations and workplaces in the society. Man develops a set of values from the practice of his or her profession. It is very important to understand that each profession has its own set of values which sometimes contradict the values of another profession. Yet, these values are necessary to keep the professionals united and working together for the common good. An example of contradicting professional values will be the appreciation for human life from an educator’s point of view against that of a law enforcer. While teachers will never promote the killing of a person, a police officer will readily take a man’s life given the necessary circumstances. Professional values may differ but it actualizes the mission and responsibility of each person in the society.
- D. National values are commonly codified in the national laws of a particular country. These laws seek to grant equality and justice to all its citizens. The national values are appropriated in order to protect the citizens by particularly emphasizing their rights and privileges as persons. At the same time, each individual is tasked to love their country as a sign solidarity and patriotism. It is also important to take note that human values have a social aspect. We are all responsible for one another (Gorospe, 2011).
- E. Moral and Spiritual values are ethical values which are naturally developed in each individual because we are created with dignity and respect for life. Every person desires to be loved and be respected by other people in the society. The natural tendency to love and respect others moves us to practice these values. In addition, the belief of each individual to a Supreme Being calls us to believe that we have a higher purpose on earth that each creature is created with a purpose and that is to love and to share the beauty of life bestowed to us by God.

Hence, upon knowing the different sets of values that a person develops over time in his life, it is important to acknowledge that in order to understand a person, one should know and therefore understand his beliefs and values. Each individual is formed by the different sets of values. Thus each person sees things according to their own belief and values (Thomlinson, 1953). Trying to find a common area of good understanding will help two individuals create an excellent dialogue and open communication.

Values Education

In an attempt to respond to this challenge, a good number of schools have already reviewed their curriculum and integrated values in subject areas. Value integration is a commendable move to address the dichotomy between belief and practice.

Robb (1988) defines values education as “an activity which can take place in any organization during which people are assisted by others, who may be older, in authority or more experienced, to make explicit those values underlying their own

behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect on and acquire other values and behavior which they themselves realize are more effective for long term well-being of self and others.”

Values education is therefore a process by which a mature adult assists learners to discover, choose, and act with the goal of attaining one's personal well-being as well as that of the society. It must be made clear however that values education is not indoctrination. In fact a successful values education program should develop critically-minded persons who are able to synthesize, see connections, evaluate arguments and then decide on the proper course of action. In continuously choosing what is right and moral, the young person's actions develop into good habits which then become the pillars of appropriate values.

There are many agents of values education. Parents act as primary agents of values education. Vatican II asserts the family as the domestic Church which “inculcates religious beliefs, attitudes, morals, and social conscience.” Monera and Marco (2006) add that the “modelling of parents are indispensable. The parents, in their most fundamental function, are expected to safeguard, reproduce, and transmit religious and cultural values.”

In partnership with the parents, school teachers (in loco parentis) also carry the immense responsibility of forming young people to become value-laden productive citizens of the society. Newman and Blehl (1963) even go to the extent of describing an ideal education as “almost prophetic in its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is with the eternal order of things and the music of the spheres.”

Teaching is a never-ending quest of helping learners achieve knowledge, skills and values. Hence, teachers should be the first one to model good behavior in and out of the school.

Teachers are the best visual aid inside the classroom. Zulueta & Guimbatan (2002) share the following desirable characteristics of a teacher:

- Emotionally stable and with sound mental health
- Good physical health and dynamic personality
- Creativity, resourcefulness and good countenance
- Good grooming, good example in word and actions
- Has positive outlook in life
- Friendly and sociable
- Firm yet has democratic leadership
- Encouraging attitude and morally upright

The Need for Values Education

It is very common (and understandable) for teachers to appreciate values education as a tool to lessen or even eradicate behavior problems among students. However, values education can be elevated to a much higher purpose. Through values education, we

empower students and help them address properly their personal problems even after they have already left school. Dagmang (2007) explains that “students, when faced with personal problems, usually go to familiar sources and non-traditional supports such as popularized books, magazines, journals, friends, tv, internet, and some professionals.” An effective values education program however will make the student draw out from himself (or herself) the necessary skills, tools, and solutions to his or her problems.

Values education will be futile if it ends with just the empowerment of the person to solve his (or her) personal or private matters. It should also be seen as a powerful tool to move the young (who will also be adults soon) to look and respond to the more serious aspects of life and the many ills that plague the society. The world of the workplace, governments, arenas of power and other human exploits have brought numerous social ills of which we are challenged to identify, correct, and fight against. Values education and the teacher must make the students discover that there is a way to make this world a better place. Values education can be a tool in the dialectical process of finding solutions to social ills where opposing orientations are appreciated in their mutual interactions toward advancement or growth.

