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UNESCO National Commission of the Philippines

Fact Finding on Social and Human Sciences Education in the Philippines

Preliminary Results for Basic and Tertiary Levels



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Florentino H. Hornedo • Rainier A. Ibana • Felice Prudente Sta. Maria
Editors

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UNESCO National Commission of the Philippines
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Secretary-General, UNESCO National Commission of the Philippines

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Ambassador Preciosa S. Soliven*Secretary-General**UNESCO National Commission of the Philippines*

Through its Social and Human Sciences (SHS) mandate, UNESCO aspires to advance knowledge, standards and intellectual cooperation in order to facilitate social transformations conducive to the universal values of justice, freedom, and human dignity. In the Philippines, the SHS sector-committee of the UNESCO National Commission pursued efforts to enrich the teaching of Social Sciences, specifically of Social Studies in basic education, to help address the needs of the 21st-century “knowledge society”. The traditional concept of the subject’s syllabus is made up of fragmentary facts on geography, history, cultural landmarks, and governance that require the students to memorize. Their knowledge is evaluated by regular quizzes or quarterly exams, through various methods such as “fill in the blanks,” “underline the correct word,” and “true or false,” etc. But the students fail to see the overall significance of Social Studies in their lives.

For the past decade, the SHS sector-committee has urged the Philippine Department of Education to make the Makabayan Social Studies subject the official entry point for social sciences in the basic education curriculum, and to make each Filipino child able to critically comprehend questions such as: *Who are we? Where do we live? What are the physical, natural and cultural aspects of our country? How do we relate to the whole Asia-Pacific region and the world? What is our moral obligation to conserve our God-given assets?*

The Philippines today is privileged to have the Southeast Asian Center for Lifelong Learning for Sustainable Development (SEA-CLLSD). Approved as a Category 2 Center under the auspices of UNESCO, it seeks to transform conventional education to focus on a person’s natural self-sufficiency from “cradle to grave”. The Center will help redirect teacher training and the curriculum to condition students to understand the Cosmic Organization centered around the human being. To stir the intelligence with the flame of imagination, lessons such as the four blankets of Planet Earth: land (lithosphere), water (hydrosphere), air (atmosphere) and life in each sphere (biosphere) are presented. This refers to the UNESCO programme of Man and the Biosphere (MAB).

For mankind to survive, he is duty-bound to conserve the biosphere for this is the source of his food, clothing, and shelter. The vision of SEA-CLLSD is the “emergence of the NEW MAN who will no longer be a victim of events, but thanks to his clarity of vision, will be able to direct and mold the future of mankind.”¹

¹ Education for Life, Dr. Maria Montessori.

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This volume is an illustration of the relevance of social and human sciences to the fabric of society and our future preparation for informed citizens and societies. Unless we understand the lessons of the past we will not be able to learn from them to shape a better future for people and the globe.

I applaud the National Commission for UNESCO in the Philippines for this publication, along with the ongoing active scholarship of important issues that are important to shape our society in the coming future. The authors of this volume have examined some of the trends and presented reflections that will be useful resources for teaching social sciences across a range of levels and situations.

This work is consistent with the mandate given to UNESCO Social and Human Sciences Sector by the UNESCO General Conference: to look at the challenges facing society, and prepare us for social transformations that shape our globe. We hope this book will inspire others to share in the work to examine how research can inform policies that will serve the basic ethical goals our societies have.

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Teachers as Avatars of Critical Understanding for Socio-Civic Action

Felice Prudente Sta. Maria

Teachers as Avatars of Critical Understanding for Socio-Civic Action

Felice Prudente Sta. Maria

The Social and Human Sciences Committee of UNESCO National Commission of the Philippines has been advocating that basic education strengthen its efforts to nurture high-order thinking toward popular social commitment for national transformation. Its research, done with the assistance of scientists, educators, and their institutions, has been shared with the Department of Education and selected stakeholders. Two projects conducted in 2009 strengthen earlier reasons to improve learning for critical consciousness.¹

The first project, featured as Part One of this book, is an introduction to what social science departments consider to be their role. Using focused group discussion with a tight sampling from universities that produce teachers, the project sought to discover if social science departments envision their role as contributory to critical consciousness, individual and social transformation, and sustainable development.

The second project, discussed in Part Two, is a survey of reactions from basic education faculty, mostly social studies teachers of public schools, to trends and priority concepts in social and human sciences; the UNESCO proposed revival of philosophy with a focus on bioethics; and the Committee's advocacy to partner high order thinking exercises, social studies, and community civic action.²

Findings from both projects indicate areas in teacher pre-service and in-service education, as well as curriculum updating that need urgent review and reform if there

¹ The Committee recommends that Social Studies be recognized as the official entry point for social sciences in basic education. The step would strengthen the application of science and the scientific method of thinking to civics, the ultimate goal being to affect positively how people live -- or construct culture -- amidst social and environmental change. The Department of Science and Technology recognizes five branches of science. While exact, natural, and physical sciences are officially taught in basic education, the two remaining branches -- human and social -- are not recognized as part of basic education. Economics, history and governance -- disciplines of the social sciences -- are high school subjects already, but the effectiveness of their use in developing high-order thinking among students and teachers needs in-depth measurement.

² The Annexes include readings on social and human sciences -- findings and attitudinal shifts --that the Committee considers essential for teachers and learning aid production teams to understand if school is to mold Philippine and Biosphere residents capable of creating and supporting sustainable development with its well-being for the common good.

will be any lasting “reduction of gaps between what is and what should be.”³

Avatars of Critical Understanding⁴

The roles of a teacher, traditionally, are iconic. They include community worker, heritage conservator, and civic aid in addition to learning and transformation facilitator, guidance counselor, and inspiring sage. Among the most valuable functions of every teacher is to be the embodiment of critical understanding. Unfortunately the Teacher-Thinker as inspiration to develop reasoning is a role much in need of serious, widespread support. Equally needing emphasis is the Teacher-Thinker as catalyst for popular public interest and action in national affairs.

The 21st-century teacher must be concerned about the quality of human consciousness for the sake of a better future. For believers in education as the route to liberation, classrooms not only prepare graduates for careers. They offer the marginalized a voice of empowerment – a means to speak confidently from their point of view. That voice can translate the languages of pained poverty, middle-class fragility, fears of the specially challenged, concerns of minority cultures, and insecurities of youth from all socio-economic sectors whose family life is not the idealized. It also can share practical solutions sired by generations of living on the land, street smarts, forced frugality. Teachers can encourage the sharing of thoughts and, most importantly, the realization of new perspectives appropriate to changing Philippine settings.

Schools need to cultivate themselves as podiums for open discussion of change, laboratories for social transformation, drawing boards to design strategies for innovative community and national sustainable development, and stages on which to acquire reasonableness and idealism. It is also where common sense assumptions can be checked for veracity, truth sorted from falsity. Classrooms must improve exposure and experience in pondering whole, setting new indices of worthiness to balance the material and non-material, and working together toward a common goal for the common good – all pivotal ideas for contemporary social justice.

Critique assists the discovery of possibility, trust, and hope amidst realities subjective and objective. Students need teachers as guides to appreciate their mutual heritage of respect for humanity, thinking clearly, volunteerism, and social action.

³ UNESCO's social and human sciences sector uses the phrase globally when explaining its goals. The sector's current major themes are: ethics; human rights; philosophy; poverty eradication; social transformation; and sport. Its major areas of concern are democracy, international migration and multiculturalism, physical education and sport, urban development, and youth (acting with and for them).

⁴ Avatar is a Sanskrit word meaning “he goes down or passes beyond.” In the Hindi religion, an “avatar” is a person who becomes the bodily manifestation or incarnation of a god come down to earth. Similarly, the word “enthusiasm” literally means to have a god (theos, represented by the “thu” mid-word) come into one's self and thus be divinely inspired or possessed.

Education short changes stakeholders when they remain in darkness and shadow.⁵ The brilliance of truth, so often celebrated, is the result of a curious, creative, and critical mind. Schools should be havens where it is safe to learn, to question, to change one's mind, to fail and restart, to value, to feel deeply, to differ, to dream, to grow amidst peace and respect. It is in such experiences that appreciation for the democratic right to form a personal opinion and protect it evolves.

Communities of Inquiry

Self-rule and self-determination were appealing characteristics of democracy when Filipinos chose it as the alternative to imperial governance in the late 1800s. Selves are important to the success of a democratic system. The lawyer Apolinario Mabini, who headed the country's cabinet in its seminal year, echoed sentiments of the underground Katipunan movement's founders when he promoted the individual "inner revolution" as essential for success of the nationwide revolution. "Freedom is the right to do only good," he espoused. The inner revolution could be interpreted today as the developmental path of self-assessment, self-expression, and self-reform.

The first step, self-assessment, is anchored in thinking and, hopefully, social commitment, in clear knowing and a loving heart. It couples with commitment to self-initiative, self-reliance, and self-management toward self-mastery. Governance and people's assessed choices to support government require choices of substance. Teachers of the 21st century have the demanding task to grow that sense of "substance".

Learning opportunities – formal, non-formal, and informal – for participants of all ages and backgrounds, including children, can offer "time for thinking" preparatory to action for constancy or change. Their success increases when they mentor "communities of inquiry". While that sense of "community" is defined as small groups of "learners" usually in a classroom, the alliance of "thinking groups" within a *barangay*, company, or institution can together think through ideas ranging from new scientific discoveries to the wisdom of activating plans for: disaster prevention and emergency contingencies; sharing potable water and other resources; attaining nutritional self-sufficiency; joining cooperatives; sourcing micro-credit; creating information centers in barrios; finding

⁵ On February 2, 1899 – just before the outbreak of the Philippine-American War – the newspaper *Ang Kaibigan ng Bayan* (The Friend of the Nation) expressed what common people and revolutionaries expected:

Ang bunga nang pagbabaca ay itong sumusunod:

Nababawasan ang capalaluan nang marurunong.

Nababawasan ang calupitan nang malacas.

Dumudunong ang mangmang.

At nadadagdagan ang diquit nang mundo,

Palibhasa'y nabubucsan ang isip nang caramihan.

(The fruits of struggle are the following: Lessened is the arrogance of the educated. Lessened is the cruelty of the strong. Learned will be the ignorant. And increased is the beautiful radiance of the world. Because the minds of the majority are open.)

scholarships for neighborhood youth; continuing adult learning possibilities for parents and community leaders; links with hospitals for neighborhood clinics; rehabilitation for anti-social behavior; creating seasonal labor opportunities; setting up learning while working opportunities; and adjusting to new caring arrangements for children, elderly, the specially challenged, and the unwell. The communities can increase research-based, community-rationalized civic action.

The micro thinking of a learning group can inspire the macro society. Individual “inner revolutions” of mind and spirit can jump-start a true Neo-Renaissance for the Philippines. The habit of thinking together, reaching new levels of understanding, sharing the joy of knowing, and learning about what is new and meaningful advances a citizenry’s capacity to analyze, talk through, and plan paths to a better future. This is so crucial in the knowledge-based and multicultural society of today. The analytical, practical, compassionate, and creative intelligence of all members in a community are the community’s strength. Reflective thought offers corrective action. Learning together benefits participative change to shape the neighborhoods that are the foundation of a nation.

Lifelong Civic Action

Learning – to know, to do, to live with others, to be ⁶ -- continues an entire lifetime. One chooses how to live daily, and learning new affects those choices. Sciences and their application in technology and the humanities expand information. There is a responsibility for media, schools, and local governments to determine which updates on trends and new discoveries can be useful for the common good and specific publics -- to their wellness, income-generating longevity, basic social services, political participation, contentment, emotional balance, safety, emergency response, and other facets of community and national life. Mindpower and human power, together, sustain a nation. Both need constant caring by public and private means, and most effectively if there is a true desire for self-discovery, self-improvement, self-control, and trust in a better future.

Dominant norms, interpretations of reform, and assessments of change may need review taking into account a community’s multicultural, multigenerational residents and its diversity of co-existing, changing social and environmental contexts. Individuals and societies need a sensitivity to the different kinds of thinking that affect public initiative and public opinion. Personal aspirations and growth, material satisfaction and wellness of body, mind, emotion and spirit are also pursuits and reckonings of reality.

⁶ Learning to know, to do, to live together with others, and to be are the Four Pillars of Education promoted by UNESCO’s International Commission on Education for the Twenty-first Century. Published in 1996, the Commission’s report looked ahead and reminded: “learning throughout life” is “the heartbeat of society.”

They exemplify interconnectivities and interdependencies between socio-economic, gender, and age groups and thus shed light on individual obligations, rights, and responsibilities as fundamental manifestations of civic action.

There is no end to the need for self-mastery, and for that self-mastery to apply itself toward enhancement of society, the immediate, the national, the regional, and that of the Biosphere. The human mind's roles are timeless. As the generational milieu cries out for adaptations and innovations appropriate to what it senses as contemporary challenges, it is the 21st century learning community's responsibility to encourage collective critique toward institutionalizing a critical democracy. Governance, like all expressions of social organization, is dynamic. Daily decisions, major and minor, cumulatively create a sense of one's country and the peace it needs to maximize well-being. The quality of a nation benefits when its people from all walks of life find they can not but include acts of kindness, justice, respect and concern for others into their pattern of thinking, their way of living.

The social and human sciences contribute continuously to help peoples adjust their cultures as times change. Most importantly, they also offer new ways to understand information. The opinions that follow urge advocates and stakeholders of education to actively encourage enthusiasm for thinking curiously, broadly, deeply. Citizens are the embodiment of their nationhood, just as the nation becomes what its citizens make of it. The ultimate test of social and human science education will be in how intently and successfully its students apply themselves to improving the common standard of living and the quality of being throughout their lives.

Part One

Social Sciences in Tertiary Education

Florentino H. Hornedo

Social Sciences in Philippine Institutes of Higher Learning: Methods of Teaching¹

The general topic for this session indicated on the program promises much more than unfunded “review” makes possible. So I have not attempted to do that. What I can report to you are impressions obtained from a fact-finding conference of sorts with a group of heads of social sciences departments in selected institutions of higher learning (IHL) in the Metro Manila area some months ago.

Our key concerns at the conference were (1) vision and mission, (2) curriculum, (3) faculty, (4) instructional materials, and (5) methods of teaching.

Vision and Mission

The general reality is that IHL departments of social sciences do not have “vision and mission statements” of their own. They claim to share their institutions’ vision-mission.

But those institutional statements of “vision and mission” are too general for specific programs of Social Sciences such as Economics, History, Sociology, etc. The general cannot be operational for specific syllabi and lessons in day-to-day learning/teaching activities.

Curriculum

The social sciences curricula of IHL involved in the conference are made up of what they call “mandated” subjects by which they mean the subjects required by law (such as the Rizal course), and broadly refer to subjects prescribed by the Commission on Higher Education (CHED) in History, Sociology, Philippine Constitution, Economics, as well as Taxation and Land Reform.

Faculty

The data are vague, but there is a report of a meaningful number of M.A. and Ph.D. holders on the faculty; the proportion is below a third of the total. Many of the faculty are in the process of earning their graduate and post-graduate degrees. We had no opportunity to match their specializations with the subjects they teach, nor the programs of their current field of studies and the social sciences they teach. But there were hints at teachers teaching subjects outside their field of specialization because, as full-time employees, they need to be fully loaded even when there are not enough subjects offered in their area of expertise.

¹ Originally presented at the Second Karunungan Festival, convened by the UNESCO National Commission of the Philippines’ Social & Human Sciences Committee, with support from the Education Committee, held on August 29-30, 2008 at the OB Montessori Center in Greenhills, San Juan City. The theme of the Festival was “Celebrating the Teaching of Social Studies for the 21st Century”.

Instructional Materials

Textbooks, library materials, and audio-visuals are mentioned; but those in the library and audio-visual facilities are shared with everyone else (on first-come first-served basis). We have not ascertained the quality of the material, how and how many students access the materials, or how up-to-date they are. Some teachers and classes make their own materials.

Methods of Teaching

Lectures, readings, class or group discussions, reports and papers, debates (occasional), and projects (which includes dramatizations) are used. A few teachers mentioned “field trips” to museums and sites.

Discussion

The findings at the conference were not surprising. What is surprising is that this condition has lasted so long, and change is nowhere in sight.

The reason why the target for fact-finding was tertiary is because our basic education teachers are products of our tertiary education.

We were hoping that the **vision** of social sciences, in addition to **solid knowledge of scientific methods of thinking through social questions, is a clear articulation of the qualities and attitudes of citizens regarded as desirables** for the current and future conditions of the country. And for **mission**, we were expecting to hear something about the **acquisition and honing of specific habits and skills which support the achievement of the qualities and attitudes required by good and effective citizenship**. They were not there.

The general impression is that IHL are not keen on the promotion of effective social science education. They have not given sufficient logistical, disciplinal, or human resource attention to the social sciences. The result seems to be mass mediocrity of education in this area.

We were hoping to see indications of awareness of methods of teaching preferences by the department heads. This should be a normal aspect of **their job as supervisors of instruction**. But there was no advertence at all to the following rather traditional methods of teaching in the social sciences. It goes without saying that some of these methods are regarded as ineffective. But let me advert to some of the traditional methods, although they were not identified as used by the roundtable participants. (A discussion of the many new methods, made possible by new technology and ideas, needs much more extended time.)

Methods of Teaching Social Sciences

The following are often used as approaches or methods in teaching the social sciences, especially History, Social Studies, and the social and human sciences of Sociology and Anthropology. They are listed here with minimal description, since the experienced teacher would know their implications and operationalization.

Non-problematic

This method of teaching social science avoids dealing with controversial or disputed issues in culture, attitudes, values, and beliefs. The assumption is that everyone has a right to his personal opinions and values, and that it is not the task of social science to upset learners, nor to attempt to change learner's personal affective and axiological options. What the learner needs to know are cognitive objective facts and information that help him/her form personal judgments and the attitudes such judgments involve. The approach is empiricist. It assumes that the task of formation of judgment and attitudes, and the values they involve, is personal to the learner and not the task of the teacher. Constructing sequences of facts designed to lead to specific pre-conceived conclusions are avoided lest the teacher is held to be indoctrinating by making his/her concepts appear necessarily so and the only conclusion possible. The method tries to be as objectively narrative and descriptive as is possible on the basis of what is assumed to be unbiased documentary evidence.

This method makes the teacher theoretically unnecessary except as an aid to the accessing of data and information. A comprehensive bibliography could do a better job, except that the young learner may need a guide to the sources of fact or information. Achievement is measured mainly through cognitive tests of recall and comprehension.

Expository

This widely used traditional method of teaching social science assumes that the learner's mind maybe likened to a receptacle into which the teacher pours assorted knowledge from which storage one draws what he/she needs for comprehension. This method does not avoid problems and controversial matter, but it seeks explanations deemed to be fair to all concerned, or to understanding the issues involved in the problem so as to be able to figure out what may be a solution to a problem.

Exposition requires clarity of understanding the issues involved; and the learner is allowed to make his/her own conclusions, and may argue for his/her position; but the rule is logical coherence and cogency of argument.

It is usual that conclusions are held as tentative or hypothetical on the assumption that the facts of exposition are limited in validity due to the possibility that important facts or data may be absent under the condition of present knowledge. The learner is cautioned that absolute conclusions are intellectually dangerous. Conclusions are fine but one needs to keep an open mind.

Debates are a useful technique of teaching, but the aim is clarity rather than forcing single perspectives and conclusions. The objective is to have learners tease out blind spots in exposition and clarify obscure or ambiguous terms of exposition. Measurement of learning achievement is tested by clarity of grasp and understanding of basal facts, as well as how they are used in the construction of logically coherent explanation without being the thinker being close minded.

Non-behavioral

The non-behavioral approach to teaching social science is close to the non-problematic approach in that it is uncommitted to specific behavioral or attitude outputs. Objectives are set in non-operational terms to the point of being vague. Lip service may be given to civic duties and good citizenship, but in general, non-specific terms so that learning is unstructured and basically aimless. It avoids propaganda and specificity of comprehension. It may be the result of poor teacher competence in both the aims and objectives of teaching, as well as the role of social science in the curriculum. Being without definite learning targets, it is non-testable.

This is listed here because it is a classroom fact. But it may not count as a method or approach for subscription.

Conceptual Approach

This is said to be the approach for teaching social science to acquire knowledge and understanding of factual information through concepts, generalizations, and constructs. Concepts are generalized bodies of attributes associated with the symbol for a class of things, events, or ideas. In this context, a generalization is an understanding of a relationship between or among concepts. A construct is an organization of interrelated generalizations and concepts.

Historical facts and events do not carry natural descriptions. Historians and social scientists may describe them differently, each adopting a particular focus for the narrative, depending upon whether he/she sets out to write a military history, a political history, an economic history, a religious history,

etc., as Scott Gordon explains. Thus, “the events that took place at Pearl Harbor on 7 December 1941 can be called ‘historical’ in a loose sense, but their specific historical importance may be variously described, for example, as ‘the bombing of Pearl Harbor by Japanese aircraft,’ ‘the attempt by the Japanese to obtain naval predominance in the Western Pacific,’ ‘the entry of the United States into the Second World War,’ ‘the beginning of a new phase in the struggle between democracy and dictatorship,’ and so on.”

The premise is for the need of a focus; but without a reality frame of reference, the narrative or descriptive account is chaotic and incomprehensible. Concepts provide mental grasp of factual information by identification of facts and events associated with one another, by concepts such as cause and effect, unintended consequences of unintended action, logical outcomes, misconceptions, associative occurrence, and the like. It may involve analytical devices such as the Insufficient but Necessary, Unnecessary but Sufficient (INUS).

The conceptual approach was the explicit approach taken by Ministry of Education, Culture and Sports textbook writers for social studies during the latter part of the Marcos government. A project of the UNACOM Social and Human Sciences Committee in 2001 was along conceptualist lines.

The conceptual method is testable through concept recognition and critical recognition of social phenomena that instantiates concepts; or through induction from sufficient number of particulars toward formulation of generalizations.

Problematic Approach

Because this method is problem-centered, it requires the gathering of facts relevant to the understanding of the problem’s causes in view of figuring out possible solutions. While a rich assortment of facts of information are regarded as good for learning, it is most important to challenge the learner to recognize how such facts play out in real life: in the form of challenges to both judgment, attitude, and action. The challenges are seen as problems of society in the areas of public order, governance, justice, peace, human rights, law, social welfare, economics, national security, and the like. The ultimate aim of such education is to enable the learner to be a problem-solver; but the problem solving, of course, begins with the identification of problems.

This method is open to a great variety of techniques of learning/teaching such as debate, symposia, panel discussion, group discussion, correlation of quantified data through graphing, charts, inquiries into legislation and entitlements of social group beneficiaries and victims, and so forth. But the quality of learning outcome is the comprehensiveness and validity of facts of information input and learners' involvement in the problem of clarification and problem-solving.

Inquiry Method

This method teaches the HOW rather than the WHAT. It assumes that all significant learning is a matter of finding out how to make more and/or better distinction. Language is a key tool in communication and learning, but only if it is clear and distinct, as Descartes said. This method aims at scientific clarity and therefore specificity and objective verifiability where relevant.

As a method of teaching and learning, it is more focused on the rational consistency and reliability of the method of inquiry than the result of the inquiry. The result, of course, is important, but when classroom condition does not guarantee exhaustiveness of relevant facts, findings may be merely probabilistic. But if the method of inquiry learned is correct, the learner has learned HOW to discover truths when resources make rigorous inquiry possible. The objective of the method is learner's mental skills rather than mental content.

The measure of learning is the learner's ability to define problems of inquiry or investigation, and to identify techniques and procedures of gathering relevant information needed in the solution of questions of inquiry. This is called "factual discovery." It calls for familiarity with all sources of information and facts.

The Behavioral Method

This method seeks to achieve the measurable observable psychomotor objectives stated at the beginning of the lesson plan (e.g. ability to locate specific places on a map, ability to graph facts and figures, draw a map of the village or town, etc.).

No method of teaching/learning may be exclusive of all other. But methods, in the pursuit of their main educational objective, need to focus on a key point of emphasis. In this case, the behavioral method is focused on the achievement of specific learner motor skills as the indicator of learning.

N.B. *Methods that involve sizable financial budget are not included here because of feasibility problems in the Philippine setting.*

Sequel to the Original Fact-Finding Roundtable

Due to situations that made the planned sequel to the original roundtable non-feasible, the subsequent classroom simulation of the roundtable and two more succeeding conferences mainly focused on: history; tertiary social science teaching (but not exclusive of basic education social studies because of the fact that teachers in basic education are trained in tertiary education); and theory in the social sciences. The key question for the discussion was **“How do I know that what I know is true?”** The discussion guide was Scott Gordon’s *The History and Philosophy of Social Science*. Following is the handout to participants culled from Gordon’s “The Method of History.”

The Method of History Based on Gordon Scott

Historical Explanation and the Natural Science Model

Hempel’s thesis and its critics

Carl Hempel, in 1942, proposed his idea of a “covering law” by which he meant that social sciences should use the same methods of investigation and treatment of data as natural sciences. In this method, the findings of social science must appear as the specific instances demonstrating general laws covering the epistemological field. Thus the covering law *prescribes the procedures*, and the investigating scientist *describes* what he does and his findings. He is supposed to be correct scientifically if his description is in harmony with the prescription of the covering law. The objection to this when applied to social science is that natural objects which are studied by natural science are isolatable in a manner not possible in social science.

Non-causal modes of explanation

The INUS model says “Insufficient but Necessary, Unnecessary but Sufficient” to cause and event. If lightning ignites a forest fire, the lightning is not sufficient for there would be no fire without the forest; but the forest would not have caught fire at that particular instance without the lightning. And of course lightning is not necessary to cause forest fires -- a lighted matchstick would do. But since the lightning struck, it was enough to cause the forest fire. “The central concepts that are involved in this view of historical explanation are ‘intelligibility,’ ‘coherence,’ and ‘situational rationality.’” (Gordon Scott, 397). “But if an observer notes that the prows of Venetian gondolas have six functionless projections and asks for an explanation, his guide may

say the projections represent the six districts of the city..." (*Ibid.*, 398). Obviously this explanation is not causal in the way natural science uses the term "cause."

Metaphysical History

A. O. Lovejoy proposed in 1936 the idea of the **"great chain of being"** (and later understood to be the "great chain of becoming," as the frame of understanding historical phenomena. Hegel had earlier proposed that history be understood as consisting of two agents of historical action: (1) the invincible World Spirit that seeks to realize itself in history, and (2) the "world-historical figures" who seek to realize themselves in history, and (3) the "world-historical figures" who seek to achieve their own designs regardless of the World Spirit, but who are in fact used by the Spirit to realize its invincible purposes. Metaphysical history believes in there being an overarching **design** of history that is the final explanation of why things happen. Thus, "history according to this view is the process by which the inner design of the world is progressively realized." (Gordon, 401) It is idealist in philosophy and was a favorite of romanticists and nationalists who found consolation in its promise of the ultimate triumph of their ideals, "for human history (they believed) has a transcendent purpose or goal. Like all who embrace such a conception of history, they interpreted this goal as the realization of society that would embody their own ethical and political values." (*Ibid.*, p. 403)

Historical Explanation as Art

This method of the natural sciences is radically different from that of History because humans writing about history understand what it is to be human, it being they process the same human nature. In history humans are the actors, but in natural sciences humans are spectators. "The historian can understand what it was like to be Henry of Navarre and change his religion from Protestantism to Catholicism. No one can know what it is like to be water molecules changing from liquid to solid." (*Ibid.*, p. 405) This is because social sciences use **"the method of empathetic understanding."** There is a difference between "to understand" (German *verstehen*) and "to know" (*wissen*).

"According to this view the historian must go beyond the specific empirical evidence revealed through examination of documents and statistics; he must study the general culture of the time and place, its literature, art, language, etc., in order to arrive at an understanding of what life was like, how people thought, their hopes and fears, their conception of themselves, their society, and the world. Only by such means can a historian who belongs to one culture give an accurate and penetrating account of events that took place in another." (*Ibid.*, p. 404) "Economic, geographic, and other material factors in history are not denied, but they are made subordinate to the mental factors that motivated men to act as they did." (*Ibid.*, p. 408) Historians who believe in the writing of history as art "see themselves as literary craftsmen, different

from their colleagues who construct statistical measures and apply economic and sociological theories to the investigation of the past.” (*Ibid.*)

Historical Events and Social Laws

“Historical phenomena” and “historical events” are distinct. Everything that happens in space and time are historical phenomena and are perceivable. But the notion of “historical events” suggests something like: there are events that happen in time and space that are not historical. So what is the criterion to determine what event is “historical” and what is not? (There is probably none.)

But historical phenomena are significant historically only when regarded from a particular perspective in relation to some interpretive concern in the narrative or description of other phenomena or events the historian chooses to place in context. Thus, “the events that took place at Pearl Harbor on December 7, 1941 can be called ‘historical’ in a loose sense, but their specific historical import may be variously described, for example, as ‘the bombing of Pearl Harbor by Japanese aircraft,’ ‘the attempt by the Japanese to obtain naval predominance in the western Pacific,’ ‘the entry of the United States into the World War II,’ ‘the beginning of a new phase in the struggle between democracy and dictatorship,’ and so on. As historical phenomena, events do not carry natural descriptions, and different historians will describe them differently, each adopting a different focus for his narrative, depending upon whether he sets out to write a military history, a political history, an economic history, a religious history, etc.” (Gordon, *op. cit.*, 407. Emphasis mine.)

Gordon notes further that “there are no strictly *historical* statements, since every sentence that one may write about events refers to an empirical phenomenon which substantively belongs under some other heading: politics, economics, geography, etc.” (*Loc. cit.* Emphasis mine.) It is to be noted that generic terms such as “war,” “revolution,” “exploitation,” “business cycles” are not phenomena but **interpretive** words, which, as such, are mental, constructs rather than perceivable phenomena. Thus, the fight of Filipinos against Americans at the turn of the 20th century is called “insurgency” by American terminology, and “war” by Filipino nationalist historians. Even the archive records covering the events are variously called “Philippine-American War Records” or “Insurgency Records” depending on who refers to them.

Traditional narrative history emphasizes “narrative history on politics.” (*Ibid.*, p. 409) But there is the “much more modest claim that there are laws of social phenomena that may be applied to the study of historical events.” (*Ibid.*, p. 408) The historian must consider that “If economic theory and its empirical techniques are applicable to the study of current events, why do they become inapplicable when those events recede into the past and become ‘history’?” (They are applicable!) Thus, the historian will have

to depend on the methodology of the other social sciences.

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Social Sciences: Body of Facts, or Method of Discovering Facts?

Why the Distinction?

Apart from the question of what function the social sciences have in curricula are the following questions concerning their nature: (1) *What facts does one learn from them?*, and (2) *How does one come to know such facts?* The distinction is necessary because the answers to the “what” and the “how” are different. The first seeks *information*; the second seeks *method* of discovering information.

Thus, when the history teacher tells the students that Fernando Magallanes was the leader of the first Europeans known to have set foot on the Philippines, and that the event happened in March 1521, he is conveying facts. If a student asks him how he came to know those facts, and he successfully explains how he came to know them for certain, he would be conveying not historical data, but the *process* of getting and ascertaining data.

What is the Common Filipino Notion of the Social Sciences?

The usual social science textbooks, content of classroom teaching, examinations, and quiz shows indicate that for the average Filipino the social sciences are *bodies of facts*. Thus, many students from sociology classes can recite information like “Filipinos like smooth interpersonal relationships (SIR),” and the behavioral patterns based on “*amor propio*” and “*hiya*” are strongly manifested. They have heard of “split-level Christianity” among Filipinos; and that it was Frank Lynch, S.J. and Jaime Bulatao, S.J. among others who popularized those ideas. So far, the questions answered are *What?* and *Who?* But try asking, *How?*, and most of them would probably flounder. How did the Ateneo Institute of Philippine Culture (IPC) scholars come to such ideas? How can one be sure they are right? If one replicates the methods they used, would one arrive at the same findings?

That last question cannot be answered perfectly except by replication. But since ordinarily, there is no time for such replication in classroom learning, the scholarly procedure is to investigate critically every step and component in the method used to arrive at the finding. In this way, one may come to one of two possible conclusions: (a) that the findings are not fully warranted by the method and/or evidence; or (b) that the methods are entirely satisfactory and lead to no other conclusion than that which the scientists concluded. This is what a critical reviewer does.

¹ Hornedo, Florentino H., *Christian Education: Becoming Person-for-Others, Essays in Philosophy of Education* (Manila: Sto. Tomas University Press, c. 1995), pp. 122-127. Originally a lecture delivered to the faculty of the University of Sto. Tomas Department of Social Science in January, 1989 and first published in UNITAS, Vol. LXII: 1-2 (March-June, 1989), pp. 41-46.

While a social science that seeks to answer *What?* encourages rote memory, that which seeks to answer *How?* develops critical thinking. (Many educators worry about the lack of critical thinking among Filipino students, and some even think of teaching the subject! But critical thinking is a natural part of learning when a shift in emphasis is made from *what* to *how*. Even *whys* may become clear after the *hows* have been answered.)

Given what has been described as the tendency of social science teaching in the country, much of social science teaching here cannot truly perform what social sciences are supposed to do in the curricula, and for Filipinos. By more extension, Filipino mentality, so ineptly formed and informed, is more interested in such matters as *who gets elected* than *how* he/she gets elected. The civic incompetence is so obvious, and so prominent a social problem: and what have the social sciences been doing all along?

What Now?

In the Philippine educational system, due to the mental age levels of the educated, the methodology of social science teaching is graduated with regards to the questions *What?* and *How?*

The pupil in primary grades is at an age of discovery of simple facts, including simple methods of discovery. However, the child must be given every opportunity to learn method so that he gradually becomes master of both method and criticism of method through evaluative thinking.

The high school student being older can cope with more complex methodology, method analysis, fact testing, and designing methods of discovery. He should be introduced to less complicated heuristic devices pertinent to theory to help actualize his potentials for normative analysis. Some elementary methods and procedures of research are already appropriate and fruitful in high school.

Tertiary education is where a fuller dedication to the learning and invention of method is to take place. Factual information is a valuable starting point. But chiefly as the starting point. Some pieces of information come from tradition and need testing and verification. The student can get surprises: “Facts” are not facts at all! (Philippine historiography has been demonstrated to have popularized wrong information. A retiring Justice of the Supreme Court -- Chief Justice Fernando -- was awarded by President Marcos the “Order of Kalantiaw” Medal of Honor. But the Order was named after a fabrication. Sad to note but William Henry Scott in *Unitas*, a University of Sto. Tomas journal, had exposed the fake document some 17 years earlier! (See *Unitas* Vol. 41, No. 3, Sept. 1968, p. 420.)

The merit of mastery of method for the discovery of facts is that discovery can go on as long as one lives. But mere “facts” learned can become obsolete, and learning them absurd.

I am not certain about why so much of tertiary teaching methods is concerned chiefly with conveying data rather than training students to devise means of discovering and verifying the data they get. Perhaps, it might be due largely to the vast number of teachers who teach the way they were taught. It has become tradition. Since they were taught data rather than methods of discovering and testing facts, they perpetuate this non-method. Besides, the spoon-feeding method requires so much less effort! (And thus produces much less results!) Much of the usual social sciences testing methods in the classroom appear predisposed to such a type of teaching method. Truly challenging true-false, multiple choice, matching, and filling in blanks tests are not easy to construct. And easy ones are often moronic. With the very large Philippine classes (8 sections of 50 students each per teacher), and the rigid constraints of time for checking papers and deadlines for submission of grades, critical essay tests are not fashionable. When they are given, they have to be as short as possible to suit the paper bureaucracy. Book reviewing is gravely unpopular, even among instructors and professors as evidenced by the meager amount of reviews in Philippine university journals. (Many journals have none at all issue after issue, and often reviews are years later after the book’s launch!) Book reviewing is unknown to most students in college. Of the few reviews published in university journals, many can be considered absurd by strict university and scholarly standards.

Part of the colonial educational tradition has been that the Filipino is a *recipient* of facts rather than a *processor* of data. *His role is passive. He also receives the facts with their interpretation, rather than working out his own. He is a victim of ideas rather than their inventor.*

It goes without saying that there is a need to reorient radically the aims and objectives of Philippines education in the social sciences. When the aims and objectives are changed, textbooks and classroom methods should follow. (It is also conceivable that if textbooks change, teachers may also change their methods, if they do not reject the new. And they are likely to reject anything unfamiliar or that requires of them much new work input.)

Insofar as the social sciences are *sciences*, it is good to remember that the *science is the method*, not the facts. While the goal of science is to arrive at facts, the science is the *process and the mental activity that undertakes it*. The value of facts cannot be downgraded because the method is important precisely for the validity and reliability of the facts. But because the reliability depends entirely on the method, right method is vital.

Methods Exist for the Fact: What are Facts For?

It is axiomatic that survival in all its forms is a basic value underlying education. Elsewhere, I have mentioned what Dr. Theodore Meyer Greene has said concerning factual information: that “without a minimum of factual information about himself and his physical environment a man cannot even survive, let alone live well in security and comfort.” But, of course, factual information has different functions in the different academic disciplines. While a fact in Chemistry or Biology, for example, may be valuable because of its implication to the cure of a disease, a fact in history or sociology may be important in view of the meaning or significance it gives to other known facts in what Professor Greene has called “synoptic interpretation.” The claim that democratic republicanism is a singular American contribution to Philippine political life becomes nonsensical when seen against the fact that the Malolos Constitution of 1899 was both democratic and republican, and it was framed and ratified before the United States of America really imposed its rule over the country.

