

PROFESSIONAL EDUCATION-SOCIAL DIMENSIONS OF EDUCATION

I. THE FOUR PILLARS OF EDUCATION

- **Learning to Know**

This type of learning implies 'the mastering of the instruments of knowledge themselves Acquiring knowledge is a never-ending process and can be enriched by all forms of experience'. It includes the development of the faculties of memory, imagination, reasoning, problem-solving, and the ability to think in a coherent and critical way. It is 'a process of discovery', which takes time and involves going more deeply into the information/knowledge delivered through subject teaching.

'Learning to know' presupposes learning to learn', calling upon the power of concentration, memory and thought', so as to benefit from ongoing educational opportunities continuously arising (formally and non-formally) throughout life.

- **Learning to do**

This pillar of learning implies application of what learners have learned or known into practices; it is closely to vocational-technical education and work skills training. However it goes beyond narrowly defined skills development for 'doing' specific things or practical tasks in traditional or industrial economies. The emerging knowledge-based economy is making human work increasingly immaterial.

It calls for new types of skills which is more behavioural than intellectual. The material and the technology are becoming secondary to human qualities and interpersonal relationship. Learning to do thus implies a shift from skill to competence, or a mix of higher-order skills specific to each individual. Thus 'learning to do' means, among other things, ability to communicate effectively with others; aptitude toward team work; social skills in building meaningful interpersonal relations; adaptability to change in the world of work and social life; competency in transforming knowledge into innovations and job-creating; and a readiness to take risks and resolve or manage conflicts.

- **Learning to live together**

It implies an education taking two complementary paths: on one level, discovery of others and on another, experience of shared purposes throughout life. Specifically it implies the development of such qualities as: knowledge and understanding of self and others; appreciation of the diversity of the human race and an awareness of the similarities between, and the interdependence of, all humans; empathy and cooperative social behavior in caring and sharing; respect of other people and their cultures and value systems; capability of encountering others and resolving conflicts through dialogue; and competency in working towards common objectives.

- **Learning to be**

This type of learning is based on the principle that 'the aim of development is the complete fulfilment of man, in all the richness of his personality, the complexity of his forms of expression and his various commitments – as individual, member of a family and of a community, citizen and producer, inventor of techniques and creative dreamer'.

'Learning to be' may be interpreted in one way as learning to be human, through acquisition of knowledge, skills and values conducive to personality development in its intellectual, moral, cultural and physical dimensions. This implies a curriculum aiming at cultivating qualities of imagination and creativity; acquiring universally shared human values; developing aspects of a person's potential: memory, reasoning, and aesthetic sense, physical capacity and communication/social skills; developing critical thinking and exercising independent judgment; and developing personal commitment and responsibility.

The four pillars of learning relate to all phases and areas of education. They support and interpenetrate one another and should therefore be applied as basic principles, cross-cutting themes and generic competencies for integration in and across subject areas of learning domains.

Pillars of learning for Reorienting Curriculum Objectives

- Firstly, the pillars of 'learning to be' reflects a shift from an instrument view of education, as a process one submits to achieve specific aims (e.g. economic productivity), to a humanistic view of education that emphasizes the development of the complete person, in short, learning to be' (Delors, p.86). They imply an educational aimed at all-rounded development and full flowering of the human potential of individual learners. Thus school curriculum should be more balanced, taking into account not only the cognitive-intellectual dimension of personality but its spiritual, moral, social skills and values aspects.
- Secondly the pillars of learning stresses an important educational goal in contributing to social cohesion, inter-cultural and inter-national understanding, peaceful interchange, and, indeed, harmony. This goal implies a radically new curriculum domain, in which relevant knowledge and a range of skills and values should be taught and caught to resolve and manage conflicts for peace in family, at school, in community and in the world at large.

- Thirdly, the pillars of learning imply an educational goal in developing a learning society in a new century. The concept of learning throughout life emerges 'as one of the keys to the twenty-first century' and 'the only way of satisfying is for each individual to learn how to learn'. The shift from 'schooling' to learning continuum and curriculum should therefore not attempt to 'teach' or cram the young minds with discipline-based details, apart from the fundamental knowledge, basic skills and universal values which will prepare the pupils for further learning.
- Fourthly, the pillars of learning points to a goal for much closer linkage between education and the world of work. This not only concerns 'learning to do' but other three pillars of learning as one central function of education is to prepare young learners to be successful workers and responsible citizens in their adulthood. School curriculum can no longer be purely academic and college-bound; it has to impart employable to change, which is 'the only thing which will not change'.

