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(DEPARTMENT OF EDUCATION, CULTURE AND SPORTS)
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January 25, 1988

DECS O R D E R
No. 6, s. 1988

THE DECS VALUES EDUCATION PROGRAM

To: Bureau Directors
Regional Directors
Schools Superintendents
Presidents, State Colleges and Universities
Heads of Private Schools, Colleges and Universities
Vocational School Superintendents/Administrators

1. The changes brought about by the peaceful revolution of 1986, the new expectations for real freedom and democracy, and the emergence of opportunities for the citizens to participate in social transformation and nation building all demand a corresponding re-assessment in the values, the attitudes and the behaviors of the people.
2. To meet this challenge, the DECS has embarked on a vigorous program of values education designed to enhance human development and strengthen the moral fiber of the people through the educational experience.
3. Attached is the framework for the program. This values framework was first presented to educational leaders at the Educators' Congress of 1986. Although the framework was based on the outcome of surveys, studies, and consultations undertaken as part of the curriculum reforms at all levels of the educational system, its validation continued after the Congress through consultative processes conducted with the clientele of the different bureaus. Participants were students, parents, teachers, administrators and experts from state universities and colleges as well as private educational institutions. This framework is the revised form evolved through feedback from these consultations.
4. Copies of the framework are being sent to the regional offices for distribution to division, district and school offices.
5. The framework is intended to serve as a guide to the regional and division offices and the schools in developing their values education programs. The values chart provides flexibility for regions, divisions or schools in determining their priorities and in making decisions on whether other values have to be added to meet the needs in their specific localities. However, the

enhancement of social responsibility, initiative and resourcefulness must be internalized first by those involved in the transformation process themselves, for transformation should start from the "actors" themselves.

6. It is desired that this Order be circulated to all the schools as soon as possible to assist them in planning their values education programs starting in the school year 1988-1989. It is anticipated that the initial implementation of the program will provide feedback on how it was used, and additional lists of shared values identified in the various localities.

7. A report on the initial implementation shall be submitted to the Central Office in April 1989. This will be used as basis for further improvement in the subsequent implementation of the values education program in all sectors of the school system.

8. Immediate and wide dissemination of this Order is desired.

(SGD.) LOURDES R. GUISUMBING
Secretary

Incl.:

As stated

Reference:

MECS Memorandum No. 61, s. 1986

Allotment: 1-2-3-4---(M.O. 1-87)

To be indicated in the Perpetual Index
under the following subjects:

PROGRAM, SCHOOL
SCHOOLS
VALUES EDUCATION

THE DECS VALUES EDUCATION FRAMEWORK

RATIONALE

Value

A thing has value when it is perceived as good and desirable. Food, money, and housing have value because they are perceived as good; and the desire to acquire them influences attitudes and behavior.

Not only material goods but also ideals and concepts are valuable, such as truth, honesty, and justice. For instance, if truth is a value for us, it commands in us an inner commitment which in turn translates itself into our daily speech and action. Truth is good and desirable; it influences attitudes and behavior.

Values are the basis of judging what attitudes and behaviors are correct and desirable and what are not. It is, therefore, of crucial importance that there be an appropriate framework as well as strategy for providing the context and operational guidelines for implementing a values education program. The values education framework hereby suggested is designed to translate values from the abstract into the practical. The importance of this is underscored by the fact that values, when defined in a book or in the classroom, or discussed at the family table, tend to be abstract. Values such as discipline and concern for the poor are ineffective unless they are internalized and translated into action. Therefore, there is need for values education that is meaningful and effective.

Values Education

Values education as a part of the school curriculum is the process by which values are formed in the learner under the guidance of the teacher and as he interacts with his environment. But it involves not just any kind of teaching-learning process.

First of all, the subject-matter itself, values, has direct and immediate relevance to the personal life of the learner.

Second, the process is not just cognitive but involves all the faculties of the learner. The teacher must appeal not only to the mind but the heart as well, in fact the total human person.

Third, one learns values the way children learn many things from their parents. Children identify with parents, and this identification becomes the vehicle for the transmission of

learning, be it language or the values of thrift and hard work. Hence, the teacher's personal values play an important role in values learning.

Values Education Program

Values have a social function: commonly held values unite families, tribes, societies, and nations. They are essential to the democratic way of life, which puts a high premium on freedom and the rule of law. That is why, shortly after the Revolution of February 1986, the DECS made values education a primary thrust.