There is another usual claim among cultural historians of the Philippines. Filipinos, it is said, are divided culturally because they live on some 7,107 islands isolated from each other by bodies of water. Yet evidence shows that Cebuano, a common language, culturally unites Cebu, Southern Leyte, Bohol, Oriental Negros, and much of Mindanao. On the other hand, the Tagalogs of Bulacan and Nueva Ecija, the Pampangos of Pampanga and Tarlac, the Pangasinense of Pangasinan, and the Nabalogs of Benguet are not separated by water. They live on a solid landmass, but they speak their own different languages. In their case, language divides them culturally. It appears, then, that land unity rather than division by water has been a cause of cultural disunity. But then came the illuminating article of Henry Scott showing by indubitable evidence that before the coming of Europeans to the Archipelago, the inhabitants were already a great boat-making people.² They were more mobile on water than on land. They had far easier and greater contact with one another when they were separated by water. They traded with one another by means of their boats. They reached distant places bringing with them their goods, and their genes, and by so doing established more solid social and cultural ties. Thus, although they live on Panay -- a single compact piece of land -- up to the present the Ilongos are more closely united culturally by language with the Negrenses of Bacolod on the island of Negros, than with the peoples of central, western, and northern Panay. One might be tempted to think that Filipinos tend to be united by water and disunited by land! Not yet. That is magical thinking. The transportation made possible by boat-making know-how and technology, and navigable waters appear to be chief factors, though certainly not the only ones.

² William Henry Scott, “Boatbuilding and Seamanship in Classic Philippine Society” in *Philippine Studies* (3rd Quarter 1982): pp 335-376. Reprinted in Scott, *Cracks in the Parchment Curtain and Other Essays in Philippine History* (Quezon City: New Day Publishers, 1982); also in monograph series of the Philippine National Museum, 1982.

On a certain plane of generalization, it may be inferred that areas of the country so far poorly integrated culturally with the rest of the country may become more quickly integrated by the increased ease and availability of transportation and roads, as well as possibly by increased commerce that motivates mobility of large numbers of people from one cultural area to another.

Facts, many facts, accurately reported facts, in the social sciences are important, therefore, for their potential contribution to larger truths perceivable *synoptically*. The more exhaustive the collection of truths, the more satisfactory is the *synopsis*. (Unfortunately, in Philippine historiography, specifically, the national general histories have been written ahead of local histories. Thus the exhaustive factual details have come after the general histories. This has called for rewriting of Philippine History. And the rewriting is on going).

But again, the facts are as useful as they are accurate or reliable. And the only way to be sure of their reliability is to be sure of the validity of the methods in their discovery.

Therefore

Social sciences teachers need to supplement their current concentration on *facts* with a deep and effective dedication to cultivating in the students the skills of *factual discovery* (the scientific method), and then to strive rigorously to develop in students *synoptic interpretative skills*. Hopefully, we can look forward to a truly enlightened citizenry if the students we educate in our schools know *how* to get the *facts* and intelligently use such facts for arriving at meaningful and wise *evaluation* of things, persons, conditions, and events in our world. And then, if they act according to that Wisdom. For in the final balance of things, while the natural sciences provide mankind with knowledge, the social sciences must provide the human side of Wisdom. For it is not in vain that the Human and Social Sciences have been called in German *Geisteswissenschaften*: Sciences of Spirit.

Values Education in Social Sciences¹

Some Theoretical Consideration

Before discussing the topic, I wish to describe briefly some background ideas in my mind that have something to do with why I will be saying what I will be saying in the subsequent discussion on “Values Education in the Social Sciences.” The ideas I refer to are (1) on education and society, (2) on epistemology and communication, and (3) on the pedagogical basics and the social sciences. The first I take from cultural anthropology, the second from philosophy of history, and the third from philosophy of education.

Education and Society

Pedagogy (Gr. *pais*, child + *agein*, to lead), by definition, is concerned with bringing up the young (impliedly) by elders or by one who possesses what elders are usually expected to have in greater measure than the young, namely, knowledge and wisdom.

Society generally perceives itself as broadly divided along age and knowledge: the young and the old, the ignorant and the knowledgeable. In traditional societies, the experience was that the young were less knowledgeable, and the elders more knowledgeable, thus *pedagogy* or the “teaching of the young.”

Although education may be regarded as an institution created by society, it is a *function of society*, and as such arises from the nature and character of society itself. Society seeks to preserve itself in some form of balance, and to do this it maintains its functions and institutions in view of its idea of how to assure its survival and inconvenience. However, there are instances when a society is in no position to determine what is needed for its survival or convenience. A case in point is a society under domination where the dominator and the dominated have non-congruent interests. Thus, educational anthropology speaks of (a) enculturation, and (b) exculturation.

Enculturation

Enculturation, says Mischa Titiev, is the “conscious or unconscious conditioning occurring within that learning process whereby man, as child and adult, achieves competence in his culture.”²

¹ The paper was originally presented at the DECS-Ateneo Round Table Discussion on Values Education held on January 20-21, 1989. The general theme of the conference was “Values Education in the Philippine Context.”

² Mischa, Titiev, “Enculturation,” in *A Dictionary of the Social Sciences*, Julius Gould and William K. Kolb, eds. (New York: the Free Press, 1965)

The term was introduced into social sciences by M. J. Herskovits in 1948. As Herskovits thought of it, people are born with biologically inherited mechanisms whose manifestations they must “transform or control in conformity with their society’s way of life,” or “convert... to socially acceptable forms of cultural conduct.”³

Enculturation, simplified for clarity’s sake, means the process whereby a cultural community transmits its values and mores to its young under at least the implicit supposition that “culture is learned anew by each generation,” as John M. Whiting accurately observes, and further, that a level of cultural homogeneity is desirable if order and creative coexistence in society are to be achievable.⁴ It is this process that makes a Japanese child grow to become a Japanese, and a French child grow to become a Frenchman.

In education, enculturation manifests itself in the content and procedures of pedagogy. Through the content, the learner becomes more and more knowledgeable in the values and customs of his own people; through the procedures, he discovers that his progress is measured by his progress and achievement in those skills and perspectives promotive of his society’s wellbeing and aspirations. His communication skills, for example, are measured in terms of how effectively he is able to communicate with his own people. The values of his society become the measure of his achievement and recognition.

Exculturation

The term “acculturation” is the more usual correlative term of enculturation, but I am using *exculturation* to suggest more strongly the contrast between the net effects of the two upon the educand.

Exculturation (understood as *acculturation*), says Titiev, is the process of “acquiring culture other than of one’s own society, and in general to the acquiring by one society of culture traits from another society.”⁵

In the case of immigrants, acculturation (This is where the term rightly applies) is a necessary means of acquiring social efficiency and competence in the adopted society. It is in the case of *colonized societies* where acculturation (understood as exculturation) becomes a problem. In this situation, the minority culture of a powerful few becomes the culture of powerlessness or marginalization. The result

³ M. J. Herskovits cited by Titiev, *ibid*.

⁴ See John W. M. Whiting, “Anthropological Aspect of Socialization” in *International Encyclopedia of the Social Sciences*, Vol. 14, David Sills, ed. (U.S.A.: The Macmillan Co. and The Free Press, 1968), pp. 545-549.

⁵ Titiev, *op. cit.*, p.239.

is usually an expensive but generally futile attempt on the part of the ruled class to acquire power or a share of power by going through the motions of acculturation with the power elite.

The futility of the attempt derives from the fact that the educational system provided by the ruling class for the majority is really calculated to prepare the ruled class for efficient service under them. The measures of educational achievement under this condition are necessarily those of serviceability to the demands of the power-holders regardless of the locus of the power (within the nation itself or outside it).

Education under a stratified society such as colonial societies is also stratified. The education to which the children of the powerless majority are subjected is radically different from that of the children of the ruling class who tend to be sent to acquire their education in centers of learning close to the power-centers, if not in the power-centers themselves. In the home nation, schools are classified according to standards set in the power-centers, and accreditation marks out those that have the approval of power-holders. To them go those who can afford their usually high cost, which may be in the form of direct costs of education such as tuition fees, or in the quality of preparation for admission (which is also costly any way).

Exculturation simply means education which systematically makes the individual become less adaptable and suited to live in his traditional society as he acquires efficiency in living for the *other* society. It means that a Filipino is educated to become less efficient in his own Filipino society and more competent in the service and arts of the alien culture, or the culture of the power-holders who may reward him with enough to keep his loyalty, but never enough to acquire equality or domination. The ruling class has seen to it that acquisition of such equality -- or attempt at domination -- is immoral if not criminal. That is part of the culture game.

Epistemology and Communication

Human knowing is either from (1) perspective, or from (2) experience. Knowledge from *perspective* is objective, always incomplete but easy to communicate by simple demonstration. Knowledge from *experience* is subjective, complete, but impossible to fully communicate because it is only by signs and analogy.

When I see physical objects, for example under the conditions of the physical or natural sciences, I can only see from a point of view, from a point in space regarding the object of my gaze; and therefore, I will always see only a part of the objective

being that I see. I see the object only in perspective. I cannot see the other side, or the inside. I cannot see all around it at once. Always, part of what I think I know of it as a whole, is mediated by mental process rather than by vision. In other words, objective knowledge, by definition, is always incomplete.

On the other hand, if I have a tooth ache, or if I am angry, the fact is circumscribed by me. It is contained in me and is totally present to me. As it were, I “see” it from all perspectives simultaneously and there are no aspects of it or nuances of its reality that can escape me. For if anything did escape me, that which escapes me is not part of the experience and cannot be spoken about. It is what Wilhelm Dilthey said was best capable of communication through Art, and not through demonstration.⁶ And yet when finally communicated, it is but the toothache or the anger of the onlooker that ultimately makes sense to the onlooker himself. Now, so much of the content of the social sciences -- and the meaning of the matter of social sciences -- is *experience* and it can be appreciated only through the replay within the individual consciousness of what may have happened in the experience of others, signified in so many signs by language or art.

Thus, if objective knowledge is incomplete because of the limiting influence of the inescapable perspectivity of objective knowledge, and if subjective knowledge is never fully communicable because what the onlooker comes to understand when he tries to understand the experiences of others is ultimately not the other’s experience but his own, then all knowledge and communication is inescapably biased, and that bias is not a means that there is no value-free communication at all: that “value-free-communication” is absurd. It also means that all knowledge is *interpretation* or hermeneutical and that all argument about communication and what is communicated (e.g. in education) is but a *competition of interpretations and is reducible to a struggle for power rather than for clarity, or what some may call truth*. The better this is considered, the sooner we might have peace in dialogue.

Pedagogical Basics

We are accustomed to hear from the Department of Education, Culture, and Sports (DECS) that the “basics” are “reading,” “writing,” and “arithmetic.” However, there is another level for recognizing or regarding the *basic human skills, the possession of which distinguishes those who can meet the demands and challenges of life more effectively*.

⁶ Wilhelm Dilthey, “Understanding of Other Persons and Their Life Expressions,” in Patrick Gardiner, ed., *Theories of History* (Glecoe, III: The Free Press, 1960), pp. 213-225.

I shall refer to the listing by Theodore Meyer Greene who lists four types of human capabilities: (1) linguistic proficiency, (2) factual discovery, (3) synoptic interpretation, and (4) normative evaluation.⁷

Linguistic Proficiency

Linguistic proficiency means (1) the ability to use effectively a first language, and at least a second language on various levels of communication, and (2) familiarity and proficient use of the specialized technical language of at least one of the Arts, and the Natural and Physical Sciences and Technology a basic of which is the language of Mathematics. The “basic” is *communication*.

Factual Discovery

Factual discovery is the basic skill of being proficient in various methods and techniques of discovering and/or acquiring data and the processes that transform such data into information. It also means the ability to devise tools of discovery such as: maps in the location of geographic places, directories and catalogues, research designs for guiding the task of discovery, formulae for arriving at answers, heuristic devices for discovering patterns and conclusions, and such like. It also means knowing whom to ask or what to consult about facts one wishes to know: authorities, catalogues, intelligence, and information bureaus, as well as even simple tools like indexes, dictionaries, and concordances. The basic is to know how and be able to get the facts, thus getting the truth.

Synoptic Interpretation

Synoptic interpretation is reading the meaning of patterns that become apparent only when several facts are put alongside each other so they can be seen *together* (Gr. syn-, together + opis, a sight). Isolated facts may make no sense by themselves, but assume significance when seen in relation to other facts. Synoptic interpretation is rooted in the assumption of the relativity of meaning, and on the further assumption that the greater the number of facts seen together, the more reliable the interpretation.

Synoptic interpretation is what a chief executive officer does when he takes a hard look at sales graphs, or what a physicist does when he looks at the final assembled data of an experiment, or a physician diagnosing an ailment by looking at the assembled laboratory findings, or a teacher deciding whether a student passes or fails as he sees the line of ratings acquired over a term. It is also what the boss does when he sees the bio-data and records of a job applicant, or what

⁷Theodore Meyer Greene, *Liberal Education Reconsidered* (Cambridge: Harvard University Press: 1953), pp. 37-40.

the judge does when he tries to work out a verdict as he pores through the mass of evidence before him.

When the historian looks at the mass of historical facts and makes a statement of his opinion, when the sociologist make a statement about a society on the basis of his collected statistics, when the economist judges the health or ailment of economic conditions on the basis of so many figures and events, he is doing *synoptic interpretation*. It is inability to do this that makes people unable to make intelligent decisions. All literacy may prove futile when one is illiterate in this aspect, meaning when one is unable to read an assemblage of related facts.

Normative Evaluation

Normative evaluation is applying a set of criteria (norms) to a subject in order to arrive at a judgment. Two things are essential: (1) the subject of evaluation, and (2) the criteria or norm of evaluation. Of the two, the subjects for evaluation, as a rule, come gratuitously in the course of any human life; but the *criteria* of evaluation are mostly to be acquired. The criteria or norms to be acquired are in the form of moral (ethical), legal, cultural, rational, esthetical, political, religious, scientific, procedural, professional, technical norms. They are ordinarily rooted in some form of *theoretical system* or philosophy more or less explicit.

Normative evaluation is what a judge does when he decides whether an act is prohibited or not by a law; what a judge does when he decides which among a set of beauty contestants measures up best to a set of contest rules and requirements; what a literary critic does when he applies a set of literary desiderata to a literary work with a view to making a statement concerning its literary quality; it is what a man or woman does when he/she decides to accept or reject a marriage proposal on the basis of his/her personal standards of acceptability. It is also what a theologian or religious teacher does when he takes up an idea and measures it against the established doctrine of his faith and decides whether the idea is orthodox or heterodox. It is also what a panel of professors does when they sit to examine a thesis or dissertation, applying to it the norms of their academic discipline and the scientific method, with a view to arriving at a judgment of *passed* or *failed*, or to ask for revisions that would bring the work up to the standards set by the academic norms. It is also what the human conscience does when it is called upon to judge the goodness or evilness of an act yet to be done or already accomplished. It is the essence of *critical thinking*.

It is normative evaluation that saves man from the instability and unpredictableness of arbitrariness. It is the basis of ethical behavior and therefore of the order in life.

These four have been called *basics* because they are skills every man needs for effective human life. An educational system that does not consciously, systematically, rigorously pursue the achievement of these skills can only be mediocre, and may be the preparation of a people for lifelong servitude either to other people or to their own ineffectuality as individuals.

Values Education in the Social Sciences

I see two sets of values in connection with the Social Sciences: (1) disciplinary values inherent to their scientific character, and the professionalism of the scholar, and (2) values extrinsic to the disciplines which may be incidentally learned.

Disciplinary and Professional Values

The scientific disciplines and the professional scientists, when speaking of values, cannot be separated as if the sciences had values in themselves independent of man whom they serve, or of the scholars who investigate and report about them. This intimate interconnection between the scientist and his science is to be kept in mind in the coming discussion.

The following, possibly among others, easily comes to mind when one thinks of the disciplinary and professional values which should guide the conduct of social sciences teaching: (1) scientific honesty, (2) circumspection and diligence in inquiry, (3) choice of philosophy, and (4) fairness of critical judgment, (5) intellectual honesty, and (6) proper pursuit of the role of the discipline in the curriculum.

Scientific Honesty

Scientific honesty is both a *quality of mind* of the scientist, and a *quality of the scientific report* made after a study or investigation. As a quality of mind, it is openness and sincerity of purpose, and dedication to truth; as a quality of the scientific report, it means that what is written and proposed for the information of others is to the best possible degree free of inaccuracy of presentation of method and finding. There is to be no bending of material to suit personal purposes. The worst offense against this principle is a hoax, or a fabrication passed off as a scientific fact or artifact. The case of the pseudo-historical documents for the study of Philippine History exposed by Henry Scott in 1968, among others, is a case in point.

Circumspection and Diligence in Inquiry

Philippine history textbooks, especially after World War II, have carried such material as the “Code of Kalantiaw,” and when a Chief Justice of the Supreme Court retired during the presidency of Ferdinand Marcos he was honored with the “Order of Kalantiaw.”

Circumspect and diligent inquiry by historian William Henry Scott (*Unitas*, vol. 41, Sept. 1968, pp. 409-420) led him to conclude, "There is... no present evidence that any Filipino ruler by the name of Kalantiaw ever existed or that the Kalantiaw penal code is any older than 1914 (*Ibid* p. 420). One has to read the account of his painstaking detective work on alleged "prehispanic source materials for the study of Philippine History" to appreciate what circumspection and diligence is about. But because of insufficiency in both, other historians, including famous librarian Alexander Robertson, have circulated fabricated "historical" information to the misguidance of the numberless students in our schools.

Circumspection and diligence are qualities of mind and scholarly habit. They concern both the research scholar as well as the teacher. These are virtues which serve as moral assurance that what the scholar or teacher says is worthy of confidence. They are not absolute guarantees against the possibility of error, but they assure audiences and students that the possibility of error is greatly reduced, and that if any error has occurred, it was in good faith.

Choice of Philosophy and Method

We have noted earlier under the section on "Theoretical Considerations" that no human is ever able to rid himself of his subjectivity and, therefore, also of ways of looking and understanding that are unique to each individual. We said that there is no value-free communication, and we can extend that by saying that there is no *value-free perspective*.

Philosophy -- being rooted in an individual's way of looking and perspective -- cannot be prescribed heteronomously, although an appeal can be addressed to each individual. For this reason, teachers, especially on tertiary level, have academic freedom guaranteed by positive law. And under that freedom, persuasion is probably the only non-coercive way to get them to pursue a philosophic track.

Nevertheless, no matter how one may look at the freedom of the academic, there is the micro-society of his students, and the macro-society to which he and his students belong, and to which they owe their rights, and without which they have no rights at all. In other words, there is a larger reason for education to sober up those who wish to absolutize academic freedom and make of it an idol. The point is that the teacher/professor in the classroom vis-à-vis his freedom is not there simply as an individual but as a person standing in lieu of the larger purposes of society. And like society, he is responsible for the recognition of the dialectic of mutual respect. He stands in the classroom and before students *in loco societis*. It is in view of this that I have adverted earlier to enculturation.

Thus, in the choice of philosophy -- call it philosophy of science if you will -- the values of the society for which the education is being undertaken should be considered with sincere respect. To cite extreme possibilities, humans may not be used as disposable objects of experimentation, or manipulated like laboratory mice. The maxim which says that humans are always ends in themselves is good to keep in mind always.

Philosophy and method are so interlinked in science that one without the other is absurd. It is in this light that in cultures like that of the Philippines where philosophy is often not explicit in the classroom, conscious pedagogical articulation of philosophy in regard to the sciences, in this case the social sciences, is valuable. We are aware that so much of the implicit philosophy in our classrooms is rooted in the Pragmatism of John Dewey brought here by America at the establishment of the public school system in 1901. Although there is actual pluralism in our system, the role of the government educational agency we know as the Department of Education, Culture and Sports (DECS) has been such that less vigilant schools have simply been carried by the tide. So while they profess Gospel values, their educational philosophy in practice and in a large number of courses is no less pragmatic or negative of the values they profess.

When scholars returning from the United States came with Exchange Theory, exchange it became for the analysis of inter-human behavior, the underlying supposition being that humans are incapable of altruism. Conflict Theory (another name for Dialecticism, or plainly Marxism) came to denounce the capitalistic exchange theory. It operated, especially in its simplistic form, on the assumption that differences in socio-economic class are the same as being at war. Behaviorism came with no less materialistic postulates. One can go on listing the philosophical perspectives which have been dumped into our educational system, and thanks to our uncritical openness, we have managed to produce a supermarket style of educational philosophies to our children's supreme confusion, and to which they react with equal confusion *manifested in a behavior we read as lack of values*, but which probably should be read as *confusion of values*. The integration of truth cannot be possible when the integrative factor -- philosophy -- is itself confounded. And we have excused this confusion by invoking freedom as if man were for freedom rather than freedom for man. It may take some salt to understand the nuance between the two; but failure to appreciate the nuance has been causing this nation to smart, and its educational system to recognize the confusion which is why it is now asking for *values education* -- *which, given its background, is already smarting as I expect to see in this conference!*

Choice of philosophy and method also means *philosophy of education and method of teaching*. The usual, chief methods of teaching in Philippine schools, largely due to the lack of imagination of many educators and principally due to the lifeless bureaucratization and minimalism in the system, are lecture and discussion in class, and some laboratory work. The result is a great amount of *cognitive learning* and a minimum of *affective learning*. (Values education is profoundly affective!) The social science classroom can benefit greatly from the methods of *exposure* and *immersion* and the reflective aspect that procedurally follows such exercises.

Exposure is a method of teaching whereby the student is deliberately brought face to face with the concrete social realities which he can only imagine (if at all appearing) when reading his books. Exposure is brief, but may be intermittently present at the site of the subject of study or analysis. He should have opportunity to interact with the people in situ and listen to their side of the situation. He is expected to get the facts from the living society rather than from books alone. He may be allowed to enter into real human relations with the people from who he is learning. Allowing the students to relate to them as if they were laboratory mice he manipulates to get a class grade, however, must be avoided.

This method must be preceded with planning, and followed by individual and group reflection. Explanation of what he saw is good, but it is even better if he can undertake exercises in devising strategies of solution. Exposure may develop into something more extended, or what we call *immersion*.

Immersion is an extended living with the people who are participating in the student's educational exercise. The people may be families or communities, and the student goes to live among them (the summer season is a good time) as some kind of *participant observer*. He learns the ropes by holding them, so to speak. It is a kind of practicum in living the way other people live and seeing things, valuing things. The purpose is not only understanding of situation, but also the forming of human ties, which become an anchor for appreciations learned. Immersion among the poor, for example, should build ties of identification with their humanity and recognition of the dehumanizing effect of oppressive conditions whether they are the result of human limitations of the poor themselves, or the result of overwhelming oppressive forces from outside as well as other humans and institutions. Immersion must be planned. Students need some preparation to make the experience truly educational and an occasion for growth in valuing.

As in the exposure method, immersion should be followed by deep and wide-ranging reflection on the matter observed and learned. But unlike exposure which is too brief, immersion should be interspersed systematically with reflections in

situ. Such reflections may bring up questions the student can clarify during his stay in his adopted community.

Other variants and modifications of these methods can be created. But whatever be the mode of exposure or immersion, it is important that the program be an official part of the learning and curricular program and thus duly graded and credited. The crediting is a signal of institutional valuing. Calling them “extra-curricular” or “co-curricular” with less or incidental credit is hopelessly obsolete, even mindless.

Exposure and immersion may be individual or group; but if by group, the number should be preferably small.

Fairness of Critical Judgment

Inherent in the procedures of academic investigation and inquiry is the *review* of the works of other scholars. Reviewing involves evaluation and judgment. Fairness is needed in both the evaluation and the judgment. This means a truthful and sober presentation of why someone made the conclusions he did make. Maybe it was his theoretical approach that made him blind to things that he should have seen. Maybe it was the insurmountable limitation of resources in his time but in fairness to his sincerity, that was all that was possible at his time. Or if harshness is the only way to restore outraged truth, let it be -- as Scott did to Jose E. Marco, the source of historical hoaxes. Scott’s procedure was done with circumspection and diligence. And if another example were needed, there is what Fr. John N. Schumacher, S.J. did with *La Loba Negra* to show it was another fabrication and falsely attributed to Fr. Jose Burgos.

Unfair critical judgment often stirs up storms and divides scholars into warring camps. It is a seduction to mudslinging and a waste of intellectual energy, more productive heat than light. But on the other hand, official power should never be used to decide scientific issues, and for this reason I abhor the sight of the Legislature and the executive branches of government involving themselves in deciding whether an ethnic group is still Neolithic.⁸

Intellectual Honesty

Do not claim as your brainchild what in fact came from somebody else. Do not plagiarize. These are the pedantic but correct rules of the intellectual game. It is for this that academic practice has prescribed in handbooks of form and style for

⁸ In 1988, the Philippine Legislature and the Office of the President got involved in the issue as to whether the Tasaday in Southern Philippines are in fact a true ethnic group.

scholarly writing the minute requirements for acknowledgements and references. Intellectual history is an elemental scientific act of justice, and complements scientific honesty.

Proper Pursuit of the Role of the Discipline in the Curriculum

Missing the forest for the trees is not unusual even among the most dedicated teachers. Specialization has made it possible to know so much and sometimes about so narrow a field. If one is enamored by the facts of a specialization, one can miss the role of the discipline or subject in the educational system and process. This loss of perspective has often transformed social science classes in the Philippine classroom into information-conveying sessions at the expense of skill-in-methods learning. The result has often been that the social sciences are regarded simply as *bodies-of-facts* subjects rather than disciplines concerned not only with facts but with the *scientific methods* of discovering facts.

I have earlier suggested that perhaps the social sciences, but not exclusively, should pay conscious attention, in the Philippine situation, to developing and honing students' abilities for *factual discovery*, *synoptic interpretation*, and *normative evaluation*. In this way, the social sciences can promote and enhance greater fidelity to disciplinary values as well as lay the foundation for more intellectually stable citizens who, by that stability, may be predisposed to become more fertile grounds for the nurturing of other values. There should be no gainsaying that *education is a value in itself* which makes possible the learning of the other values in the classroom or elsewhere. To miss this is to miss very much indeed.

May be one more point for the sake of emphasis should be said in connection with *normative evaluation*. The social sciences ought to provide critical norms by which social phenomena are evaluated. Thus it is not enough merely to describe phenomena but to provide evaluative apparatus by which students can process information and make sense of social phenomena. Thus, there is the need for a theoretical (philosophical) framework of teaching and learning. While the teacher is not expected to impose, he must make clear his values position. Students may find that knowing his bias may be necessary for their own evaluation of his teaching, as required by critical thinking.

Historical National Values Concern and Values Education

What we have so far discussed can be said for any other country similarly situated as the Philippines. We have yet to confront the basic question of what distinctive track Philippine values education should take, especially in relation to the social sciences.

A nation's history is its own identity, regardless of similarities that may exist in the

histories of other nations, or in the parallelisms that may occasionally occur. There are no nations with identical histories, even among those who at some time in their national existence shared common governments or cultural roots. This is why the search for a uniquely appropriate way of dealing with any nation inevitably must consider the historic events the nation underwent. In the case of the study of values, or even in the critique of national values and valuing processes, it is important to identify the central value-concerns which are seen to have been centrally positioned in the consciousness of those nationals who were in a position to contribute the most visible and effective input into national events. I shall, therefore, attempt to identify the central value-concern that preoccupied the protagonists of Philippine History since the late 18th century.

Recognition and Respect of Filipino Dignity (1774-1892)

On or around the year 1774, there developed among the best educated Filipinos --the secular clergy (the Filipinos, who were called Indios at the time, were as a rule not admissible into the friar order) -- a feeling of being racially discriminated against.⁹ This dragged on till most of the 19th century and culminated in the execution of Fathers Jose Burgos, Mariano Gomez, and Jacinto Zamora in February 1872. The central issue was the demand by the Filipino clergy for *full recognition of and respect for Filipino dignity*. The claim was against what in practice was Spanish racism justified by a plethora of accusations such as immorality, incompetence, and so forth some of which the Iberians claimed to be congenital to the Indio and therefore beyond remedy.

As the conflict dragged on, a new breed of educated Filipinos, products of the educational reform that took place in 1865 came into the scene. They were *ilustrado* and they picked up the cause of struggling for recognition of Filipino dignity, this time not only from local Spaniards but also from the Peninsular government of Spain. They called their campaign a "Reform Movement," but in essence, it was a movement for the recognition of their dignity to the point of giving them real participation in governing their country and melioration of the Spanish colonial government in the archipelago.

Everything that suggested the capability of Filipinos to stand on equal ground with the white men and show their equal worth was greatly valued. Thus the victories in the painting competitions in Spain by Luna and Hidalgo were immense victories of Filipino dignity, as Rizal himself felt. Even Rizal's own winning over Spaniards in Spanish poetry writing was in perfect tune with the central national value of the

⁹ See Rolando de la Rosa, O.P. *History of the Filipinization of the Religious Order in the Philippines: Beginnings of the Filipino Dominicans* (Quezon City: The Dominican Province of the Philippines, 1990), 289 pp.

time. For this he scorned in his novels anything or anyone who seemed, or was, undignified or unworthy. And he caricatured them mercilessly.

By 1892, after Rizal's last attempts to bring some reform resulted in his arrest and exile in Dapitan, Andres Bonifacio felt that Spanish reform was not forthcoming, and Filipinos were never going to live in dignity under Spanish domination. He wrote his sentiments categorically in "*Katapusang Hibik ng Pilipinas*." To build an institutional expression of his despair over Spanish reformability, he founded the Katipunan in 1892. The execution of Rizal in 1896 confirmed his worst thoughts and, thus, his revolutionary resolve.

Independence (1892-1946)

The founding of the Katipunan was the signal for the birth of a new national value: independence. Dignity, it was perceived, could never be fully recognized and respected given the incorrigible attitude of the Spanish colonial power-holders. The only way to attain dignity was to become politically independent. And the Revolution was launched to achieve just that.

By June 12, 1898, Bonifacio has been killed, but his dream of declaring independence from Spain was accomplished in Kawit, Cavite by Gen. Emilio Aguinaldo and his fellow revolutionaries. By the close of that year, a republican constitution had been completed in Malolos, Bulacan. It was ratified in January 1899. But by February, the occupying Americans had made the future of that Constitution very uncertain. Eventually Aguinaldo was captured and the country fell completely into the hands of Americans whose intent was so clearly re-colonization. The struggle for independence was not over, and the best and most authentic acts of patriotism remained that of fighting for independence despite the military laws of the United States occupation. Patriots went in and out of the jail, but independence, they professed, was worth all the pain. The palliative of the face-saving Commonwealth period was never enough. Full independence, alone, was deemed to give the Filipino his full sense of dignity and self-respect.

When the Japanese occupied the Philippines in World War II, Filipinos fought and died, some out of blind fidelity to the United States, but many for patriotic motives. The message was the same thing. This nation had not worked for independence only to fall again into another colonial pit, under the Japanese, regardless of their promise of prosperity.

By July 1946, the United States of America finally *recognized* Philippine Independence. But alas, it was a time when recognition was ironic, and practically a joke. The country had just been devastated by a war the Philippines had no hand in creating.

America knew that an independent Philippines would ask for its return to help rebuild the nation's ruins, and that in the process the USA would make some profit. True enough, the Laurel-Langley Agreement did not take long to cook up.

Economic Development (1946-1966)

After recognition of Philippine Independence, it became clear as day, especially because of post-World-War-II conditions, that independence had no real substance unless the nation had enough material sustenance to feed, clothe, house, educate, medicate, and in any way cultivate and promote the life of Filipinos. *Economic sufficiency* and more were seen to be the period's desideratum.

But troubles there were in abundance. There were warlords in the countryside; dissident Huks in the mountains; underfed and undereducated everywhere; and growing slums in the cities especially Manila.

The Legislature spent its energies, which appear from hindsight not to have been very vast, on debates about what to do with the economy. One President is derisively reported as having asked the legislature to abolish (some say "amend") the "law of supply and demand." The Central Bank and some well-meaning cabinet men were in disagreement over the peso-dollar exchange rate. They feared a fast exit of capital from the country as American profits locally earned were being sent out abroad. Agriculturnization or industrialization? That was the question for some. But the sum total of all concerns was a question of the central national value at the time -- economic development, without which dignity and independence would be illusory. Slogans like "Filipino first" (Garcia) or "simple living" (Macapagal), as well as various ways of toying with economic protectionism (e.g. NEPA) were but ways of expressing that central concern for economic progress. Borrowing of foreign capital was not the least among the possibilities.

By 1965, it was clear that some progress had indeed taken place. A few rich had become very, very rich, and Marcos later spoke loud and clear against those "oligarchs." Some of them had been his political patrons. During Macapagal's time, even the basic staple of rice was in short supply. Macapagal imported rice from Thailand and heard from the Legislature that accused him of illegal importation. He retorted that he preferred to go to jail than see his people go hungry. He lost the next election to Ferdinand E. Marcos who campaigned on the assurance that "This nation will be great again!" The year was 1966 when he assumed presidential power.

Social Justice (1966-present)

Marcos came to be convinced that it was not only development the nation needed,

but some form of *social justice*. He tried to make moves in that direction if only, at least, to appear to fulfill his grand promises. He may have been sincere. And many indeed agreed with him concerning the need for social justice on a national scale. At first, he tried what he could the way the laws say it should be.

And then he came face to face with what other presidents ahead of him had: an uncooperative, often hostile, garrulous but essentially unproductive Legislature whose leading presidential aspirants were trying to ensure their election prospects by seeing to it the incumbent chief executive failed miserably during his term of office. The logic was simple. A successful president was clearly undefeatable for another term. Why make that possible? So he must not succeed at all costs even if the nation drowns! So Marcos plodded through his term hardly able to even begin to make this nation great again. The rice shortages continued, election spending caused inflation, and the nation was sinking because the government itself among other factors was beginning to believe its own alarmist propaganda. Marcos decided to take the authoritarian road. He imposed Martial Law in 1972.

With control of government fully in his hands, he thought he could achieve at least a modicum of social justice. But his means was itself unjust. Although some economic gains registered in the mid-1970s, growing malcontentment that had practically gone public, in addition to immense inefficiency, soon eroded them.

Social justice was bandied about and given much lip service, but still there was no clear evidence of success in that direction, economically or morally. And those who disliked Martial Law most were among the most desirous to see every Marcos move fail utterly. And so it came to pass. But the national theme value of *social justice* did not pass. As Marcos fell more deeply into failure, so much more clear did the need for social justice become.

A people power upheaval threw Marcos out of the presidency in February 1986. Corazon C. Aquino became President. Before she knew it, there before her was the same national need: social justice. But first, she had to choose how to handle her new government. She selected to be a liberal and to handle government democratically. She made commitments to free enterprise, and to respecting human rights, an early gesture of which was setting political detainees free (many of whom she ran after and re-jailed.) She asked for and got an agrarian land reform law as a signal for her commitment to social justice.

The central value which appears to concern the nation principally is *social justice*. If this were so, as I think it is, then the centerpiece of Philippine values education today must be social justice. It should be seen as the central and organizing value

in reference to which the other values become nationally meaningful. Philippine values education without a vital center can only be a hat full of watch parts, disorganized, and may go as the spirit blows.

Organizing Values Around Justice

Justice is meaningful in terms of the relationships man has and creates (1) between himself and other humans and human institutions, (2) between himself and nature, (3) between himself and himself, and (4) between himself and Transcendence.¹⁰

Man and Fellowmen, and Institutions

To do justice is to recognize value and act according to that recognition. The recognition of the value of individuals is to be invited to give them what is due them whether such be nutrition if they are hungry, clothing if they be naked, medicine if they be sick, education if ignorant, and deliverance from bondage if oppressed, and so forth. The recognition of the rights of others means the proper rendering to them of that to which they have a right, be it efficient service, fairly priced and quality goods and services, fidelity, or care, or just wages. It also means recognition of their natural right to govern themselves by means of broadening their true and effective participation in their own governance and determination of their destiny, earthly and otherwise. But most importantly, the rights of others is to be read as one's obligation towards them, that they have rights precisely because I have obligations. For rights spring from man's social nature.

Man also relates to institutions. Many Filipinos today are ready to lionize the villains of society in order to make money. Rebels against the government have frequently been elevated to the status of folk heroes, while law enforcers are shown as bungling, terroristic, and corrupt. This is an indication of an anarchistic attitude, a failure to relate with the largest human institution the nation has: government and its agencies. (Is this perhaps the reason why so many sell votes, sometimes an indication of lack of concern for government?)

Many a history teacher has singled out what is called *polo* service and taxes in the colonial era as acts of government injustice without explaining why such were needed and how such services and taxes produced public services such as roads and bridges. The result has been a failure of the citizenry to appreciate tax payments as investments in public conveniences and services, or in the case of public servants, to appreciate the moral implications of trusteeship of the people's money.

¹⁰ These categories were suggested to me by W. Wielemann (Kath. Univ. Leuven, Belgium), "The Impact of Industrialization on Cultural Identity and Education in Asian Countries," (Proposal of a research project, typescript, 1985).

Man and Nature

Justice in human relations with nature is primarily promoting the serviceability and beneficence of nature for mankind. Any undue aggression upon nature that in the long or short term returns to plague man -- in the form of shortages of natural resources or cataclysms due to improvident relationship with nature -- is unjust not only to the perpetrator but to the society/community which eventually gets affected. This holds true for pollution and the ravaging of nature such as deforestation, dynamite fishing, and the degradation of agricultural soil, or damage to the ozone layer.

Justice in dealing with nature also involves the provident use and employment of natural resources for the sustenance of society's necessities. The role of the Natural Sciences in the curricula is precisely providing the foundation of a healthy and intelligent relationship between humans and nature.