II. CULTURAL AND POLITICAL DIMENSIONS OF LEARNING: Globalization, Multiculturalism, Peace and Human Rights Education, Gender Education, Environmental Education

1. GLOBALIZATION

Globalization are processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents' (Held, McGrew, Goldblatt, Perraton, 1999:15)

Globalization is a broadening, deepening and speeding up of world-wide interconnectedness in all aspects of life, from the cultural to the criminal, the financial to the environmental

Globalization involves

- First a stretching of social, political and economic activities across political frontiers, regions and continents.
- Second, the intensification, or growing magnitude, of interconnectedness and flows of trade, investment, finance, migration, culture

Implication of globalization to the practice and experience of education:

- Commodification and the corporate takeover of educational orientations
- The threat to the autonomy of national educational systems by globalization
- De-localization and changing technologies and orientations in education
- Branding, globalization and learning to be consumers
- Movement of higher education toward supporting the nations' wealth growth as opposed to focusing on the liberal education of undergraduates.
- More protection and regulation of intellectual property rights
- Increase and close partnership of higher education with industry and government support and subsidy for education.
- Reduction of state and government support and subsidy for education

The question we are facing now is, To what extent is the educational endeavour affected by processes of globalization that are threatening the autonomy of national educational systems and the sovereignty of the nation-state as the ultimate ruler in democratic societies? At the same time, how is globalization changing the fundamental conditions of an educational system premised on fitting into a community characterized by proximity and familiarity? (Burbules and Torres 2000).

2. MULTICULTURAL EDUCATION

Banks and Banks (1995) define multicultural education:

"Multicultural education is a field of study and an emerging discipline whose major aim is to create equal educational opportunities for students from diverse racial, ethnic, social-class, and cultural groups. One of its important goals is to help all students to acquire the knowledge, attitudes and skills needed to function effectively in a pluralistic democratic society and to interact, negotiate and communicate with peoples from diverse groups in order to create a civic and moral community that works for the common good"

Multiculturalism is a philosophy that recognises ethnic diversity within a society and that encourages other to be enlightened by worthwhile contributions to society by those of diverse ethnic backgrounds.

Liberal multiculturalism focuses on cultural diversity, celebrating ethnic variety, and teaching tolerance. It assumes the existence of pre-existing cultures, which relate to, and interact with, each other, but does not examine the hierarchies of power underpinning these interactions. This approach has been criticized for 'Disneyfying', commodifying, and depoliticizing difference (Mitchell, Antipode 25)

Critical multiculturalism sees multiculturalism as concerning 'majorities' as much as 'minorities', and is concerned with the institutions and practices forming the whole society. It sees inequalities of power, and racism, as central, emphasizes recognition and rights, and advocates the 'multiculturalization' of society (Jackson, Geography 87)

Schools are expected to serve the human needs of cultural socialization, transmission and self perpetuation, and teach academic skills. Every action that they take is, unavoidably, culture bound. Effective understanding the educational process in a pluralistic society requires that teaching and learning be viewed as aspects of various cultural milieus (Kimball, 1978)

Multiculturalists describe the most salient "personality trait" of multicultural education as follows:

- A personally empowering, socially transformative, and pedagogically humanistic process

- Correcting and rehabilitating some of the mistakes that schools have made in educating culturally different children, especially those of color and poverty
- A search for scholarly honesty and truth by giving due recognition to the contributions of diverse groups and cultures to the collective accomplishments of humankind
- Both content and process, structure and substance, action and reflection, knowledge and values, philosophy and methodology, an educational means an end
- A means of achieving parity in educational opportunities for diverse students
- A confluence of diverse cultural heritages, experiences, perspectives and contributions
- A bridge for making meaningful connections between the abstractions of schooling and the actual life experiences of ethnically and culturally different students
- A vehicle for and conduit of relevance, equity, excellence and personal meaningfulness in education for culturally diverse students
- An acceptance and celebration of diversity as a normal fact of human life and schooling

How does student's culture affect teaching learning?