Similarly, the DECS thrust found a strong support in the Philippine Constitution of 1987 in its vision of "a just and humane society," which calls for a shared culture and commonly held values such as "truth, justice, freedom, love, equality, and peace". (Preamble)

In the pursuit of this thrust, the DECS has embarked on a Values Education Program with the following goal and objectives:

GOAL, OBJECTIVES AND GUIDELINES

Goal

To provide and promote values education at all three levels of the educational system for the development of the human person committed to the building of "a just and humane society" and an independent and democratic nation.

Objectives:

Proper implementation of the program will develop Filipinos who:

1. are self-actualized, integrally developed human beings imbued with a sense of human dignity;
2. are social beings with a sense of responsibility for their community and environment;
3. are productive persons and who contribute to the economic security and development of the family and the nation;
4. as citizens, have a deep sense of nationalism, and committed to the progress of the nation as well as of the entire world community through global solidarity; and
5. manifests in actual life an abiding faith in God as a reflection of his spiritual being.

Principles and Guidelines

Values education, pursued at the national, regional, local, and institution levels, should be guided by the following general principles:

1. It must be oriented toward the total person of the learner -- mind, heart, and entire being.
2. It must take into consideration the unique role of the family in one's personal development and integration into society and the nation.
3. In the school context, more important than lesson plans and any list of values are the teachers themselves who have the proper sense of values, awareness of their inner worth, and utmost respect for the person of the other.

Values Conceptual Framework

The Values Conceptual Framework, herein described, is intended as a guide and form of teaching aid in the implementation of the Values Education Program.

What it is not:

It is not prescriptive: values cannot be imposed.

It is not exhaustive: it does not purport to be a complete list of human values.

It makes no statement on regional, local, and institutional needs and priorities.

What it is:

It is descriptive: it is an attempt at an orderly description of a desirable value system on the basis of an understanding of the human person.

It is conceptual: it lists ideals which have to be internalized in the educational process.

It is intended to be applicable in varying degrees to all three levels of the educational system.

It is broad and flexible enough for adaptation to specific contexts.

Its Uses:

It is desirable that regions, localities, and institutions construct their own values map, with clearly defined priorities,

suitable to their peculiar context and needs. This DECS framework should be of help in such a task.

Classroom teachers, syllabus constructors, and curriculum planners may use it to identify which values are to be targetted in specific courses and programs.

The DECS framework may also serve as a frame of reference in the reform and revision of operative Filipino values. For instance, against the background of the framework, pakikisama should be seen as something to be prized but not at the expense of personal integrity; likewise, as a Filipino value, it should be compatible with the much-needed productivity and should even become a bridge to national solidarity. Similarly, utang na loob should have wider applications in society so that it can propel other values such as obedience for the common good and social justice.

PHILOSOPHY

The Human Person

The Value Education Framework herein presented, is based on a rational understanding, that is to say, a philosophy, of the human person. More specifically, it is grounded on a rational understanding of the Filipino in his historical and cultural context, which undergirds the Philippine Constitution of 1987. That understanding of the Filipino as a human being in society and his role in the shaping of society and the environment may be reconstructed from the various statements of the Constitution and expressed in the following summary manner:

The human person is the subject of education: he is a human person learning and being taught. The human person is also the object: the human person is at the center of the curriculum and the entire program. The task of education is to help the Filipino develop his human potential, contribute to the growth of Philippine culture, and by controlling the environment and making use of human and non-human resources, build appropriate structures and institutions for the attainment of a "just and humane society."

The human person is multi-dimensional as depicted in Fig. 1. There is, first of all, the distinction between the person as self and the person in community. In real life, however, these are not two distinct and separate aspects: the person as self grows precisely by developing his faculties in contact with the world and others in the community and by taking an active role in improving that community.

(1) The human person is an individual self-conscious being of incalculable value in himself (Art. I, Sec. 11; Art. XIII, Sec. 1) who cannot be a mere instrument of the society and of the state. He is not just body and soul juxtaposed or mixed as oil