Man and Himself

Man also needs to deal with himself fairly and justly. It is justice to self and to society to care for one's development personally and professionally. Untold injustice happens in society because of countless people who fail to value their potentials and grow up to become burdens to themselves and society. Every school child ought to know that connection as motivation for growth and educational perseverance. A diffident, self-flagellating nation is surely made up of individuals who have less than positive self-image and are probably self-rejecting.

Problems like drug abuse destroy human potential and place a burden on others, apart from its potential inducement to crime. Drug abuse is an injustice to self just as any alcoholism and any other self-corrosive behavior.

Good health and physical fitness are good for a productive and socially beneficial life. It is the result of doing justice to one's body and faculties sustainably.

Man and Transcendence

The relationship of man with Transcendence is recognized legally under the provision of law granting the freedom of belief and religious expression. Although the sense in which justice is meant under this is chiefly theological, it is no less true that it is a realm of valuing which profoundly affects human behavior and social relationships. Some ways of relating to Transcendence, unfortunately, have social dysfunction that lead to outright menace. If carelessly developed, religious values and behavior can cause social upheavals as history has so often demonstrated. It is for this reason that values education needs to confront squarely the developing religious consciousness of learners, especially their growth

towards tolerance and positive appreciation of the religious culture of other humans.

In a particular way proper to the Philippine setting, the theme of justice -- whether the liberative type such as the protection of human rights, the distributive type such as land reform and just wages, or the developmental type such as education and economic production -- can be adapted for classroom learning and for programs and out-of-class education contextualized in the Philippine setting.



Part Two

Social Sciences in Basic Education

Teaching of Social Studies in Basic Education: Initial Findings

Rainier A. Ibana, Jane D. Gallamaso and Sircio C. Chan

On September 17, 2009, the Social and Human Sciences Committee of the UNESCO National Commission of the Philippines conducted a survey on the current status of the teaching of social studies among participants of the Third Karunungan (Wisdom) Festival that was jointly sponsored by the UNESCO Regional Unit of the Human and Social Sciences Sector for Asia-Pacific, the Office of the Dean of the University of the Philippines' College of Social Sciences and Philosophy, and Popular Education for People's Empowerment. The conference and the survey were held at the University of the Philippines' Bahay ng Alumni.

Although limited in its scope by the geographical origins and levels of teaching experiences among the participants who attended the conference, the respondents did suggest ways to improve the teaching of the subject matter.¹ They indicated some of the current difficulties encountered by social studies teachers in integrating the necessary learning competencies expected from them, especially with respect to the cultivation of high-order thinking skills among their students. The surveys that follow also incorporate findings about attitudes to school-initiated civic action done in partnership with local communities to promote social transformation.

Profile of Respondents

Geographical Origin

The majority of the respondents are high school teachers teaching social studies from Metro Manila, adjacent provinces and other provinces from Luzon. Other respondents include teachers in the tertiary level who are from the islands of Visayas and Mindanao. Metro Manila, including Antipolo and Cainta, has a total of 141 respondents. All in all, there were 224 respondents mostly coming from Luzon.

¹ In 2000, the UNACOM Social and Human Sciences Committee published its critique of all textbooks approved by the Department of Education (Dep Ed) for all ten years of basic education and all subject areas. Social and behavioural scientists plus a humanities consultant, all unaffiliated with Dep Ed: (1) correct wrong data; (2) prioritize which data and concepts to include (and thus emphasize); (3) write using the scientific method of fact presentation combined with age- and learning-level-appropriate considerations. The latter is advocated to train students in logic and enhance their high-order thinking skills.

Year or Grade Levels Taught

Almost all respondents are teachers. The exceptions are a school staff, a school nurse and six students from UPIS in Diliman. The results of the survey show that, among the respondents who are teachers, 80% of them teach in high school, 14% in elementary (grade school), and 6% in the tertiary level (college).

Among high school teachers, 27% of all survey respondents are teaching in Fourth Year, 19% in Third Year, and 17% each in Second and First Years. Among elementary teachers, the distribution is as follows: 5% are teaching in Grade 5 and 3% each are teaching in Grades 3, 4, and 6. Teachers in Grades 1 and 2 are excluded from the survey since Social Studies as a subject is not taught in these grades. Figure 1 below illustrates the distribution of respondents by grade levels taught.

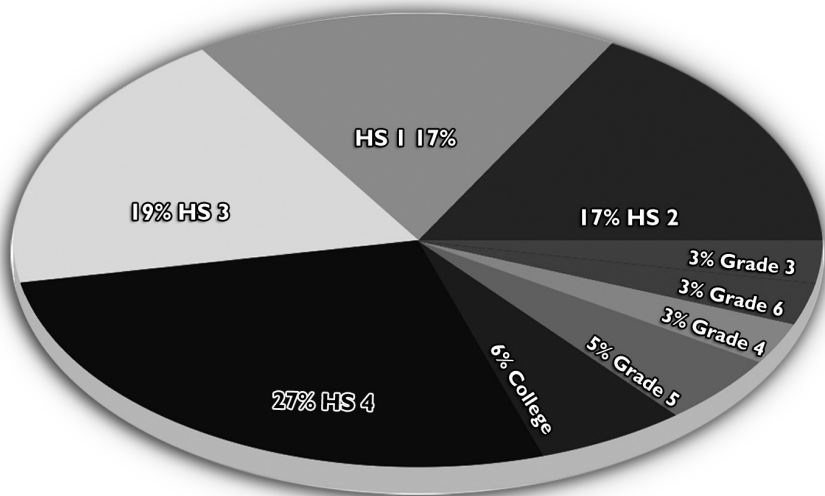


Figure 1 – Grade Levels Taught By Respondents

Many of the respondents indicated that they teach in more than one year level. Seventy two percent (72%) of the respondents teach Social Studies while the others handle subjects like Science, Mathematics, Values Education, Filipino, Technology and Livelihood Economics, and Literature.

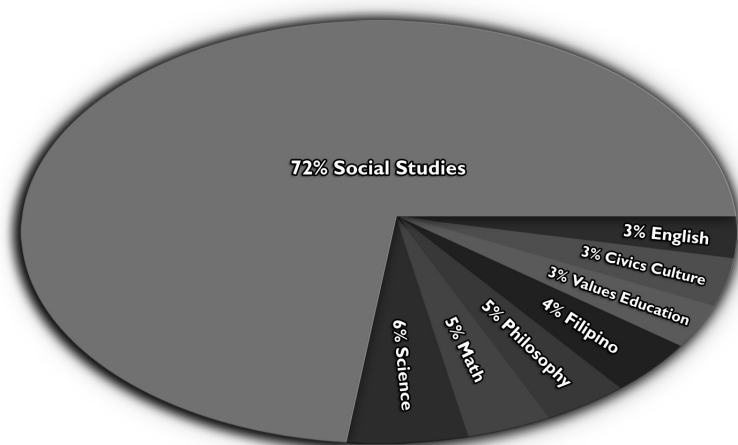


Figure 2 – Subjects Taught

Educational Qualification of the Respondents

The respondents received their BS Education degree mostly from schools in their respective provinces. Only around 15 percent obtained their degrees from schools located in Metro Manila.

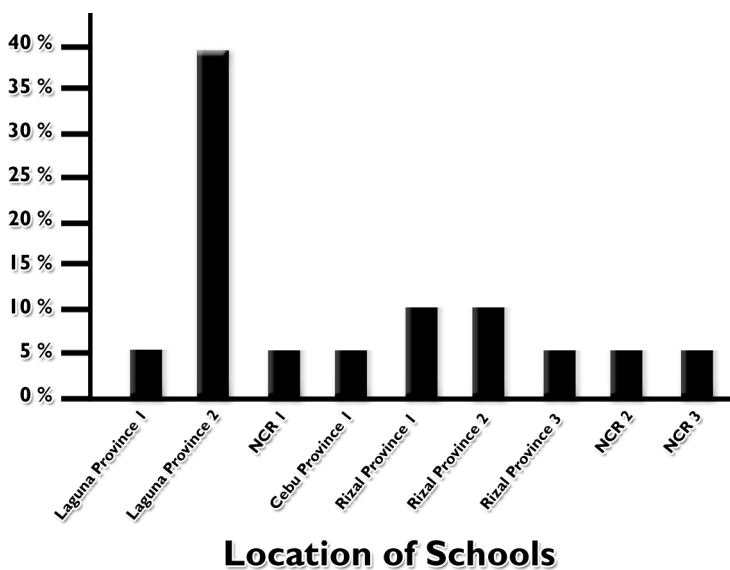


Figure 3 – Location of Schools where Respondents Received their Degrees

The respondents got their respective degrees between 1976 and 2003. Only two (2) respondents indicated that they obtained Teaching Certificates, meaning that they had finished a non-teaching degree, subsequently took Education units, and passed the Licensure Examination for Teachers. One obtained it in 1992 and the other in 2001.

Reflecting the bulk of Social Studies teachers among the respondents, their college majors were mostly in line with the subject, as follows: BS Social Science/Social Studies/History/Economics 48% of the respondents, AB English 4%, AB Filipino and BS Biology 3% each, BS Science and BS Math 2% each. Among all respondents, 28% did not indicate their college major. Figure 2 below shows the degrees that the teachers obtained.

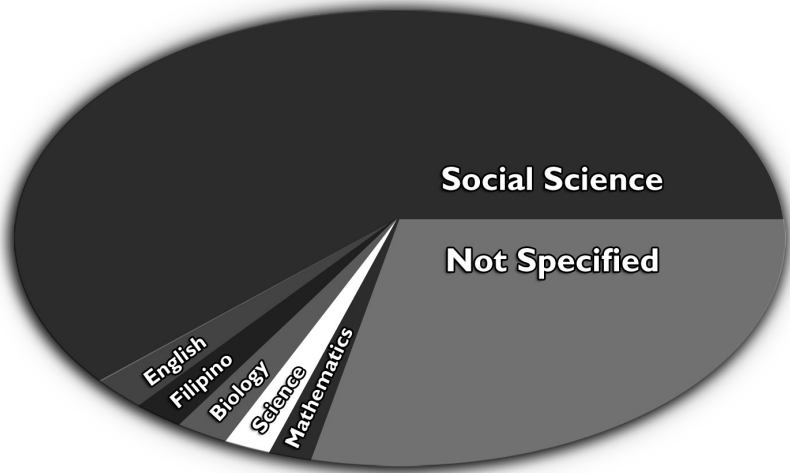


Figure 4 – Degrees and Majors of Respondents

Topics to be Improved or Included in the Current Social Studies Modules

Topics Recommended for Inclusion

The respondents mainly suggested that the following topics be included in current Social Studies modules: (1) protection of the environment, biodiversity, climate change, (2) autonomy and individual responsibility, and (3) interdependence, working together as groups. Other topics proposed by a few respondents include: (4) globalization, (5) equality, justice, equity, (6) social responsibility and health, and (7) coping with challenges. Figure 5 below shows the specific topics.

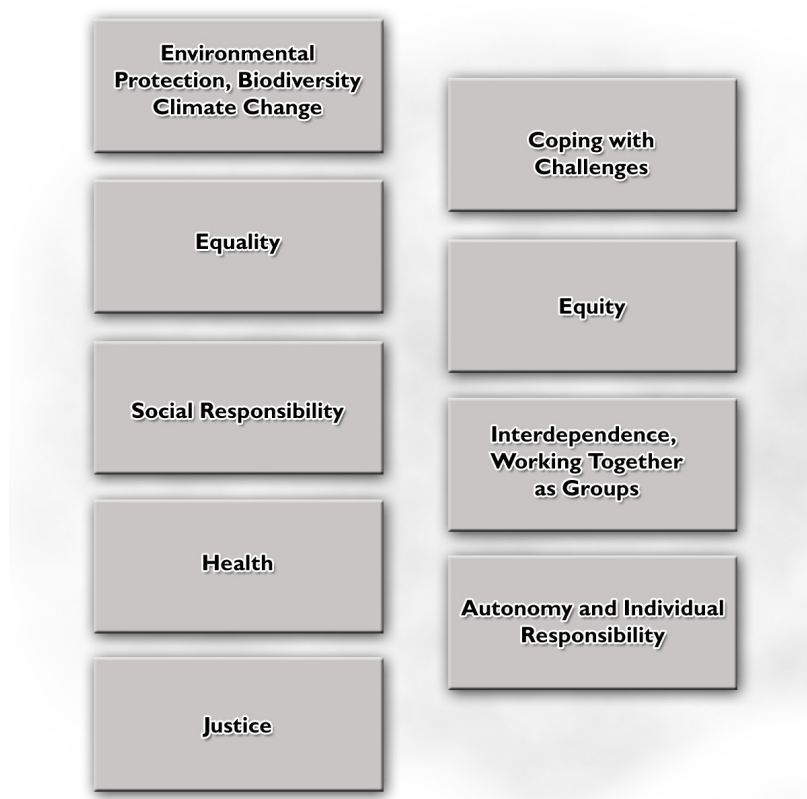


Figure 5 – Topics Preferred for Inclusion in Current Modules

The following table shows the list of suggested topics that the respondents wanted to include in the current modules for social studies and the number of respondents who mentioned the topics for inclusion.

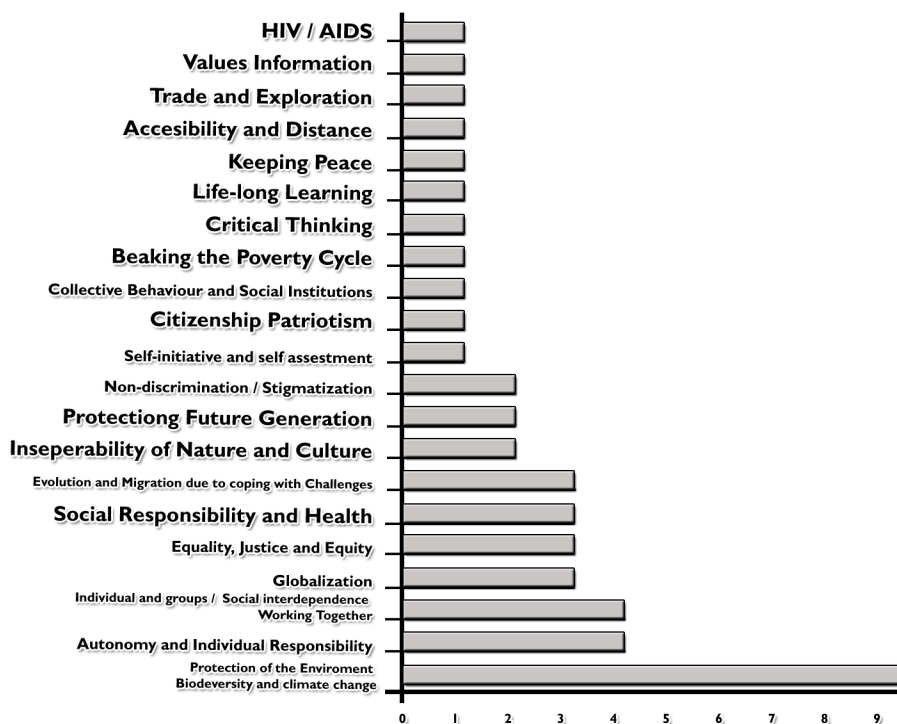


Figure 6 – Suggested Topics for Inclusion in Current Modules

Respondents also wanted specific information on emergency preparedness, green space, disaster risk survey, and the Philippine Constitution in the modules. Some respondents would also like information on energy as well as health issues.

Concepts Currently Left Out, Undervalued, Overvalued, or Misinterpreted

Regarding concepts that have been left out, undervalued, overvalued, or misinterpreted in the handouts, one (1) respondent answered that the U.N. Millennium Development Goals have been left out while two (2) respondents said that “social responsibility and health” is a concept that has been undervalued. Other concepts that they have perceived as undervalued are “constructing culture,” “inseparability of nature and culture,” “love and freedom,” “family values,” and “environmental protection.”

No respondent identified any overvalued concept although two (2) respondents have specified “globalization” as a misinterpreted concept. Some respondents answered that some topics have been either left out, undervalued, overvalued, or misinterpreted. These include the following topics “human equality” and “right to justice,” followed by “current events and issues,” “Filipino identity/culture/

nationalism,” and “keeping peace.” The following graph illustrates the frequency of responses about the topics that were apparently left out, undervalued or misinterpreted.

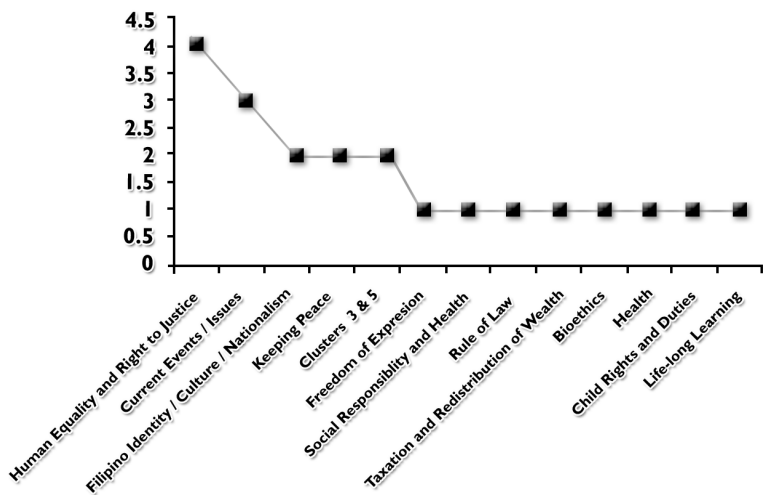


Figure 7 – Topics left out/ undervalued/ misinterpreted

Developing Higher-Order Thinking Skills

To develop higher-order thinking skills (HOTS) among students, the respondents put forward the following strategies or action steps: (1) adopt new learning strategies and (2) provide adequate books, equipment, and learning materials.

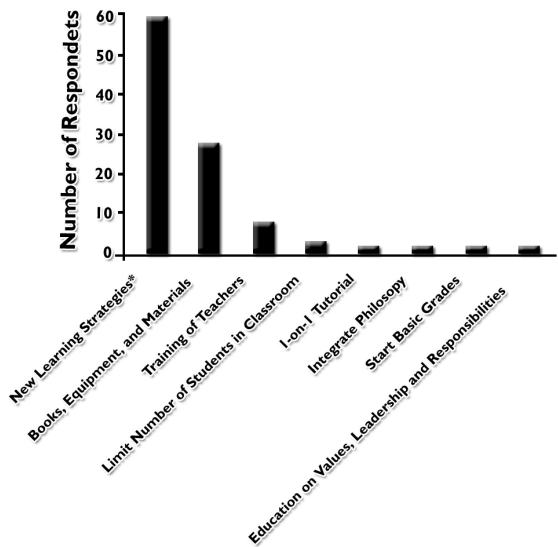


Figure 8 – Ways to Develop HOTS

The learning strategies they mentioned include encouraging free expression by students, interaction between teacher and students, comparison of theories, caricature analysis, picture presentation, role play, brainstorm, parents’ talk on social issues, debates, conferences, research, and other creative activities. Other suggestions, which are related to the use of learning strategies, consist of training of teachers, reducing the number of students in a class, and one-on-one tutorial of slow learners. Figure 9 below show the respondents’ suggestions to develop HOTS.



Figure 9 – Approaches in Developing Higher-Order Thinking Skills (HOTS)

Seven (7) Concepts that Ought to be Taught

To Elementary Students

For the respondent elementary teachers, the concepts they believe ought to be taught to their students are as follows: (1) values formation, for 16% of respondents; (2) autonomy, social awareness, and responsibility, for 10%; (3) protecting the environment, global warming, climate change, for 7%; (4) patriotism, nationalism, for 6%; (5) love of God, spiritual awareness, for 5%; (6) human equality, laws, human rights, for 5%; (7) arts and culture, for 5%.

Rank	Concept/Topic	Percentage
1	values formation	16
2	autonomy, social awareness, and responsibility	10
3	protecting the environment, global warming, climate change	7
4	patriotism, nationalism	6
5	love of God, spiritual awareness	5
6	human equality, laws, human rights	5
7	arts and culture	5

Table 1 – Concepts/Topics Ought to be Taught – Elementary Level

Concepts or topics preferred by 4% or less of all respondents are as follows: health; good manners and right conduct; skills improvement and life-long learning; children's dignity, rights and responsibility; responsible citizenship; peace; critical thinking and reasoning; self-initiative, decision-making, livelihood, and productivity; bio-ethics; Filipino culture and identity; grooming and self-confidence; freedom of expression; non-discrimination and non-stigmatization; solidarity and cooperation.

Other topics identified by other respondents are the following: positive thinking, leadership, sports, history, self-identity, agriculture, gender equality, reading comprehension, liberty and interdependence, love and obedience, valuing of the family, competitiveness, employment, poverty alleviation, loyalty, dialogue, ICT, reading of great books, confidence, creativity, Mathematics and English language fundamentals, use of technology, goal setting, alertness, energy consumption, and globalization.

To High School Students

The respondent high school teachers enumerated the following topics that they believe should be taught to their students: (1) values formation 14% of respondents; (2) social consciousness 8%; (3) bioethics, sex, and health education 7%; (4) skills improvement 7%; (5) lifelong learning 7%; (6) responsibility and discipline 7%; (7) environmental protection and global warming 7%.

Other concepts the respondents proposed were: human rights, rule of law, human dignity; self-respect, self-confidence, and personality development; love of God, spiritual awareness; patriotism; self-initiative and life planning; and basic learning skills.

Rank	Concept/Topic	Percentage
1	values formation	14
2	social consciousness	8
3	bio-ethics, sex, and health education	7
4	skills improvement	7
5	life-long learning	7
6	responsibility and discipline	7
7	environmental protection and global warming	7

Table 2 – Concept/Topic Ought to be Taught – High School Level

Student Participation

Some elementary and high school students from Diliman Prep School joined the workshop and gave their views regarding the workshop. They enumerated seven things that they want to be taught in the classroom: (1) importance of life, (2) love of the environment and earth, (3) respect for others, (4) valuing oneself, (5) developing optimism, (6) understanding life’s realities, and (7) learning practical skills for survival. In addition, they mentioned the importance of learning about personality development, values, equality and responsibility, love of God, basic education and citizenship, proper grooming, good hygiene, health education, history and the life of heroes, developing oral and written communication, developing mathematical ideas, respect for elders and proper discipline and honesty.

The specific subjects they wanted taught in the classroom are human anatomy, parts of speech, geography, Philippine history and human rights.

Community Civic Action Programs Implemented by Schools

The survey showed that schools in Metro Manila are engaged both in the social conscientization of their students and involved in various community civic action programs. Ample time in class is given to subject areas that enhance community civic action. Schools organize workshops, seminars, and conferences that foster in the students a sense for the good of the community. During class, teachers employ the following methods to enhance student appreciation for community civic action: class discussions in plenary and in groups; problem solving and inquiry; and role playing. During class discussions on social issues, for instance, the teachers get their students' opinions and help them formulate their own stance towards the issues.

Outside the classroom and in the campus, schools have launched the following programs in collaboration with student governments, student organizations, and parents: seminars on culture and values preservation; workshops on thinking skills and on responsible parenthood; museum tours; small-scale financial assistance to poor students; tree planting; monitoring of cleanliness and order; “*Brigada Eskwela*” (School Brigade) for repair of school facilities by parents; “child-friendliness” program; one-on-one teaching; remedial classes for slow learners; participation in the local fiesta; and celebrations of the Mass for Roman Catholic students and parents. Teachers have also conducted a Christmas bazaar, the proceeds from which have been used to help needy students.

Schools have likewise organized off-campus community outreach activities, anti-drug campaigns, planting of *malunggay* and other green leafy vegetables, establishment of green space through tree planting by families, disaster-risk community survey, feeding of kindergarten pupils and poor children, and giving of food, grocery items, and clothes to disaster victims and to poor families.

In partnership with the Department of Education (DepEd), schools have launched the “adopt-a-school program,” whereby school funds finance the uniform, living allowance, writing materials of students who would otherwise not be able to attend school. They have also implemented the “back-to-school alternative learning program” for school drop-outs.

Schools have also effectively partnered with parents, non-government or civic organizations, local leaders, and school alumni in organizing community civic activities. Also, teachers and parents collaborate in a remedial reading program, where parents tutor their own children who have difficulties in reading. Moreover, students of the Social Studies Department of public high schools in Antipolo, Rizal are able to enjoy the Department of Science and Technology's scholarship programs, and Sangguniang Kabataan (Youth Council) officials have set up a pre-school reading hour program.

Partnership with community leaders, the Rotary Club, the Philippine National Red Cross, and parents have been instrumental in off-campus planting of green-leafy vegetables like *malunggay*, establishment of community green space, and conducting disaster risk surveys. A Rotary Club chapter launched a project to install a potable drinking water system in a school. Local political and religious leaders have tied up with schools in implementing first-aid and emergency-preparedness programs, disaster monitoring, community livelihood projects, as well as a *bayanihan* (neighborhood support and cooperation) system. Schools have also cooperated with activities of Catholic basic ecclesiastical communities like prayer meetings and catechism for Catholic students. Some alumni of a school have provided writing and reading materials to its needy students.

Through the financial support of the local government unit (LGU), a school has established a free *hatid-sundo* (fetch-from-and-bring-back) transportation system for its students who experience difficulty in going to school for reasons of money or distance. Other schools have been able, through LGU funds and personnel, to distribute writing materials, uniforms, bags, and shoes to poor students, conduct earthquake drills, and continue campaigns against alcohol, drugs, and gambling. With government health institutions and other agencies as partners, schools have also conducted free circumcision, eye check-up, and eyeglass distribution, and have put up school and *barangay* (village) clinics. Interestingly, local government units and public elementary schools have also established partnerships with private high schools that can give scholarships and free school supplies to outstanding elementary graduates.

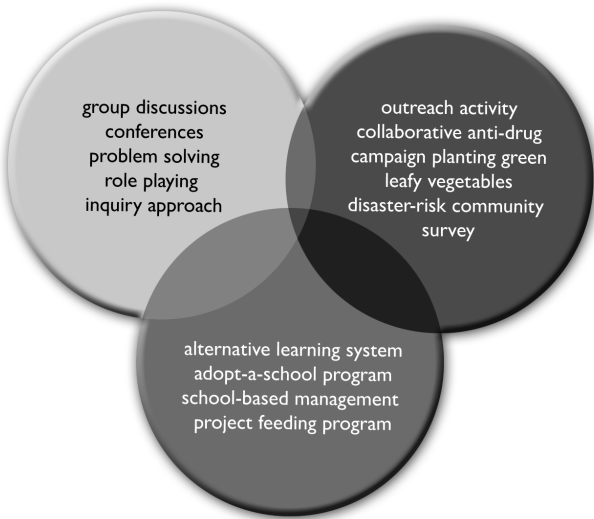


Figure 10 – Community Civic Activities Conducted by Schools and Their Collaborators

Evaluation of Programs and Recommendations for Improvement

Inside and outside the classroom, schools have initiated or collaborated in a lot of efforts to promote and realize community civic action. According to the survey respondents, the following action steps need to be taken in order to sustain, improve, and institutionalize the outstanding efforts mentioned above:

- Production of textbooks that are:
 - sufficient in number
 - interesting and correct in content
 - geared towards sensitizing students to their responsibility towards the community
- More training for teachers on community civic action
- More support and cooperation from DepEd towards quality education
 - clear policies to eliminate big class sizes
 - address problems encountered in the mass promotion system
 - system of no-drop-out of students
 - eradicate corruption
 - better school facilities (more classrooms and comfortable chairs)
 - more support and cooperation from parents

Concepts that Have Been Left Out, Overvalued, Undervalued, or Misinterpreted In Current Social Studies Modules

During the workshop, the participants – working with a list of concepts given for their reading (See *Annex C*), and earlier discussions by the plenary and break out groups -- identified the following Social Studies-related concepts that have been left out, undervalued, or misinterpreted in the current modules:

- Global issues
 - peace building, tolerance, and dialogue
 - global warming and climate change
- Environmental issues
 - conservation and protection of the environment
- Social issues
 - education on interpersonal and social skills
 - freedom of expression
 - human rights, justice, and equality
 - social responsibility
 - community health

- Political issues
 - territorial dominion
 - the Philippine Constitution
 - the Decalogue
- Cultural issues
 - Filipino identity
 - diversity of culture and ethics among various cultures
 - migration patterns
 - social stratification
 - population sectors and their contribution to the economy
 - moral issues
- Values education
 - development of virtues like patriotism
- Dealing with the drug problems
- Sex education
- Educational issues
 - lifelong learning
 - teaching learning skills
- Self-enhancement
- Development of personal responsibility
- Current trends and issues
- Reproductive Health Bill

According to the participants, their students claim that, at present, these topics are only taught in passing and are not well-understood.

Development of Higher-Order Thinking Skills among Students

When asked about the necessity of developing higher-order thinking skills among their students, the workshop participants unanimously replied in the affirmative.

They suggested that, in order to achieve this, the following approaches and action steps be taken:

- Improve the curriculum by:
 - clarifying its objectives;
 - selecting appropriate subjects and topics;
 - incorporating Logic as a subject.
- Make learning student-centered by stimulating group dynamics in classroom and off-classroom activities through:
 - providing practice exercises;
 - allowing students to engage in debate;
 - organizing symposia, group work, and reading sessions that develop critical thinking;
 - implementing socialization activities such as field trips;
 - utilizing technology like multi-media communication (television etc.);
 - institutionalizing peer counselling;
 - providing students many opportunities to express themselves.
- Improve classroom teaching and teaching strategies by:
 - teachers giving open-ended questions;
 - teachers discussing the lesson well and situating the lessons in current life.
- Improve the content of lessons:
 - lesson is applied to real-life issues in order to form the right values in the students;
 - textbooks be sufficient and recent.
- Teachers to improve their attitude towards their students by:
 - being encouraging to their students;
 - being sensitive to the needs of students;
 - helping students develop good study habits.
- In order to achieve these goals, the respondents recommend that the government:
 - increase the salaries of teachers;
 - improve classroom environment by providing better facilities;
 - control class sizes;
 - provide enough classrooms;

- give more in-depth skills training to teachers in:
 - oral communication skills;
 - written communication skills;
 - Social Studies research work skills.

Evaluation of the Handouts

As to feedback on the handouts (See Annex A) provided to the teachers during the survey workshop, the respondents assessed them positively for being useful, worth discussing, interesting, understandable, and new.

On a scale from 1 to 5, with 5 as the highest possible rating, the respondents gave an average rating of 4.85 to the handouts in terms of usefulness to them and to others. They also believe that the handouts are worth discussing with their students, colleagues, and families (average rating of 4.65), and disclosed that they also find the handouts interesting (4.55) and understandable (4.43). In terms of newness, the respondents give the handouts a rating of 3.25.

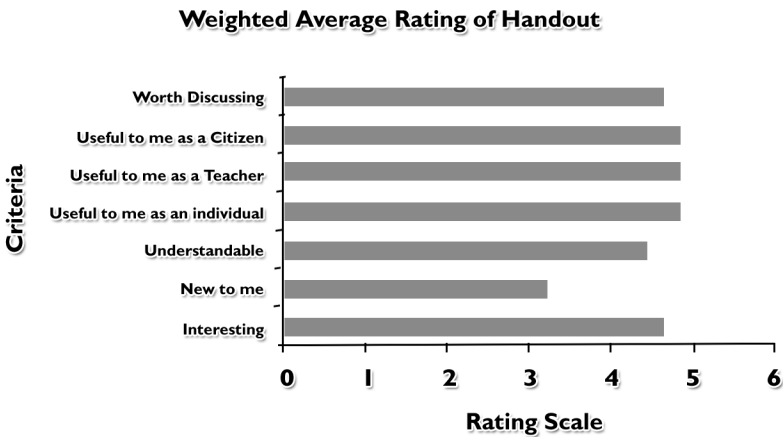


Figure 11 – Average Rating of Handouts Provided during the Survey Workshop

When asked about specific information from the handouts that they would like to learn more about, eight (8) respondents mentioned emergency preparedness, four (4) identified green space and disaster risk management, three (3) said they would like to learn more about the Philippine constitution, two (2) said energy consumption, and two (2) health issues. The following are stated by at least one (1) respondent: contribution to community welfare; basic education curriculum; history; philosophy of human studies; current issues; community geography; and food security.

Conclusions and Recommendations

It is evident from these findings that Social Studies teachers are concerned with the development of higher-order learning skills for their students. They are also concerned about further developing and enriching the current modules used in teaching social studies.

The findings also reveal successful collaborative efforts already initiated by the respondents and their schools with student governments and organizations, local government units, Department of Education and government agencies, non-government and civic groups, local political and religious leaders, private schools, parents, and alumni. What can be surveyed further is the frequency of a school's civic action projects, the degree of institutionalized cooperation between local government units and schools, whether the civic action projects affect participants and stakeholders positively; if the projects can support security, environmental and heritage conservation, as well as emergency response.

Of immediate concern, however, is the information gathered from the survey instrument about the small number of LET passers among the respondents. Since teachers generally cannot afford to go to Metro Manila to pursue higher degrees and the majority of the respondents received their first degrees from the provinces, it is imperative that the quality of teaching offered by provincial schools be supported by additional training programs for social studies teachers.

The list of concepts that are being left out and undervalued by the current modules, moreover, indicate that teachers also need to be updated regularly on current events and emerging social issues in the global and local arena. Their exposure to new findings and trends in the social and human sciences requires improvement in order for them to aid social transformation positively. UNESCO would do well to increase its information programs to schools in order to affect social studies and civics modules.

It is significant that for both high school and elementary teachers, values education was considered the top priority topic that pupils must learn from their teachers. The art of teaching values, therefore, is a domain that must be attended to if the respondents are to address the needs of their pupils. Values, furthermore, is a generic term that encompasses the other items enumerated as top priority topics students must imbibe from lessons taught by social studies teachers. The different methodologies for values education learning, as well as the higher-order thinking needed to assess the value of values in changing times are lessons social studies teachers may need better preparation in. Pre-service preparation towards gaining and teaching higher-order thinking as it relates to values education should be reviewed in accordance with contemporary and future societal challenges.

The respondents are aware of teaching strategies that can promote higher order thinking among their pupils. The successful implementation of these strategies, however, requires skills that must be learned and practiced by treating children as co-equal participants in a “community of inquiry” that allows them to raise questions and assess the learning competencies that they have gained from the activities that are offered to them by their mentors.²

Since the geographical scope of the respondents were mostly from the Luzon and Calabarzon areas and the survey instruments were well appreciated by those who had the opportunity to participate in the survey, it is recommended, moreover, that the survey instrument be deployed to the other regions of the country in order to increase the sampling and recommendations for the government’s educational leadership and concerned stakeholders.

² Maughn Gregory, et. al., *Philosophy for Children Practitioner Handbook* (New Jersey: Montclair State University Institute for the Advancement of Philosophy for Children, 2008), pp. 9-12.

Critical Thinking, Ethics, Education, and Public Policy

Rainier A. Ibane

On September 27, 2007, the *Philippine Daily Inquirer* newspaper published a survey conducted by Social Weather Station that showed an inverse correlation between Filipinos who achieved higher levels of education and the tendency to follow the bandwagon effect in voting for candidates in public office. It confirmed the deeply held hypothesis that the relatively well-educated sectors of society tend to vote according to their conscience instead of being influenced by political intimidation and external pressure. It was reported that 90 percent of college graduates, 79 percent of high school graduates, 74 percent of elementary graduates, and 60 percent of those who did not finish their elementary grades voted according to their own judgments.

Level of Education	College Graduates	High School Graduates	Elementary Graduates	Elementary school drop-outs
Percentage of respondents who vote according to their own judgments	90%	79%	74%	60%

Recorded reaction to bandwagon voting in 2007 was compounded by the very low retention ratings of the Philippine public education system during school years of 1999-2004. These were the school years spent in basic education by first time voters during the election of 2007. During that period, only an average of 49.40 percent of those who entered primary school were reported to have completed basic education courses at the secondary level after ten years of schooling.¹

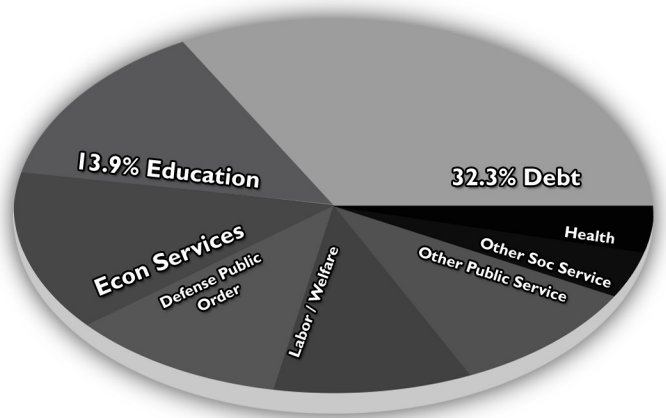
¹ Research and Statistics Division Office of Planning Service, Department of Education Fact Sheet, as of August 31, 2006. Even the latest of the Department of Education’s Basic Education Fact Sheet shows a dismal 61-75% completion rate, which means that 39-25% of the Filipinos cannot even complete their Elementary Grades. <http://www.deped.gov.ph/cpanel/uploads/issuance/Img/Factsheet2009%20S>.

School year: 1999-2000	2000-2001	2000-2001	2003-2004	2005-2006	Average
Completion rates: 48.3%	49.35%	48.46%	50.41%	50.95%	49.40%

If we are to improve the political culture of the Philippine population beyond media-made mass appeal, it is incumbent upon those who wish to reform Philippine society to shift the battlefield of social transformation to the arena of basic education. This move will promote long-term solutions to the problems of democratization and governance.