To teach values in these post-modern times is a necessity. If teachers are to form upright persons who are actively involved in social change then they must rise up to the challenge of becoming paragons of virtue.

The Youth Today

There used to be a time (not that long ago) that only business establishments, government institutions, the middle class, and those belonging to a higher social class have telephones.

There was a time when research meant going to the library, looking at the card catalogues, copying pages from books and typing the research paper using a typewriter. Now, research is synonymous with Google which is one of the leading search engines in the World Wide Web. Type the word and in as fast as 2 seconds you can have as much as a million results for your query. One can download the research material and use it for the research paper. The final paper can then be sent to the professor through e-mail. Some professors even check the paper using the “review” function of Microsoft Word and return the corrected paper to the student via e-mail. To protect the document, one can always convert it to “.pdf” or “portable document format.

Also, not too long ago, watching movies meant going to the theatre or buying a dvd. Now, one can download movies and depending on the speed of internet connection, watch the movie after just a few minutes on the computer, “tablet”, smartphone, or even portable gaming machines such as “Portable PlayStation (PSP)” or “Nintendo Dual Screen (DS)”

A few years ago, tv meant television where you can watch your favorite programs strewn with a few dozen commercials. Now, there are television models that also serve as computer monitors complete with internet capabilities. Now, there are television models that uses “motion sensor” which virtually eradicate the remote control.

Modernization, globalization and technology have changed the meaning of words. Take for example the words “net” (not just something that is used to catch fish but can also refer to the internet), “web” (not just the silk that comes out of a spider but can also refer to the world wide web), phone (used to be understood as a landline but now refers to cellular phone) and load (not just weight or cargo but also the amount that you can use for calls or texts using your cellular phone). New words have also entered our vocabulary like download, upload, tweet, blog, hashtag and many others. Vis-a vis the change in the meaning of certain words are changes in certain aspects of our post-modern culture.

While modernization, globalization and technology have made our lives easier, more interconnected, convenient, and enjoyable, they have also brought a host of problems that plague us.

It is common to see people who are “hanging-out” but not interacting because they are busy texting other people. “Copy-pasted” research papers of students are a common headache of teachers. Pirated movies and music proliferate. These are but some of the modern realities that we have to grapple with.

Monera and Marco (2006) have asserted that the young, influenced by modernization, secularization, and globalization, have drifted away or have become indifferent to traditional moral teachings. Their finding is in consonance with the view of Dagmang (2007) who said that “the young have more familiarity with the world of spending and consumption (shopping, mall, e-commerce), play (PSP, cellphone, iPod, iPad), and spontaneous self-searching (through Facebook, Twitter, YM).”

There are numerous intervening factors that strengthen or weaken the value system of a young individual. It is important to note, however, that the Youth Adult Fertility and Sexuality Survey (YAPS-II) have concluded that “adolescents manifests his (or her) processing reaction to the intervening factors in terms of the beliefs, attitudes, values, and morals he (or she) eventually holds in a given period in his (or her) life.” This means that teachers are all the more needed to “step into the picture” and become living witnesses in the critical stage of adolescence. Monera and Marco (2006) explained that teachers must challenge student’s critical thinking for evaluating claims and counterclaims about beliefs, values, and morally defensible actions to arrive at an informed conscience.

Teaching Strategies

In a game, coaches and players create strategies and anticipate the competition’s moves by crafting counter-strategies. In military warfare, strategy takes prominence for it spells the difference between saving and losing thousands of lives. In education, strategy has an altruistic function: to make sure that students learn the material and gain knowledge. Teaching strategy, unlike the strategy in games or war where the proponent is the beneficiary, focuses on the success of the recipient (i.e. students).

Let us use the following story to elucidate further the importance of teaching strategy:

Once there was a man who bought a king-sized bed. When he arrived home, he discovered that he cannot get the bed into the house for it was seven feet long and his door was only three feet wide. The man was frustrated and called a friend for help. His friend told him, “You just got your numbers wrong my friend, you see, your bed is only five feet wide but your door is six feet tall. If you try to get it into the house this way, it will surely fit.”

A teaching strategy will never compromise a material to “fit” into the minds of students. Instead, it is a tool that facilitates teaching and learning. It involves creativity so that educators can look at things in a different light, to think outside the box, and to change paradigms. More than anything, teaching strategies call for courage for not all strategies brings out the desired results.