- Schools have their own culture
- The particular symbols used, the knowledge made accessible to others and the preferred method of imparting that knowledge have been agreed by a particular dominant cultural group/ mainstream culture
- There is cultural mismatch or cultural incompatibility between minority/ethnic students and their school culture

3. GENDER EDUCATION

Difference between Gender and Sex

Sex - actual biological differences between males and females; a distinction between the physical and biological characteristics of males and females. The sexual differences between females and males include different chromosomes (genetic material), the sex glands, hormones and sex organ.

Gender – the different roles, responsibilities and expectations of women and men in societies and cultures; the socially assigned label and personal definitions as male or female including the corresponding socially defined rights and responsibility.

- Gender is a matter of cultural/social definition as to what is considered masculine and feminine
- Gender relations describe the social meaning of female and male thus what is considered appropriate and inappropriate behaviour or activity for men and women
- Gender roles which are learned may change over time and vary widely within and between cultures
- The social meaning of being female or male is the result of the history of that society, influenced by the nature of economy that evolved over time, religious belief and political system

Patriarchy is a set of beliefs and values which lay down the supposedly proper relation between men and women, between women and women, between men and men. It is a deeply entrenched and an integrated system of male dominance and that it has built itself into the structures of society and the consciousness of men and women. It is integrated in the value system, world view and socialization process, reproduced in the family, school and church as well as in media and political exercises.

Gender equality means that males and females have equal opportunities to realize their full human rights and contribute to and benefit from economic, social, cultural, and political development. Parity and equity are the building blocks of equality in education.

THE MULTIPLE DIMENSIONS OF GENDER EQUALITY IN EDUCATION

There are four main dimensions of gender equality:

- 1) **Equality of access** means that girls and boys are offered equitable opportunities to gain admission to formal, non-formal, or alternative approaches to basic education. Actual attendance, rather than enrolment, is a better indicator of whether access has been achieved.
- 2) **Equality in the learning process** means that girls and boys receive equitable treatment and attention and have equal opportunities to learn. This means that girls and boys are exposed to the same curricula, although the coursework may be taught differently to accommodate the different learning styles of girls and boys. Equality in the learning process also means that all learners should be exposed to teaching methods and materials that are free of stereotypes and gender bias. In addition, it means that boys and extracurricular offerings.
- 3) **Equality of educational outcomes** means that girls and boys enjoy equal opportunities to achieve and outcomes are based on their individual talents and efforts. To ensure fair chances for achievement, the length of school careers, Academic qualifications, and diplomas should not differ based on a person's sex. Mechanism for evaluating individual achievement should also be free of any gender bias.
- 4) **Equality of external results** occurs when the status of men and women, their access to goods and resources, and their ability to contribute to, participate in, and benefit from economic, social, cultural and political activities are equal. This implies that career opportunities, the time needed to secure employment after leaving full-time education, and the earnings of men and women with similar qualifications and experience are equal.

The four dimensions of gender equality are related, but that relationship is complex and not necessarily linear. Parity in enrolment and greater gender equality in schooling can, and often does, coexist with inequalities outside of education.

4. HUMAN RIGHTS EDUCATION

Human Rights Education Understanding Human Rights

Human rights are legal rights, safely enshrined in the Universal Declaration of Human Rights, various human rights covenants, conventions, treaties, and declarations, regional charters, national constitutions, and laws. However, human rights are much more than legal rights. They define our existence and work to protect it from inequality and harm.

Human rights provide the values, principles, and standards that are essential to safeguard our most precious – the right to be human.

Myths and Misconceptions about Human Rights

Several myths and misconceptions abound about human rights:

- ✓ Human rights are Western and alien to many cultures.
- ✓ Economic, social, and cultural rights are not true rights.
- ✓ Human rights overemphasize the individual over the community.
- ✓ Human rights overemphasize rights over responsibilities.
- ✓ Human rights encourage adversarial and litigious approaches over one word and consensus.
- ✓ Human rights favour the status quo social change.

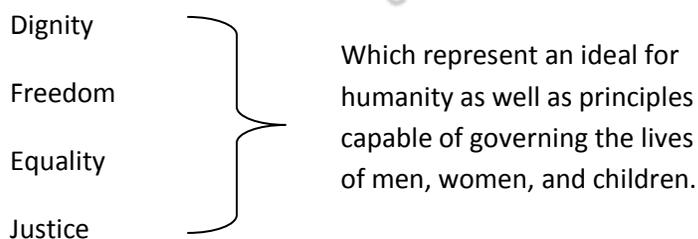
Concern is also raised about selectivity and double standards in regard to how human rights are invoked by powerful states over weak or poor states.