Finding Solutions to Educational Problems

The Philippine Constitution mandates that the highest percentage of the annual national budget should be allocated to education. However, the allocations barely make a dent toward solving the problems at hand given the high debt-to-national-income ratio exacerbated by financial obligations incurred by previous governments to lending institutions that are still being paid for by the current government.



Source: Briefing Paper
 Proposed 2006 National Budget, Action for Economic Reforms,
 Civil Society Network on Education Reforms (E-Net)

Creative solutions to the education problem, however, are not wanting. Non-governmental and governmental institutions have resorted to school and community-based educational management systems that harness the goodwill of parents, teachers, and community associations at the local level. The challenge of devolving administrative functions from the national bureaucracy to school units was heroically met and ably

managed by creative principals and school heads resulting to dramatic increases in the performance and retention ratings of pupils in recent years.

The National Wisdom Festival (*Karunungan Festival*) hosted in July 2007 by the UNESCO National Commission of the Philippines, under the leadership of its Social and Human Sciences Committee, showcased some of the best educational practices of selected schools around the country. The results of the presentations showed that best practices are found among some of the most disadvantaged places in the archipelago. The secret to their success lies in, firstly, the cooperative spirit of the network formed by local governments, non-governmental organizations, parents, and teachers as well as, secondly, the creative solutions engendered by school principals who orchestrated the much needed reforms at school level.

Stakeholders are hopeful that some of the critical issues of education can be addressed successfully if we, the people affected and concerned, work on the solutions together.² Most recent data from the Department of Education reports increases in the performance ratings of pupils and there are many efforts today that attempt to expand, replicate, and adopt the success stories for other educational institutions needing assistance.

High performance ratings in standardized examinations, however, do not guarantee critical thinking among future citizens of the country. Unfortunately, passing the examinations can be achieved through rote memorization and deductive academic drills that promote subservience to authority figures in the classroom and eventually produce automatons in the work place. Education advocates, therefore, are questioning the minimalist policy of technical and market-oriented forms of delivering education that seem to produce mindless workers whose only purpose in life is finding a means of survival for themselves and their families.³

The recurring mantra among middle-class academics, moreover, decries the current public policy that appears to merely produce a country of call-center operators and domestic health care givers, a policy that caters to the mopping-up operations of first-world economies.⁴ In contrast to this current policy, the history of philosophies of education has shown that a critical distinction must be made between (1) learning that relies merely on following instructions, and (2) learning that comes from participatory teaching methods.

² Ma. Luisa Canieso-Doronila, "The Transformation of Philippine Education: An Analysis and Critique of Some Current and Emerging Policy Reforms," UP-CIDS Chronicle (January-December, 1999), p. 173.

³ Cf. Zosimo Lee, "The Community of Inquiry and Alternative Discourses in Philippine Education" of this volume, p. 84

⁴ Chito B. Salazar, "Basic Education is Business' Business," Philippine Daily Inquirer, (Saturday, October 30, 2010), p. A15.

The former produces subservient citizens, while the latter contributes to the development of problem-solving dispositions among students.

Lessons from the History of Ideas

Contemporizing the insights of Plato's *Meno*, Aquinas' *De Magistro* and Kant's *In Answer to the Question What is Enlightenment*, just take a few examples⁵, could lead to a revaluation of our students' subservience to their teachers as a breeding ground for timid citizens and passive workers who eventually become unwitting servants of first-world employers who are actually emancipating themselves from the backroom operations of their economies by passing on such tedious back-room operations to subservient third-world employees who are more than willing to get these menial jobs than becoming unemployed.

By passing on the mopping-up details to their employees, first world employers are then able to handle the more challenging and creative efforts that advance their product lines in a "flat world economy."⁶ But we have to be wary about the sustainability of these job opportunities in the long run because other equally desperate populations will begin to catch up with our English language and numeracy competencies and continue the cycle that has kept the labourers' global wages down to the cheapest bidder.

Alfred North Whitehead warns educators against untested "inert ideas" that are being unceremoniously upheld to students as dogmatic doctrines, without the requisite explanation of their relevance to daily living. He says that we cannot educate a mind "*in vacuo*" because the student was immersed originally in the dynamic ebbs and flows of life before being shut down within the confines of sanitized classrooms.⁷ Education specialists have since rebelled against this dichotomy: between the classroom and daily living.

Learner-centered methods of teaching may be developed to encourage student participation and the production of creative ideas that exercise the social and moral imagination of students. These can be inculcated by integrating discursive and problem-solving approaches even to the teaching of numeracy and literacy.

What is clear from these proposals from the history of ideas is the necessity of

⁵ Plato's "Meno as an Initiation to Plato's Moral Cosmos", *Commentaries in Moral Philosophy*, Edited by Rainier Ibana and Angelli Tugado (Pasig City: CHED, 1998), pp.25-34.

"The Relevance of St. Thomas' Philosophy of Education to Information Technologies and the Structure of the Human Brain" *Prajna Vihara* Vol. 10, No. 1-2, pp. 168 - 175

"Democratic Methods in the Teaching of Philosophy," *Teaching Philosophy for Democracy*, edited by In-suk Cha (seoul: Seoul National University Press, 2000), pp. 200-218.

⁶ Thomas L. Friedman, *The World is Flat* (New York: Farrar, Straus and Giroux, 2005).

⁷ Alfred North Whitehead, *The Aims of Education* (New York: The Free Press, 1967), p. 18.

teaching methods that encourage independent learning skills to support the demands of political democratization and economic productivity. Schools are in pivotal positions to transform the paternalistic social system -- inherited from the social dynamics of feudal societies -- by breaking the cycle of authoritarianism that eventually feeds into the economic and political infrastructures of the broader society. By inculcating democratic methods of dealing with students and colleagues, teachers serve as mediators and exemplars of what it means to live and abide by the rules of democracy and egalitarianism. Our information technologies today, likewise, have allowed students to gain access to knowledge claims even ahead of some of their mentors who merely rely on so-called book-knowledge.

Ethics Education

Ethics education demands dialogical approaches to teaching if we are to avoid dogmatic codes of conduct that lead to authoritarian and legalistic mindsets instead of the concrete demands of moral reasoning. Aristotle, for example, teaches that there is no other way to becoming good persons except through the actual performance of good acts that eventually become part and parcel of our personal dispositions towards becoming good human beings.⁸ Prudential and precautionary judgments, for example, can be obtained only by exercising such skills in the affairs of daily living, and by cultivating them among students through simulation exercises and case studies that compel participants to make sound judgments within the context of concrete situations. It is not enough to know the right thing to do in the right manner under the right circumstances; they must be tested by actual conduct and decision-making processes.

Ethics is primarily a science of the will and not merely a question of intelligence. History has shown us brilliant minds that have served criminal syndicates by exquisitely but viciously executing their well-planned misdeeds. Sensitivity to the good, for the most part, is a matter of taste mediated by a kind of knowledge obtained by means of connaturality – a way of being at home with propriety and rightness. Lawrence Kohlberg's experiments on moral development show that students who have been exposed to discursive methods of learning were able to develop themselves much faster towards maturity in their moral judgments in comparison to those who were reared in traditional approaches of classroom instruction.⁹

Social Studies and Moral Education

Although social studies and moral education subjects have been managed by political regimes as ideological infrastructures to promote and install their social agenda, no

⁸ Aristotle, *Nicomachean Ethics* Book 2.

⁹ Lawrence Kohlberg, "Stages of Moral Development as Basis for Moral Education," in *Moral Development, Moral Education, and Kohlberg* edited by Brenda Munsey (Birmingham, Alabama: Religious Education Press, 1980), p. 45.

one can be exempted from ideological attempts to integrate the issues of everyday life into the classroom setting. Every generation and every society must reinterpret for themselves the meaning of their existence within the context of the historical and sociological matrices they find themselves in. In today's age of globalization and concern for the environment, for example, the educational system is being tasked to address these contemporary issues and to cultivate among students the necessary virtues that will allow them to survive and care for the legacy being passed on to them by their forebears.

What is essential in the processes of teaching social studies and moral development, however, is the exemplification of the wealth of universal concepts generated by humanity within the context of the pupils' local environments. This process of indigenization will keep the question of relevance in sight, and sustain the enthusiasm of students that will eventually inculcate in them necessary virtues such as self-responsibility, initiative, and passion for life-long learning. This means that the creative role of the teacher as mediator of universal ideas, on the one hand, and of particular contexts, on the other hand, will serve as the pivotal latch to make social studies and moral education effective and impressionable for student minds.

At the heart of learning processes, therefore, is the critical role played by teachers who will need the creative space enabling them to transform standardized lesson plans required by government bureaucracies into digestible teaching materials that their students can easily identify with. Our teachers, however, are mostly overburdened by requirements demanded by centralized governments too preoccupied with record-keeping. Devolving the school system into the hands of school heads should lessen the workload of teachers, since their reportorial requirements will be reduced to those needed only or mostly by their immediate supervisors. Teachers can then pay more attention to the creation of an atmosphere of learning in the classroom in order to enhance the learning competencies of their students.

Recommendations

We can sum up these proposals to the solution of contemporary educational problems in terms of a policy of devolution of powers from centralized educational bureaucracies toward the empowerment of teachers and students so that they can become responsible for their own learning processes. Only by inculcating the virtues of self-reliance and independent thinking can we hope to transform traditional social systems into vibrant democracies where people actually decide on the fate of their local, national, and eventually global, communities.

A more enduring strategy for social transformation, therefore, is to build national and global communities "from the ground," instead of relying on the capricious political

appointment of bureaucrats in an educational system whose weight and size cannot allow for the development of progressive public policies leading to a more integrated program of human development.¹⁰

Our research on marginalized communities that have surpassed the performance ratios of the National Capital Region indicates that much can be learned from supporting local communities that take care of their children's education themselves.¹¹ The school, after all, is an integral part of their surrounding communities in the same manner that the school derives its initial material and intellectual sustenance from the local wisdom of its own people.

Such a policy does not mean that local communities will be self-contained and isolated from the intrusion of global realities. What is being advocated is to start the processes of educational formation from where students find themselves in the first place. That way the love for their localities can be engendered and the anomie and alienation experienced by rural dwellers, in comparison to their cosmopolitan counterparts, can be mitigated if not eventually eliminated. Authentic globalization, like the "world wide web," does not have an imperial center from which to launch a colonial platform. Each computer, when hooked on the internet, is a nodal center in itself; in the same manner that offices and libraries are no longer confined to a particular niche within a particular building but can be virtually located in coffee shops, restaurants and even bedrooms.

Each individual person, nevertheless, like Immanuel Kant's dream of an enlightened modern human being,¹² must dare to think and decide on the basis of reasons that affect individuals and the greater human community, whether they are linked on the world wide web or not. Only by instituting deliberative and critical educational systems at the local level can a nation, like ours, hope to achieve political and economic systems which are truly democratic and emancipated from the pathological effects of global communication systems that breed resentment and alienation among the marginalized sectors of society.

A cosmopolitan appreciation of the unique values of all peoples ultimately depends on an appreciation of one's own unique identity and culture. This mode of appreciation can be achieved by an initial understanding of and deliberation on the human and natural resources that surround one's own environment. Classrooms that take stock

¹⁰ An example of such model of development is documented in *Transforming a Nation on the Ground: 50 Case Studies of School-based Management under the Third Elementary Education Project* edited by Ma. Cynthia Bauzon-Bautista (Pasig City: Department of Education, 2005).

¹¹ "Aggregating the best practices of School-based Management as a means of building a nation from the ground" Journal of Secondary Education (Jinju, S. Korea: Geongsang National University, 2009)

¹² Immanuel Kant, On the question: "What is Enlightenment?"

of the local conditions of its pupils as starting points for learning moral and social studies, therefore, are in the best position to delve deeper into the infinite grandeur of the human spirit.

Conclusion

Based on the foregoing discussion we can conclude that a public policy that promotes critical thinking among students will eventually affect the political education of future citizens to promote democratic and ethical modes of governance. The dialectical relationship between ethical education and the promotion of the public good can be mediated by approaches to teaching and learning that already practice in the classrooms the kind of society democratic policy makers hope to achieve in the future.

The Role of Philosophy as UNESCO's Midwife of Cognition

In a World that Must Come to Terms with the Uncertainties of Climate Change and Environmental Degradation

Rainier A. Ibana

As the “intellectual and moral conscience” of the United Nations, UNESCO – the United Nations Educational, Scientific and Cultural Organization -- was tasked in 1946 to “imbue the public mind with a certain number of philosophical and moral notions to be regarded as a minimum equipment, and which are calculated to reinforce respect for human personality, love of peace, hatred of narrow nationalism and the rule of brute force, solidarity and devotion to the ideal of culture.”¹ The organization then turned to the discipline of Philosophy to develop the “intellectual tools.”² that can address the universal problems faced by humanity and the cultivation of independent thinking among individuals that will eventually foster dynamic and participatory forms of citizenship among nations and the global community. Philosophy was then regarded by UNESCO as “a school of freedom and human solidarity.”³

The need to address biological and environmental concerns, however, has expanded the role of philosophy in addressing the initial concerns mandated by UNESCO. Beyond its human constituencies, its concern now includes the other members of the biosphere, and the earth herself, as a living organism that must be cherished and protected for the sake of future generations. New concepts, such as sustainable development and intergenerational and interspecies solidarity, and the limitations of the planet's carrying capacity, were generated and formulated in order to address urgent issues related to the environment.

The prevailing and deeply entrenched United Nations' paradigms of human rights and respect for national sovereignty are even being questioned today by some quarters in order to articulate a more expansive bio-centric and global vision. The previous notion of the “community of persons” is being replaced by the notion of the “community of life on Earth.” The previous analytical categories that bipolarized the world between the North and the South, east and west, rich and poor are being reconceptualized in terms of the language of “vulnerability” and “common but differentiated forms of responsibility.”⁴ A forthcoming UNESCO regional office publication will even challenge the UN's most deeply held idea of “universality” in view of the diversity

¹ UNESCO Intersectoral Strategy for Philosophy, (Paris: UNESCO, 2006), pp. 5-6.

² Ibid.

³ Ibid., p. 6.

⁴ COMEST, *The Ethical Implications of Global Climate Change* (Paris: UNESCO, 2010), p. 13.

of perspectives and viewpoints that are emerging in our globalized world.⁵

Philosophers are in a unique position to handle these questions since they have debated them as intellectual positions throughout philosophy's history. The challenge posed by UNESCO, however, is the necessity of applying the fruits of the debates in advancing the cause of peace, justice, freedom, and human dignity within the shared context of global and climatic issues that confront humanity. UNESCO is calling upon a new global and personal ethics to address the development of a new ethos characterized by care for the natural environment and solicitude for the limited carrying capacity of our planet. UNESCO's World Commission on the Ethics of Science and Technology has recently been tasked to address such emerging issues as the ethics of science, the ethics of nanotechnologies, and most recently, the ethics of climate change.

The challenge of climate change, in particular, is putting into question the prevailing consumerist and industrial production paradigms of the human community. Although the current United Nations discourse is centered on the dual strategy of mitigation and adaptation to the exigencies of global warming, the human community must confront the herculean task of reversing and combating this global challenge because it affects not only those who live in coastal and river communities, but also those who comfortably dwell on continents that only recently have started experiencing unexpected floods and volcanic dusts. The effects of climate change toppled travel and communication technologies, the symbols of our post-modern society and economy.

Although these issues are imbued with complexity and uncertainty, the duty to act on the basis of a coherent framework of analysis -- that takes into account the different and nuanced contexts of moral agents -- must be taken to task as a matter of principle and shared responsibility. It is to this end that a philosophy, characterized by creative, critical, and caring thinking, must be articulated in order to come to terms with the impending chaos and uncertainties that characterize our world today.

By elevating our modes of understanding toward higher levels of reasonableness that transform our actions with greater prudence and environmental justice, our species will then be characterized once more by wisdom, by *homo sapiens* -- the label "wise species" that we have claimed for ourselves as our own epithet.⁶ Philosophy, after all, has been defined since the times of ancient Greece, as "love of wisdom." Although the philosopher in the western tradition is understood to be merely a lover of wisdom and not the bearer of wisdom itself, Asian traditions regard the philosophers as sagacious, wise persons who have achieved the depth and breadth of vision about the human being's proper place in the universe.

⁵ ECCAP WG1, *Universalism and Ethical Values for the Environment*, (UNESCO Bangkok, 2010).

⁶ Rolston, Holmes. "Intrinsic Values on Earth: Nature and Nations," *Environmental Ethics and International Policy*, Edited by Henk A.M.J. ten Have (Paris: UNESCO Publishing, 2006), pp. 62, 66.

The discipline of Philosophy, nevertheless, requires an inclusive perspective that transcends the limitations of disciplinary boundaries so that it can serve as platform for dialogue and discourse among the different stakeholders of the shared heritage of humanity. This most common platform on which humans stand together, nevertheless, is nothing else but the soil provided for us by our own planet. The earth on which we all stand has shown that it has its own self-organizing mechanisms. They can endure and perhaps even “take revenge” at the expense and suffering of its [in]human inhabitants.⁷ The astronaut Michael Collins inspiringly narrates:

*“When I travelled to the moon, it wasn’t my proximity to that battered rockpile I remember so vividly, but rather what I saw when I looked back at my fragile home – a glistening, inviting beacon, delicate blue and white, a tiny outpost suspended in the black infinity. Earth is to be treasured and nurtured, something precious that must endure.”*⁸

It is therefore incumbent upon us, mere earthlings, to find and articulate that synoptic vision which will redeem for us our lost kinship with the Earth: the ground that nourishes our life, the spaceship that supports our shared existence.

At this juncture of human history, the critical question we must ponder and evaluate is: What kind of human beings have we become within the context of the current state of planetary global warming and climate change? Scientific studies of global warming, after all, point back to its anthropogenic origins, its human-made character, particularly during the period of rapid industrialization that produced hydroflouorocarbons and other so-called “greenhouse gases” which continue to filter and prevent the sun’s excessive heat from escaping the earth’s atmosphere. The first article of the UN Framework Convention on Climate Change (UNFCCC) thus defined climate change in terms of “...a change of climate which is attributed directly or indirectly to human activity that alters the composition of the global atmosphere and which is in addition to natural climate variability observed over comparable time periods.”⁹

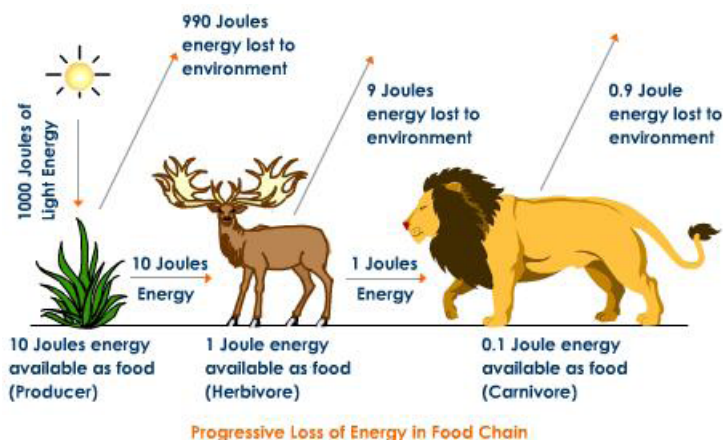
The emission of heat produced by human lifestyles is further confirmed by ecology’s ten percent law, that says: “If ten percent of the energy available in the form of plants ends up being incorporated into secondary consumers, then ten percent of ten percent of ten percent is available to the next or tertiary levels.”

⁷ Kapauan, Armando, “*Nature can take Revenge*” Pantas: A Journal of Higher Education Vol. 5 No. 1 (Quezon City: Ateneo de Manila University ORP, February, 1992), p. 2.

⁸ Cited by Rolston, Ibid., p. 61

⁹ UNFCCC, Article 1 Cited from COMEST, *Ethical Implications of Global Climate Change*, Draft 4.1 (Kuala Lumpur: Ordinary Session, June 3, 2009), p. 8.

Figure I - Ecology's Ten Percent Law



Source: <http://www.tutorvista.com/content/biology/biology-iv/ecosystem/ten-percent-law.php>
accessed on July 18, 2010

The excess of the ten percent at each trophic level, by virtue of the second law of thermodynamics, is then unfortunately expelled to the atmosphere in the form of heat¹⁰. The higher levels of production, such as the processes of industrialization, if unabated, will not only consume more energy from the living organisms of the environment but also exude more heat to its surroundings. The so-called uncertainties caused by global warming, such as unpredictable weather conditions, actually stem from the production of chaos outside the living triangle of organisms that survived the assimilation of higher levels of consumption. Our personal consumption patterns, therefore, have an ultimate effect on the global problems that threaten our planet today.

One must therefore exercise extra-precautionary measures¹¹ in trying to solve ecological problems that merely add to the linear and vertical production lines that break down the natural cycles of our ecosystems. Technological attempts to address climate change can actually overextend linear production lines and increase consumption patterns that wantonly extract resources from nature while accumulating

¹⁰ The first law of thermodynamics says that "Nature's energy can never be created nor destroyed; it is only converted from one form to another" and the second law makes the following justification: "But every time a conversion takes place, some of the energy is lost as useless heat that diffuses out through the universe, persisting forever, but forever irretrievable." cf. Michael Wilson and the Editors of Life, *Energy* (New York: Time Incorporated, 1963), p. 60.

¹¹ The "precautionary principle" requires action or non-action on human activities that "may lead to morally unacceptable harm that is scientifically plausible but uncertain." This principle is certainly applicable to the use of technologies that may lead to "serious and effectively irreversible" harm to humans and their environment. Cf. COMEST The Precautionary Principle (Paris: UNESCO, 2005), p. 14.

non-biodegradable waste products at the end of production lines.

Gadgets that supposedly reduce carbon emissions from diesel-fueled vehicles, for example, may actually increase consumption levels of the buying public while extracting more metals that will be required to produce these new contraptions on an existing technology that continues to rely on fossil fuels. Such uncritical deployment of new gadgets fail to radically question the sustainability of the apparent solutions to environmental problems since it still abides by the prevailing carbon-based paradigm of industrial development.

Studies on the relative carbon footprints and the amount of water used by the construction and maintenance of nuclear power plants also show that it actually consumes far more energies than the electricity generated by wind, solar, hydroelectric power and geothermal plants. The objection that remains unanswered to this day, nevertheless, is the danger posed by the problem of storage for nuclear waste products.¹²

The application of the precautionary principle cited above (footnote 11) further reminds us that alternative energy sources must first be tried and tested prior to acquiring new technologies that threaten the well being of humans and the environment in the long run. Recyclable and reusable forms of energy are also readily available to our surroundings if we merely take stock of the gifts being offered to us by nature herself. The unsolved problem posed by nuclear waste disposal is an indication that this form of generating energy might be working against the natural laws of nature herself.

A corollary question that we must address to ourselves, therefore, is the self-examination of the kind of human beings that we must become, if we are to address the current problems of global warming and climate change. A meditation on the image of the food chain illustrated above should lead to a consideration of the kind of lifestyle adjustments that must be made if humans are to mitigate or even reverse the seemingly insurmountable problem of global warming and climate change.

If the production of heat on the environment is to be reduced, it would be necessary for humans to consume less of the higher levels of the food chain, such as meat and other processed foods, because their production and transportation requirements necessitate the consumption of higher levels of energy. UNESCO-sponsored studies

¹² Al Gore, *Our Choice: A Plan to Solve the Climate Crisis* (Emmaus, PA: Rodale, 2009), pp. 166ff.

on meat production have confirmed the excessive energy requirements of meat consumption.¹³

A consideration of ecology's ten percent law will also require humans to live "closer to the ground," as it were, taking note of their carbon footprints such as modes of transportation, electrical consumption, and communication technologies. The more humans make use of their own physical energy in their daily affairs, the better it would even be for their own health since physical exercise also expels accumulated toxins while reducing the production and consumption levels of economic and ecological systems.

Such lifestyle adjustments will not only contribute to the mitigation of and adaptation to the disastrous effects of global warming such as heat waves and powerful typhoons. They could also produce a culture of ecological care and personal habits that judiciously use natural resources. Ethics, after all, is not only cultivated by means of deliberate choices performed by judicious individual persons. When imbibed by a whole people, ethical deliberation and behavior can produce a counter-culture: a "second nature, acquired not innate"¹⁴ to the customs and traditions of human communities.

This social transformation will require the emergence of moral exemplars and dedicated leaders who will inspire human communities such as nations and other cultural circles. The noble values of leaders and exemplars, once recognized by their followers, can have lasting effects on the promotion of social systems that are inspired and directed by moral decorum.¹⁵

Solicitude for the environment and the earth's carrying capacity will not only benefit other human and non-human beings alike. It will also create the kind of persons that human beings ought to become. "Nature," as Holmes Rolston describes it, is not only "the womb of culture, but a womb that humans never entirely leave."¹⁶ Humans, after all, are not only the children of what is endearingly called "mother earth;" they are also the children of a universe that has become conscious and deliberate of its future direction through the kind of life that human beings will choose to live. The quality of life lived by humans will always be reflected, nevertheless, on the kind of surroundings, the earth, that human beings have made and will pass on to the future.

¹³ ECCAP WG13 "Energy Flow, Environment and the Ethics of Meat Production" (Bangkok: UNESCO, 2009).

¹⁴ Clarke, Norris W., S.J., "Living on the Edge: the Human Person as 'Frontier Being' and Microcosm," International Philosophical Quarterly Vol. XXXVI, No. 2: 42 (June 1996), p. 199.

¹⁵ Max Scheler, "Leaders and Moral Exemplars," in Person and Self-Value, edited by Manfred Frings (The Hague, Martinus Nijhoff, 1987).

¹⁶ Holmes, Rolston, Ibid., p. 64

In spite of human foibles and self-centeredness, responsibility for the environment cannot be abdicated to anyone else. Neither mindless beasts nor disembodied angels can tilt the tipping point that will reverse, stabilize, or advance the natural laws that govern the avalanche of global warming. If this potential global catastrophe indeed had anthropogenic origins, then its reversal and mitigation can also be achieved only through the altruistic and life-giving efforts that can be carried out as deliberate choices performed by no one else but human beings themselves.

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The Community of Inquiry and Alternative Discourses in Philippine Education

Zosimo E. Lee

Philosophy for Children is a thinking skills program developed by Matthew Lipman, a Philosophy professor at Columbia University who was a student of John Dewey.¹ Philosophy for Children uses the 'community of inquiry' as a main tool. The concept of a 'community of inquiry' originates from Charles Sanders Peirce in his quest for a method of discovering truth. 'Inquiry' is the method most appropriate for discovering truth, Peirce believed. And the main model that he found was what was being done in scientific inquiry. The 'community of inquiry' is a group of persons involved in inquiry, investigating more or less the same question or problem, and developing through their exchanges a better understanding both of the question as well as the probable solutions.

First I will discuss what is involved in the 'community of inquiry' and what the ramifications are eventually for citizenship. And in the second part of this paper I will link the practice of the community of inquiry with alternative discourses in Philippine education.

The Community of Inquiry

Thinking is a fundamental skill, and it is not yet taught as a subject by itself but rather assumed as underlying the content areas. Thinking is here defined as reasoning, being able to identify ideas and link them with one another in a meaningful and logical sequence. Thinking also includes building on ideas, probing thoughts and concepts, evaluating reasons, or even asking for reasons.

We cannot assume that because thinking is embedded in the content areas, thinking itself is already given focus and attention; it is not. There is need to focus on thinking alone because the skill that is needed to be able to think well is foundational; it is something that can and should be learned in itself. The content of subject areas will change and evolve. But the capacity to identify good reasons and the ability to appreciate quality – in other words skillful thinking -- need to be enhanced regardless of the content. Thinking as an activity is a craft that can be mastered.

¹ The ideas that are presented here are culled and synthesized already from many materials, books and articles that have been written by Matthew Lipman and Ann Margaret Sharp, and from the authors' participation in the Mendham seminars conducted by the Institute for the Advancement of Philosophy for Children of Montclair State University.

One can talk of three types of thinking: critical, creative, and caring thinking.

Critical thinking consists in asking for clear and precise definitions, evaluating assumptions and presuppositions, making valid inferences and questioning the results of inferences. Critical thinking uses criteria for assessment and judgment.

Creative thinking consists in thinking differently from set or usual ways, considering other assumptions and presuppositions and what would be the implications and consequences if the assumptions and presuppositions were different. Hence creative thinking considers other options and alternatives. It asks the question “What if?”

Caring thinking might sound like an oxymoron (How could thinking which is rational and cognitive be combined with emotions or feelings, which might be on a different plane?). But it precisely recognizes empathy and compassion, sympathy, and ‘perspective taking’ (putting myself in the place of the other person, or understanding the world from another person’s point of view) as important components of thinking. Emotions and feelings are cognitions too, and they can be part of the information that will enable a person to have complete understanding of the situation at hand. One is unlikely to make a good ethical judgment in a particular situation without caring thinking.

In the Philosophy for Children thinking skills program, the process of the community of inquiry has the following components:

- a. Reading a text (story, narrative, dialogue);
- b. Raising questions from the children (what do they find intriguing, provocative, problematic, worrisome, curious, opaque, etc.);
- c. Grouping the questions (what questions are related to one another, or have some kind of link or connection, are concerned with the same theme, issue or problem);
- d. Having a discussion about the questions, allowing each child to express his/her thoughts on the matter at hand;
- e. The main role of the teacher is to be a facilitator of inquiry, not a transmitter of fixed interpretations or stock knowledge.

Philosophical inquiry means looking for answers through mutual questioning and probing. The atmosphere within the community of inquiry is one of tolerance of the diversity of possible answers. While one must also be responsible and take ownership of what one has said and shared, there is openness to the ideas of others, the acceptance of difference. Respect for ideas generated by genuine inquiry exists.

The community of inquiry is a safe and secure environment where the student can

think aloud, explore ideas, be provoked by the ideas of others, engage in fruitful dialogue, learn from the experiences and insights of others, experience focusing on issues together with peers.

Since the learning agenda, the questions discussed, come from the students, there is more responsibility for and ownership of the process of inquiry, as against a situation where the learning agenda comes from outside, and students do not understand why they have to study this agenda. Hence the students can become more involved in the learning process because what they want to learn, the issues they want to understand, is what they are focusing on.

The community of inquiry should allow the children to speak with their own voice, think for themselves, on their own while their thinking also is provoked and triggered by the ideas of others. At the same time that they listen and understand each other, a 'collective' understanding and thinking can also arise.

Ann Margaret Sharp² would say that the community of inquiry could nurture the following values for citizenship:

- Openness
- Tolerance
- Acceptance
- Virtue (being true to oneself)
- Accountability
- Solidarity
- Justice (making appropriate judgments).

As a result of continued practice of the community of inquiry, the ideal outcomes of nuanced thinking, honed by inquiry, and shaped by community are better judgments about things that matter in the students' lives. Skillful thinking is a craft. Better thinking should lead to better judgments. Better judgments make for skillful action as well. Citizens who are better at thinking make better judgments that result in more skillful action. Students honed in philosophical inquiry and craftsmanlike thinking are more empowered and feel competent in dealing with various life challenges. At the same time, they know how to construct -- with others -- perspectives and viable solutions.

² Again from discussions and her publications. Prof. Sharp just recently died. The International Council for Philosophical Inquiry with Children (ICPIC) is a global network that continues the work that Prof. Lipman and Sharp have started.

Alternative Discourses in Philippine Education

When one looks at Philippine education the questions that could be raised are:

- a. What are the purposes and goals of Philippine education?
- b. Should there be a national philosophy of education that becomes the basis for the design of curricula and academic programs?
- c. What are the essential intellectual skills that the educational system should promote and enhance among students?
- d. Does the educational system promote core values?

I maintain that our educational system is exogenous-driven. We produce workers for the service industry, dependent on global service market trends, and not based on national goals and directed toward the improvement of the quality of life within the Philippines.

We do not have a clear, meaningful and comprehensive national development plan to which the educational system must contribute significantly. We do not have a definite sense of national purpose that can focus the creative energies of our people. We have a weak sense of commitment to the welfare of the nation; we focus more on individual and family welfare instead of the national collectivity.

Ideas about national needs may be cultivated first of all through an awareness of our sustainable development needs; government action and national policies must be towards the fulfillment of those basic needs for all of our people. There must also be commitment to community service, a sense that we are each responsible for the welfare of each other. Consequently, there must be commitment to a sense of nationhood, and national pride over individual or family material gain or regional identities.

The practice of the community of inquiry as an alternative discourse allows for collective thinking to arise, much more than individual awareness alone. Hence the community of inquiry is conducive to a more 'social' outlook and not individualistic outlook.

The present model of educational practice emphasizes the transfer of presently acquired knowledge and information. Our schools focus on retention and memorization, not understanding of what is taught. Regurgitation during examinations and texts (including board exams) is the norm. Our students have limited problem-solving skills because they are not provided many opportunities to deal with issues they can process or think through, and for which they can provide solutions as a community of inquirers.

The present model of educational practice does not encourage inquiry into the foundations or justifications of acquired knowledge. There is not enough exercise and practice in the development of new or relevant knowledge, much less creative problem solving. Consequently, there is not enough focus on innovation and creation. We are thus consigned to be primarily consumers of the creative output of others instead of ourselves becoming creators as well.

We need more competent ability in creative and caring thinking. We need to think and decide for ourselves rather than be dependent on what others think. We have to have greater competence in asking the right questions and having the methods to find the answers for ourselves.

Critical and creative thinking will enable us to provide ourselves with valid reasons why we should think and act the way we do, and in the future to find better reasons and better actions. By being more competent in our thinking skills, we will also have more confidence to discover for ourselves what is true and right. Hence we will also be able to generate from within ourselves the ability to solve our own problems.

Critical and creative thinking will generate the thinking that allows the present to present itself, the creative now, and not for us to be predetermined or cast in old ways of thinking or interpreting. We will thus allow for new paradigms of understanding and explanation to arise.

While indeed we recognize that education is the pathway to progress, that education focuses on rote learning as against creative problem-solving, and being able to generate new knowledge to deal with the evolving social and global problems as they arise.

We have dedicated teachers and school officials who want to do what is right and what is best, and we salute their continuing commitment to quality education. The school is our primary social institution for national self-renewal and transformation, our school for citizenship. How we educate our students is also our way of building the nation that we want, hence the need to reflect on the educational practice we have in our schools.

What are the values we teach through the methods and processes of learning that we employ?

We have strong democratic inclinations as a people. We believe in basic rights and liberties. For all the problems that we have as a nation, we are fundamentally egalitarian and democratic, and we value our freedoms. With the freedoms we enjoy, we are better prepared to use our creative genius as a people to confront our problems.

With our egalitarian inclinations, we allow as many voices as possible to contribute to the 'construction' of a perspective and a manner of approaching these problems. We can solve these problems as a people, as a collectivity. We start doing so by preparing our students to become active citizens who make better (social, political and cultural) judgments.

Perspectives on Bioethics and Citizenship

Darryl R.J. Macer

Love is a Common Foundation for Cross-Cultural Bioethics

Across cultures the gift that we hope to receive when we are born into this world is love. The gift that we can share with others is love. This is a reflection of God in us. It is the biological heritage given to us by our genes, the capacity that evolved in us to allow us to overcome selfishness that destroys the harmony. Our social heritage also gives us love, as the society tries to pursue harmony between individuals and communities. The new society is the International Society, the Global Community, a heritage we hope for the future that is still being born out of cycles of war and peace.

Bioethics as Love

This essay forming Part I argues that “love of life” is the simplest and most all encompassing definition of bioethics (Macer, 1998), and it is universal among all peoples of the world. I argue that this is the common ground for cross-cultural dialogue, and the goal we should aspire to for the future of our global community. To say that the key to life is love of life, is not new but something seen and shared by so many people alive and dead, that it has become obvious. Perhaps too obvious, because many seek other answers, usually more complex but not as satisfying or universal. Love of life is seen in the bacteria that uses its last unit of energy (ATP) to move closer to food, in the dog who jumps into the river to save a drowning child, and in the love of a stranger who tunnels in the mud to free victims of an earthquake.

Whether we can use the term “love” in the ways that I do is a matter for readers to judge. The style of this essay will be academic, but academic means in the spirit of *Bioethics for the People by the People* (Macer, 1994). That means describing the bioethics that we living organisms have to each other, then extending to prescribe what bioethics we should have. The need for bioethics is being re-emphasized internationally, in United Nations Declarations, in statements of scientists and teachers, in the views of ordinary people, and as a response to the decay in the moral fabric of society.

Bioethics is both a word and a concept. While the term comes out of the 1970's, the concept comes from human heritage thousands of years old (Macer, 1994). It is the concept of love, balancing benefits and risks of choices and decisions. This heritage can be seen in all cultures, religions, and in ancient writings from around the world. We in

¹ Two papers by Dr. Macer have been combined specially for this publication.

fact cannot trace the origin of bioethics back to their beginning, as the relationships between human beings within their society, within the biological community, and with nature and God, are formed at an earlier stage than our history would tell us.

Love is something not seen physically unless in actions. However, while love without acts may seem dead, the love is still there before and after the event. Love is one subject written about, sung about, dreamed about, fought about, more than any other, arguably in all cultures. It preoccupies the human mind, and it would be naive of Homo sapiens to think it suddenly appeared overnight in our species. We all may agree it is dominant in our mind, but how do we go from an emotion, to a system to analyze our decisions? Take a few quotations on love to as examples of the way people view it:

Can there be a love which does not make demands on those who are the objects of love?

K'fung Fu-tse, China

Love is the strongest force the world possesses and yet it is the humblest imaginable. The more efficient a force is, the more silent and subtle it is. Love is the subtlest force in the world.