Types of Spaces for Learning

We have established that each student inside a classroom learns differently from one another. There are learners who will best learn through games while others through lectures and individual reflections. Therefore, we also have to recognize that learning spaces are very important in the acquisition of knowledge of the learners.

There are two types of spaces for learning: 1) formal and 2) informal. Formal instruction spaces are embodied in classrooms or lecture when direct instruction is required. Formal instruction includes lecture, discussion, question-and-answer, and lecture-demonstration. On the other hand, informal instruction spaces refer to laboratories, field, playground, exposure trip, games and the like. In informal instruction spaces, unstructured activities are made present so that the learners who learn best through games, role plays and field trips.

A Survey on What Teaching Strategy a Student Learn Values Best

In order to find a balanced and well-founded answer to the question: In what teaching strategy do students learn best? The researcher conducted a survey using a cluster sampling, with 120 students coming from a private tertiary institution. The student-participants are between 17-20 years old. are composed of Filipino (50%), Chinese (30%), Japanese (12%), and other Asian nationality (8%). In the survey, the students were asked to rank 10 teaching strategies which are commonly used by their teachers and where they would learn values best. They rank the following teaching strategies, 1 as the highest and 10 as the lowest:

1. Lecture
2. Group Discussion
3. Discussion by partner
4. Film viewing
5. Group project
6. Reflection paper
7. Written exams
8. Recitation
9. Video making
10. Community service

In the survey, it shows that lecture is still the most effective strategy in teaching values to students. It is where the students learn positive qualities based from the concepts and experiences shared by the teacher. The teacher may use other medium like presentation, stories, hand-outs, pictures and others. But how a teacher deliver the content matters most in bringing about the values to be conveyed to the students.

The second most effective strategy is the group discussion. It is where the students express their insights with 3 to 5 group members. This activity makes a student comfortable in sharing ones ideals and thus comments on the thoughts of other members. Through the sharing ones experiences, the students learn values brought about by the experiences encountered by their group mates.

The third strategy is quite related to the second strategy. Discussion by partner allows the students to share their knowledge in a more intimate way. Instead of communicating ones ideas to a larger group, in this activity conveying ones message is received only by a person.

The fourth strategy requires a value laden film that focuses on the specific topic the teacher teaches. Value laden films reflect the practice of certain values in one's day-to-day living. Films may bring affirmation, doubt and inspiration to students.

Group project requires discussion among students but would focus not on the values but more on the tasks at hand. Values like camaraderie, responsibility and involvement may be learned implicitly.

Writing a reflection paper may bring out insights about one's own values. But this can also be a superficial way of looking at ones values. Submitting a reflection paper may be subjective for the reason that it is graded. Some students may write a beautiful reflection paper but the content may be flawed. Hence, this might be a good strategy but caution is necessary.

Written examination is another activity that has less impact to students in terms of learning values. The objective type of exam may be used by the school and teachers as a tool to measure the extent of learning inside the classroom. But this does not guarantee that a student learn much values in the class.

Moreover, recitation may bring out what the teacher would want to hear from students but this may not guarantee the authentic learning of students. This could be used as a means to gauge the students' understanding of the topic by asking the students to summarize the lessons learned from the discussion and lecture.

Second to the last is video making. This may be a good practical activity but learning values from video making may not be deliberately achieved. Video making with group mates may focus more on the technical skills and less on the affective skills.

Lastly is community service. It was a surprise to find out that community service or program is the least strategy where students will learn values. According to the survey, students find it a bit useful because it is sometimes disconnected with their own experiences as students. Likewise, they find community service challenging

and hard that's why this strategy is unpopular for them. Having a low score for community service can make teachers more aware on how they process the activity.

Proposed Framework for Teaching Values

Values education is a necessary tool in order to promote positive values to the young generation and hence preserve our cultural values. Relating all the discussions made and the teaching strategy survey, the researcher made a proposed VIRTUE framework in order to fully develop the values formation among the young.

Virtue is the habit of doing good. This is necessary to form positive behavior. The proposed VIRTUE framework aims to help the students to develop good habits and thus encourage them to practice the virtues. It is composed of different sections that will utilize the teaching and learning experience in the classroom and thus imbibe positive values amongst students.

VIRTUE Framework

Victories of Life: This section introduces the lesson or values to be discussed by giving examples of life's triumphs and by practicing the featured virtue/s. This is the human experience.

Inflame: This part processes the human experiences by explaining the victory of life. The teacher will encourage the students to discuss among groups or partners how experience success and victories in life.