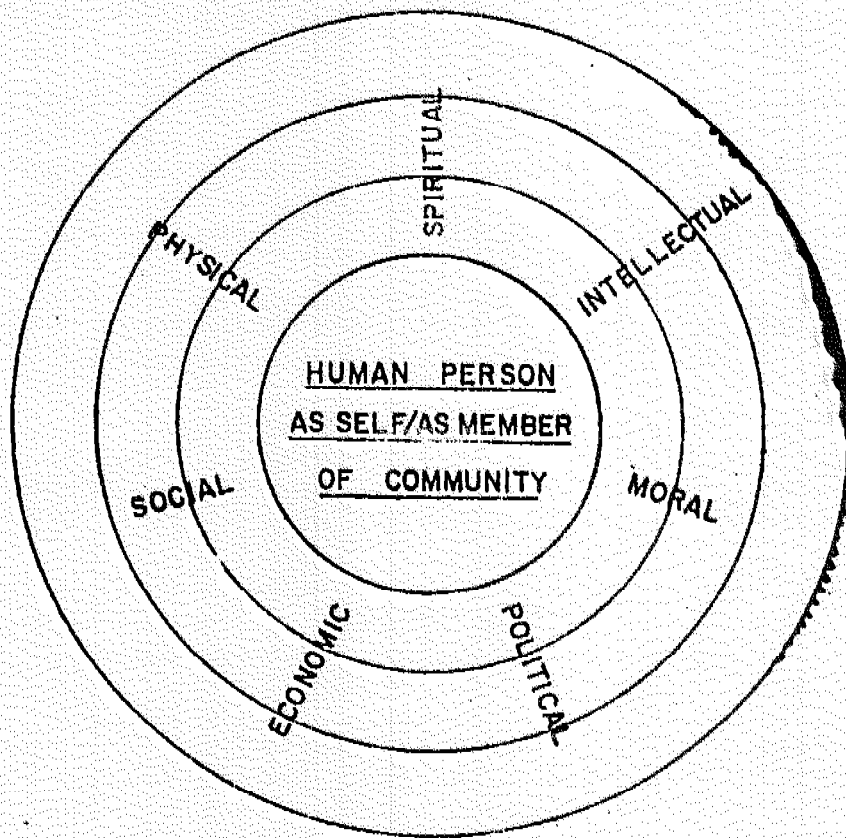


FIGURE 1

THE DIMENSIONS OF
THE HUMAN PERSON

and water; but he is an embodied spirit. Hence, his physical, intellectual, moral, and spiritual well-being is recognized by the State. (Art. II, Sec. 13).*

As a physical being, he has material needs. He is intellectual, equipped as he is with an intellect whose activity is to know, with a view to transforming himself, society and the world. As moral, he is endowed with a free will which searches for the good and whose motive force is love. His personhood is oriented to Almighty God from which derives his spiritual nature.

(2) The human person, however, does not live in isolation but in community with other persons -- physical, intellectual, moral and spiritual like himself. Hence he is inevitably social (Art. II, Sec. 13).

He belongs to a family, that basic unit of society or -- in the words of the Constitution, "the foundation of the nation" (Art. XV, Sec. 1) -- as well as to a wider and more complex society of men and women. Being social, he participates in defining the goals and destinies of the community and in achieving the common good.

He is also economic. Life in a community involves the concerns of livelihood, sufficiency, production, and consumption.

Lastly, he is political. Like other peoples in the world, the Filipinos have constituted themselves into a nation-state to pursue the goal of "social progress" and "total human liberation and development." (Art. II, Sec. 17)

CORE VALUES

The Values Map

On the basis of the foregoing philosophy of the human person, the supreme and overarching value that characterizes education is HUMAN DIGNITY: the human person is of infinite value. (Art. II, Sec. 11; Art. XIII, Sec. 1) Thus in Figure 2 it occupies the center of the circle and the core values flow from it.

As physical (made of matter), he must maintain HEALTH and HARMONY WITH NATURE.

As spiritual (capable of higher concerns and of rising above the material), he must cultivate a sense of SPIRITUALITY in consonance with his nature and respond to God in faith.

As intellectual (gifted with mind, the faculty of knowing), he must constantly search for the TRUTH. He seeks knowledge that would transform society and the world.

*References of this type are in the Philippine Constitution of 1987.

- 1) HEALTH
- 2) TRUTH
- 3) LOVE
- 4) SPIRITUALITY
- 5) SOCIAL RESPONSIBILITY
- 6) ECONOMIC EFFICIENCY
- 7) NATIONALISM
GLOBAL SOLIDARITY