Mahatma Gandhi, India

My commandment is this: love one another, just as I love you. The greatest love a person can have for his friends is to give his life for them.

Bible, Gospel according to St. John 15:12-13, Jesus Christ, Israel

There are a set of principles or ideals which people use as a common ground for bioethics including the autonomy of individuals to make choices while respecting the choices of others, and justice. A fundamental way of reasoning that people have, is to balance doing good against doing harm. We could group these ideals under the idea of love. Other terms, such as human rights, animal rights, stewardship and harmony, may also stem from these ideals, but in the end, these terms also come from love.

One of the underlying philosophical ideas of society is to pursue progress. The most cited justification for this is the pursuit of improved medicines and health, which is doing good. A failure to attempt to do good, is a form of doing harm - the sin of omission. This is the principle of beneficence. This is a powerful impetus for further research into ways of improving health and agriculture, and living standards. The term beneficence suggests more than actions of mercy; rather the ideal is love. The principle of beneficence asserts an obligation to help others further their important and legitimate interests. It means that if you see someone drowning, providing you can

swim, you have to try to help them by jumping in the water with them. This case also includes the weighing of risks, to avoid doing harm. This is another integral part of love, and it is because we respect life. It is expressed more at an individual level, whereas justice is the expression of this concept at a societal level.

There have been more books written about the subject of love than any other subject. These books date back for millennia and form a number of the basic religious scriptures that have guided ethics through time. I am going to focus on love defined as the giving of oneself in service to others and the friendship relationship, as perhaps readers will accept without written evidence, that romantic love is global.

Basic Bioethics Theories

There are several basic theories of bioethics, and the first distinction that can be made is whether they focus on the action, the consequences, or the motives. Utilitarianism looks at the consequences of an action, and is based on the work of Jeremy Bentham and John Stuart Mill. The principle of utility asserts that we ought always to produce the maximal balance of happiness/pleasure over pain, or good over harm, or positive value over disvalue. Initially they focused on the value of happiness, however recently other intrinsic values including friendship, knowledge, health, beauty, autonomy, achievement and success, understanding, enjoyment and deep personal relationships have been included (Beauchamp and Childress, 1994). Utilitarianism is internally coherent, simple and comprehensive and can resolve dilemmas. However, there are some problems with pure consequentialism. If there is little difference in consequences, most people would consider it wrong to break a promise. Most people appreciate good motives over bad ones, although the consequences may be the same. Also it would allow violations of human rights, and could excessively limit autonomy.

Those moral theories looking at the act consider moral rules (Cox, 1968). The problem is to decide which rules should be followed, as some rules do not bring benefit to anyone. Act utilitarians look at the particular act only, and say that moral rules are only approximate guides and may be broken if maximal good is not obtained. Smart (1961) said that selective obedience does not erode moral rules or general respect for morality. However, the demands of utility mean it is difficult to draw the line between morally obligatory actions and supererogatory actions (those that are more than moral obligation and performed for the sake of personal ideals, such as love). Another problem of utilitarianism is that the interests of the majority outweigh the interests of a minority, because utility should be maximized. In this way it is consistent with democracy, and the system of referendums to decide public policy and law. Making most people happy most of the time is more important, even though a few persons or organisms may be unhappy.

Kant argued in the Critique of Practical Reason that morality is grounded in pure reason, not in tradition, intuition, conscience, emotion or attitudes such as sympathy. Kant regarded human beings as creatures with rational powers to resist desire, the freedom to resist desire, and the capacity to act by rational considerations. He said we must act for the sake of obligation and made categorical imperatives, “I ought never to act except in such a way that I can also will that my maxim become a universal law”; and “One must act to treat every person as an end and never as a means only” (Kant, see 1959). However, if someone agrees to do something for someone else, as in work, it is ethically accepted if the person is treated with respect.

An extension of obligations or duties is to reverse the moral focus and say that someone has moral rights. If I have a right to freedom of speech, then the society has an obligation to let me speak. Rights protect people against moral abuse, and are adopted in universal conventions on civil, political and cultural rights, despite objection to the language of rights by some in Asia, particularly in countries which do not adopt full political democracy. This is related to the close attachment of rights to the idea of individual liberty, and has been used since Thomas Hobbes as a liberal individualism. Conflicts between individual and community need to be resolved (Dworkin, 1977) however, and the language of rights is like legal rules, as introduced above. Some rights are judged to be absolute, like freedom of religious belief, which is supported in the Judeo-Christian tradition as well. Other rights are not absolute in all cases, even the right to life may be broken when another's life is in danger - and in some countries capital punishment means the right to life is broken as a punishment for some crime. Various rights need to be balanced, as do principles.

There are also theories of ethics based on community, which argue that individuality, autonomy or rights of a person, are not suited to the community structure of society. Communitarians argue that societies need a commitment to general welfare and common purpose, and this protects members against abuses of individualism, which could be equated with selfish pursuit of liberty. The question is what community we talk of, the individual family, the village, the state, country or region, or the global community. Citing Aristotle, MacIntyre (1984) argues that local community practices and their corresponding virtues should have primacy over ethical theory in normative decision making. These practices include parenting, teaching, governing, and healing.

Beauchamp and Childress (1994) in Principles of Biomedical Ethics outline the most widely accepted theory of biomedical ethics, and the one most seen in textbooks. They defend the four principles approach, based on beneficence, non-maleficence, autonomy and justice. Personal autonomy is limited by respect for the autonomy of other individuals in the society. People's well-being should be promoted, and their values and choices respected - but equally so - which places limits on the pursuit

of individual autonomy. We should give every member in society equal and fair opportunities; this is justice (Rawls, 1971). In addition, society should also include the future of society, as future generations are also an essential part of society. I would argue that these principles all derive from love (Macer, 1998).

Some ethical theories are based on virtues, or motives. A virtue is a trait or character that is socially valued. A moral virtue is a trait that is morally valued. A moral virtue may be a disposition to act in accordance with moral principles, obligations, or ideals. The final sentence of *Principles of Biomedical Ethics* (Beauchamp and Childress, 1994) admits the requirement, “Almost all great ethical theories converge to the conclusion that the most important ingredient in a person’s moral life is a developed character that provides the inner motivation and strength to do what is right and good” (p. 502). The inner motivation and strength for ethical behaviour comes from love.

Given the vast literature and familiarity with love, it is a wonder why so few of those people developing modern prescriptive bioethics have focused on it. Although the line of the Beatles’ song, “All you need is love” was a summary of the 1960s, the meaning of love in terms of being a practical guideline has not been fully explored. The principle of beneficence in ordinary English comes closest to love, but the former word is preferred over use of love because love has other meanings. Altruism, charity and humanity are also words related to love, but love is stronger. Because of the strength of love in positive obligations, it may be regarded as an ideal, something which cannot be attained. Compassion has also been proposed as common ground for bioethics in a Thai Buddhist context (Boyd et al., 1998). Generally compassion is focused on a particular context in suffering, whereas social justice looks at inequality. Benevolence and altruism have broader meanings, not being restricted to suffering.

Albert Schweitzer (1966) with *Respect for Life* could be said to have used the idea of love of life as a ground for respect of life, but he did not overtly use the term love - preferring respect or reverence. He argued for a reverence for all life. This approach makes no distinction between higher and lower life forms, saying that we can not judge other lifeforms in relation to ourselves. It does make the point that it is very difficult for us to understand or judge the importance of other living organisms in the natural order. The only reason for harming life, he sees, is necessity. However, what is “necessary” can vary widely between cultures.

One of the alternative theories of bioethics is termed ‘ethics of care’. Caring refers to emotional commitment to, and willingness to act on behalf of, persons with whom one has a significant relationship. This ethic was recently revised in feminist writing, where it was argued that women predominantly display an ethic of care in contrast to men who predominantly exhibit an ethic of rights and obligations (Gilligan, 1982;

Baier, 1985). However the emotions behind an ethic of care including love and interdependence are probably more universal than just seen among women, and may be more universal than the idea of individual rights.

Teilhard de Chardin considered love as the highest form of human energy (Grau, 1980). Love was mutually independent to intellectual energy, a searching mind revealing what is lovable, while the loving mind is drawn on to search more. Teilhardian love was hopeful, moderating and controlling fear, and he asked how love can and should operate responsibly. Teilhard (1931) considered four fundamental aspects of love: attraction, affinity, sympathy and synthesizing energy. Attraction meant the drawing of elements of the world together among themselves, while affinity was a stronger term used for humans, and was related to sympathy. The synthetic energy of love was called the “totalizing principle of human energy”.

Joseph Fletcher (1966) in *Situation Ethics* said love was the premier principle, and we should use case-based decision making to solve problems, always acting in love. There was strong reaction to that book and ideas, especially among those in Christian ethics (Cox, 1968). It was called a new morality, and also an attempt at democratization of theology; making theological ethics understandable to all. Some theories of virtue ethics would also put good will or love as a premier motive in judging whether an action was ethical. While situationalism may be more consistent as a theory of decision-making, there is still a need for a minimum standard to protect the weak. The law has proved necessary to defend people and property and the environment from the worst abuses of lack of love.

The Missing Principle

The striking question then, is that given all the popular support for the concept of love, why is it not the principle seen in textbooks of bioethics? One problem with case-by-case and situation ethics is that it is difficult to judge which is the best course of action in practice. However, this is not so obvious under other theories of bioethics as those authors would like us to believe. There are a variety of concepts included under the umbrella of love. It is also not so clear why love is usually omitted from international law, whereas the concept of human dignity is often cited. Human dignity is arguably even more difficult to define than love.

A further problem has been the conflicting definitions and images of love, which may be even wider with different languages and cultures. I would also suggest that some academics like to have a monopoly on prescriptive bioethics, so love is too simple for definition (Macer, 1998). However, descriptive bioethics has an important place in the science of bioethics, and we could also describe the views of any group as their bioethic. Another factor against love being included in bioethical approaches to life dilemmas

is the general technocraticalization of society and of public expectations of what answers are needed to solve science and technology problems. Developments in science and technology have had a significant impact on society and have brought about rapid change. Via communications and transportation, they are responsible for 'globalization'. (The impact of mass communication media is evidenced by the presence of satellite dishes on rural huts in every country I have visited.) People think that a new problem needs a new answer, however what is needed is the application of old principles to new situations.

The general negative reaction to love comes from a longer philosophical tradition to dispense with emotion. Plato or Kant for example, have called emotions, feelings, passions and inclinations distractions to moral judgment (Beauchamp and Childress, 1994). Those philosophers argue that action done from the desire to do good may not be morally good unless it comes from an appropriate cognitive framework. They argue that compassion may cloud judgment. However, broad love for others should be impartial, and true compassion would not cloud judgment of what is best for the situation.

It is not a coincidence that the popular paraphrase of ethics, "love others as you love yourself", uses love of ourselves as a reference point for comparing love to others. Creatures that did not love themselves would not be expected to be alive, nor would they be expected to live long enough to have children to perpetuate the next generation. All creatures need to have a love of their own life in order to live at all. We could even describe it as a natural law of life, that self-preservation is necessary, at least until reproduction is obtained for the genes.

Autonomy

People teach their children that they must take care of themselves, and strive to do the best in what they are doing. We are taught from an early age to work hard and to study hard because it will be better for us. Education at school and competition for places in higher education and better employment, reinforce the idea that we should love ourselves. Respect for people's love of themselves or of their family has been called autonomy. Interestingly, originally in ancient Greece, autonomy applied to self-governance of Hellenic city states. Therefore there are precedents to apply the principle to not only individuals but also families, societies and states. Many rejections of autonomy as a principle are based on misunderstanding autonomy to only apply to individuals. In family-orientated societies like Japan the concept may often be better applied to families.

Human beings are organized into societies, and our social groups include our spouse, children, relatives, neighbours, religious group, community, workplace, village, city,

nation, and international partners. The social origins can be studied by sociology and history, and they would immediately tell us that most societies we think of today as countries are modern artificial creations of historical and present political power systems.

One of the impacts of the transient society, meaning the increasingly mobile communities, is more universality. Whether it be the movement of young people in search of jobs and money into Lagos, Mexico City or Mumbai, the rise in higher education bringing different students into the same City, or international marriages, we have obvious challenges to the traditional image of what a local person is.

We need to look at the world and ourselves. In many countries it is apparent when you walk in the street, or read the newspaper, that the country is mixed. Ever more than before, universally applicable ethical principles are necessary. Many immigrants from a range of countries have come to new countries like Australasia, New Zealand or America, and to the centres of the old European Empires, especially Britain and France. The practices and faiths that immigrants are accustomed to differ from each other. The indigenous people in Australasia and America, the southern part of Africa, and parts of Asia, have been suppressed and although they have been overrun by culture introduced from the immigrant's countries, often a new culture has emerged. This continues to be a source of friction in some countries, because the groups may try to form an "us" and a "them".

Surveys and observations show the complete diversity of attitudes and characters of human individuals are represented in any one society. A failing of human thought is that people view their society as being different from another, with sweeping generalizations. Such thinking is often tied to discrimination, for example men are..., and women are...; whites are..., blacks are..., and Asians are... Such thinking, of "us" and "them" is a root of much disharmony in the world, and should be actively discarded from thought.

Despite the individual similarity there are linguistic and religious differences which have led to the adoption of cultural-specific systems of medical ethics and etiquette. Universal cross-cultural ethics should be developed to allow diverse views to be maintained even within a single community, as well as throughout the world in the global community. Even within a so-called homogeneous culture, such as Japan, there is a wide variety of opinions. The view of life that people have is individual (Macer, 1994), despite the often assumed homogeneity. International communications and economics helps break down whatever geographical and linguistic barriers that remained, though globally it has resulted in deepening divisions between rich and poor nations, another hurdle to the recognition that much of human heritage, and much of

ethics, is universal.

Ethical Maturity

In order to have a sustainable future, we need to promote bioethical maturity (Macer, 1994). We could call the bioethical maturity of a society the ability to balance the benefits and risks of applications of biological or medical technology. A mature society is one which has developed some of the social and behavioural tools to balance these bioethical principles, and apply them to new situations raised by technology. It is also reflected in the extent to which the public views are incorporated into policy-making while respecting the duties of society to ensure individual's informed choice.

An important measure of the progress of society and cultural maturity is the degree of the development of better ethical discretion in the personal and societal use of technology. The criteria of technological progress as a measure of social progress is inadequate because technology may be misused, or may be unavailable. Part of the maturity is justice, to give everyone a fair chance. Methods to increase the ethical discretion and maturity of individuals and social systems should be developed.

Empowerment of Citizens

In every modern constitution we find profound statements like “all human beings are created equal”. There are considerable consequences of this assumption for the way in which we implement human rights into the concepts of decision-making. The pursuit of a good life is a goal that all persons can hope for. The above statement implies that all should be able to elicit choices to achieve an equally good life.

This section, Part II, will not focus on social justice, but rather it will examine how people should be able to make their own decisions and choices. Self-determination can apply to individuals, communities and nations, and is implicit in an equality of citizens that is constitutionally accepted around the world.

Self-Determination and Human Dignity

The ethical basis for self-determination is respect for human dignity. We can consider the four imperatives of love for ethics, as self-love, love of others, loving life and loving good. I have argued that love is not only a universally recognised goal of ethical action, but is also the foundation of normative principles of ethics (Macer, 1998). “Bioethics is love of life” (Macer, 1998) can be applied to modern dilemmas.

We can consider the four principles of love ethics, as self-love (autonomy), love of others (justice), loving life (non-maleficence) and loving good (beneficence). It has been argued that love is not only a universally recognised goal of ethical action, but is also the foundation of normative principles of ethics. These fundamental principles of ethics may not have changed over time, but the emphasis placed on them has shifted. There was more beneficence a century ago but now there has been more precedence given to autonomy. As for the importance of justice and non-maleficence the trends in different localities are more difficult to determine.

Confucius said if we love something we want it to live. The ethical principle of loving good, beneficence, demands us to do good to others, e.g. to help cure sick persons or feed hungry people. Joseph Fletcher (1966), wrote in *Situation Ethics*, “Love is freedom to put human need before anything else.” Friedrich Nietzsche (1883-92), in *Thus Spoke Zarathustra* wrote “We love life, not because we are used to living but because we are used to loving.” Paul Tillich (1963), in *The Eternal Now* (USA, 1963) wrote “One cannot be strong without love. For love is not an irrelevant emotion; it is the blood of life, the power of reunion of the separated.”

Respect for the ethical principle of self-love, supports empowerment of people so they can make choices according to their values. Autonomy comes from the Greek words *autos* (self) and *nomos* (rule). It means a person decides using their own values.

At one level, it is easy to see that people are different, if we look at our faces, sizes and the clothes that we wear. This is also true of the personal choices that we make. Some people may decide to play soccer, read a book, or watch television. We may be put under some pressure by the people around us to engage ourselves in a particular activity, or to behave in a certain way, but ultimately it is our choice.

Autonomy is also expressed in the language of rights, by recognizing the right of individuals to make choices. Respect for the autonomy of individuals is a fundamental principle of ethics, and is found in early times in those religions which recognized freedom of belief. If we respect autonomy of human beings we should respect their right to have at least some property, or territory, and control over their own body. We are animals, and most animals (social insects excepted) have individual control over their bodies.

In an Asian context, one can ask if the unit of autonomy is an isolated individual? Interestingly, originally in ancient Greece, autonomy applied to self-governance of Hellenic city states. Therefore there are precedents to apply the principle to not only individuals but also families, societies and states. Many rejections of autonomy as a principle are based on misunderstanding autonomy as a concept only applying to individuals. In family-orientated societies like Japan the concept may often be better applied to families. In fact globally, most people view themselves as members of particular communities involved in dialogue within and between others.

The ethical principle of loving life, do no harm, demands us not to harm others as an intention, nor as a consequence of our action. The ethical principle of loving others, justice, makes us consider the risks for future generations, and for all to share what we have. Protecting the self-determinations of others.

Balancing Opinions

A persons' ethic is developed based on one's own and other people's opinions that grow as we face various dilemmas through our life. Our ability or capacity for self-determination is something that grows through life. This ability also is maturing within communities as a whole also. To have a balanced opinion inside a community, it is important to hear from persons in a range of positions with different occupations and ages, each of which is also expressing self-determination. This common social goal has developed hand in hand with the emergence of increased media attention in pluralistic democracies to display the divergent views on choices including political democracy, or issues in science and technology.

One of the current issues in cross-cultural bioethics, for example, is whether respect for individual autonomy and informed consent should be universal. How can we

promote self-determination for persons in questions that involve assessments of their own values? How can we clarify persons values that are relevant for them in making decisions. For example, who should be told the truth about medical diagnoses first? When the change in public opinion on the desire to be told the truth about their disease actually occurred – and in fact whether there was a change in this desire to know what was happening at all, is unknown. It could have been merely a recognition of civil rights that acknowledged this desire to know what was happening, and there may not be any change in desire to know what is happening from the patient's perspective over 150 years. The patients are more able to express themselves now.

We can ask more generally how can citizens and communities be involved in discussion of ethics of science and technology? In all societies there is a transition from paternalism to informed consent to informed choice. Unless we can educate citizens the choices they make will not be informed. This transition from paternalism to choice creates the space for discussion in communities of what principles they consider important in making choices. We have to build capacity to ensure that the choices are more informed. As we reshape our future being informed is essential.

We need to consider different life views each of us can have when confronted with moral dilemmas. Some believe that there is a right and a wrong choice to be made for a person's action in each moral dilemma, and that they can also tell others what is morally right or wrong. Paternalism is a system where someone in authority, like a father, makes decisions for someone else – thus determination by others rather than by self. Informed choice is where a person makes an educated and considered determination or decision by themselves. In making such a choice they can receive information from many others, including those with technical knowledge such as a medical specialist or expert, but they make the choices over the use of the different options, themselves.

Global Calls for Ethics Education

Citizens of all ages need to make ethical decisions in their life, including not only medical encounters and how they use science and technology and its products. Opinion surveys in every country globally that have been conducted show global agreement for the inclusion of more ethical and social issues associated with science and technology to be taught to students (Macer, 1994). Those surveys also illustrate that citizens have the capacity to develop bioethics for the people by the people.

Member-States of UNESCO (the United Nations Educational, Scientific and Cultural Organization) in the Universal Declaration on the Protection of the Human Genome and Human Rights (1997) declared such an educational need, and every member country of the United Nations endorsed this in 1998. This call was repeated by all

member states when adopting the 2005 Universal Declaration on Bioethics and Human Rights. These calls follow numerous academic works also calling for this (Reiss, 1999; Ratcliffe & Grace, 2003).

While there is global agreement that persons should be taught the ethics of science and technology, there are not global methods. UNESCO has taken up some of the challenges of how to translate this global call for bioethics debate and discussion in culturally appropriate manners. Although bioethics education was called for by all states that signed the 1997 Universal Declaration on the Human Genome and Human Rights, in article 20, it is still to be realized:

States should take appropriate measures to promote the principles set out in the Declaration, through education and relevant means, inter alia through the conduct of research and training in interdisciplinary fields and through the promotion of education in bioethics, at all levels, in particular for those responsible for science policies.

Freedom of expression is one of the working methods of critical ethical reflection. Article 19 of the 1948 Universal Declaration of Human Rights, upholds the “freedom to hold opinions without interference.” Article 21 of Universal Declaration on the Human Genome and Human Rights 1997 reads “States should ... also undertake to facilitate on this subject an open international discussion, ensuring the free expression of various socio-cultural, religious and philosophical opinions.”

Bioethical Maturity

There have been different schemes elaborated for how we could define someone as being morally mature. There is agreement that the aim of teaching ethics is to develop the student's ability to recognize and analyze ethical issues in order to be able to reach decisions on how to act ethically (COMEST, 2004). The goals of education are linked to the methods and criteria that will be used to evaluate the materials and learner responses.

One concept that has been used by Macer (2002) is whether students demonstrate “bioethical maturity” in some way. “Bioethical maturity assumes a certain level of recognition of weighing up the different arguments that can be used to discuss an issue, the different ethical frameworks that can be used, and comparisons and balancing of the benefits and risks of the dilemmas”. This process also gives an indication as to how many different ideas people have, and the way they understand the dilemmas, and methods to study this are developing in the Behaviourome Project (Macer, 2002; 2004b). Prior to considering other issues, setting the goals is central.

A detailed listing of goals that are common between many educators is found in the Action Plan for Bioethics Education developed at the 2006 UNESCO Asia-Pacific Conference on Bioethics Education in Seoul (RUSHSAP, 2006). There has been significant research that has shown that there are a number of goals of ethics education including those listed there:

- A) Knowledge
 - Development of trans-disciplinary content knowledge;
 - Understanding the advanced scientific concepts;
 - Being able to integrate the use of scientific knowledge, facts and ethical principles and argumentation in discussing cases involving moral dilemmas;
 - Understanding the breadth of questions that are posed by advanced science and technology;
 - Understanding cultural values.

- B) Skills (capacity building in skill acquiring should be multi-faceted or many sided, and the goals include)
 - Balancing benefits and risks of Science and Technology;
 - Being able to undertake a risk/benefit analysis;
 - Develop critical thinking and decision making skills and reflective processes;
 - Develop creative thinking skills;
 - Develop foresight ability to evade possible risks of science and technology;
 - Skills for developing “informed choice”;
 - The required skills to detect bias in scientific method; interpretation and presentation of research results.

- C) Personal Moral Development
 - Understanding better the diversity of views of different persons Increasing respect for all forms of life;
 - Elicit a sense of moral obligation and values including honesty and responsibility;
 - Being able to take different viewpoints to issues including both biocentric and ecocentric worldviews rather than only anthropocentric perspectives;
 - Increasing respect for different people and culture, and their values;
 - Developing scientific attitudes, reflective processes, and an ability for holistic appraisal, while not ignoring the

- value for reductionist analysis;
- Knowledge about bias in the interpretation and presentation of research results, benefits and risks of technology and bioethical issues, and how to detect bias;
- Exploration of morals/values (values clarification);
Values analysis and value based utilization of our scarce natural resources.

Many of these goals apply to ethics education, empowerment and development of critical thinking in general. Descriptive ethics is to describe the way people view life, their moral interactions and responsibilities. If we attempt to understand the way we as human beings think, then we must look at the views of all in a society – not just an elite of the “philosophers” or “politicians”, to have ethics for the people by the people.

The evolution of considerations of ethics has witnessed increasing importance being placed on descriptive ethics approaches, as societies become more democratic. As persons realize that ethical concepts have ancient roots in all cultures of the world, and that many persons have interesting views on the questions, the field has become richer, and there is still a lot of human knowledge that can be applied to assist in discussing modern technology.

Interactive ethics is discussion and debate between people about descriptive and prescriptive/normative ethics. Our “self” is developed in our relations to others. Consensus is possible after recognition of the relationships between different persons, to try to preserve social harmony. This consensus building is seen even in countries that have structured paternalism affecting relationships between persons. Public discussion of the ethics of science and technology in many societies is aided by the media. Participation of the public in the societal decision-making process regarding new technology is essential for community based self-determination. Community engagement is not only a question of knowing what is going on, but for a new technology to be accepted by the public, it is crucial to perceive the choice and influence.

An Action Plan

“Thinking for the Future: An Action Plan for the Promotion of Philosophy Teaching in Asia and the Pacific” was adopted at the UNESCO Regional High-level Meeting on the Teaching of Philosophy in Asia and the Pacific, held in Manila, Philippines, 25-26 May 2009. The experts from academia and Ministries of Education agreed that:

Philosophy can contribute to reflections on every avenue of society. Given the rapid and major social transformations facing individuals and society, people need to have opportunities to think about the direction, purposes and goals of social development. Societies and communities progress in a more just, equitable and sustainable direction if the cultural, ethical, and spiritual values of those societies are central determinants in shaping their futures.

The participants agreed on Goals and Aims of philosophy education as follows.

The outcomes of philosophy education would include:

- a) *Understanding and a search for wisdom. To this end we encourage:*
 - *Development of trans-disciplinary knowledge*
 - *Clarification of concepts*
 - *Enhancement of the ability to integrate knowledge, principles and argumentation in rational discussion*
 - *Understanding the power of questions*
 - *Broadening intellectual horizons*
 - *Knowledge of cultural values in different communities*
 - *Search for meanings*
 - *Living a better life*
- b) *Development of capacities for:*
 - *Quality thinking and reflective processes*
 - *Wise judgment and decision making skills*
 - *Formulating appropriate questions*
 - *Creative thinking*
 - *Foresight Reasoned choice*
 - *Interpretation, construction and communication of knowledge Respect for reasons and evidence*
 - *Better understanding of reality*
- c) *Development of a disposition to:*
 - *Use knowledge and skills for good*
 - *Increasing respect for all forms of life*
 - *Take into account the interests of others and the environment in the spirit of solidarity*
 - *Have empathy and compassion*
 - *Be tolerant, inclusive, and reasonable*
 - *Understand better the diversity of views of different persons (listen to others)*

- *Respect different points of view, people and culture, and their values*
- *Reflect upon values*
- *Consider alternative possibilities and world-views*
- *Build and improve other virtues*

Empowering Citizens as Decision-makers

We can see many of these goals are important for all spheres of life, and the participants insisted that this education should be integrated from pre-school through university education, in addition to non-formal education efforts. Student-led movements can be critical to the development of these goals.

The appropriate response to the call for ethics education in science and technology, and to the common goals, demands education of learners. There is a common goal to develop decision making ability at all levels of society so our society can evolve ethically to one where people can make their own decisions, and also thus be more responsible for them. This applies to decisions on lifestyle as well, which have become very important in societies where autonomy is highly valued, but for which all should make responsible uses of the scarce environmental resources that we have. Autonomy is applied to many life choices that are bioethical dilemmas, for example personal transport of an automobile is associated with high environmental load. People are free to pursue sports that consume large amounts of energy, or to buy large cars or large homes that are beyond what is necessary for a comfortable life.

All sectors of society are faced with ethical issues in the pursuit of their choices, and responsibility is needed. Critical to building the capacity of individuals and society for this open reflection on their choices are educators. The task of an educator includes empowering their students/learners to develop their maturity as individuals as well as being able to be cooperative members of changing societies. Learners, as we all should be, need to be prepared so they are able to apply knowledge to make good decisions during their life.

The turbulent times of today have challenged some of the traditional structures in the relationships between human beings within their society, with nature and God. How can we empower citizens to make a special contribution in the wider context of constructing a mature society? Mature means a person, or a society that can balance the benefits and risks of alternative options, and make well-considered decisions, and talk about it. A mature society is one that has developed some of the social and behavioural tools to balance these bioethical principles, and apply them to new situations raised by technology.

There have been different materials produced for teaching ethics and a growing compilation of open access teaching materials in different languages is available (Macer, 2004a; Macer, 2006). There are a wide range of materials to teach ethics, and diversity is to be applauded from a cultural perspective.

Moral dilemmas face everyone of us. Participation can promote the creation of ideas and individuality, which we all need in the era of globalization. Bioethics is not about thinking that we can always find one correct solution to ethical problems. A range of solutions to moral dilemmas are often possible, although there are some inappropriate solutions to moral dilemmas, such as to always believe you are right and others are always wrong.

Ethical principles and issues need to be balanced. Many people already attempt to do so unconsciously. The balance varies more between two persons within any one culture than between any two. We will not expect that all decisions made by citizens about similar bioethical dilemmas will be the same, although consistency is something that moral philosophers expect of a moral theory. The complexities of decision making would suggest that no two decisions are ever identical, and in addition, we would expect evolution of decision making ability in mature citizens as we learn lessons from each experience.

In order to strengthen local, regional and global awareness of the rich philosophical traditions of many regions of the world, UNESCO launched its programs on inter-regional philosophical dialogues in 2004. Through a series of meetings and dialogues there was consensus that war and peace is a critical issue for dialogue.

Conclusions

Young people need to make active efforts to empower individuals and society for the new future. Protecting the dignity of people is a universally agreed goal of the United Nations, which applies equally to individuals and communities. This demands empowerment of people and self-determination. While ethical principles may be pre-human in biological, social and spiritual heritage, and thus almost universal, the balancing of them varies between individuals (Macer, 1998).

In conclusion I beg us all to reconsider whether love does not share some of the features of a fundamental principle of bioethics. It is universally recognized in both tradition and modern life as a good idea. We are left with a simple fact of life, there are often no clear black and white answers to our dilemmas. There have never been and nor will there be, for many cases. As a global society we need to understand the diversity which is universal, and tolerate with love what we can. There comes a time for protection of others, but we can remember the spirit of love which says do not

judge. I invite you to judge love for yourself, and take what you can. However, never belittle the power of love.

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Annex A

Social and Human Sciences Readings

SOCIAL AND HUMAN SCIENCES READINGS

Social & Human Sciences Committee

UNESCO National Commission of the Philippines (2009)

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The readings were written and distributed among participants in a conference on philosophy for basic education. They sought – with the help of questionnaires and facilitators -- to determine what types of updating teachers might need, enjoy, and find useful not only for their classroom and extra-curricular work, but for their self-development. It was hoped that the readings would improve the awareness of public school teachers, particularly, for trends and new findings in the social and human sciences.

The readings link the social and human sciences to environmental concerns, poverty and other social challenges, as well as a healthy citizenry. The initial target has been Social Studies teachers. But the goal is for neighborhoods and their diverse stakeholders and leaders, with the school as catalyst, to become communities of inquiry with a sincere enthusiasm for lifelong learning. (FSM)

I. Some Significant Trends in Social and Human Sciences

The 21st Century is an exciting time to be alive on the Biosphere. New technology is aiding sciences in their quests so people can become their finest selves. There are advances to help the material and tangible surroundings. The standard of living and the quality of being are international concerns. There are also advances in research to remind that for a lifetime to be full, the mind and the heart have to be nurtured.

Both scientific discoveries and disasters caused by humans or nature are challenging people from every walk of life in every part of the planet to make choices that will affect their lives and the future of offspring. Every choice requires information, explanations, predictions, and a highly developed ability to understand and act with the welfare of neighbors and the planet in mind. Social and environmental challenges – including poverty, human rights abuse, pandemics, civil unrest – may find solutions in the interconnected systems of one's neighborhood and nation with the world.

In the 21st Century, **how to live with the benefit of others and the planet in mind** -- and not just one's self and immediate family -- is the challenge.

Social and Human Sciences

The Sciences have five major categories: exact, natural, physical, social and human. The social sciences study society. Human sciences study the behavior of people in society.

The two branches of science come out of a tradition that pays attention to justice and human dignity. In the late 1880s when mental illness and bad action were attributed to a person's evil nature, a group of liberal Protestant theologians in the United States created a science called "social science" to explain that it was bad environment – social conditions dominated by deprivation, ignorance, inhuman working conditions, poverty – and not bad character that sparked anti-social behavior.¹

The social and human sciences are often grouped together due to the inter-relatedness of their research. They include: anthropology, communication studies (also called communication science or arts), demography, economics, geography, history, linguistics, psychology, political science, public administration, social work, sociology, and statistics. Philosophy figures in both social sciences and humanities. Society benefits when all the studies of science partner with all the studies of humanity for the betterment of people and the Biosphere.

¹ Bruce Kuklick cited by Martin Seligman in *The Science of Optimism and Hope* edited by Jane Gillham (Pennsylvania, USA: Templeton Foundation Press, 2000), pp. 424-425.

Part One

Brain-Age and Body-Age Appropriateness

Some of the major breakthroughs as the 21st Century appeared were in neuroscience, the field that focuses on the human brain and how it works. The findings were made possible by computer and nano technologies. They allow significant non-invasive research as well as invasive probing into the tiniest parts of the human body that otherwise would be outside the realm of ordinary human sensing.

One of the most remarkable discoveries is the **interdependence of the body's many systems**. If one system weakens and remains unchecked, the other systems will follow at some point. All the body's systems affect one another and need to be managed and maintained effectively to sustain good health for the individual and society, so vital for sustained well-being (*kabutihan*).

The Complex Human Body

The human body has multiple systems. There are systems classified by body parts and others by body functions. There is one system each for bones, muscles, skin, nerves, and blood vessels among many others to exemplify the first kind, and one system each for ingestion-digestion, thinking, emotion, immunity, and vision as examples of the second type. In addition each human body is made up of cells.

There is a fundamental cellular system invisible to the naked eye. For the human body to be healthy, each of its living cells must be healthy when it functions. Inside each cell are molecular systems with atoms like those of all other forms of life on the Biosphere, whether they are bacteria, caterpillars, or carabaos.

Each system is complex. Every adult human body, for instance, has 100,000 kilometers of blood vessels—long enough to circle the Earth two and a half times. Any block along the blood's path could cause sickness. Every second, 15 million blood cells are produced and destroyed by the human body.

The human body is also a chemical system. Fresh oxygen is one “food” needed by blood to keep it healthy. The human brain – that feeds on glucose—consumes 25 percent of the body's oxygen that it gets from circulating blood. When air is polluted, both brain and its body are threatened with sickness. Germs and stress have the potential to cause illness; but how people think and cope with either can affect staying healthy or getting sick. The body requires constant care for all its systems that grow and change over time. (FSM)

Feeding Body, Mind, and Emotion

The human body including its brain wants vitamins and minerals from food, whether the meal be basic or gourmet. Only by the 1980s did scientists in biology and molecular psychology discover that the brain had a lot more to do with health than earlier thought. Today it is recognized that the brain can regulate all bodily functions such as the nervous, immune, and hormone systems. Thinking is power. Although scientists are still unraveling the chemistry of thinking, it is already known that just as chemicals in the brain affect thinking, thinking can balance and imbalance the brain's chemistry. There is brain-made illness just as there is brain-made health. The adult brain has to sustain more than 100 billion neurons plus support cells daily for optimum function. Every neuron has a neurotransmitter at its tip. The neurotransmitter sends out an electric charge with instructions to the body about everything from muscles and organs to memory and mood.

There are four kinds of neurotransmitters manufactured from food components. Acetylcholine is in charge of memory. Too little of it results in memory loss. Dopamine controls alertness, ability to cope with stress, mood, and mental functioning. Norepinephrine controls mood. Like dopamine, too little of it causes depression. An insufficiency of serotonin—a catchall neurotransmitter that multi-tasks—results in insomnia, aggressive behavior, depression, low tolerance for pain, and food cravings. The amounts of sugar, starch, Vitamin B6, estrogen, tryptophan, protein and fat one eats can affect neurotransmitter wellness. Preventing the brain from getting weak, malnourished and sick throughout youth and early adulthood can affect health in senior years. Prenatal and early childhood nutrition affects cellular foundation. Iron, iodine and zinc are elements nutritionists and physicians check for. The first connections between neurotransmitters are made during infancy. This initial brain wiring also requires emotional “food”: touch, talk, love, and new experiences. Neuro-imaging has discovered that a three-year-old toddler's brain is twice as active as an adult's. Pruning of unused brain connections will occur around the time a child turns 11 years old.

It is also known that new neural connections can be made into old age. They grow when the well-fed cerebral cortex is exposed to stimulating environments and activity. One is never too old to learn new. The performance of an individual's body, mind and emotions depends on food and exercise that correspond properly to the stages of inception in the womb through childhood, puberty and adulthood. Community food security strategies should provide safe food from unpolluted sources to feed all systems of the human body. (FSM)

Childhood Experiences for a Good Brain

Children's brains are like super sponges. The first stage of brain development happens in the womb when it is actively working and taking in data from its surroundings: mother's voice, heartbeat and later, other sensory inputs. Just before a child is born,

its brain undergoes dramatic pruning to eliminate unnecessary brain cells. Then the brain forms synapses. They wire the brain into a thinking and emotional organ through experiences. Brain development starts from the bottom back of the head, at the cerebellum that collects data from the senses, moving towards the amygdala in the center at the top of the head-- the seat of emotions -- and towards the pre-frontal cortex behind the forehead where reasoning and decision making happen.