Understanding Human Rights Education

- Human rights education (HRE) is an important field of education, both from the perspectives set out above as well as from the objective of empowerment. But for HRE to be empowering, it is important that HRE start again with a blank slate.
- HRE, as practices in the developed world has focused too much on international right on “law in books”, rather than on “law in real-life,” especially for the poor, the vulnerable and the marginalized. HRE needs to focus on the values, principles, and standards of human rights and how they can be translated into day-to-day actions that become “a way of life” and, ultimately, “a human rights culture.”
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Human Rights are Universal and Indivisible

Human Rights are comprehensive. Human Rights apply everywhere and to everyone without distinction of color, sex, country, wealth, or opinion they are based on universal values.



Typology of Human Rights

1. Civil and Political Rights
 - ✓ Right to life
 - ✓ Prohibition of torture
 - ✓ Prohibition of slavery and forced labor
 - ✓ Liberty and security of person
 - ✓ Right to privacy
 - ✓ Right to marry and to found a family
 - ✓ Right to a nationality
 - ✓ Right to poverty
 - ✓ Right to recognition as a person
2. Law
 - ✓ Equality before the law
 - ✓ Freedom of thought, conscience and religion
 - ✓ Freedom of opinion and expression
 - ✓ Freedom of assembly and association
 - ✓ Freedom of movement
 - ✓ Freedom to participate in public affairs
3. Economic
 - ✓ Right to an adequate standard of living
 - ✓ Right to social security
 - ✓ Right to work

- ✓ Right to just and favourable conditions of works
 - ✓ Right to form and join trade unions
4. Cultural Rights
- ✓ Right to participate in cultural life
 - ✓ Right to education and training
 - ✓ Right to information
 - ✓
5. Education and Right to Development and a Balanced Environment
- ✓ Right to development
 - ✓ Right to ecologically balanced environment
 - ✓ Right to free of access to natural and cultural patrimonies, including the common patrimony of humanity

The Universal Declaration of Human Rights and Work

Human rights standards have been established by international agreement. They are based on universal norms, applicable to every society.

In the early part of the twentieth century, ILO set out a number of key human rights issues. Some may be straight forward and direct, such as the protection of human and labor rights to workers employed by a company. Other issues may be related only in part to business but are still relevant to the environment in which they operate, such as calls on business to seek to influence government to improve the general human rights climate in places where they operate. Governments, however, still retain overall responsibility for human rights protection.

5. CORE CONTENT ON EDUCATION FOR SUSTAINABLE DEVELOPMENT

Why Education for Sustainable?

Education for Sustainable Development (ESD) is not a matter of choice. We cannot leave the survival of the Earth to chance. It is our moral obligation to save it for future generations, and reverse the trend towards total disaster starting with reversing our lifestyles. It is a matter of urgency. We live in a Planet in peril, in an era of rapid change; of contradictions, crises and challenges. Time is running short.

The 21st century is an age of breakthroughs in science and technology, and in all other fields of human endeavour, notably the dramatic revolution in information and communication technologies (ICTs). It ushers in the era of democratization and globalization, the revolution of rising expectations and lifestyles. On the other hand, it is also the age of breakdowns: widening gaps in society between the powerful and the powerless, and the rich and the poor. There is an increasing incidence of violence and terrorism, which has become a daily occurrence. The planet is endangered by global warming, devastating floods, earthquakes and landslides, along with pollution, poverty and disease, mostly due to human abuse or negligence. There is rise in criminality, even with the young, an erosion of human, cultural, ethical and spiritual values.

A massive transformation, a total re-education of humankind, in our ways of thinking, feeling and acting, and in our daily life and behaviour, is called for; if we want to stop destroying the planet. Instead, we need to save it for our children and for future generations.

If ESD is for all, it ceases to be purely scientific concepts. It becomes a moral precept. It requires fundamental changes in our ways of thinking and understanding, our values and attitudes, in our behaviour, and ways of living. We need to undergo a total transformation, a re-education, indeed, an inner conversion of mind and heart.