Rediscover: This includes the theories and content of the lesson. The teacher may use medium and other strategies in laying down the lesson. But the teacher must be able to process the lesson very well and relate it to the students' experiences in order for it to be meaningful

Trivia: This includes some trivia about the virtue/s (eg. Etymology). This will make the lesson more interesting and fun.

Uplifting Realizations: Things to remember, realizations, scenarios and challenges where the realizations can be applied. This will include graphic organizer to summarize the lesson. Reflection and group discussions may be used to deepen the students' understanding

Engagement: Evaluation and activities to process the lesson which includes UbD assessment tools.

Conclusion: To Teach Values is to Respond to a Call

A man was watching news on primetime television when his five-year old son quipped, "Father, I don't want you to watch news anymore."

The father was surprised and asked the little boy, “Why don’t you like the news?”

The little boy said, “Because it has nothing but death and violence.”

The father immediately turned off the television.

The five year old boy brought to light what most adults have missed. Our world is filled with death and violence and we are thriving in a “culture of death.” However, there is hope. We are called to respond and rise up to the challenge. Educators are given the immense power and responsibility to shape the hearts and minds of young people. Educators must therefore do their ordinary duties extraordinarily well.

Educators must have that burning desire to create positive change, among students and the society, no matter how insignificant it may seem. In fact, most teachers might not even see the fruits of their labor in their lifetime. Yet, their consolation is that perhaps, they have inspired their students. As what Arthur William Ward said, “The mediocre teacher tells. The good teacher explains. The superior teacher demonstrates. The great teacher inspires.”

To teach values is to respond to the crisis of apparent normalcy in these post-modern times. Globalization, secularization and modernization have made the young drift away from values, principles and beliefs and indifferent to traditional moral teachings. Educators acknowledge that this “drifting away and indifference” of the young is a crisis, that if not addressed, can soon lead to social collapse. Joan Chittister (2005) succinctly tells us:

“The situation [that leads to social collapse] is always more than obvious: when underneath the regular institutional rhythms, schedules, events and organizational rituals, the tectonic plates of the system – membership, credibility, relevance, purpose, and public effectiveness - are straining and creaking beyond any reasonable degree of structural tolerance, that enterprise is in danger, if not of extinction, at very least of cultural sclerosis. Then that system is in the midst of critical change – quiet, unobtrusive, cloaked as it may be – which it may or may not survive but will surely not survive unchanged.

Put plainly, Chittister (2005) explains that a society that does not acknowledge and respond to the seemingly mundane problems shall soon suffer critical change. Hence, educators must seriously take the challenge to teach values and assist the Filipino youth in the formation of an informed conscience.

To Teach Effectively is to Have a Loving Heart

A young teacher graduated with honors from a reputable school. He has passed the licensure examination for teachers and was immediately hired by an exclusive private Catholic school to teach Christian Living Education to first year high school students. It seemed that everything was going well for him. Not until the very first day of school that reality set in. He suffered a horrible time: The students challenged him, he cannot control the class, everyone was noisy, and his lesson plan was not put into action. What went wrong? He knew the theories and strategies but he lacked “experience.”

The young teacher then decided to be better and sought a mentor. He shared his difficulties to his very understanding CLE Coordinator who guided him and shared to him not just techniques but an invaluable advice: “Love your students,” the CLE coordinator said. “It makes all the difference.”

Great teachers love their students. This love is manifested in preparing lessons well, handling student misbehaviours, providing opportunities for student success, engaging the students in the learning process and so on. To teach effectively, an educator needs the right skills and tools. However, more than anything, he or she needs a big heart. St. Francis of Sales sums it up in saying, “You catch more flies with a spoonful of honey than a barrel full of vinegar. In other words: Love (like sweet honey) is a very important aspect of education.

To Teach Values is to Plant Seeds

Educators who labour long and hard toward the realization of the kingdom of God can draw inspiration from the gospel of Mark (4:26-29): Jesus also said, “In the kingdom of God it is like this: a man scatters seed upon the soil. Whether he is asleep or awake, be it day or night, the seed sprouts and grows, he knows not how. The soil produces of itself: first the blade, then the ear, then the full grain in the ear. And when it is ripe for harvesting, they take the sickle for the cutting: the time for the harvest has come.” Our daily efforts to form the hearts and minds of our students shall not be in vain. The lessons that we have imparted to them will be the seeds of change. It is our hope that when we come face to face with our Creator, we can also say the words of St. Paul “As for me, I am already poured out as a libation, and the moment of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Now there is laid up for me the crown of righteousness with which the Lord, the just judge, will reward me on that day; and not only me, but all those who have longed for his glorious coming (2Tim 4:6-8).