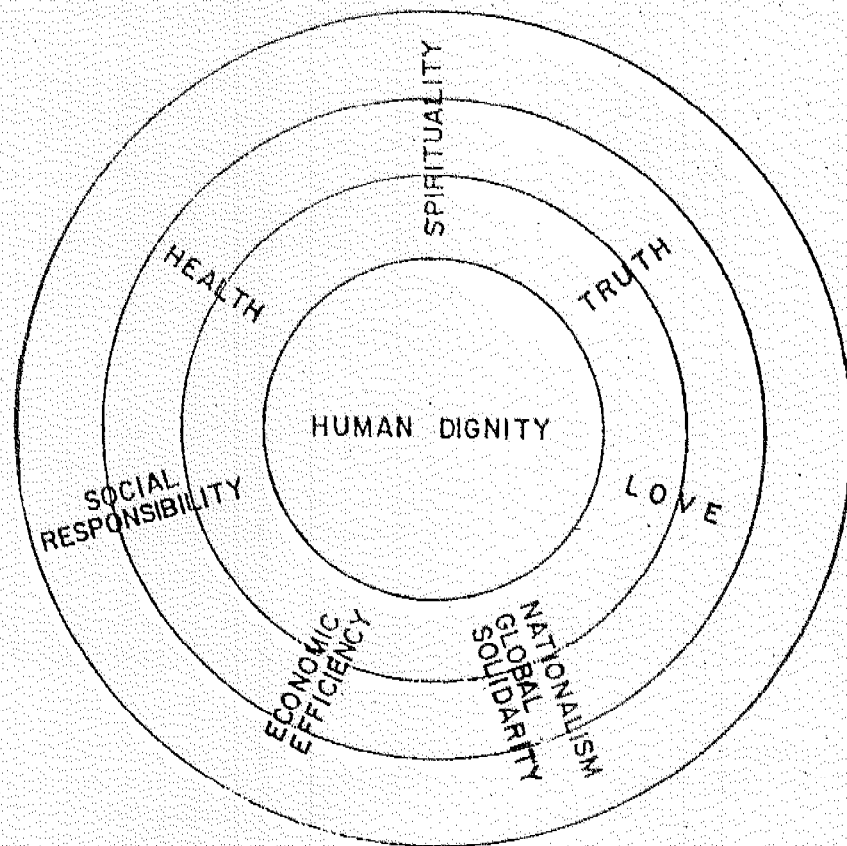


FIGURE 2
THE CORE VALUES

As moral (endowed with the faculty of freely choosing and loving), he must go out to others and in fact to all humanity in LOVE.

The foregoing are values pertaining to the person as self; indeed, the human being must achieve INTEGRAL SELF-DEVELOPMENT by cultivating his human faculties to the fullest possible. In fact, however, these values are actualized in society.

As social (living in a community), he must cultivate the sense of SOCIAL RESPONSIBILITY, aware of his unique participation in the pursuit of the welfare of the family and the common good of the larger society so that, that society can, in turn, look after the common good and well-being of the inhabitants.

As economic (bound to concerns of livelihood), he has the obligation to help achieve ECONOMIC EFFICIENCY for the community.

As political (member of the nation), he must foster the sense of NATIONALISM AND PATRIOTISM, by which he identifies with the people and joins hands with them in the pursuit of common goals. As member of the world community, he must cultivate a sense of GLOBAL SOLIDARITY for the emerging concerns and problems of one country can no longer be considered in isolation of others.

RELATED VALUES

The core values (see Figure 2) are here further made specific, as indicated in Figure 3. The seven core values are further explained and ramified into particular values. Attempt is also made to include values indicated in the Philippine Constitution.

Again, HUMAN DIGNITY is the overarching value; all other values are pursued because of the inner worth of the human person.

1. HEALTH (Art. II, Sec. 15; Art. XIII, Sec. 11) implies PHYSICAL FITNESS and CLEANLINESS. The physical nature of man calls for a certain HARMONY WITH THE MATERIAL UNIVERSE. (Art. II, Sec. 16) He perceives his affinity with the world and apprehends beauty in the forms and shapes of nature and the artifacts of man. Endowed with the aesthetic sense, he must develop his appreciation of BEAUTY and ART.

2. TRUTH implies the tireless quest for KNOWLEDGE in all its forms. Furthermore, it is not enough to discover data and know facts, but one must develop CREATIVE AND CRITICAL THINKING to meet the challenges of the modern world. (Art. XIV, Sec. 3-2) The objective is a creative understanding and imagination that would transform the environment, develop a culture expressive of

FIGURE 3

CORE AND RELATED VALUES

DIMENSIONS		VALUES
HUMANITY	PHYSICAL	HEALTH Physical Fitness Cleanliness Harmony with the material universe Beauty Art
	INTELLECTUAL	TRUTH Knowledge Creative and critical thinking
	MORAL	LOVE Integrity/Honesty Self Worth/Self Esteem Personal discipline
	SPIRITUAL	SPIRITUALITY Faith in God
HUMANITY IN COMMUNITY	SOCIAL Family	SOCIAL RESPONSIBILITY Mutual Love/Respect Fidelity Responsible Parenthood Concern for others/Common Good Freedom/Equality Social Justice/Respect for Human Rights Peace/Active Non-Violence Popular Participation
	SOCIETY	
HUMANITY IN COMMUNITY	ECONOMIC	ECONOMIC EFFICIENCY Thrift/Conservation of resources Work Ethic Self-reliance Productivity Scientific and Technological Knowledge Vocational Efficiency Entrepreneurship
	POLITICAL	NATIONALISM Common Identity National Unity Esteem of National Heroes Commitment Civic Consciousness/Pride "Bayanihan"/Solidarity Loyalty to Country GLOBAL SOLIDARITY International Understanding and Cooperation

the ideals and highest aspirations of the people, and build structures and institutions in the pursuit of a "just and humane society".