What does Education for Sustainable Development Mean?

ESD is a dynamic and collective that envisions a world where everyone has the chance to benefit from educational opportunities and to learn the lifestyles; values and behaviours necessary to create a sustainable future.

ESD means education that enables people to fore free, face up to and solve the problems that threaten life on the planet. It is education that understands the concepts and inculcates the values and principles that are the base of sustainable development, such as;

- Intergenerational equity
- Tolerance of difference
- Environmental protection and restoration
- Natural resources conservation
- Just and peaceful societies
- Gender parity and
- Poverty reduction

It is education that recognizes the complexities and interdependence of the social, cultural, economic and environmental dimensions of SD (UNESCO, 2004)

Aims and Strategies for Education for Sustainable Development

Education for Sustainable Development aims to:

1. Promote and improve the quality of education to focus lifelong education on the acquisition of knowledge skills and values needed by citizens to improve the quality of their lives;
2. Re-orient, re-think and reform the curriculum to be a vehicle of knowledge, thought patters and values needed to build a sustainable world;

3. Raise awareness; develop enlightened, responsible and committed citizens;
4. Create synergies with initiatives of other sectors to adopt sustainable and responsible modes of production and consumption, to work together towards a common vision: a peaceful and sustainable future for generations to come (UNESCO, 2004a).

Seven interlinked strategies are suggested

1. Advocacy and vision building
2. Consultation and ownership
3. Partnership and networks
4. Capacity-building and training
5. Research and innovation
6. Use of appropriate and expanded ICTs
7. Monitoring and evaluation (UNESCO, 2004b)

What is Sustainable Development?

Sustainable Development: An Evolving Concept

Sustainable development means having a different vision of the world. It is a constantly evolving concept, including the will to improve the quality of life at present and in the future, by reconciling economic growth, social and cultural development and environmental protection. Improving the quality of life involves a shift from our traditional ways of learning to more holistic and integrated approaches that recognize the interrelationships and the interconnectedness of the various dimensions of development.

The key idea is that **sustainable development is for all**. It can be achieved only with the support and cooperation of all. It is based on the interdependence of the economy. The **social** dimension implies an understanding of social institutions and their role in change and the **cultural**, an awareness and appreciation of a people’s history, tradition and total lifestyle. The **economic** dimension shows sensitivity to the limits and potentials of economic growth while the **environmental** deals with the protection and care of natural resources and the environment.

Sustainable development was first defined in 1987 by the World Commission on Environment and Development in its Report, Our Common Future (Brundtland, 1987), as that.

In 1992, at the Rio de Janeiro Earth Summit, the main points of sustainable development were defined by Agenda 21, its Action Program for the 21st century adopted by governments, non-governmental organizations, and the private sector. Education was regarded as critical form promoting sustainable development and improving the capacity of people to address environmental and development issues.

In 2002, Sustainable Development became an integral part of the UN Millennium Development Goals (MDGs). Goal 7 states: ensure Environmental Sustainability.

- Integrate the principles of sustainable development into country policies and reverse the present trend of loss of natural resources
- Reduce by half the proportion of people without sustainable development access to safe drinking water, and
- Achieve significant improvement in lives of at least 100 million slum dwellers by2020

Towards Sustainable Development: a Holistic Concept

In 2002, the Johannesburg summit affirmed its collective determination to promote the pillars of sustainable development – economic development, social development and safeguarding the environment as interdependent and mutually reinforcing. This recognition of the interdependence of society, the environment and the economy led to a more holistic concept of sustainable development as advocated by the Decade of Education for sustainable development.

Education of Sustainable Development addresses the pillars of society, economy and environment in their cultural context, advocating a harmonious and appropriate sustainable development. Thus, the holistic concept of sustainable development places people and the quality of life, present and future at the center of any development strategy in the context of their particular society, economy, environment and culture, as interdependent and interrelated dimensions, as shown in Figure A.