The second stage of development occurs from birth to three years old. The foundations for thinking, language, vision, attitudes, aptitudes and other characteristics are laid down with the help of sight, sound, touch, smell, taste. A child requires different kinds of positive stimulation: interactions with parents and caring adults who read and talk to the child; music; nature experiences. This stage completes much of the brain's architecture. Many parents take babies and pre-schoolers for granted thinking them too young to learn. But those are critical ages when the emotional foundation is set: an infant struggles with issues of trust that his needs will be met; a two- or three-year-old starts to explore; a child learns autonomy or shame depending on whether parents are smothering or neglectful. In the course of the first three years, a totally dependent child will build an incredibly complex new brain enabling him to walk, talk, analyze, care, love, play, explore and have a unique emotional personality. The child is preparing for independence.

A third stage happens between four and twelve years of age. The child starts to imagine and play. He learns: "I am what I imagine." If a child is allowed to do things on his own, he learns initiative. If the child feels "guilty" about making his own choices, he will not function well. Between the ages of six to twelve, when the child goes to school, he discovers that he can do and learn. The brain makes more connections and pathways. It will peak right before adolescence. A child's learning at this stage, it must be emphasized, is greatly enhanced by experiences from his first three years.

Teachers play a very important role in feeding a child's brain the knowledge it craves and in ways acceptable and enjoyable for the child. It is crucial that the child not feel inferior as he compares himself with others. Previous negative experiences may be corrected at this stage by reinforcing the feeling of success. That way the child learns the virtue of competence so needed throughout life. (JR)

Helping Adolescents Become Adults

The fourth stage happens after the age of twelve. Difficult times may be predicted at the onset of adolescence because a child is emerging as an adult. During this period, there are fewer but faster connections in the brain. The brain becomes a more efficient machine but starts to lose some of its raw potential for learning. It is when sex hormones are active in the brain's emotional center to prepare the body

for procreation. Sex hormones make adolescents tend to seek situations where their emotions can run wild. They make teens (and even tweens) experience intense sexual feelings or “adolescent romantic love”. Because they swing back and forth between the worlds of childhood and adulthood, the emerging adults have emotional upheavals, mood swings, and feelings of ambivalence or uncertainty. Body systemic changes make them feel awkward and self-conscious. They ask: “Who am I?” “What will I become?” “What am I doing here?” With these questions they search for and try to establish their individual identity.

The new emotions often get adolescents into trouble sometimes giving the impression of irresponsibility. Actually the pre-frontal cortex of the brain has not fully matured yet. It is the last part of the brain that will be pruned and shaped to its adult dimensions. The pre-frontal cortex is responsible for decision making, planning, organizing thoughts, suppressing impulses and weighing the consequences of one’s actions. It is the part that makes a person responsible. Unaware of the brain’s state, parents and other adults may push teens to conform to their views. This may result in two differing and sometimes opposing responses: teens not knowing who they are conform to what other people want them to be; teens adopt alternatives that are opposite to what their parents consider important, resulting in identity confusion. Unfortunately this stage of the brain’s development is not commonly known or understood.

If one looks beyond the arrogant and rebellious or insecure and withdrawing attitude of a teen, there is a child struggling to figure out who he is and what he wants to be. A teacher may very well be the key to filling up gaps or repairing any emotional damage that happened to the teen in childhood. The teacher has to be aware that teens respond to a different kind of stimulus than that effective for children. The experiences to express intense emotions that a teen looks for can be used and converted into a passion for learning. This will result in positive self-identity and confidence for the teen. A focus on acceptance, praise and encouragement in the form of positive affirmation works better than criticism when working with teens. Allowing them to reason and express themselves but setting rules and limits to keep them out of trouble, helps them move toward independence and self-reliance.

Knowing how systems of the human brain, body and emotions function in relation to one another during different ages provides answers to “What makes some children more vulnerable than others and how can we develop ways to protect them?” Teachers play a very significant role in the lives of their students. The challenge is to know what to expect and how to deal with their students at different stages, fully maximizing the students’ capacity for learning and emotional maturity. This knowledge not only helps students but makes the teacher’s job easier. Encouragement, trust, confidence and firm but loving guidance give students a sense of self-worth and positive identity. Those

qualities allow them to develop into mature adults who can use their minds well and make a positive impact in this world. Whenever children who come out of a negative environment do well, it is because someone instilled in them the attitude that they are not helpless, they are not powerless, and they can do something positive with their lives. Oftentimes, that someone is a teacher. (JR)

Eric Erickson's 8 Stages of Human Psycho-Social Development

Stage & Age Covered	Positive Competence Sought	Results if Unsuccessful
Stage 1: Trust vs. Mistrust (Birth to 1 Year)	Hope Drive	Fear Belief that the world is inconstant and unpredictable
Stage 2: Autonomy vs. Shame & Doubt (Early Childhood)	Willpower Self-control	Inadequacy Self-doubt
Stage 3: Initiative vs. Guilt (Preschool)	Purpose Direction	Guilt Self-Doubt & Lack of Initiative
Stage 4: Industry vs. Inferiority (Ages 5 to 11)	Competence Method Encouragement and commendation needed from parents, teachers, and peers.	Doubt Ability to Succeed
Stage 5: Identity vs. Confusion (Adolescence)	Fidelity Devotion Encouragement and reinforcement through personal exploration will develop a strong sense of self and a feeling of independence.	Insecurity Confusion and Weak Sense of Self

Stage 6: Intimacy vs. Isolation Early Adulthood	Love Affection Those with a strong sense of personal identity can develop close and secure relationships.	Emotional Isolation Loneliness Depression
Stage 7: Generativity vs. Stagnation (Middle Adulthood)	Care Production There will be feeling that one is contributing to the world by what one does for home and country.	Sense of Unproductivity Uninvolvement in the World
Stage 8: Integrity vs. Despair (Late Adulthood)	Wisdom Renunciation There will be a sense of satisfaction and having attained wisdom, even about confronting death.	Life Wasted Many Regrets Bitterness Despair

This chart is a consolidation of information from: “The Development Stages of Eric Erikson,” Psychology.about.com, “Erikson’s Psychosocial Development Theory” and Businessballs.com.

The brain needs to be fed well and exercised throughout an individual’s lifetime. It was found in the USA that IQ scores of children dropped significantly during summer break unless their minds were kept stimulated.² In other words, physical sports are not enough if a community wants to increase young brain power. In an experiment, when tough teens who felt defeated by their poverty and environment realized that “learning changes the brain by forming new neurological connections and that students are in charge of this change process” many worked harder to achieve in the classroom setting.³ Teachers taught them how to study since many of them had not developed study skills in the grades. Reading and how to stay focused are often needed skills.

Intelligence has many definitions. Today academic skills need to be matched with the “general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly, and learn

² Richard E. Nisbett, *Intelligence and How to Get It: Why Schools and Cultures Count* (New York: W.W. Norton & Co., 2009), p. 40, 90-91.

³ Carol Dweck’s social psychology experiments are described in *ibid.*, pp. 142-143.

from experience.”⁴ Asians are known to emphasize the “pragmatic, utilitarian aspects more than Western views do” while many peoples include “social characteristics, such as ability to understand and empathize with other people” as aspects of intelligence.⁵ Analytic intelligence, practical intelligence, and creative intelligence are needed by individuals and neighborhoods to attain well-being for communities and countries. (FSM)

Points to Ponder:

1. What are the common daily diets of children, teens, and adults in your neighborhood? What foods and beverages are served at school? Do they provide sufficient vitamins and minerals for the brain to mature healthily?
2. What are the common daily or weekly physical exercises done by children, teens and adults in your neighborhood? Do they help the brain mature healthily? Are there other exercises done regularly to help the neighborhood strengthen its brain-power? A nation needs brain-power to achieve well being.

Habits to Keep The Brain Healthy

Most of us start worrying about dementia after retirement - and that may be too little, too late. Experts say that if you really want to ward off dementia, you need to start taking care of your brain in your 30s and 40s - or even earlier.

“More and more research is suggesting that lifestyle is very important to your brain’s health,” says Dr. Paul Nussbaum, a neuropsychologist and an adjunct associate professor at the University of Pittsburgh School of Medicine. “If you want to live a long, healthy life, then many of us need to start as early as we can.”

So what can you do to beef up your brain - and possibly ward off dementia? Nussbaum, who recently gave a speech on the topic for the Winter Park (Fla.) Health Foundation, offers 18 tips that may help.

⁴ Linda Gorrfredson quoted *ibid.*, p. 4.

⁵ Robert Sternberg quoted in *ibid.*

1. **Join clubs or organizations that need volunteers.** If you start volunteering now, you won't feel lost and unneeded after you retire.
2. **Develop a hobby or two.** Hobbies help you develop a robust brain because you're trying something new and complex.
3. **Practice writing with your nondominant hand several minutes everyday.** This will exercise the opposite side of your brain and fire up those neurons.
4. **Take dance lessons.** In a study of nearly 500 people, dancing was the only regular physical activity associated with a significant decrease in the incidence of dementia, including Alzheimer's disease. The people who danced three or four times a week showed 76 percent less incidence of dementia than those who danced only once a week or not at all.
5. **Need a hobby? Start gardening.** Researchers in New Zealand found that, of 1,000 people, those who gardened regularly were less likely to suffer from dementia! Not only does gardening reduce stress, but gardeners use their brains to plan gardens; they use visual and spatial reasoning to lay out a garden.
6. **Buy a pedometer and walk 10,000 steps a day. Walking daily** can reduce the risk of dementia because cardiovascular health is important to maintain blood flow to the brain.
7. **Read and write daily.** Reading stimulates a wide variety of brain areas that process and store information. Likewise, writing (not copying) stimulates many areas of the brain as well.
8. **Start knitting.** Using both hands works both sides of your brain. And it's a stress reducer.
9. **Learn a new language.** Whether it's a foreign language or sign language, you are working your brain by making it go back and forth between one language and the other. A researcher in England found that being bilingual seemed to delay symptoms of Alzheimer's disease for four years. And some research suggests that the earlier a child learns sign language, the higher his IQ - and people with high IQs are less likely to have dementia. So start them early.

- 10. Play board games such as Scrabble and Monopoly.** Not only are you taxing your brain, you're socializing too. Playing solo games, such as solitaire or online computer brain games can be helpful, but Nussbaum prefers games that encourage you to socialize too.
- 11. Take classes throughout your lifetime.** Learning produces structural and chemical changes in the brain, and education appears to help people live longer. Brain researchers have found that people with advanced degrees live longer - and if they do have Alzheimer's, it often becomes apparent only in the very later stages of the disease.
- 12. Listen to classical music.** A growing volume of research suggests that music may hard wire the brain, building links between the two hemispheres. Any kind of music may work, but there's some research that shows positive effects for classical music, though researchers don't understand why.
- 13. Learn a musical instrument.** It may be harder than it was when you were a kid, but you'll be developing a dormant part of your brain.
- 14. Travel.** When you travel (whether it's to a distant vacation spot or on a different route across town), you're forcing your brain to navigate a new and complex environment. A study of London taxi drivers found experienced drivers had larger brains because they have to store lots of information about locations and how to navigate there.
- 15. Pray.** Daily prayer appears to help your immune system. And people who attend a Secformal worship service regularly live longer and report happier, healthier lives.
- 16. Learn to meditate.** It's important for your brain that you learn to shut out the stresses of everyday life.
- 17. Get enough sleep.** Studies have shown a link between interrupted sleep and dementia.
- 18. Eat more foods containing omega-3 fatty acids:** Salmon, sardines, tuna, ocean trout, mackerel or herring, plus walnuts (which are higher in omega 3s than salmon) and flaxseed. Flaxseed oil, cod liver oil and walnut oil are good sources too.

The above came as an e-mail. The original source was not credited in the version sent to the author of this handout. Generally the above suggestions to keep the brain healthy complement those in a number of books and articles about nurturing the brain throughout a lifetime. They can be adapted to local Philippine culture and its socio-economic environments.

Teachers have to stay healthy and enthusiastic if students are to be inspired and contribute to society.

Part Two

Family, Barkada, Neighborhood & National Cultures

Culture (kultura or kalinangan) is a society's way of life, how a group of people live. In 1982 the World Conference of Cultural Policies hosted by UNESCO (United Nations Educational, Scientific and Cultural Organization) met in Mexico City where a definition for culture was agreed on by member states like the Philippines: "Culture comprises the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of human beings, value systems, traditions and belief."

Republic Act 7356 that in 1992 created the National Commission for Culture and the Arts (NCCA) defines culture in Section 2: "a manifestation of the freedom of belief and of expression and... a human right to be accorded due respect and allowed to flourish." In its early years NCCA promoted a particular definition so cultural awareness could help people improve their lives: Ang kultura ay ang pamana ng ating kagalingan at karangalan. (Culture is our heritage of excellence and nobleness.) Kagalingan highlights the excellence in making and doing things. Karangalan highlights the nobleness of character that roots everything Filipinos make and do. The NCCA definition is meant to inspire, sharpen skills for making judgments, and remind that culture includes character-building values – a source of pride among people whatever their socio-economic status.

Today's individual can be exposed to so many different ideas and options about what moral values to conserve, what traditions to discard, what new habits to develop. Movies, television, electronic media, and print join schools, pulpits and government agencies in suggesting how one should conduct one's life. Personal stories passed on by relations and friends who live or work in different parts of the Philippines or overseas also recommend and interpret the diverse possibilities one can select from to choose how to live. Whereas the immediate family and clan were the dominant determinants of behavior and attitude, today a person is shaped by exposure to

national and international preferences, sometimes in conflict with one another.

Filipinos join peoples from all over the Biosphere in migrations to nations different from where they or their parents were born. Within nations, citizens and foreigners move around to different regions, provinces, states – each with local cultural nuances. People do not marry from within their neighborhood alone anymore. Filipino children today have parents from different ethno-linguistic groups: a Tagalog mother and a Cebuano father, for instance. They may even have parents of different nationalities: a Japanese or German father and a Filipino mother, being two examples. One finds Koreans, Taiwanese, Japanese, Americans and Australians settling in the Philippines. Their offspring absorb Filipino ways in addition to the cultural preferences of parents. Knowing how to deal with cultural differences and respect cultural plurality is vital in the 21st-century. **A person makes culture daily by deciding how to live.** (FSM)

Power, Tolerance and Peace

Some Indicators of Tolerance as Positive Behavior

Recognizes the merits of others and learns to respect their opinions, customs and beliefs;

Overlooks an offense done unintentionally;

Accepts just criticism;

Appreciates friendly discussions and impersonal arguments [or debates];

Searches for reasons for differences in opinions, customs and beliefs;

Forms judgements and conclusions only after both sides of a question have been considered;

Respects foreigners and their national flags and anthems;

Practices the golden rule in all dealings.

Source: South East Asian Research Review and Advisory Group.

State-of-the-Practice Review of Values Education in the Philippines

(Manila, April 1987), p. 32

Safety is vital for any society to attain well-being. Without peace people cannot go about their daily lives. Peace is an international goal whatever one's cultural root. Opinions on how to improve society will differ. As they are discussed those who promote ideas, those who listen, and those who actively express difference need assurance that their right to learn, share and discourse non-violently is respected and protected seriously, consistently and fairly by law makers and enforcers. Laws remind that difference in opinion must be met with respect and tolerance. (FSM)

In a democratic country like the Philippines, power, tolerance and peace must be seen in the framework of democratic principles and aspirations. Power is necessary to make society move and run the state. Its exercise, however, needs to be restrained. Many of those in power do not draw the line between public good and personal interest.

We cannot always blame the feudal economy and our colonial history for the patronage that characterizes the relationship between the powerful and the powerless. We are now supposed to be an independent country. Not all our political and bureaucratic leaders are landlords or dynastic politicians. Warped attitudes towards power are so ingrained in the national psyche, however, that the impunity of the powerful is widely regarded as a fact of life in the Philippines.

Tolerance towards communities different from our own forms an essential part of the restraint of power and the ethic of democracy. To attain peace, the majority population must not only tolerate but also respect and appreciate the cultures of minorities. It is another matter, however, if tolerance is loosely applied to the corrupt and the criminal. Indiscriminate forgiveness of erring officials is as heavy a crime as those committed by these wrongdoers.

Peace is not merely the absence of physical violence and various forms of discrimination. Societies must strive to eradicate structural violence manifested through social injustice and inequality, poverty and human rights violations. (WVV)

April 22 -- EARTH DAY: A Worldwide Fiesta for the Biosphere

If UN Day focuses on the different countries that are members of the United Nations family, Earth Day highlights the planet as home. Earth Day began in 1970. It has become a transnational celebration with world wellness as its timeless overall theme. The Philippines has an active Earth Day network that encourages schools, neighborhoods and companies to design and host festival activities every April 22. The Earth Day flag shows the planet as photographed from outer space.

www.earthday.net

www.earthdayphils.org

The Multicultural You

Disturbances to the peace are sometimes caused by misunderstandings between cultures; people do not understand nor respect the reality that the planet and countries will never have a homogenous way of life. Geography with its different flora, fauna, climate and terrain dictates that communities in one type of setting will be different from those in different settings. The culture – way of life – of fishers is different from that of lowland or highland farmers. How people live in cities densely packed with

millions of people is different from how people live in agricultural communities or protected environmental areas.

An individual carries within a mix of characteristics given by exposure to culture. That mix will change as one is exposed to different cultures and different points in time. A culture is always exposed to change; and its responses to change vary. An individual's culture is the personal choice made from competing cultural expressions or manifestations: for instance in food, clothing, architecture, entertainment, education, spoken and written language including professional or academic jargon and popular expressions, body language including facial expressions and gestures. One's family, religion, school, political setting, and media promote values, traditions and habits.

As one goes through life, one fuses cultural preferences learned in childhood with others acquired in teen and adult years. Simultaneously science and technology invent new medical solutions to illness, fertility, sex determination, longevity that offer new choices. Determinants of social transformation challenge decision-making. Born a meat-eater, as an adult one may choose to eat lower on the food chain as a pro-ecological statement. On the other hand, one may select vegetarianism for religious reasons. Either way one's adult culture now differs from one's childhood culture. An individual born an illegal settler may graduate from a state university and move into a middle-class environment. The new residential setting will demand habits different from those in the poverty-stricken shantytown of birth. Companies, learning institutions and professional settings likewise have their own cultures for workers and students to imbibe. As environmental concern, religious law, social or work milieu offer challenges to family tradition, the individual becomes a composite of cultural choices. Learning to live together in peace and harmony is essential to any lasting or sustainable individual and societal well-being. (FSM)

Points to Ponder:

1. The 21st-Century is supposed to aid expansion of the individual's sense of self from local community to a world society, from social cohesion to democratic participation, from economic growth to human development. How does this relate to your understanding of sustainable well-being?
2. What different cultures shape your personal choices of how you wish to live? What you wish to value and conserve?

UNESCO Universal Declaration on Cultural Diversity

After the tragic events of September 11, 2001 UNESCO member states approved a document that recognized cultural diversity (*ang pagiging magkaiba ng mga kultura*) as common to everyone's history and, thus, heritage. The Universal Declaration on Cultural Diversity provides guiding principles to create and sustain a peaceful and equitable society anchored on mutual respect and tolerance.

The OXFAM International Youth Parliament recognized cultural activities as a means for young people to support respect for human rights, and the Declaration an important tool for building peace and understanding among different peoples.

Download the complete text at:

portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html

Part Three

Interconnectedness and Interdependency

The Philippines is not spared from harmful changes occurring all over the world. Philippine society has contributed to some of them. Those changes put the country in an emergency situation that philosophy education must discuss and aim to tackle. Solutions may require modifying attitudes, lifestyles and moral values while acknowledging the dignity of a community's heritage.

Accepting that the country's natural environment and even its social institutions are seriously ill and endangered still seems an over-reaction to some people. But the emergency situation makes poor people poorer and threatens the middle class too. It jeopardizes health and economic potential. And it can impoverish a nation's revenue raised from taxes and other sources. Evidence-based analysis of situations and the design of their solutions can aid individuals and groups seeking sustainable well-being (*kabutihan*). The finest of what the Philippines is known for – tourism sites, food products and natural resources, for instance – will be harmed unless all Philippine residents join as one to heal the surroundings quickly through **considerate everyday, preventive habits and consistent, remedial action**.

The 21st-Century Macro Situationer

The United Nations Development Plan calls attention to "The Human Development Index," four measureable dimensions of everyday life that reflect the state of human well-being all over the world, including the Philippines: (1) physical survival and health;

(2) level of knowledge; (3) livelihood or income; and (4) political freedom. The Index emphasizes that higher income does not guarantee well-being. Spending on gambling and substance abuse are inconsistent with true quality of being, for instance. So are customs and laws that discriminate against females.

Improving income on a personal level is affected by national and international affairs in ways never envisioned before. People follow their career paths around the world. The accumulated results of experiments from ancient times to today that seek well-being for a world population now expanding exponentially are stressing the planet's resources. Stress in one part of the world affects the harmony elsewhere.

There are different lists of megaproblems with global magnitude. Common challenges are global warming that causes severe climate changes, potable water shortages due to rivers and aquifers drying up, destruction of ocean life (only 10 percent of edible fish remain),⁶ the increasing conversion of once fertile places into deserts, pandemics that can kill masses of people.

Other volatile multinational problems are rapid population growth that destabilizes resources, mass famine due to poor food management, global migrations, extreme poverty⁷ and the spread of unhealthy shantytowns. Non-state groups with extreme weapons, violent religious extremism, computers that run faster than humans can stop them, and new nuclear and biological weapons capable of ending civilization challenge everyone's safety everywhere on the planet. Looking at the world for innovative solutions will require new thinking about crossborder relations and systems, what is also termed "transnationalism". (FSM)

The 21st-Century Philippine Situationer

Philosophy plays a major role in inspiring New Youth to minimize or eliminate emergencies and dangers caused by the quest for well-being. Often the disharmony is caused by the way people have chosen to live. The choices and their results are extremely complex sometimes having been thought through well, others not. A choice can harm society and nature in unplanned and unexpected ways detrimental to the common good, if not now in the near future. At worse the harm is irreversible.

Different governmental agencies and non-governmental groups provide annual updates on aspects affecting the country's well-being. (Example: agriculture, climate, economy, education, families, geology, health, natural environs, politics.) The combined research

⁶ James Martin, *The Meaning of the 21st Century: A Vital Blueprint for Ensuring Our Future* (London: Transworld Publishers, 2007), p.31.

⁷ Ibid. Martin writes: "2 to 3 billion people live in conditions of extreme poverty." That represents from 29 to 44 percent of the Biosphere's 6.78 billion population as of August 26, 2009 (US Census Bureau).

– experiment results, statistics, analyses, predictions – from different agencies and areas of expertise red-flag potential danger, reveal trends and can guide how one can select to live. Undoubtedly statistics will change. They can show a situation on hold, worsening or improving. New theories may arise on the causes of and solutions to emergencies. The research is useful in determining positive civic action for a community and its neighboring communities that share ecosystems.

Some trends that community stakeholders, including teachers and students, government officials and private leaders, whatever their socio-economic standing, must be aware of follow. Local trends affect global trends that again impact on the local. That loop of cause and effect is one example of interrelatedness and interdependency.

Warnings of an Emergency or One in the Making	Impact on How We Live
Typhoon Intensification –The Philippines now experiences the highest number of tropical typhoons in the world and over the average 20. There is an increase of winds over 185 kilometers per hour during typhoons. ⁸	Coastal ecosystems supporting at least 15 million Filipinos will continue to experience increasingly severe typhoons, flooding and storm surges. That represents 17 percent of the 88.57 million population reported on August 2007. ⁹
Warming weather --The annual temperature is expected to rise by 2 to 3 degrees Centigrade. From 1970 to 2000 the Philippines has experienced an increase in unusual weather: 5 La Ninya and 7 El Ninyo cycles. ¹⁰	Vector borne disease for livestock increases with the heat. The El Ninyo-La Ninya cycles have caused shifts from drought to extreme flooding. From 1995 to 2007 the Philippines experienced a combined damage worth P115 billion from flashfloods, typhoons and dry spells. ¹¹
Warming waters -- Just as the weather warms, so does the water.	Fish catch, coral bleaching, and vector borne disease for fish is on the rise. ¹² Food security and tourism business are threatened.

⁸ DevPulse: NEDA Development Advocacy Factsheet, Vol. 12: No. 22, November 30, 2008, p. 2.

⁹ <http://www.census.gov.ph>

¹⁰ Ibid. See also <http://www.greenpeace.org.seasia/en> for more information and updates.

¹¹ Ibid., p. 2.

¹² Lorenzo Tan, Vice Chairman, World Wildlife Fund in the Philippines, in an e-mail interview, August 23, 2008.

¹³ Ibid.

<p>Rising water -- As weather warms and glaciers melt, island communities and entire countries are threatened.</p>	<p>Coastal communities in the Philippines can be forced to relocate. The threat of islands sinking is a combination of weather warming and tectonic activity. Environmental refugees are already predicted as a challenge for the 21st-century.</p>
<p>Potable Water Resources -- Salt water intrudes into aquifers in many coastal towns.¹³</p>	<p>Potable underground water is now salty from minerals in the soil and cannot be drunk or irrigate fields.</p>
<p>Tourism Water Resources -- 38 bays and coasts have dissolved oxygen (DO) levels below 5 mg/l, the minimum criterion for water suitable as a tourist zone, fishery spawning area, and contact recreation or swimming area.¹⁴</p>	<p>Unless corrected the distressed waters cannot be used for fishing or tourism. Improper waste management was one cause of toxicity. The study showed Cebu's coasts from Mandaue to Minglanilla with DO from 0 to 14 mg/l. Only Puerto Galera, a protected seascape, was classified as healthy. Protective measures can make a difference.</p>
<p>Desertification -- Northwestern Luzon forests are now sand dunes. Aridity at the southern tip of Mindanao (a corn and grain basket) is rising. About 45% of arable land has been moderately to severely eroded.</p>	<p>Desertification lessens cultivatable topsoil, trees that attract rain in the water cycle, and threatens to expand sand areas thus diminishing food and water. Over-cultivated upland farming, <i>kaingin</i>, and soil mining using wrong fertilizers can create a dessert. Studies advocate lifestyle changes that can arrest and sometimes reverse desertification.</p>

¹⁴ World Bank Water Resource Assessment, <http://www.un.org/esa/agenda21/nalinfo/country/philipi/freshwater 2004.pdf>

¹⁵ <http://rainforests.mongabay.com/20philippines.htm>

<p>Deforestation -- Only 24% of total land area remains as forests; only 2.8% of that land is primary forest. ¹⁵</p>	<p>Deforestation intensifies disaster risk from landslides, mudslides, and flash floods. It also causes river siltation, flooding, and drought. Loss of wild lands threatens the populations of endemic species important to ecological balance. It also affects the water cycle and the natural ability of the ground to retain water.</p>
<p>Air Pollution — The concentration of Total Suspended Particulates in Metro Manila, major cities and urban centers was more than 10 times the accepted level. The level of fine Particulate Matter (PM 2.5) often was above the acceptable. The Ozone Level was also above the proper level daytime. ¹⁶ Cooking fuel adds to air pollution. Hospital admissions are higher for families cooking with wood fuel (27.3%) and kerosene (25.3%) as against LPG (19.3%). ¹⁷</p>	<p>PM and ozone are pollutants of serious health concerns. Cooking fuel can add to home air pollution. The higher the pollution level, the higher the increase in incidence for respiratory illness and natural mortality.</p>

¹⁶ *Environmental Management Bureau* (Donato de la Cruz, lead writer), Philippine National Air Quality Status Report 2003-4, <http://www.cleanairnet.orgcaisasia/141article-70817.html>

¹⁷ Ibid. quoting Department of Health, June 2004.

<p>Rapid Population Growth — National Statistics Office pegged the 2007 population at 88 million. By 2040 it estimates there will be 141.7 million Filipinos unless interventions are made.¹⁸ A total of 5,825,425 children and youth are at risk: 11,317 children are in conflict with the law; 100,000 are commercially exploited sexually; 3,000 have disabilities; 246,111 are street children; 64,000 are victims of armed conflict; 2,400,000 are exposed to hazardous working conditions; 4,097 are sexually abused.¹⁹</p>	<p>The current New Youth are at risk. An alliance among generations and sectors needs to be institutionalized to minimize those risks.</p>
<p>Unplanned Teen Pregnancy — One issue that links to poverty and food security is the rising trend of unplanned teen pregnancy. The 1998 National Demographic and Health Survey recorded 3.6 million teens got pregnant (5.2% of the population at the time); 92% of those pregnancies were unplanned. Many youth are clueless that they can wind up pregnant from a single intercourse.²⁰</p>	<p>Interventions are required to inform teens about responsible and safe sex as well as responsible parenting. Interventions are also required to deal with the social and economic results of unplanned teen pregnancies.</p>

¹⁹ Racelis, Josefina D. “*Filipino Families: Opportunities & Challenges*,” a lecture presented to Karunungan Festival, September 16-17, 2009 quoting statistics from McCann World Group.

²⁰ Rebecca B. Singson, “*Teen Pregnancies in the Philippines*” in Philippine Daily Inquirer website (June 14, 2008 posting).

²¹ Racelis, Josefina D. “*Filipino Families: Opportunities & Challenges*,” a lecture presented to Karunungan Festival, September 16-17, 2009 quoting statistics from McCann World Group.

²² Mersenalda Donovan, “*In Bed with Her Father: Incest and Family Courts*” in Action for Judicial Reform at http://apjr.supremecourt.gov.ph/news_2007/archive-featurearticle004.html

<p>Incomplete Traditional Families — 47% of teens do not live with a complete set of parents. In 2005, 11% of Philippine homes had an Overseas Filipino Worker among them; in 2006, 38% of Filipinas worked.²¹</p>	<p>The changing family structure often reduces parenting time, resulting in weekend-only parents and <i>yayas</i> as surrogate parent. Children can grow up without a parent as guide for life, a sense of abandonment, confusion, insecurity, anxiety and lack of closeness to a parent. Parent substitutes may be needed side by side with social acceptance of the newly shaping family stereotype.</p>
<p>Domestic Violence — In May 2004 DSWD recorded 746 cases of domestic violence against children. Of them 739 were against females aged 2 to 17 and fathers as perpetrators in 50% of the cases. A year earlier UP-PGH Child Protection Unit had assembled statistics to show that sexual abuse as a form of domestic violence was a hard reality in the Philippines.²²</p> <p>Traditionally sexually related problems are not discussed or brought to the attention of outsiders including medical and legal professionals, so statistics are likely lower than the real figures.</p>	<p>Domestic violence includes in addition to sexual abuse, psychological abuse and corporal punishment. The adulthood effects of child abuse require professional intervention.</p> <p>The Rights of Children, socio-psychological health and related issues require dialogue among all stakeholders regardless of age.</p>

²³ <http://cats.about.com/cs/crueltyconnection/a/cruelty.htm>

²⁴ “Cruelty Connections,” http://www.pet-abuse.com/pages/abuse_connection.php

²⁵ Erlinda Uy Koe of the Autism Society of Philippine Intellectual Disabilities at the Regional Workshop on Empowerment of Persons with Intellectual Abilities and the Families in Asia and the Pacific, October 11-13, 2007.

²⁶ <http://www2.doh.gov.ph/noh2007/NOHWeb32/NOHpersubj/Chap4/MentalHMD.pdf>

<p>Animal Abuse — Behavioral scientists, Federal Bureau of Investigation and law enforcers in the USA link cruelty to animals with domestic violence, child abuse, serial killing and killings by school-age children.²³ A 1997 Northwestern University study reports that animal abusers are five times more likely to commit violent crimes against people and four more times more likely to commit property crimes than are individuals without a history of animal abuse. People abuse animals for the same reasons they abuse people. The abuser delights in torturing a defenseless victim.²⁴</p>	<p>No Philippine studies have been conducted in this area although the trend may be multinational. If children are found to delight in torturing helpless animals of any species they should be observed and given professional psychological assistance to prevent the possibility of future illegal behavior.</p>
<p>Intellectual Disabilities — The estimated cases challenged by autism (573,333 cases), Attention-Deficit Hyperactivity Disorder (ADHD; 3,444,000 cases), and Downs Syndrome (107,500 cases) are increasing.²⁵</p>	<p>The causes of intellectual disabilities are still undetermined as are sure cures. How to cope with a personal disability and how to interact with challenged individuals require discourse. International conventions and national laws provide foundational resources for discourse.</p>

²⁷ www.who.int/mental_health/media/en/345.pdf; Michael Tan, “Suicide Barangay” in *Inquirer Opinion/Columns* posted 06/01/2007.²⁴ “Cruelty Connections,” http://www.pet-abuse.com/pages/abuse_connection.php

²⁸ Eleanor L. Ronquillo, MD of the Department of Psychology, Philippine General Hospital in “Mental Health in Disaster in the Philippines”

²⁹ Jenima Joy Chavez, Mary Ann Manahan, Joseph Puruganan, “Hunger on the Rise in the Philippines” in *Global Policy Forum*, October 12, 2004 at <http://www.globalpolicy.org/sosecon/hunger/economy/2004/1012philippineshtm>

³⁰ Bernadette S. Sto. Domingo, “One in five families go hungry” in *Business World*, July 27, 2009, pages 1 and 9 citing “a new Social Weather Stations survey”.

<p>Mental Illness — Mental illness is the 3rd most common disability after visual and hearing disabilities. In 2000 the prevalence rate of mental illness was 88 cases per 100,000 population. In 2007 the rate had increased to 132.9 cases in Southern Tagalog, 130.8 cases in NCR, 88.2 cases in Central Luzon.²⁶ The cases may seem small but a trend of increase may have been set.</p>	<p>Mental illness has many causes. Substance abuse, inability to cope with stress and nutritional chemical imbalances are three. Preventive measures need to be discussed, as well as cures.</p>
<p>Suicide Increase — Although the Philippine rate is comparatively low, the rate of mortality from suicide and self-inflicted injury is increasing. In 1960 it was barely 0.5 cases per 100,000 population. In 1993 it was 1.7 deaths. An isolated ethnic group in Palawan, however, registered the high rate of 172 cases per 100,000 in 2001. (In Russia and Eastern Europe the figure ranges from 30 to 42 cases per 100,000 population.)²⁷</p>	<p>The causes of suicide are complex and diverse. Anthropologist Charles MacDonald studied the seeming predisposition of the small Kulbi population in Palawan to suicide as it may determine correlations with the national culture. Kulbi exhibit melancholy suicide, gender relation suicide, passionate and angry suicide, multiple suicides out of grief, and impulsive teen suicides.</p>
<p>Mental Health in Disaster Areas — Studies of the Pinatubo Volcano eruption in 1990 recorded that 92% of victims manifested psychological problems 1 month after the eruption. Nine months later 76% still had problems. Two to three years after the event, 31% suffered anxiety and another 31% depression.²⁸</p>	<p>Disaster can come in the form of earthquake, fire, flood, volcanic eruption, war and other natural and human-caused disruptions. Disaster management requires psycho-social intervention as part of the full management and relief approach</p>

³¹ <http://www.gov.ph/news/default.asp?1=17996>

³² <http://www.emfsafehome.com/elecSens.htm>; www.chemicalsensitivityfoundation.org/chemical-sensitivity-transcript.htm

³³ “Report 94: *The Homeless Peoples Federation of the Philippines*” cited by Slum Dwellers International (SDI) at www.sdinet.org

<p>Increasing Hunger -- In 2004 15.1% of Philippine households reported hunger – defined as “having nothing to eat at least once in 3 months prior to the survey”. Access to food was the issue. In 2005 FAO classified 17 million Filipinos as undernourished. The figures are rising.²⁹ In 2009 a total of 20.3% of Filipino families suffered hunger.³⁰</p>	<p>Going by the 2009 statistics, 1 in every 5 Filipino families goes hungry. Causes can vary from war and drought to pestilence, flooding, cost of living, mismanaged food storage, unemployment, wastage and underdeveloped food production. Causes and solutions need to be found on local (neighborhood) levels.</p>
<p>Allergies and Environmental Illness — The International Study of Allergies and Asthma in Children reported in 2007 that Filipino children aged 13 and 14 years exhibited one of the highest rates of allergic diseases in the Asian region. The Philippines is ahead of India, South Korea and Thailand in the child population suffering from common allergies like asthma and rhinitis.³¹</p> <p>The USA has recognized “environmental illness”. It occurs from exposure to environmental toxins. One kind is Electrical Sensitivity caused by sensitivity to electromagnetic radiation. Chemical and Multiple Chemical Sensitivity is another form. It is caused by exposure to a massive release of toxins such as explosions when the World Trade Center in New York collapsed or in the battlefield. There are also building-related illnesses traced to poor indoor air quality.³²</p>	<p>Allergies can be caused by food and pollen but also from poor air quality and trauma. Environmental illness may be misdiagnosed as allergy.</p> <p>Home and office settings may be pooling invisible electromagnetic radiation beyond the tolerance level of some residents and workers. Attention to the interdependency of health and both rural and urban environmental conservation is needed.</p>

³⁴ “Focus: Philippines Grapples with Garbage Disposal Problem” from Asian Economic News (January 8, 2001) reproduced by Bnet at http://findarticles.com/p/articles/mi_mOWDP/is_2001_jan8/al-70384771

³⁵ Jenima Joy Chavez, Mary Ann Manahan, Joseph Puruganan, “Hunger on the Rise in the Philippines” in *Global Policy Forum*, October 12, 2004 at <http://www.globalpolicy.org/soecon/hunger/economy/2004/1012philippineshtm>

<p>Increasing Slums -- In May 2000 when the Philippines had a population of 76 million people, it was estimated that 52% lived in urban areas. Of that figure, 40% lived in slum communities.³³</p>	<p>The distressed life in slums and shack communities strains traditional social services and challenges traditional economic strategies. New approaches must be activated to stimulate improvement towards well being for the dwellers who represent a significant percentage of the total population especially in cities.</p>
<p>Waste -- In 2001 Manila's 12 million residents disposed of 29,268 cubic meters of garbage daily. Houses caused 74.14% of the refuse. 65% was collected by authorized municipal representatives, 25% was illegally dumped; 6% was burned or buried; 4% was recycled. A dumpsite can destroy environmental balance.³⁴</p> <p>Hospitals, laboratories and transnational companies add hazardous waste requiring special handling and disposal.</p>	<p>Garbage generated by urban centers clogs sewers and river systems. Ineffective waste management causes sickness and environmental emergencies. Zero-waste is needed. So are biodegradable packaging and an individual discipline to minimize waste for instance by recycling and preferring purchases with less waste to dispose of.</p>
<p>Increasing Joblessness -- NSO added that more than 4 million people could not find work; over 5.6 million with jobs were not working full time and could not find more work. In 2033 the number of youth (aged 15-24) will reach 32.2 million. In 2000 they were 16.1 million (20% of the total population), half aged between 15-19, the balance between 20-24.³⁵</p>	<p>Local work options are supplemented with foreign postings. How to increase job and earning opportunities with just compensation locally is a challenge that needs innovative thinking to find solutions in contemporary society. High-value and high-risk careers are being reclassified with changes in science, technology, demographics and travel.</p> <p>Some countries that receive workers have fertility rates below replacement levels and labor shortages caused by declining and aging populations. They need to import workers and respect their human rights. Immigrant workers likewise need to respect the culture of their workplace and the cultures of other immigrant workers.</p>

<p>Overseas Employment — 11 million Filipinos (11% of the total population) work overseas in at least 182 countries. In 2008 those classified as OFWs (Overseas Filipino Workers) remitted US\$15.9 billion to the home country. In 2005 when the figure was US\$10 billion the amount represented 13.5% of the Philippines GDP, the largest in proportion to the domestic economy among the world's top 4 countries exporting labor (China, India and Mexico being the others).³⁶</p>	<p>Employment in foreign countries exposes workers to illegal recruitment, kidnapping, mysterious death, racial profiling and discrimination, physical and sexual abuse, and risk of involvement in conflict. There are also changing personal values, cultural conflict, family disintegration, investment scams, multiracial marriages, reintegration issues and a host of other challenges for the worker, the employer and the worker's kin and all countries involved. Overseas work has pros and cons. Movements of goods, services, people and ideas across old borders have stimulated new social identities, relations and systems.</p>
<p>Transnational Communities — The increasing number of foreign residents and students in the Philippines is an example of globalization. Koreans and Taiwanese are increasing their presence. Some small Philippine cities can have as many as 34 different nationalities living in them.³⁷</p>	<p>Laws about human rights and foreign investment, traditional attitudes to foreigners and their cultures, as well as potential businesses that are beneficial to both Filipinos and foreigners need to be explored.</p>

The 21st-century is changing the world's societies and surroundings. National boundaries coexist with borderless institutions such as social utilities and research services made possible by satellites, computers and cell phones, as well as agencies to monitor climate, food, human rights, terrorism and poverty. Global consortiums manufacture products and their parts, manage businesses and finances, service multinational customers and provide transport of goods, people and ideas. There are international organizations and even courts of justice to deal with transnational needs.