3. The moral nature of man places primacy in the value of LOVE; it also implies the quest for personal INTEGRITY and the development of SELF-WORTH or SELF-ESTEEM, HONESTY, and PERSONAL DISCIPLINE which are marks of a mature person and useful citizen.

4. Human existence -- especially experiences such as love and suffering -- points to a reality beyond, through experiences indicating that far from being closed in upon himself, man is more than man, a creature open to the dimensions of the infinite, which religious believers call by the name of God. (Preamble) The response to this transcendent spiritual dimension is the surrender of FAITH. The cultivation of faith is what is meant by SPIRITUALITY.

5. SOCIAL RESPONSIBILITY means, first of all, strengthening the family as "the foundation of the nation" (Art. XV, Sec. 1) and "a basic autonomous social institution" (Art. II, Sec. 12), if we wish to be a vigorous society weathering the impact of modernization and technology. MUTUAL LOVE, MUTUAL RESPECT, and FIDELITY are traditional values which preserve the unity and "sanctity of family life". (Art. II, Sec. 12). Herein are subsumed the traditional family values of respect for parents, elders and those in authority. In addition, RESPONSIBLE PARENTHOOD is meant to strengthen the family by improving the quality of life. Present conditions demand that the traditional institution of the family be strengthened and at the same time contribute not to the fragmentation of society but to the building of new social structures.

Social interaction among individuals and groups must be characterized by CONCERN FOR OTHER and the COMMON GOOD, the love of FREEDOM, the democratic principle of EQUALITY, and RESPECT FOR HUMAN RIGHTS. Recent historical experience underscores the need for POPULAR PARTICIPATION in the determination of social policies, the conduct of public affairs, and the shaping of the nation's destiny. (Art. XIII, Sec. 15 and 16)

Society, by its very nature, sets up structures and organizations. JUSTICE, which should be fostered in the human heart, must be built into just social structures, by which all, especially the poor, the oppressed and the underprivileged, have an equitable share not only in duties and obligations but in power, material resources, essential services such as health and education, ownership especially of land, and the other benefits of growth and development. (Art. II, Sec. 26; Art. XIII). PEACE is also the common aspiration of human beings living in society; it is also intricately related to justice and freedom. (Art. II, Sec. 2). All too often police force, military might, armed struggle and violence are overvalued in national defense, the redress of wrongs, the attempt to change unjust social structures and the perennial pursuit of peace. But the one value

which has been proven most effective and most in conformity with the dignity of the human person is ACTIVE NON-VIOLENCE. The February Revolution of 1986 is eloquent testimony to this value. ACTIVE NON-VIOLENCE is not mere passive resignation or resistance, but indicates the active use of non-violent means, such as vigilance at the polling places, walking out of fraudulent tabulation, stopping tanks by presence and persuasion, and above all, prayer. It recognizes the inner goodness of protagonists and antagonists alike, the superior power of love over hate, of spirit over force.

6. ECONOMIC EFFICIENCY is achieved by man through work, the exercise of human mastery over the resources of nature and creative imagination in the solution of complex problems. In this regard, the objective of the Filipino today is the attainment of a "self-reliant and independent national economy." (Art. II, Sec. 19). The WORK ETHIC is an imperative particularly in a depressed economy. Man's aim must be to produce food, goods, basic commodities, and other manufactures for the survival and well-being of the community; but more he must produce machines that will produce (Art. XII, Sec. 1). PRODUCTIVITY as the key to raising the quality of life for all, especially the underprivileged, implies THRIFT, SELF-RELIANCE, CONSERVATION OF OUR RESOURCES, the development and application of SCIENTIFIC AND TECHNOLOGICAL KNOWLEDGE AND VOCATIONAL EFFICIENCY (Art. XIV, Secs. 3 and 10) to augment and accelerate output. Another important element for economic growth and development is the daring spirit of ENTREPRENEURSHIP; in a country of vast natural resources and enormous human power, entrepreneurship must enter into innovative enterprises and use wisely scarce capital to achieve maximum results for the benefit of the community.