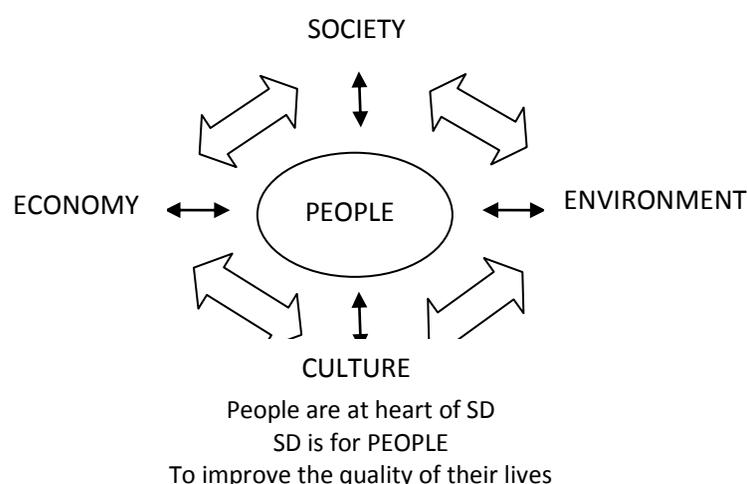


Figure A: A Holistic Concept of Sustainable Development

An appropriate, balance and human-centered sustainable development may be likened to a House of happiness where people live and work together in peace and harmony. The house is supported by the four interrelated and interdependent pillars of society, culture, economy and environment, in harmony with each other.

III. TRENDS AND DEVELOPMENTS IN THE PHILIPPINE EDUCATION

A. Trifocalization of the Educational System

- ✓ Basic Education – consisting of elementary and secondary levels, is managed by the Department of Education (DepEd) through the passage of R.A. 9155 or Governance of Basic Education Act on August 2001;
- ✓ Technical – Vocational Education and Training – is the jurisdiction of Technical Education and Skills Development Authority (TESDA) as mandated by R.A. 7696 otherwise known as the TESDA Act signed into law on August 25, 1994; and
- ✓ Higher Education – involving community colleges, universities and specialized colleges is the domain of the Commission of Higher Education (CHED) established through the enactment of R.A. 7722 or Higher Education Act on May 18, 1994.

B. Philosophy of the 2002 Basic Education Curriculum

The ideal Filipino learner in our rapidly changing world is one who is empowered for lifelong learning, is an active maker of meaning, and can learn whatever he/she needs to know in any new context. Such an empowered learner is competent in learning how to learn and has life skills so that he/she becomes a self-developed person who is makabayan (patriotic), makatao (mindful of humanity), makakalikasan (respectful to nature), and maka-Diyos (Godly). This is the vision of the Philippines basic education, both formal and non-formal.

- MAKABAYAN curriculum aims to cultivate a healthy personal and national self concept which includes adequate understanding of Philippine history and genuine appreciation of local cultures, crafts, music and games
- MAKABAYAN hopes to promote a constructive healthy patriotism that is appreciative of global interdependence
- MAKABAYAN aims to develop personal and social awareness, empathy and a firm commitment to the common good

C. Alternative Education

An alternative education must envision a Philippine Society characterized by an increasingly productive mixed economy, essentially nationalist and re3distribute in character, and by a democratic government based on the broadest possible sectoral representation at the local, regional, and national levels.

Given the new conception of society and of the educated Filipino, an alternative education must presuppose the following principles:

1. Education is a basic right and will therefore be free for all Filipinos at all levels.
2. Human dignity and total human development for all are inalienable rights to be promoted and guaranteed by the state through all its agencies, including education.
3. Knowledge gained in this process of development must not be conceived as private property but as understanding, insights and competencies to be used in the service of the greater majority. Under this principle, acquisitive achievement will be discouraged in favour of self-fulfilment towards socially desirable development and production (of good or knowledge) for shared purposes.
4. Human diversity in and unequal endowments of innate individual talents, capabilities, and interests are recognized and will be nurtured, but those considerations must be balanced by the over-all requirements of the division of labor in the Philippine society, or our nation's efforts towards self-reliance and sovereignty, and of the egalitarian principle which forms the bedrock of a democratic state.