The coming generations will benefit from acknowledging themselves as Filipinos, as well as global citizens and stakeholders in what happens to their home, the living Earth or Biosphere. (FSM)

³⁶ http://en.wikipedia.org/wiki/Overseas_Filipino; <http://www.forbes.com/afxnewslimited/feeds/afx/2008/10/13/afx5548834.html>

³⁷ Lorna P. Makil, "South Koreans in Dumaguete: A Preliminary Study" in Exploring Transnational Communities in the Philippines edited by Virginia A. Miralao and Lorna P. Makil (Quezon City: Philippine Migration Research Network and Philippine Social Science Council, 2007), p 39.

Sustainable Development

People all over the world, whatever their circumstances, generally seek well-being for themselves, their families and people who affect their lives favorably. The interconnectedness and interdependencies that bond them are usually apparent. Development (pag-unlad) refers to significant changes that improve well-being.

Development that can continue over generations without harming the planet and its people anywhere is called sustainable development (pangmatagalan na pag-uunlad). People of the 21st-century are being urged to think through carefully what could be the far-flung and long-term results of steps they wish to take when seeking well-being for their homes, neighborhoods and nations.

Sustainable development has its supporters and detractors. When determining the sustainability of action, the following are considered: (1) cultural diversity sustainability, (2) economic sustainability, (3) environmental sustainability and (4) social sustainability. Well-being should satisfy intellectual, emotional, moral and spiritual needs in addition to the physical.

The scope of sustainable development as recognized by the United Nations includes 48 interdependent areas of concern for all nations all over the planet. For a neighborhood to achieve well-being that will last, it needs to cluster with other nearby neighborhoods (Exp: those that share coastlines, rivers, forests, beaches, water tables, highways, business networks) and work in tandem with national efforts.

1. Agriculture	13. Ecosystem	25. International Law	37. SIDS (Small Island Developing States)
2. Atmosphere	14. Energy	26. International Cooperation for Enabling Environment	38. Social Equity
3. Biodiversity	15. Systems Ecology	27. Institutional Arrangements	39. Sustainable Architecture
4. Biotechnology	16. Finance	28. Land Management	40. Sustainable Tourism
5. Capacity-building	17. Forests	29. Major Groups	41. Technology
6. Climate Change	18. Fresh Water	30. Mountains	42. Toxic Chemicals
7. Consumption & Production Patterns	19. Health	31. National Sustainable Development Strategies	43. Trade & Environment
8. Demographics	20. Human Settlements	32. Natural Resource Management	44. Transport
9. Desertification & Drought	21. Indicators	33. Oceans & Seas	45. Waste (Hazardous)
10. Disaster Reduction and Management	22. Industry	34. Poverty	46. Waste (Radioactive)
11. Education & Awareness	23. Information for Decision Making & Participation	35. Sanitation	47. Waste (Solid)
12. Ecology	24. Integrated Decision Making	36. Science	48. Water

Points to Ponder:

1. Does recent scientific evidence describe a common Philippine reality different from the traditional? What challenges exist in your neighborhood? How aware are your neighborhood's teachers, school managers, counselors and other officials, Sangguniang Kabataang (SK) members, church and civic groups, keepers of the peace, OFW groups, parents associations, and other local institutions of the challenges?
2. What steps have been taken to strengthen the neighborhood's *bayanihan* attitude and team spirit, links to needed professional and technical partners inside and outside the community, regular citizens' orientation, updating on information, and training to cope with socio-environmental change?

Part Four

The Impact of Individual Choice

One of the core values espoused by democratic societies is the **freedom of every citizen to choose**. Individual choice in such societies is manifested in many different dimensions – political, social, economic, cultural, and religious. The 21st Century offers so many choices. While citizens often wonder if their political choices – manifested through votes -- really matter, global research is proving that people power can. When enough citizens from different walks of life share a mutual opinion and are willing to stand their ground, organize, work within the law, and present evidence to back up that opinion or choice, the desired change can take place without resorting to violent, terroristic and other illegal means that negate human rights.

Basic human rights allow people to be different. After all, no two individuals are identical. The difference is what makes life so interesting, innovative solutions to problems possible, and a nation's social capital rich and powerful. Where people are the same is in how laws protect them and how they need to behave according to laws. As a person ages, learns new, makes choices and deepens an understanding of life, that person will change. Each person is a set of ever changing multiple selves and ways of living according to the law. The freedom to choose allows a person to develop his potential to the fullest, as the range of opportunities open to him broadens. In the process, the exercise of this freedom fosters creativity, innovation, and progress. (RPA/FSM)

Rights, Responsibilities and Obligations

Individual choice is bound at the personal level by the amount of resources at one's

disposal. I may want to have a personal computer or a new car or a new house, but I may not be able to afford one. I may want to send my child to university, but I may not have the money to pay for the tuition and other expenses. Aside from finances, the other scarce resource that limits one's choices is one's own time.

There are similar constraints at the level of society. My actions may have repercussions on others. My exercise of my fundamental freedoms should not impinge on the freedoms of others in my social milieu. The individual's rights (*mga karapatan*) are not absolute. They are bounded by corresponding responsibilities (*mga pananagutan*) and obligations (*mga tungkulin*) to society.

By way of example, although nobody owns the forests, I cannot just cut down its trees indiscriminately for my personal or commercial use. If I do, I may damage the environment, cause floods with landslides, and create huge losses for the downstream communities. When a fisherman uses dynamite to fish, he may at the end of the day catch a bountiful harvest, but in the long run, he harms both himself and other fishers as the supply of fish dwindles. The rest of society also suffers because the decline in supply leads to an increase in fish prices.

In an urban environment, examples abound on how one's actions that are beneficial to one's self may have negative or undesirable spillovers on others. Think of littering, disposing one's garbage in the streets or waterways, and not following traffic rules whether as vehicle driver or pedestrian. More extreme examples include actions that blatantly violate the human rights of others in our society, such physically harming another person and not in self defense.

To minimize the damages from negative spillovers (and maximize the benefits from positive spillovers), people form coalitions for the protection of the "common good." Such coalitions may be neighborhood associations, POs (people's organizations) or alliances of local governments. People are sharing knowledge, funds, skills and inspiration more and more with others additionally through NGOs (non-governmental organizations), traditional charity foundations, civic and church groups, clubs, alumni associations, and family networks to supplement what formal government does and does not do. The common good benefits from a law-abiding and ethically driven leadership that maintains peace, safety, respect for well-being and human rights.

At a broader level, the State assumes the obligation to protect the human rights of its citizens. It issues and enforces laws, rules, and regulations for this purpose, together with corresponding sanctions on those who violate these laws. Many governments

have signed international treaties so they assume the obligation “to respect, to protect and to fulfill human rights.” The landmark document in this regard is the Universal Declaration of Human Rights (UDHR), adopted and proclaimed by the United Nations General Assembly on December 10, 1948 (see box). These human rights are often summarized into **four basic freedoms: freedom of speech, freedom of religion, freedom from want, and freedom from fear.** (RPA/FSM)

Annual International Human Rights Day December 10

The full text of the Universal Declaration of Human Rights can be sourced at www.anitra.net/activism/humanrights/UDHR/tgl_print/htm (for Filipino version) www.un.org/en/documents/udhr/ (for English version)

Awareness of the human rights shared by all and that should be protected by all is explained for basic education in:

Gabay sa Pagtuturo ng Karapatang Pantao sa Mababang Paaralan
and *Gabay sa Pagtuturo ng Karapatang Pantao sa Mataas na Paaralan*

The two teachers’ guidebooks are a project of the Department of Education and the Commission on Human Rights, 2003.

Lourdes R. Quisumbing writes “Peace, Tolerance and Harmony as Core Values of Philippine Culture” in *Teaching Asia-Pacific Core Values of Peace and Harmony: A Sourcebook for Teachers* edited by Zhou Nan-Zhao and Bob Teasdale for UNESCO Asia and Pacific Regional Bureau for Education, Bangkok, Thailand in 2004.

Team Work, Caringness and Sustainability for the Common Good

Looking after one’s self-interest is not necessarily inconsistent with working for the common good. In a market economy, for instance, the profit incentive drives suppliers to seek cheaper or more efficient ways of producing a product or delivering a service than what exists. The profit motive, among others, encourages people to innovate and create new products. Meanwhile, the forces of competition among suppliers keep prices low and affordable to consumers.

While giving reign to individual choice fosters creativity and innovation, teamwork (*pagtutulungan ng magkakasama*) is important for a new idea to become a real product that could be produced in large quantities. Many an innovative idea is “hatched” in a small office with just a few people working on it. But to reduce unit cost and avail of economies of scale, “assembly line” techniques and specialization in the labor force have to be adopted as production is stepped up for the bigger market.

Efficiency is not of course all that matters. People do care not only about their own welfare, but also about the welfare of other people. One helps others not simply for self-aggrandizement but out of genuine caring and concern. At the macro level, for example, indicators of a nation's development include not only the level of income per capita and how fast that income is growing; they also cover how equitably distributed the national income is across the population. It is the State's responsibility to ensure every citizen's access to minimum basic needs like education and clean and safe water. In the Philippines, this commitment finds expression in government's participation in the United Nations' Millennium Development Goals (MDGs) initiative. (RPA)

When teamwork applicable to a small group expands into *bayanihan*, the neighborhood and the nation benefit. The *bayanihan* in its grandest and fullest understanding of the word becomes the recipient of caring attention. When practicing *bayanihan*, one thinks of others and how one's action affects them not just for the present but the future. MDGs and programs for sustainable development are strategies to help society all over the world attain well-being; the Human Development Index offers measurements to gauge if goals are being met. But government alone cannot bring about well-being for everyone. People have to partner in the effort. (FSM)

THE MILLENNIUM DEVELOPMENT GOALS (MDGs)

In 1997 while meeting in Johannesburg, South Africa participating governments added Millennium Development Goals (MDGs) to Agenda 21, emphasizing that unless the world took serious and immediate action to attain the MDGs, Agenda 21 was compromised. Not only was the natural environment deteriorating further, but there were widening inequalities of income and increasing globalization since 1992. Communities are being asked to help governments meet their targets for the sake of world harmony and equity. The MDG initiative was launched by the United Nations in September 2000 with 189 UN member-countries reaffirming their "commitment to peace and security, good governance, and attention to the most vulnerable" by signing the Millennium Declaration and seeking to reach concrete targets by 2015.

The MDGs are:

1. Eradicate extreme poverty and hunger;³⁸
2. Achieve universal primary education;³⁹
3. Literacy for all men and women 15-20 years old;
4. Promote gender equality and empower women; reduce child mortality;
5. Improve maternal health;
6. Combat HIV/AIDS, malaria and other diseases;
7. Ensure environmental sustainability;⁴⁰
8. Develop a Global Partnership for Development.

Points to Ponder:

1. What human rights do you feel are well attended to by the government? What weaken the government's chances to support human rights? How can neighborhoods and individuals help the government?
2. How can teamwork and *bayanihan* aid human rights and well-being on neighborhood and national scales? On a global scale? What personal traits boost the success of teamwork and *bayanihan*?

³⁸ "Extreme" includes: people living on less than US\$1 daily; underweight children below 5 years old; people surviving on less than the minimum level of dietary energy consumption.

³⁹ It means graduating at least from elementary school.

⁴⁰ Environmental sustainability requires reducing biodiversity loss, forest loss, carbon dioxide emissions, consumption of ozone-depleting substances, and depletion of fish stock with safe biological limits. It also seeks to reduce the proportion of total water resources used, threats to protected terrestrial and marine areas as well as threatened species. Providing a significant improvement in drinking water sources and sanitation are complementary action.

II. Applying Philosophy To Positive Social Transformation Through Civic Action

The true test of how well philosophy has been taught and learned is in the civic action and everyday conduct of individuals whether as students, teachers and graduates of all ages. Society relies on people to make life and its social systems (such as government, religion, education) function for the good of all. Self-initiative, self-study and self-improvement throughout a lifetime increase a person's chances to achieve well-being (*kabutihan*) while helping society transform positively.

SOCIAL TRANSFORMATION (Ang pagbabago ng lipunan o sambayanan)– The evolvement and change of society. The society can be a small community or a larger group like citizens of a nation.

People from all walks of life who live in a democracy are specially challenged. Their votes determine leadership and the direction their government will take. A vote is a form of civic action. Like all action it expresses an opinion. Hopefully that opinion is based on reliable observation and research that underwent deliberate, critical and constructive reasoning conscious of foresight, ethics and an understanding of how society and environment are co-dependent. A democracy needs its citizens to develop high-order thinking skills whether their work is simple or complex, handwork or technical work and in countryside or city.

Well-being is more accessible when people are capable of thought, opinion, foresight, action and inspiration. People have the power to inspire and sustain positive change when needed by the Biosphere and the future of the common good.

Critical Inquiry and Creative Thinking

Educators, behaviorists and philosophers promote the importance of people living reasonable lives, of them being reasonable in all they do. Reasonableness (ang pagiging makatwiran) benefits from high-order thinking skills that combine critical and creative thinking. Critical inquiry involves reasoning as it seeks to comprehend and judge. Creative thinking involves craft, artistry and new ideas as it seeks to understand and value.

Critical Inquiry: *Mapapangilatis na Pananaliksik.*

Creative Thinking: *Malikhang Pag-iisip.*

Part One: THOUGHT

Self-Assessment, Self-Expression and Self-Reform

There are three important initial steps to well-being that an individual may take. Every step involves critical inquiry and creative thinking. Well-being depends greatly on personal responsibility and self-initiative to think deeply about short- and long-term consequences before acting. New technology challenges the decision process to assess information according to ethics or moral values.

In this framework, societal well-being depends on individual commitment to constant self-improvement. The first step is self-assessment (*magbigay ng halaga sa sarili*), the personal attitude that gives honest value to one's self by using internal self-criticism and multiple perspectives. Next comes self-expression (*magpahayag ng sarili*), the personal skill to communicate one's thoughts and opinions. The last step is self-reform (*pagbutihin ang sarili*), personal behavior including self-correction that brings improvement through change.

Whether while learning inside or outside formal classrooms, every self has complex systems influencing each other and the outcome of well-being. The Multiple Intelligence Theory that appeared in 1983 found eight centers in the brain, one for each category of intelligence: bodily-kinesthetic; interpersonal; intrapersonal; logical-mathematical; musical; naturalistic; verbal-linguistic; and visual-spatial. All the categories interact to create each person's unique Individual Intelligence Profile. Not everyone learns in the same way or at the same speed. A person with one category that is significantly stronger than others would learn better if teaching material and approaches appealed to that one category.⁴¹ Developing the well-rounded, "multi-intelligent" or whole person whatever their socio-economic challenges is vital for national well-being.

It is believed if each individual works toward becoming the best person possible, society as a whole benefits because well-being for the common good is realized. Individual self-improvement matters to neighborhood well-being and sustainable development for the Biosphere and all its life. (FSM)

⁴¹ www.thomasartmstrong.com/multiple_intelligence.htm: Howard Gardner, *The Unschooled Mind: How Children Think and How Schools Should Teach* (USA: Basic Books, 1991)

Assessment, Expression and Reform for Sustainable Development

The same three-step process for self-improvement applies when determining action for sustainable development. Determination and self-initiative of people and their communities can sustain well-being. The arts offer many ways to express opinions and catalyze action. They include architecture, broadcast arts, cinema, dance, literary arts, music, theater arts, and visual arts.

Ang pagiisip para sa pangmatagalan na pag-uunlad ay kailangan ng sariling kaya at kusa:

- *Magbigay halaga sa balak o idea para sa pangmatagalan na pag-uunlad*
- *Magpahayag ng opinyon*
- *Pagbutihin ang aksyon para sa pangmatagalan na pag-uunlad: sang-ayon o di sang-ayon sa balak o idea.*

Development (pag-uunlad): Significant changes that bring improvement (paghusay) and well-being (kabutihan) for the common good.

Points to Ponder

1. What skills are needed in order to form an opinion?
2. How can one know if local action will affect neighboring communities positively or negatively now and in the future? How about national and transnational settings?

Part Two: OPINION

Citizen Action and the Environmental Compliance Certificate

When the first Earth Summit was held on June 14, 1992, 178 governments met in Rio de Janeiro, Brazil and agreed to adopt Agenda 21 as a 21st-century blueprint to protect the Biosphere for future generations through sustainable development. With Agenda 21 concerns for society and environment were integrated into the development process.

It was recognized that when people become stakeholders in sustainable development by feeling their well-being significantly depends on pro-Biosphere action – chances of success increase. Philippine Agenda 21 plots a path for interaction between lifestyles as they relate to ecosystems. It is rooted in respect and active advocacy for the empowerment of social groups within society to manage the economy, critical resources, society, culture, politics and the Biosphere's good health.⁴²

⁴² <http://pcsd.neda.gov.ph/pa21.htm>.

The Biosphere: Our Home

“Bio” is the Greek word for life. The planet Earth is a sphere that is very much alive from its outermost limits in the sky down to its hot core. Change is part of life. Changes occur every fraction of a second in people, plants and animals, and in the subatomic dimension unseen by the unaided human eye. For the Biosphere to become a model home, its residents need to become exemplary home managers.

Biology = The science of life

Citizen action gives people from all ranks in society the power to guide their futures. A major tool for citizen action is the Environmental Compliance Certificate (ECC), a requirement for government and private undertakings with identified potential risk for the environment. An ECC includes evaluation of a project's impacts including cumulative and future results, as well as their reversibility. Laws require public participation to determine a proposal's social acceptability. A Local Government Unit (LGU) hosts public hearings and then approves or disapproves a resolution indicating if there is public endorsement or not.

PUBLIC PARTICIPATION – an open, transparent, gender-sensitive and community-based process aimed at ensuring the social acceptability of a project or undertaking, involving the broadest range of stakeholders, commencing at the earliest possible stage of project design and development, and continuing until post-assessment monitoring.

*DENR Administrative Order No. 2003-30
Implementing Rules and Regulations (IRR) for
the Philippine Environmental Impact Statement (EIS)
System Section 3aa*

Today's management and maintenance of the environment and how people live are affected by new considerations that did not exist before. Some of the new considerations are the result of new technology or inventions that can prolong or decrease life, alter genetic structures, create laboratory germ warfare, initiate war, decrease physical labor, provide alternative energy, increase crop yield. There are good and questionable results. Which to allow into one's daily life or the neighborhood's requires understanding of bioethics.

Local initiative and referendum are two other forms of citizen action to formally express voter's opinion. A Local Initiative is a legal process through which registered voters of an LGU may directly propose, enact or amend any ordinance of the national

legislature or an LGU. The Local Government Code of 1991 describes the process in detail. A local referendum is another legal process through which citizens' votes can accept or reject legislative action. The quality of a democracy depends greatly on the ability of its constituents to rationalize their opinions. (FSM)

BIOETHICS is the “study of ethical issues and decision-making associated with the use of living organisms”. (Darryl Macer, Bioethics Workshop Material, UNESCO Bangkok)

Some concerns of bioethics are: ethical limits of animal use; biodiversity and the extinction of species; energy crisis; ecotourism; genetic engineering; genetically modified foods; the human genome project; telling the truth about terminal cancer; brain death and organ transplant; surrogacy; prenatal diagnosis of genetic disease.

Society is confronted by moral dilemmas about the use of science and technology. Within the scope of bioethics are questions that stem from biotechnology and genetics to robotic body parts for humans, and euthanasia.

Bioethics helps people make improved choices that affect international policy, environment, human health and society. Bioethics tries to find a balance between the ideals of doing good, not doing harm, individual autonomy, and justice to all.

For more information consult: www.eubios.info and www.unescobkk.org/rushsap

Points to Ponder

1. What do youth need to know so they can understand the social and environmental impact of undertakings when as voters they have to determine whether or not to grant an ECC through the local government unit?
2. What do you feel can be done to bring local government units closer to reliable and objective sources of information so action can be favorable for society and the environment?

Part Three: FORESIGHT

Emergency Preparedness and Urgency

Critical inquiry aids the ability to pinpoint possible results of individual and community action. It uses assessment based on different viewpoints gained from studying the basic subject areas taught in elementary and high school and the lessons for technical, vocational and tertiary education. In addition, knowledge and wisdom gained outside of formal schooling, from living and working in a community, from indigenous traditions and observation all add to the capacity to assess a situation, a challenge and a solution. Community action needs stakeholder understanding of how the community's agriculture, water and other resources must be managed for safety of the common good. Social, cultural and environmental assets have to be cared for constantly.

Earthquakes, epidemics and pandemics, floods, periodic droughts, typhoons, volcanic eruptions as well as the effects of sudden civil unrest, mass unemployment, social trauma and terrorist attacks can destabilize clusters of neighboring communities and nations. Some of those emergencies can be prevented or their effects cushioned with good teamwork (*bayanihan*), foresight (*pagiintindi sa kinabukasan*) and a sense of urgency.

Sense of Urgency :

*Ang magkaroon ng ugali para sa
pagkukusang gawin ang kailangang kailangang magawa*

Emergency preparedness (*paghanda sa anumang kagipitan*) and disaster management (*pangangasiwa ng kapahamakan*) are forms of civic action. Government on the national, regional and local level teams with non-governmental organizations (NGOs) and people's organizations (POs) in both efforts. Schools, charities, churches, scouting movements, youth military training groups, and homemakers clubs can all join to determine relief efforts, livelihood recovery, assistance to displaced people, food security or stockpiles, and community efforts to handle psychological trauma.⁴³

⁴³ See Center for Disaster Preparedness in the Philippines (CDP) at www.cdp.ph, Citizens' Disaster Response Center at www.cdrc.phil.org, Philippine Red Cross at www.recross.org.ph. The CDP offers Town Watching, a project for children to observe their community, plot a hazard map with safe and dangerous places, as well as join resident action to mitigate environmental damage.

Children, youth, families and leadership need to develop and strengthen a balance of rugged individualism and team spirit. Innovative and creative thinking coupled with critical reasoning can help individuals and groups cope with emergencies successfully. Foresight and planning are essential to safety and well-being in the 21st-century when climate change, intricately woven global economics, terrorist threat, social unrest and health emergencies may escalate. (FSM)

Points to Ponder:

1. Are there places in your community that are likely to be threatened by avalanche, sea swelling and tsunamis, drought or flooding? Contagious diseases including HIV-AIDS, tuberculosis, SARS? How about dengue or malaria? What steps are needed to prevent, control, and minimize their negative effects?
2. What types of leaders and emergency teams are needed to prevent and handle disasters in your community? What does your community lack to cope well with disaster?

Part Four: ACTION

Social Capital, Employment Longevity and Social Protection

Social capital is a society's accumulation of values, norms and networks that bond people together making group action possible. Social capital facilitates "coordination and cooperation for mutual benefit."⁴⁴ It aids the sharing of information, facilitates market exchange, enables conflict resolution, and aids enforcement of agreements. A nation is rich in social capital when its people share sufficient enough trust and mutual understanding that they will support civic engagement. Generalized trust promotes cooperation and leads people to participate actively in their community, act honorably, cooperate with each other and contribute to societal well-being. Social capital with its sense of membership in a trustworthy society is a counterbalance to human capital that emphasizes the individual human being's capacity for achievement.

Achievement can be measured in many ways. Career and material wealth are just two of them. For many people labor is their primary, if not only, resource. Employment depends greatly on educational attainment and prevailing socio-economic conditions. Adequate schooling may lead to work in the formal sector exemplified by civil service and corporations both government and private. They provide opportunities for

⁴⁴ Putnam, R. 1995. Bowling Alone: America's Declining Social Capital. *Journal of Democracy* 6:1, January 1995, 65-78.

personal and professional development as well as institutionalized social protection that may include life insurance, hospitalization, emergency loans and pensions. Rapid changes in dominant technology and popular services, however, are speeding job obsolescence just as the average life span is increasing.

People with limited skills and little formal education have few prospects for formal employment. They earn from the informal sector that includes self-employment and casual work in agriculture and non-agricultural enterprises (such as a home-based *sari-sari* or *turo-turo*). As casuals they are normally paid less than those in the formal sector and do not share the benefits of regular employees. The seasonal nature of farming and fishing, the unpredictable earnings from entrepreneurial activities, and the absence of social protection make informal employment unreliable and difficult to sustain.

Social protection aims to prevent, manage, and overcome the risks confronting all members of a society, especially the poor and vulnerable. Risks include economic recession, political instability and war, unemployment, disability, old age, sickness, a breadwinner's sudden death, natural calamities and results of climate change like drought. New sicknesses (some communicable or work related), cures that extend life, prohibitive medical costs, and questions related to quality of post-treatment life are challenging social protection. Even when a national economy is efficient the distribution of social protection may be inequitable and thus unfair. Social protection is part of a coordinated national development strategy that can choose to inspire and assist sustainable self-sufficiency side by side with a welfare support policy. (JTY/FSM)

Main Areas of Social Protection

Effective and efficient implementation of policies and programs in these five areas can reduce poverty and social vulnerability, especially when well designed to suit target beneficiaries.

- (a) Labor market policies and programs designed to promote employment, efficient operation of labor markets, and protection of workers;
- (b) Social insurance programs to cushion the risks associated with unemployment, ill health, disability, work-related injury, and old age;
- (c) Social assistance and welfare service programs for the most vulnerable groups with no other means of adequate support, including single mothers, the homeless, or physically or mentally challenged people;
- (d) Micro- and area-based schemes to address vulnerability at the community level, including microinsurance, agricultural insurance, social funds, and programs to manage natural disasters; and
- (e) Child protection to ensure the healthy and productive development of children. (JTY)

Points to Ponder

1. How much trust do people in your neighborhood have in neighborhood institutions such as media, schools, government, religion, NGOs, civic organizations? In national institutions? How have they shown that level of trust? What can be done to improve that trust? What makes an institution trustworthy?
2. How informed is your community about bioethics? How do you think will bioethics affect choices you, your family, and members of the community will have to make in the future? Will the choices relate to trustworthiness, food, medicine and fashion?

Additional Information on Career Challenges

The increasing number of workers in the informal sector and the increasing unemployment even among college graduates point to the economy's inability to generate enough jobs for the working age population. It likewise indicates the declining quality of labor and an education mismatch of skills with those required by the economy. To ensure sustainable employment and worker advancement, upgrading the country's educational system is of primary importance. New thinking and action founded in environmental conservation, cultural diversity, bioethics, and ecologically considerate status symbols are needed by workers to keep in step with the times. (FSM) There is also a need to improve worker competency, productivity, and work values through diverse rationalized training and manpower development strategies.

While employment in multinational companies provides highly competitive salary and incentive schemes, the recent global economic crisis has affected employment in those companies -- even in developed countries like the United States of America. Developed nations, too, are vulnerable to market fluctuations and global economic shocks as evident in the number of company closures, work terminations, and economic recessions.

In the Philippines, declining output growth and export earnings threaten the economy's prospects. The labor-intensive agriculture and manufacturing sectors, with their deteriorating performance and stagnant growth, cannot be relied on to provide employment for the growing pool of Filipino workers. The service industry, which includes BPOs and call-centers, is expected to take in the slack, but its demands of work and technical requirements can only accommodate the college educated; it offers limited opportunities to low-skilled and semi-skilled workers. This implies that work and employment requirements in the future demand certain skills that our education system may not be able provide.

It will be to the Filipino's best interest if workers' education and training are raised to a level that allows mastery of new and changing production techniques. These relate to new management practices like Just-In-Time (JIT) production, Statistical Process (or Quality) Control (SPC), Total Quality Management (TQ), Cell Manufacturing and Team Production; new technology particularly in materials sciences; and the widespread use of computers and information technology. (JTY)

Additional Information on Imperfect Markets

Markets may be inefficient due to (a) imperfect competition, (b) externalities, (c) public goods, and (d) imperfect information. Imperfect competition occurs when any economic actor is able to exert excessive influence on market prices. Externalities are the benefits or costs of production or consumption that are not reflected in the price of a good or service. (Pollution is a good example of what is termed a negative externality.) Public goods are goods whose consumption is non-rival and non-excludable. For example, a household watching TV does not diminish the reception of other households. Meanwhile, it is difficult to exclude motorists from using roads. But roads are not non-rival since too much usage will lead to congestion. In reality, buyers and sellers are not always aware of the all prices offered for a good as to select the best price; that is, there is imperfect information.

A factory that is not penalized for producing pollution will continue to do so. The solution is for the government to levy a tax for the pollution. In the case of public goods, since the benefits can be shared without additional costs and it is difficult or impossible to exclude others from benefitting from the good, people may not reveal the price they are willing to pay for the good. The market will therefore tend to produce very little of these goods. The government therefore takes on the provision of this type of goods.

The opportunities for exchange may be also constrained by lack of information, poor definition and enforcement of property rights, and constraints to market participation. Institutions address these constraints by facilitating the flow of information about the market, its products and the buyers and seller; by defining and enforcing property rights and contracts; and encouraging competition. Thus, even if individual action and self-interest are the cornerstones of the economy and society, the government still has a vital role to play.

Whether the economy is efficient or not, profits and earnings from individuals and society in general recycle back into the economy as capital for enterprise and development; taxes for government priorities and programs; payment for goods, labor and services; donations to not-for-profit projects and charities. (JTY)

Part Five: INSPIRATION

Happiness and Positive Attitude

Positive psychology is a relatively new branch of human science. It studies positive emotions as well as how to use individual and group strengths to build character, healthy social institutions and civic virtue. It started when psychologist Martin Seligman was bothered by the “pervasive ideology of victimization” that he felt had become epidemic in his country the United States of America. If the number of individuals who perceived themselves as powerless and helpless victims became dominant in American society, some positive psychologists feared, it could compromise the inherent power of public initiative and public opinion that is a democracy’s strength.⁴⁵

Victimization was partly the result of heavy research focus and media exposure on the negative side of life and human character without balancing it with the positive and inspiring. It was becoming a pattern, some scientists felt, to blame outside circumstances for one’s unhappiness without realizing solutions and perceptions to cope better were within one’s self. Seligman promotes “positive social science,” science that “measures and nurtures the best qualities of life.”⁴⁶

History and anthropology, after all, have shown that coping with challenges leads to inventiveness and remarkable gains for civilization.⁴⁷

Using research tools from the social and human sciences, the positive psychology movement is studying what makes people satisfied with life. Satisfaction begins with knowing one’s strengths that include appreciation of beauty, critical thinking, kindness, love for learning, perseverance, prudence, self-control and zest among others.⁴⁸ If those factors – that are not purely material and commercial -- can be measured regularly, for instance, unhappiness can be addressed before it grows into a restless movement.⁴⁹

⁴⁵ Seligman, *op. cit.*, pp. 415 and 418.

⁴⁶ *Ibid.*, pp. 415-416.

⁴⁷ Florentino Hornedo, “A List of Important Concepts from Anthropology and Culture Studies and their Examples” in *Using Important Concepts in Social and Human Sciences to Improve Learning Content and Processes in Social Studies: A Study Prepared by the Social and Human Sciences Committee of UNESCO National Commission of the Philippines and the Philippine Social Science Council* edited by Felice P. Sta. Maria, Florentino H. Hornedo and Virginia A. Miralao (Quezon City: Philippine Social Science Council, 2002), p 39.

⁴⁸ Bob Condor, “Personalized Happiness Plan” in *The Seattle Times*, October 13, 2002: p. M6

⁴⁹ Psychologist Produces *The First-Ever World Map of Happiness*” in Science Daily, November 14, 2006 reproduced on <http://www.sciencedaily.com/releases/2006/11/061113093726.htm>.

Studies are on-going globally. There appear to be three approaches to happiness. What Seligman calls the Pleasant Life (*Nakakawiling Buhay*) is described as "having as many pleasures as possible and having the savoring and mindfulness skills to amplify the pleasures." People who feel they have pledged or are immersed in using their strengths well – in work, friendship, love, family and leisure – use the Engaging Life (*Pinangakong Buhay*) approach. Those who believe they are contributing their strengths in the service of a cause larger than their individual selves – for instance serving God, anti-poverty, the New Youth's future – use the Meaningful Life (*Makahulugang Buhay*) approach.

The last two approaches seem to offer greater satisfaction in life than the first.⁵⁰ Critical inquiry and creative thinking can inspire society to find happiness as it sustains the Biosphere on which its life depends. (FSM)

Points to Ponder:

1. What forms of happiness come without having to pay for them?
If they are nature experiences, what is needed to keep the experiences at their prime? How can a community safeguard those experiences? What if they are heritage experiences?
2. What makes you happy? How much does it cost to keep you happy?
Which of your happy experiences seem to last longer than others? Are there any you can share with others?

⁵⁰ Satisfaction with Life Scale at <http://www.authentic.happiness.sas.upenn.edu/Default.aspx>; Condor, *op. cit.*

Appendix A

Examples of Community Civic Action for Schools that Require Critical Inquiry and Creative Thinking from Stakeholder Participants

Schools whether they be primary, secondary or tertiary in nature provide leadership in their neighborhoods. Their role in building wholesome, caring, trustworthy and law-abiding environments for residents of all socio-economic levels needs to be maximized, especially in rapidly changing times.

It is not enough for students, teachers and school administrators to be up-to-date in the social and human sciences, to have keen high-order thinking skills, and to sustain objective and open minds when coping with change and challenge. Leadership in a community's political, economic, health, food, entertainment, civic, and other sectors also needs the same updates, cognitive skills, and openness to innovation as well as scientific discoveries, creativity, and pioneering modes of rationalizing tradition. That way a community builds itself with a common level of understanding coupled with a willingness to experiment and think new.

While working together to benefit their community, residents from all walks of life, ages, and with diverse talents, skills, values, and enthusiasm can share new learning and old wisdom. Leadership in different socio-economic levels and sectors can be developed through community civic action initiated by schools. Stakeholders can partner as leaders and share responsibilities.

- I. Assisting Food Security: Planting and preserving nutritious and or healing foods for the community's use: school canteen in order to bring costs of cooked food down; donated to those who extremely poor and unable to plant or otherwise help out in the project; used in community feeding programs for infants, toddlers,street children; used by kitchens of community clinic and lying-in unit. The program can coordinate several planting areas around the community including in jails and rehabilitation centers. Sweat equity can be encouraged for which one gets a share in the produce.