7. Lastly, the spirit of NATIONALISM AND PATRIOTISM (Art. II, Sec. 13; Art. XIV, Sec. 3-2) means the love of country and the people as a distinct political unit bound by a common history (the past), committed to a common cause (the present) and sharing a common destiny (the future). Filipinos, whether Ilocanos or Mangyans, Muslims or Christians, whether of Chinese or European ancestry, share a COMMON IDENTITY by reason of our common history. Contributory to this sense of common identity is the ESTEEM OF OUR NATIONAL HEROES whose lives and deeds are part of our history. (Art. XIV, Sec. 3). There is need likewise of a COLLECTIVE COMMITMENT to the present task of national reconciliation and reconstruction for the future of the nation. This collective stance implies on the part of each a CIVIC CONSCIOUSNESS, which makes the citizen aware of his rights and duties in the community, and PRIDE IN ONE'S COUNTRY. The spirit that must bind us together as one nation cannot be that of class conflict, as Marxism would have it, or Adam Smith's capitalist principle of laissez faire (each one for himself) but the power which has transported, even in pre-hispanic times, one whole house on the shoulders of people committed to help a friend in need: the spirit of "BAYANIHAN", the word expressive of our SOLIDARITY -- working together as one nation. But nationalism must go beyond the boundaries of the nation toward regional and

GLOBAL SOLIDARITY based on INTERNATIONAL UNDERSTANDING and COOPERATION in search of peace and justice in the community of nations.

The foregoing core and related values are presented in tabular form in Figure 3, which shows some values as related to the self, others as having to do with man's social nature, and specific values flowing from specific aspects and dimensions of human existence. However, values must not be perceived as exclusive of one another. In fact, they are all interrelated with one another and with the central core value of HUMAN DIGNITY. In specific teaching-learning situations, the teacher may and perhaps should point out this interrelatedness, as for example, how PERSONAL INTEGRITY and DISCIPLINE are important if we as one nation, bound together in the spirit of SOLIDARITY, are to respond to the demands of SOCIAL JUSTICE.

VALUES DEVELOPMENT PROCESS

The Valuing Process

Figure 4 shows the dynamic process of the whole person's learning and growth, the total valuing process and the factors that influence it such as the family, the school, the church, the work place, the larger society and the whole community.

The valuing process may be viewed as going through three stages: 1) the cognitive, 2) the affective, and 3) the behavioral. The person perceives what is desirable or right, desires and cherishes what is perceived as desirable or right, then decides and acts. This process comes under the influence of the family, the school, the multitudinous institutions of society, especially the nation and the state, the world community and in fact the universe. As one grows in self-awareness, he also becomes aware of society and the world around him, and of the values that promote the welfare of the human family and the progress of the universe.

STRATEGIES AND APPROACHES

Translating the Values Education Framework into Programs

The foregoing values education framework provides the parameters for the development of programs at the national, regional, division, district, and school levels. All seven core values shall permeate such programs. However, the intensity of emphasis on each core value as well as its related values and the context of teaching and learning shall vary from situation to situation. The Values Map thus constitutes the content of values education for the whole system, and each sub-national program shall be developed on the basis of local needs and sociological background within the ambit of the national framework. Responsibility for decision-making on priorities and strategies

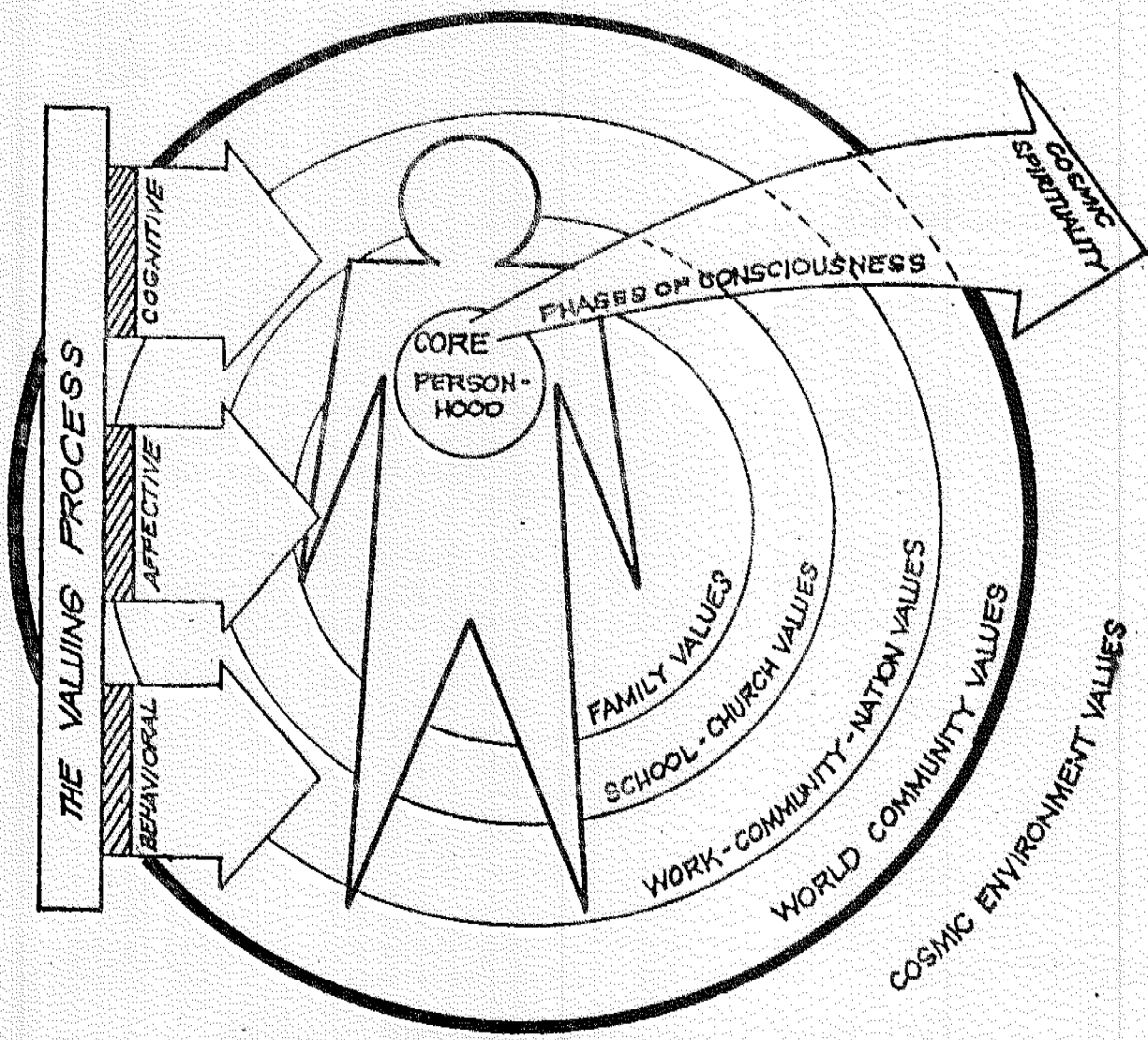


Figure 4. The Valuing Process

shall be reposed on the leadership at each level. Some guidelines at the policy and implementation levels are offered here, as the following:

1. Establish school-community linkages and networks.

The values education program is seen as a total endeavor. The school and the community are partners in this program and inter-agency linkages and networks are needed so that efforts are reinforced. Furthermore, an organized network can facilitate continuous consultation, monitoring of activities, and evaluation of progress. It is understood that the values education program is a progressively modifiable one.

2. Maximize the use of community human and material resources.

Indigenous community resources need to be identified. Local expertise available in local communities can be tapped, and teaching resources can be explored and utilized maximally towards our values education and development initiatives.

3. Consolidate efforts of both government and non-government agencies and institutions for the purpose of minimizing costs and maximizing results.

The integration of efforts of various sectors needs to be continuously explored for the purpose of minimizing costs and maximizing results towards inexpensive measures but at the same time concerned with the pursuit of quality.

General Approaches

Values development may be achieved through integration in the different subject areas, or through a separate subject.

1. Values integration involves the development of the values system of the learner as part of the totality of his education. The learning process in any subject area covers the acquisition not only of concepts and skills but also of values. The identification of values to be integrated arises from the nature of the discipline and its content. For example, learning science concepts and acquiring scientific skills should lead to the development of the scientific attitude, of intellectual honesty, of respect for the emergence of new knowledge and for system in phenomenal patterns, and of preciseness and discipline in work performance. The experiencing of the decision-making process in the social sciences should develop objectivity, appreciation of knowledge and its application to the choice-making activity, truthfulness, and the valuing of historical experience.

Literature and music should provide the necessary context for the enhancement of aesthetic values. Health and physical education should bring about a respect for life and the human body.

In general, the integration of values in the different subject areas depends for its success on the teacher's creativity in making use of situations to facilitate the student's values development, as well as on his perceptive skills to identify points in a lesson that would serve as entry points for specific values.

2. Values education as a separate subject seeks to strengthen the development, or redirection of student values through an understanding of basic concepts on values, values development, the place of values in human activities, values as bases of human behavior, the various dimensions of values, the valuing process, and the acceptable values in a given society.

Such knowledge building is a result of an experiential process that allows students to clarify their values, to assess these in relation to their social and natural environment, and to make choices of values deemed critical for their own growth and commitment to what they value. Experiencing may be done through readings, through media, through sharing of events, and through other forms of vicarious learning.