Complementary community learning topics:Contemporary nutrition; organic farming; reversing toxic soil, water and air to healthy soil, water and air; household herbal remedies and cures.

2. Bayanihan Home Repair: Weekends are spent in assigned parts of the community improving homes (leaks, re-aligning doors, cleaning bathrooms and wells, sewers, etc.) especially for those incapacitated. (Sweat equity is encouraged)
Complementary community learning topic: Basic repair skills; ecologically sound pest control; home during work and repairsituations
3. Emergency Preparedness: Managing and practicing emergency drills for fire and the commonest threats likely to harm the community.
Complementary community learning topics: Fire prevention and prevention of the commonest threats (flood, earthquake, strong winds, etc.).
4. First Aid: Managing and practicing first aid workshops.
Complementary community learning topics: Habits to prevent sickness and the most common causes of death.
5. Health Issues: Surveying community's top illnesses over three generations (to grandparents) and studying potential causes, preventive action and cures.
Complementary community learning topics: Radios, Ipods and Hearing Loss; Trends in New Health Challenges from New Technology (computers and eyestrain, carpo tunnel; radios, Ipods, public address systems and hearing); Common work-related illnesses and how to prevent them.
6. Greenspace and Disaster Risk Survey: Students determine creative ways to plot green and non-green spaces in the community, and how to indicate hot and potential hot spots. They also note safe and unsafe areas should disaster strike. *Complementary community learning topic: Introduction to research on biodiversity related to bird sanctuary, butterfly sanctuary, bird migration path protected area, endangered frog ponds, etc.*
7. Energy Consumption Survey: Students plot how much electricity, water, LPG, batteries, bottled water, etc. are used by their homes as a representative sample plus what recyclables they have on a monthly basis. This can extend to the classroom, school, a government office, the church, the park with basketball court, etc.
Complementary community learning topic: Creative recycling projects; best compost contests.
8. Animal Roster: Working and draft animals, and pets as contrasted with animals for slaughter or live sale; insects and their location, season; stories about "my pet" compiled.
Complementary community learning topic: Pet care and their use in healing depression and loneliness, and teaching children responsibility for others.
9. Pre-school Reading Hour: Older children read to pre-schoolers. With the help of a trained teacher the older children can help pre schoolers prepare to read.

Complementary community learning topic: Writing children's stories and making children's toys, costumes and games (strengthening traditional games; inventing new ones)

10. Community Family Tree Project: Collecting names of one's barrio residents, how long they lived in neighborhood, who was first ancestor-resident, if immigrants from where did they come and when... for use in community library or school library or reading room

Complementary community learning topic: How to do a genealogy project

11. Community Geography Project: Collecting names and nicknames of streets, alleys, pathways, barangays, sub-barangays, geological areas (libis; mangroves, etc.) for use in community library or school library or reading room

Complementary community learning topic: How the local area was formed by volcanic, etc. action

12. Community Mapping Project: Socio-cultural, geographical and environmental landmarks, centers of activity, etc. for use in community library or school library or reading room

Complementary community learning topic: How to make a community socio-cultural roster that includes environmental objects and places that have achieved cultural significance for the neighborhood's residents

13. Fiesta History Project: Records all old and new fiestas as well as their practices, music, dances, costumes, food, processional routes, menses, *hermano hermana mayores*. Photos, drawing, sketches, videos, etc. can be used.

Complementary community learning topic: How to write recipes and make a recipe book; Workshops on creative arko, pastillas wrapper cutting, and other traditional decorative arts. (FSM)

Appendix B

Historical documents from the founding years of the Philippine Republic are rich sources for understanding what pioneering supporters of independence expected and aspired to develop. The following four examples hint at the spiritual basis for interpreting legal and political ideas of justice and freedom. They can provide basis for discussion about today's civic challenges and the heritage of political and social responsibility that may have inspired the need for self-determination and self-rule.

MGA ARAL NG KATIPUNAN NG MGA A.N.B.

Lessons of the Katipunan of the Children of the Nation

By Emilio Jacinto

(English translation by Felice Prudente Sta. Maria, 1998)

Ang kabuhatang hindi ginugulog sa isang malaki at banal na kadakilanan ay kahoy na walang lilim kundi man damong makamandag. A life that is not consecrated to large and holy greatness is a tree without shade, if not a poisonous weed.

Ang gawang magaling na nagbubuhay sa pagpipita sa sarili at hindi talagang gumawa ng kagalingan ay di kabaitan. Good work that comes from selfish desires and not from a true desire for excellence is not kindness.

Maitim man o maputi ang kulay ng balat, lahat ng tao'y magkakapantay; mangyayaring ang isa'y higitan sa dunong, sa yaman, sa ganda, ngunit di mahihigitan sa pagkatao. Whether one's skin be black or white, all people are equal; it may be that each is superior in knowledge, wealth beauty but there is no superiority in human dignity.

Ang mataas na kalooban, inuuna ang puri kaysa pagpipita sa sarili; ang may hamak na kalooban, inuuna ang pagpipita sa sarili kaysa puri. One who has a high inner spirit, puts honor, goodness and virtue before self-interest; one who has a lowly inner spirit puts self interest before honor, goodness and virtue.

Sa taong may hiya, salita'y panunumpa. To the person with shame, his or her word is sacred.

Huwag mong sayangin ang panahon: ang yamang mawala's mangyayaring magbalik; ngunit panahon nagdaan na'y di na muli pang magdadaan. Do not waste time: wealth can be lost and recovered; but time that already passes will not pass again.

Ipagtanggol mo ang inaapi at kabakahin ang umaapi. Defend the oppressed and fight the oppressor.

Ang taong matalino’y ang may pag-iingat sa bawat sasabihin; at matutong ipaglahim ang dapat ipaglahim. The intelligent person is one who is careful in all that he or she says; and learns to keep secret that which should be kept confidential.

Sa daang matinik ng kabuhayan, lalaki ay siyang patnugot ng asawa’t mga anak; kung ang umaakay ay tungo sa sama, ang patutunguhan ng inaakay ay kasamaan din. On the thorny path of life, man is the guide of woman and of children; if the guide leads to evil, the destiny of those being led is also evil.

Ang babae ay huwag mong tingnang isang bagay na libangan lamang kundi isang katuwang at karamay sa mga kahirapan nitong kabuhayan; gamitin mo nang buong pagpipitagan ang kanyang kahinaan at alalahanin ang inang pinagbuhata’t nag-iwi sa iyong kasanggulan. Thou must not look upon woman as a mere plaything, but as a partner and sympathetic companion in the hardship of this life; in your strength, consider her weakness, and remember the mother who bore thee and reared thee.

Ang di mo ibig gawin sa asawa mo, anak at kapatid ay huwag mong gagawin sa asawa, anak, at kapatid ng iba. What thou dost not desire done unto thy wife, children and siblings, do not do unto the wife, children, and siblings of others.

Ang kamahalan ng tao’y wala sa pagkahari, wala sa tangos ng ilong at puti mg mukha, wala sa pagka-paring KAHALILI NG DIYOS, wala sa mataas na kalayagan sa balat ng lupa. Wagas at tunay na mahal na tao kahit laking gubat at walang nababatid kundi ang sariling wika; yaong may magandang asal, may isang pagugusap, may dangal at puri; yaong di naaapi’t di nakikiapi; yaong marunong magdamdam at marunong lumingap sa baying tinubuan. The value of a person is not in being sovereign, not in an aquiline nose or in a white face, it is not in the priestly SUBSTITUTE FOR GOD, nor is it in the high station one has in life. Pure and truly highly esteemed, beloved and noble is the person even if he or she was raised in the forest and speaks nothing but his or her own language; who has beautiful behavior, and only one sentence (which is) honor and virtue; who does not oppress others or allow one’s self to be oppressed; who knows how to be sensitive and knows how to cherish the land of his birth.

Note: Emilio Jacinto (1875-1899) joined the Katipunan at the age of 19 years in 1894 while a law student at University of Santo Tomas. He hailed from Tondo like Andres Bonifacio. Called “The Brains of the Revolution,” Jacinto became the underground movement’s secretary, wrote its code of honor titled Kartilya, and founded the society’s newspaper called *Ang Kalayaan*.

MY LAST FAREWELL

A free translation of Jose Rizal's *Mi Ultimo Adios* (1896)

By Teodoro Locsin, Sr.

Land that I love, farewell...
I shall die as the east grows red,
If the dawn lacks color, I shall make it glow.
I shall paint the day with my blood.

Would that my country were free from pain!
How good to die that you might live,
To fall if you could rise,
And sleep forever under your skies!

May some flower bloom where my body lies!
Kiss it; you kiss my soul.
I shall feel the touch of you lips I my tomb,
Be warmed by your breath as by a flame.

Let the moon watch over me, pure and serene.
When the dawn comes, let the wind softly complain.
If a bird lights on the cross, let it sing its song.
Let the sun shine, the rain come, a friend mourn.

Pray for me and all the fallen.
Pray for the mothers whose children go hungry.
Pray for widows, orphans, prisoners under torture.
Pray for all the living who are in pain.

When night comes and my grave in darkness lies,
Break not the peace, kneel before the mystery,
If you hear the sound of music, be not afraid.
It is I.

When my death is forgotten, my grave unmarked,
Let the plow turn the earth where I die,
May my dust make fertile the fields!
Where the grass grows thickly, there I dwell.

In the air, over the hills and valleys of the land,
I shall linger – a ghost, a whisper, a sigh,
A fragrance, splash of color, shaft of light.
In this faith I shall go to die.

Land that I love, whose grief is my own,
I leave you father, mother all my affections.
I go where there are no slaves, no oppressors.
I go where faith does not kill.

Farewell to all I love; peace has been waiting long.
Farewell, sweet foreigner, my true love, my delight.
All that I cherish, farewell – dear earth, dear life.
I die, shall rest. It is well.

Note: Apolinario Mabini (1864-1903), while exiled in Guam (1901-1903) during the start of America's colonial regime, wrote his memoirs and critique entitled *La Revolucion Filipina*. Just three years younger than Jose Rizal, Mabini paid tribute to the national martyr at a time when the impact of Rizal's death (in 1896) to the revolution was still vivid in the minds and spirits of the Filipino masses and leaders. In 1969 the National Historical Commission had Leon Ma. Guerrero translate Mabini's book into English.

Rizal had not started the resistance, yet he was condemned to die: were he not innocent, he would not be a martyr.

In contrast to Burgos who wept because he died guiltless, Rizal went to the execution ground calm and even cheerful, to show that he was happy to sacrifice his life, which he had dedicated to the good of all the Filipinos, confident that in love and gratitude they would always remember him and follow his example and teaching. In truth, the merit of Rizal's sacrifice consists precisely in that it was voluntary and conscious.

From the day Rizal understood the misfortunes of his native land and decided to work to redress them, his vivid imagination never ceased to picture to him at every moment of his life the terrors of the death that awaited him; thus he learned not to fear it, and had no fear when it came to take him away; the life of Rizal, from the time he dedicated it to the service of his native land, was therefore a continuing death, bravely endured until the end for love of his countrymen. God grant that they will know how to render to him the only tribute worthy of thus memory: the imitation of his virtues.

In September 1898, President Emilio Aguinaldo proclaimed that December 30, 1898 — the second death anniversary of Jose Rizal — would be a national day to honor all who fell that the Philippines could be free. It was the first time Filipinos could determine their political commemorations, and it is significant that Rizal's martyrdom was selected as the first Philippine public holiday.

THE TRUE DECALOGUE

By Apolinario Mabini

(Translated from the original in Tagalog and Spanish by J. M. Taylor, 1906)

First,

Love God and thy honor above all things: God, as the fountainhead of all truth, of all justice and of all energy; honor, the sole power that will oblige these to be truthful, just and industrious.

Second,

Adore thy God in the form that thy conscience may deem most righteous and worthy, because in thy conscience, which upbraids thy bad acts and applauds thy good ones, God speaks.

Third,

Cultivate the special abilities which God has given thee, working and studying according to thy strength, without departing from the path of goodness and from justice, in order to attain thy own perfection and thus contribute to the progress of humanity; thus shall thou realize the mission which God Himself has planned out for thee in this life and, realizing it, thou shall have honor; having honor thou shalt glorify God.

Fourth,

Love thy country after God and thy honor, more than thy self, for she is the only Paradise which God has given thee in this life; the only patrimony of thy race; the only inheritance from thy predecessors; and the only future of thy descendants; from it thou hast life, love and interests; happiness, honor and God.

Fifth,

Secure the happiness of thy country before thy own, making therefrom the kingdom of right, of justice and of work; for if she is happy, happy shall thou and the family be.

Sixth,

Secure the independence of thy country, because thou alone canst have a true interest in her aggrandizement and dignity, as her independence constitutes thy own liberty, her aggrandizement thy perfection and her dignity thy own glory and immortality.

Seventh,

Recognize no authority in thy country of any person who may not have been elected by thee and by thy compatriots, because all authority emanates from God, and as God speaks in the conscience of every individual, the person [whom] the individual consciences of a whole people appoint and proclaim is the only one who can show real authority.

Eighth,

Secure for thy people a republic but never a monarchy: the latter ennobles one or several families and founds a dynasty; the former builds up a people, noble and worthy through reason, great through liberty, prosperous and brilliant through industry.

Ninth,

Love thy neighbor as thy self, because God has imposed upon him as he has upon thee the obligation of helping thee and not doing unto thee as he would not have thee do unto him; but if thy neighbor, failing in this sacred duty, shouldst attempt to take thy life, thy liberty and thy property, then thou shouldst destroy and annihilate him, as the supreme law of self-preservation would prevail.

Tenth,

Thou shalt love thy compatriot somewhat more than thy neighbor: thou shalt see in him a friend, a brother, and at least, a companion to who thou are bound by the same lot, by the same joys and sorrows, and by common aspirations and by common interests. Therefore, while the frontiers of nations exist, raised and maintained by the egotism of race and family, to him alone shouldst thou unite thyself in perfect solidarity of aims and interests, to attain strength, not only to fight the common enemy, but also to realize all the aims of human life.

Note: Apolinario Mabini (1864-1903) was born to humble parents who valued education. He worked as a teacher to support himself through law studies at University of Santo Toms where he finished in 1894. The intellectual counsel of Emilio Aguinaldo when the revolutionary government started, Mabini insisted that an internal revolution (meaning within each Filipino) and an external revolution (against Spanish colonial rule) were needed simultaneously. On June 24, 1898 (12 days after the Proclamation of Independence) Mabini had the Decalogue released as a code of conduct on which to anchor the new nation's moral education.

COMMONWEALTH CODE OF ETHICS

Executive Order 217 issued on August 19, 1939

Issued by His Excellency Manuel L. Quezon, President of the Philippines

First,

Have faith in Divine Providence that guides the destinies of men and nations.

Second,

Love your country for it is the home of your people, the seat of your affections, and the source of your happiness and well-being. Its defense is your primary duty. Be ready at all times to sacrifice and die for it if necessary.

Third,

Respect the Constitution which is the expression of your sovereign will. It has been established for your safety and welfare. Obey the laws and see that they are observed by all and that public officials comply with their duties.

Fourth,

Pay your taxes willingly and promptly. Citizenship implies not only rights but obligations.

Fifth,

Safeguard the purity of suffrage and abide by the decisions of the majority.

Sixth,

Love and respect your parents. It is your duty to serve them gratefully and well.

Seventh,

Value your honor as you value your life. Poverty with honor is preferable to wealth with dishonor.

Eighth,

Be truthful and be honest in thought and in action. Be just and charitable, courteous but dignified in your dealings with your fellowmen.

Ninth,

Lead a clean and frugal life. Do not indulge in frivolity or pretense. Be simple in your dress and modest in your behavior.

Tenth,

Live up to the noble traditions of our people. Venerate the memory of our heroes. Their lives point the way to duty and honor.

Eleventh,

Be industrious. Be not afraid or ashamed of manual labor. Productive toil is conducive to economic security and adds wealth to the nation.

Twelfth,

Rely on your own efforts for your progress and happiness. Be not easily discouraged. Persevere in the pursuit of your legitimate ambitions.

Thirteenth,

Do your work cheerfully, thoroughly, and well. Work badly done is worse than work undone. Do not leave for tomorrow what you can do today.

Fourteenth,

Contribute to the welfare of your community and promote social justice. You do not live for yourselves and your families alone. You are part of society to which you owe definite responsibilities.

Fifteenth,

Cultivate the habit of using goods made in the Philippines. Patronize the products and trades of your countrymen.

Sixteenth,

Use and develop our natural resources and conserve them for posterity. They are inalienable heritage of the people. Do not traffic with your citizenship.

Note: The Philippine Commonwealth inaugurated in 1935 was a major stepping stone to re-recognition of Philippine independence. The Code of Ethics was promoted nationwide through school classrooms, adult civic education efforts, agriculture and home economics extension programs, and the like. Filipinos intensified their civic spirit, sought to build and grow local and foreign markets for Philippine goods that sustained prime quality, worked on food security especially when a second world war seemed possible, and prided themselves in both strong academic achievement and Filipino talents in science, technology, arts, entrepreneurship, the military and other fields important to making the Philippine Republic an honorable nation of the world's family. (FSM)

Annex B

Some Clusters of Concepts Proposed for Social Studies that Integrate Social and Human Sciences Concepts

I.	CLUSTER OF CONCEPTS RELATED TO UNDERSTANDING WHAT WE ALL START OUT WITH IN THE QUEST FOR WELL-BEING
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	Land Forms + Natural Resources <ul style="list-style-type: none"> • Territoriality & Territory • Location • Accessibility & Distance
	The Individual + Human Groups: <ul style="list-style-type: none"> • Core & Peripheral Relations and Migration Patterns • Evolution & Migration • Urbanization & Clustering of People in Central Places • Today's native was yesterday's visitor

II.	CLUSTER OF CONCEPTS ABOUT CONSIDERATIONS AS WE CONSTRUCT CULTURE FOR MUTUAL WELL-BEING
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	<ul style="list-style-type: none"> • Culture is a way of life people create using natural resources, society and individual potential. • Culture is dynamic, ever changing. • Each person from all walk of life, ages, genders, nationalities makes/ constructs culture daily. • People's choices and decisions determine their culture, society and histories. • Multiple events affect or cause other events in nature and culture.
	<ul style="list-style-type: none"> • No culture is superior to another. • Protection & conservation of nature are essential in sustaining well-being. • Conservation of cultural expressions, both tangible and intangible, celebrates a people's sense of excellence and nobleness; some expressions rank as world heritage. • Self-initiative coupled with self-assessment, self-expression and self-reform are vital to attaining individual and societal well-being. • Solutions may bring new problems unless intended consequences are recognized and handled or prevented. • Development (whether positive or hindering) involved the invention and multiplication of options. • Peace is a prerequisite and not only a goal for progress. • Cultural generalizations are usually variable specific; beware of stereotyping. • People appreciate usefulness, convenience, refinement and elegance. • Resources and goods are scarce or not unlimited.

III.	CLUSTER OF CONCEPTS RELATED TO REACHING, IMPROVING AND SUSTAINING WELL-BEING
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	Human Equality & the Right to Justice <ul style="list-style-type: none"> • Human Equality • Right to Justice • Human Rights • Liberty & Independence
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	<ul style="list-style-type: none"> • Civics <ul style="list-style-type: none"> ◦ Governance ◦ Citizenship ◦ Patriotism ◦ Civic Duty ◦ Universal Suffrage ◦ Rule of Law ◦ Taxation & Redistribution of Wealth (Taxes & Social Services as one form of redistribution) ◦ Conquest & Colonization ◦ Nationhood & Identity ◦ Democratization ◦ Socialization, the Social Self & Social Responsibility • Lifelong Learning <ul style="list-style-type: none"> ◦ (Preparing to Use Rights) – ◦ Cultural Creativity is Essential. ◦ Coping with Challenges leads to invention and innovation ◦ Freedom of Expression ◦ Lifelong Learning is Essential. ◦ Convergence of humanities and sciences is natural and essential.
	<p>Social Interdependence</p> <ul style="list-style-type: none"> • Social Interdependence • Socialization, the Social Self & Social Responsibility • Keeping Peace <ul style="list-style-type: none"> ◦ Adoption, Adaptation & Resistance ◦ Revolution, War & Conflict Resolution ◦ Responses to Trade, Exploration & Resolution or War are Adoption, Adaptation & Resistance • Social Groupings <ul style="list-style-type: none"> ◦ Status, Role & Identity ◦ Collective Behavior & Social Movements ◦ Social Stratification & Social Class ◦ Social Institutions • Working Together for One's Self and Others • Trade & Exploration • Responses to Trade, Exploration, Revolution & War are Adoption, Adaptation & Resistance. • GDP • Employment • Price Stability • Break the Poverty Cycle • Capital • Globalization

IV.	CLUSTER OF CONCEPTS ABOUT INSEPARABILITY OF NATURE & CULTURE
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- | | |
|--|--|
| | <ul style="list-style-type: none"> • Inseparability of Nature & Culture • Distinguishing the Natural & Cultural Characteristics of a Place • Civilization |
|--|--|

V.	CLUSTER OF CONCEPTS ABOUT THE UNIVERSAL DECLARATION ON BIOETHICS AND HUMAN RIGHTS (These concepts can be integrated into any of the 4 preceding clusters)
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- | | |
|--|---|
| | <ul style="list-style-type: none"> • Human Dignity & Human Rights • Benefit & Harm • Autonomy & Individual Responsibility • Consent • Persons Without the Capacity to Consent • Respect for Human Vulnerability * Personal Integrity • Respect & Confidentiality • Equality, Justice & Equity • Non-discrimination & Non-stigmatization • Respect for Cultural Diversity & Pluralism • Solidarity & Cooperation • Social Responsibility & Health • Sharing of Benefits • Protecting Future Generations • Protection of the Environment, the Biosphere & Biodiversity |
|--|---|

Note: The priority concepts to teach change with time. New concepts are created by current events. New priorities are selected because of contemporary and future crisis, needs, predictions. Note how many ideas – constructs or concepts – there are on the list. The challenge is how to prepare New Youth to cope with the changes of their milieu. What is the solution knowing that there are pre-school classes for some, 6 years of elementary school, 4 years of secondary level, and for some additional formal learning through technical- vocational schools or university?

The clusters indicate where integration of concepts can occur. The integration can be made in learning modules, textbook chapters, stories, dramatizations, songs, themes for discussion and group work, essay or poetry writing assignments, games, and topics for critical assessment of civic projects undertaken by schools or community groups.

Conference Questionnaires

Two questionnaires were distributed during Karunungan 3. Each delegate received both and was required to accomplish and submit them in order to acquire an attendance certificate.

Feedback Sheet 1 was a response to reading one section of a proposed reference booklet that would offer social and human sciences material that could serve as centerpieces for discussion by teachers and education stakeholders (Annex A). The questionnaire would not only gauge the appropriateness of the material, but how up-to-date the respondents were with trends and new findings in the sciences.

Every reader of the booklet's Section I received the Section's introduction followed by either Parts 1, 2, 3, or 4. Every reader of Section II received the Section's introduction and Examples of Community Action for Schools as well as either Parts 1, 2, 3, 4, or 5. Other readers received one of four historical documents.

Feedback Sheet 2 was a reaction to a list of social science concepts (Annex B) that were deemed priorities by social scientists independent of the Department of Education and who were not engaged in teaching elementary or secondary levels of basic education. Some of the concepts are not included or are not emphasized currently in basic education, and possibly in pre-service teacher training.

The responses were tallied by the Philosophy Department of Ateneo de Manila University and form the content in Part 2 of this book.

Feedback Sheet One

Name: _____

Business postal address: _____

Business landline: _____

Home postal address: _____

Home landline: _____ Cell phone number: _____

Fax number: _____ Email address: _____

Part One

If you are a teacher, what grade or year level do you teach?

What is the main subject you teach?

Do you teach any other subjects?

Where did you finish your BS Education? What year?

Or receive your Teaching Certificate if you do not hold a BS Education degree?

What year?

If you are not a teacher, what is your profession?

Are you involved in an education advocacy group? Name and address of the group please:

Part Two

Handout Number you are reviewing (It is at the top right-hand corner of the handout):

On a scale of 1 to 5, with 1 the lowest score and 5 the highest, please rank the Handout as follows:

1. Is the information interesting?
2. Is the information new to you?
3. Is the information understandable?
4. Is the information useful to you as an individual?
5. Is the information useful to you as a teacher?
6. Is the information useful to you as a citizen?
7. Is the information worth discussing?

Kindly answer YES or NO:

1. Will you share the information with your colleagues and family?
2. Will you share the information with your students?

If you want to learn more about the information in the handout, what specifically would you like to know?

Feedback Sheet Two

Name: _____
School, if a teacher: _____
Grade or Year level you are teaching: _____
Subject you are teaching: _____
Major when you took BS Education or its equivalent: _____

Set A

1. Knowing the current classroom curriculum and student levels of comprehension, specify which of the bioethics and social and human science concepts listed can be inserted/integrated into which current classroom modules.
2. Are there any concepts in social studies that you feel have been left out, undervalued, overvalued and/or misinterpreted in the current curriculum? If misinterpreted in what way?
3. If you feel students need to develop high-order thinking skills, what do you suggest as ways to do that?

Examples:

Have sufficient textbooks and learning aid material written in a clearly inductive sequence?

Provide mechanisms for a student to ponder on concepts identified as important by the student? Classmates? Teacher? Parents?

Provide mechanisms for students to discuss, discourse on concepts, issues, how to secure evidence to improve opinion-making? What kind of mechanisms are appropriate for your school?

Increase programs for parents, caregivers and neighborhood leaders to discuss new social challenges and improve their own high-order thinking skills to help their children think “better”?

Others?

Set B

- A. If you could teach only 7 “things” (skills, attitudes, information) to an elementary school student, what would they be?
- B. If to a high school student?

Annex D

Evaluation of the Bioethics Seminar

On a scale from 1 to 5, with 5 as the highest possible rating, the respondents evaluate the Bioethics Seminar positively as a whole. The seminar was conducted by Dr. Darryl Macer, Regional Director of UNESCO’s Social and Human Sciences Sector for the Asia Pacific Region. On September 16, 2009 the day before the SHS survey was administered.

Criterion: Information is Interesting

When asked if the information on bio-ethics given to them during the seminar is interesting, 50% of the 244 respondents say that the information is *very interesting*, while 30.35 % said it is *interesting*. Respondents comprising 20.53% of the total number state that the information is *moderately interesting*. Around 1.3% of respondents say that the information is *less interesting* while none (0%) declare that it is *not interesting*.

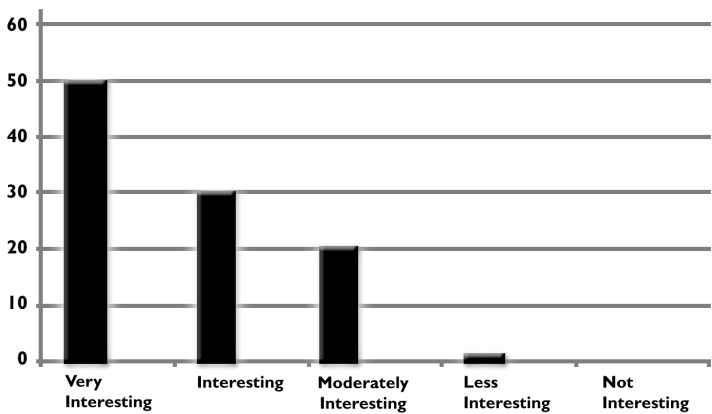


Figure 1 – Average Rating of the Bioethics Seminar: Information is Interesting

Criterion: Information is New

As to how current is the information on bioethics given to the seminar participants, the respondents rate it as follows: 24.55% say that the information is *new*, 37% say it is *moderately new*, 12.9% say *very new*, 11.1% *less new*, and 9% *not new*.

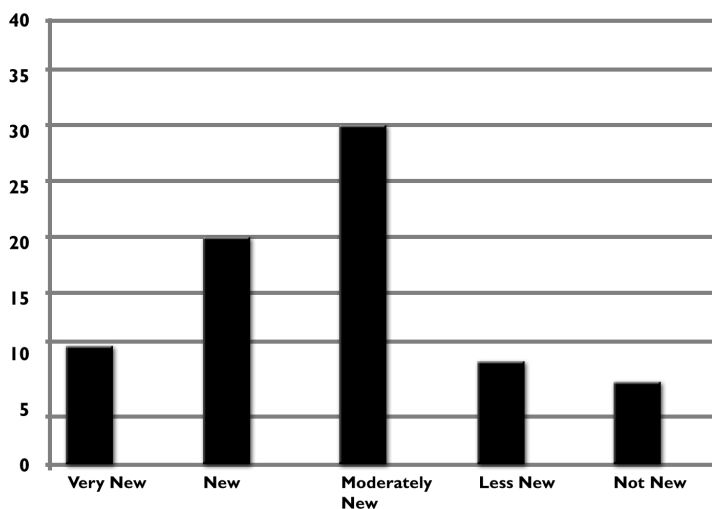


Figure 2 - Average Rating of the Bioethics Seminar: Information is New

Criterion: Information is Understandable

As to whether or not the information can be understood, 43.3% of the respondents say that it is *very understandable*, 34% say it is *understandable*, 15.1% say *moderately understandable*, 3% say *less understandable*, and 0.4% say *not understandable*.

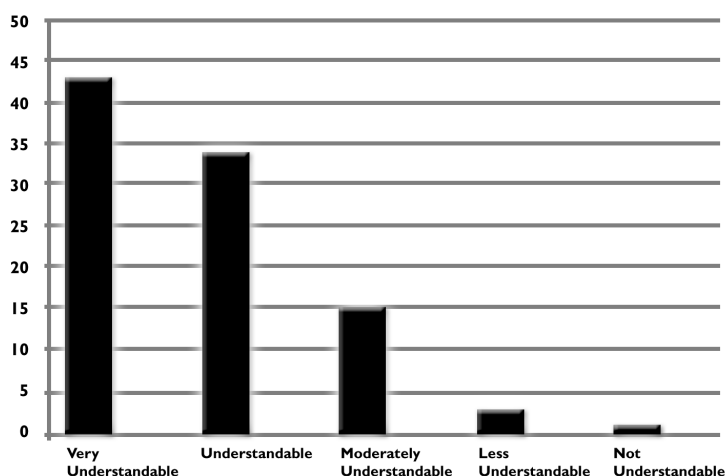


Figure 3 – Average Rating of the Bioethics Seminar: Information is Understandable

Criterion: Information is Useful as Teachers

Furthermore, when respondents were asked regarding the usefulness of the information to them as teachers, 62.5% of them say that it is *very useful* to them as teachers, 21.42% said it is *useful*, 8.92% *moderately useful*, 0.89 % *less useful*, and 0.4% *not useful*.

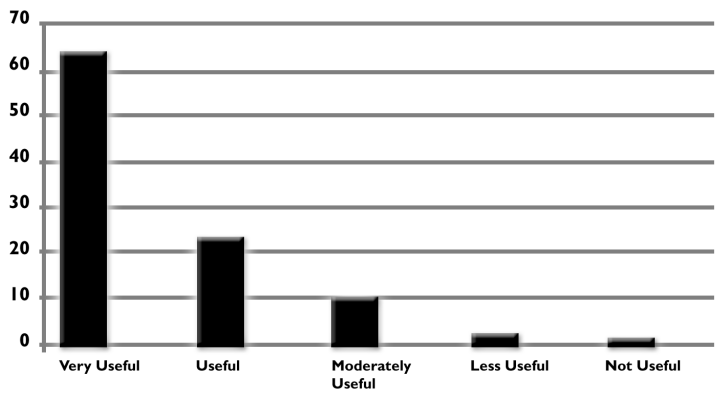


Figure 4– Average Rating of the Bio-Ethics Seminar: Information is Useful as Teachers

Criterion: Information is Useful as Individuals

Teacher respondents were also asked about the usefulness of the information to them as individuals, 60% of the respondents said it is *very useful* to them, 29% said it is *useful*, 8.92% said *moderately useful*, 0.89% *less useful*, and 0.4 % *not useful*.

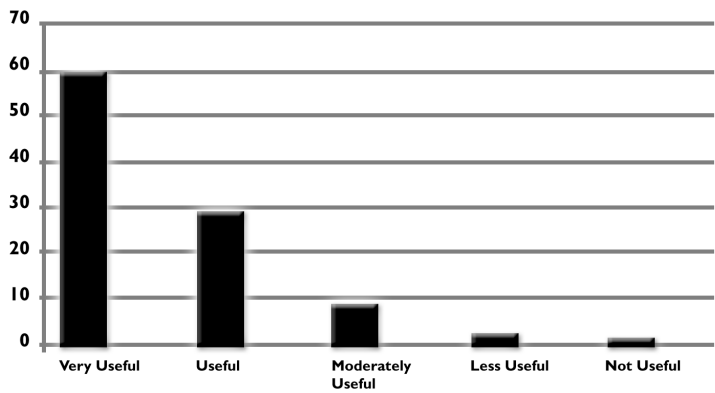


Figure 5– Average Rating of the Bio-Ethics Seminar: Information is Useful as Individuals

Criterion: Information is Useful as Citizens

As to the usefulness of the information to the respondents as citizens, 60.24% say it is *very useful* for them as citizens, 23.21% said it is *useful*, 7.58% said it is *moderately useful*, 1.33 % said it is *less useful* to them, and the same number, 1.33%, say it is *not useful* to them.

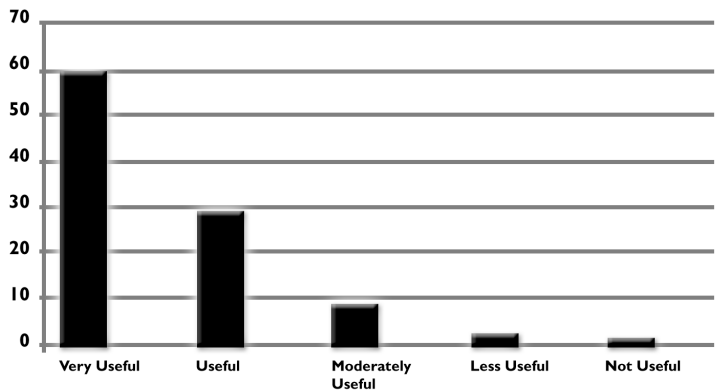


Figure 6– Average Rating of the Bio-Ethics Seminar: Information is Useful as Citizens

Criterion: Information is Worth Discussing

When asked whether the information is worth discussing, 54% of the respondents said it is *very much worth discussing*, 25% of them say that it is *worth discussing*, 8.6% say it is *moderately worth discussing*, and none (0%) says that it is *not worth discussing* at all.

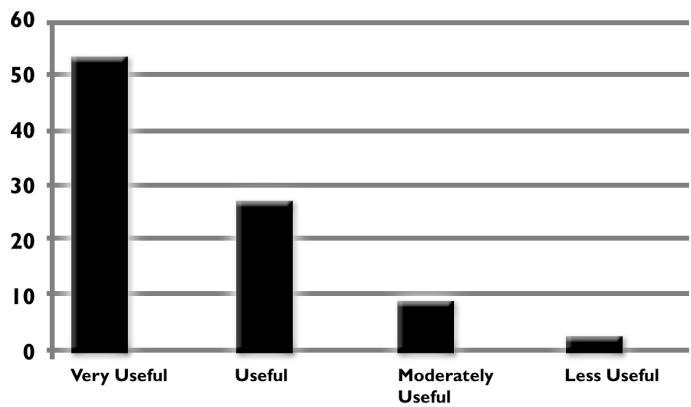


Figure 7– Average Rating of the Bio-Ethics Seminar: Information is Worth Discussing

Bioethics Concepts that can be Inserted into the Curriculum

Knowing the current classroom curriculum and level of comprehension of students, the respondents were asked to specify which bio-ethics and social and human science concepts, among those on the list provided to them, could be inserted or integrated into classroom modules.

The respondents selected the following concepts for integration into the current curriculum, specifically into the Economics and Science subjects:

- Biodiversity
- Sustainability, protection of the environment for future generations
- Health.

They also identified the following concepts for insertion into other current modules in the curriculum:

- Culture, cultural diversity
- Universal Declaration of Human Rights
 - Dignity of human beings
 - Equality
 - Justice
- Values
 - Social norms
 - Social responsibility, cooperation, and unity
 - Ethical issues.

Additional topics or concepts that have been proposed for inclusion are:

- Self-enhancement, attainment of well-being
 - Coping with challenges
 - Forming a sense of personal responsibility
 - Creativity
- Lifelong learning
 - The importance of education
 - Development of one's physical and mental capabilities

The Contributors

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Fact Finding on Social and Human Sciences Education in the Philippines

Preliminary Results for Basic & Tertiary Levels

English, Mathematics, and Science (the natural and the physical) have benefited from recent determined, official efforts to improve their teaching and learning in Philippine elementary and secondary education. Social Studies has not. Social Studies is the principal subject area where civics is learned. It is the most logical entry point for social sciences, the disciplines with impact on how societies form and transform. Economics and History, two social science disciplines, are current high school subjects. However what is most urgently required from the social sciences is the introduction of the scientific method of thinking as it applies to such situations as voting, purchasing, investing, following the law... in other words how to think through how to live.

With many choices confronting individuals and communities, the skills of reflection and reasoning, as well as the ability to be reasonable are crucial to societal harmony. This book's preliminary results of fact finding on social and human sciences education in basic and tertiary education in the Philippines shed light on a sampling of teachers' reactions to the need for philosophy, bioethics, critical consciousness, social transformation, and sustainable development.