The process should provide a knowledge base for values development that should be taking place in the total educational experience of the learner.

Specific Strategies

The following strategies have been discussed in seminars and presented in demonstration lessons. They have to be studied and adapted to specific situations singly, or generally, in combinations. The experiential reflective analysis approach includes several aspects of the following strategies. At the adult level, the experiential method has been explored amongst teachers and seems to be an effective approach. The following more specific strategies at the classroom level are under the umbrella of the experiential approach.

1. Inculcation is geared towards instilling and internalizing norms in the individual's values system. Standards or norms accepted by a people are identified and passed on to the learner through modelling, other reinforcement techniques and instructional models.
2. Values clarification engages students in an active examination of their beliefs, behavior choices, and decisions to enable them to utilize these in their lives in society. This consists of making choices freely and thoroughly, praising and cherishing

choices made, affirming these publicly, and acting upon these choices.

3. Moral development is a process of working out a sense of morality through the active structuring and restructuring of one's own social experiences, the outcome of which is a preference that is considered desirable or acceptable by a referent group. This constitutes confronting a moral dilemma, setting a position on the dilemma, testing the reason for a position on the dilemma, and reflecting on the reason.
4. Value analysis. This strategy consists of identifying and clarifying the value in question, assembling purported facts, assessing the truth of the purported facts, arriving at tentative value decisions and testing the value principle implied in the decision. This strategy aims to help learners use logical thinking and scientific processes in dealing with value issues.
5. Values modification. As an approach in values development, values modification assumes that change in the attitudes and values of an individual is likely to take place if the individual is exposed to new problems, new experiences, and new challenges in the particular society to which the individual belongs, rather than by mere conceptualization of a specific value or values. This means that the value or values that an individual holds are reflected upon, re-examined, and re-oriented in the context of specific situations. Some traditional values which have become dysfunctional in the present society are carefully and seriously re-examined considering the positive and negative aspects of these. Sometimes, the need to analyze values in their historical context arises. Examples are the Filipino traditional values such as personalism, the small-group centeredness or particularism, authoritarianism, and such specific values as "utang na loob," "hiya," and "pakikisama". Personalism in terms of interpersonal relationships is positive, but can be negative when exploited. Thus, a continuous modification of behavior is expected, given the experiencing situations in the context of real problems in the locality.
6. Action Learning. This provides opportunities for learners to act on their values. The assumption here is that values education is not confined to the classroom but extends to experiential learning in the community. It emphasizes action taking place

inside and outside the classroom. The design of the strategy consists of the following:

- a. becoming aware of a problem or issue;
- b. understanding the problem or issue and taking a position;
- c. deciding whether to act or not;
- d. planning strategies for action steps;
- e. implementing strategies and taking action; and
- f. reflecting on actions taken and considering next steps.

EVALUATION

In a values development program, the evaluation of its long-term effects is as important as that of its immediate outcomes. Evaluation analyzes the impact of the program on the individual, on the educational system, and on the socio-economic development of the community. To facilitate testing and measurement which provide data for evaluation, objectives in values development are translated into behaviors that are measurable, observable, or describable.

Behavior indicators or manifestation of the presence or absence of a specific value are established. Since values cannot be developed as easily as cognitive skills in the relatively short instructional period of a week, month, semester, or even a year, a more general summative evaluation is routinely carried out at crucial points of a grade, or group's school career, for example, of primary school (Grade IV), of intermediate (Grade VI) and of secondary school (4th year). This will allow a comparative assessment for some cohorts as they progress in their school careers making it possible to observe a positive or negative evaluation of a specific value or an array of values, and to initiate the teachers and parents to act in a definite direction.

Total evaluation considers, apart from test and measurement data, other characteristics of the individual such as his health, family history, socio-economic background and inhibiting social characteristics such as mores, traditions, superstitious beliefs, etc., in the community.

Self-evaluation on the part of the student is desirable, therefore, should be encouraged. A student should not just receive information about himself, he also must generate

information about himself. To the extent that an individual can perceive his behavior, to that extent can he be a master of himself.

Norm-referenced evaluation measures are administered to evaluate the performance of the group; criterion-reference measures are administered to continuously evaluate specific knowledge and skills in the valuing process; and self-referenced measures are administered to compare individual development with past achievement.

If the summary of information obtained is to be transposed/reduced into a grade, there must be a standard clearly in mind, whether the student's progress is to be evaluated in terms of his status on a particular value/trait at the beginning of instruction, to be evaluated in relation to the progress of other members of the class, or in relation to past achievements.

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January 25, 1968