Characteristics of an Alternative Education

1. Nationalist – a type of education in which the thrust is the development on the part of the student, a strong sense of commitment to and identification with the interest of the Filipinos as a nation and as a people. This sense of commitment and identification means placing the interest of the Filipino people over and above any other interest and thus, implies the development in the students the sense of resistance to any form of foreign interference, dictation, or intervention in our domestic affairs either politically, economically, and culturally. Education thus becomes a vehicle through which the foundation of interdependence and integrity as a nation and as people is secured and maintained.
2. Scientific – a type of education that is geared towards liberating the Filipino students and youths from unfounded age – old myths, beliefs, and traditions. This means not only using scientific knowledge to demystify and debunk these myths but more importantly, to cultivate among the students the scientific attitude, that is, to foster in them critical and analytical thinking, it is only in developing such an attitude that no myth can possibly survive to obscure social realities and education thus becomes an instrument for genuine transformation.
3. Pro-people – a type of education the thrust of which is to develop among the students a sense of social commitment, that is, for the advancement of the interest of the majority of the Filipino people. Said commitments are grounded on the premise that no individual gets his education all by himself. Education

is a social activity and therefore its fruit should not only be oriented to the enjoyment of the few but to the benefit of the majority of the people if not the society as a whole.

4. Democratic – a type of education that includes the individual with a strong sense of commitment to the respect for and observance of human rights (economic, civil and political, and social and cultural rights), peace based on justice and to upholding the interest of the Filipino people against the interest of the few. It also means developing among the students a strong sense of the struggle for the realization of a just and humane society.

IV. TRENDS, ISSUES AND DEVELOPMENTS IN EDUCATION

A. Global and National Development Trends and Directions in the 21st Century

- Globalization
- Changing Environmental / Political and cultural Landscapes
- Cultural Homogeneity (The Global Village)
- The Information and Communications Technology (ICT) Revolution and High Interconnectivity
- The Changing World of Work Development
- Changing Values and Morality Concern for Human Dignity / Human Development

B. Characteristics of Education for the 21st Century

- Quality (Excellence, Effectiveness)
- Equity (Democratization of Access, Inclusive Education)
- Relevance (Functionality, Meaningfulness)
- Sustainability (Education for the Future)

C. Major Paradigm Shift in Education

1. Learner-centered and learning-oriented curriculum
 - Change in the role of the teacher as sole purveyor of knowledge to facilitator and motivator of learning;
 - From rigid selection of students based on single and fixed criteria to more open and multiple standards taking into account the learner's multiple intelligences, aptitudes and interest; and
 - From prescribed pedagogy to more flexible teaching styles that respect the uniqueness of the learner's intelligence, motivations, needs and situations.
2. Contextualized learning
 - Pre-organized subject matter to contextualized themes generated from the global realities and the culture relevant, meaningful and useful to the learner.
 - Knowledge limited to the local scene to the globalize knowledge, values, attitudes, and skills interfaced with local wisdom; and
 - From traditional pedagogies to more modern strategies of teaching and learning with the freedom to use mixed modes of instruction and more interactive technology
3. A holistic and integrated approach to education
 - From knowledge as the only learning outcome sought to the development of values and attitudes, skills and competencies, not through classroom instruction alone but the entire school culture and atmosphere; its vision and mission, co-curricular activities, the human climate established by relationship existing therein;
 - From knowledge-dominated curriculum to more attention being given to values education and emotional learning. The heart of education is the education of the heart; and
 - From rigid subject matter boundaries to more interdisciplinary and multi-disciplinary approaches to problems and issues.
4. Lifelong education for all- from limited access to time-bound and space limited education, to borderless education, lifelong learning for all in a learning society.

D. Current Trends in Social Science Education

- Global Education- involves learning about those problems and issues which cut across national boundaries and about the interconnected of systems – cultural, ecological, economic, political and technological.
- Peace Education- affirms personal and global responsibilities for the promotion of peace, cooperation, disarmament, justice, non-violence resolution of conflict, respect of human rights, and environmental care.
- Multi-cultural Education- emphasizes oneself and others through the exploration of concepts of cultural diversity, similarities, prejudices, and cultural understanding. Developing tolerance is a key value in learning to live together in harmony.
- Human Right Education- promotes understanding of human rights concepts and values to enable learners to comprehend and transform conditions which give rise to human rights violations and exalts dignity and worth of the human person.
- Development Education- strives for quality of economic, social, and political development in all countries; fairness in relationship between and within countries; equitable and meaningful linkages between developed and developing countries.

- Population Education- relates population growth, distribution and immigration patterns to issues of food, housing, transport and delivery of basic resources, sees the interconnection in the environment and development.
- Civic/ Citizenship Education- focuses on the study of the basic concepts, beliefs and values underlying our democratic political community and constitutional order- draws its content chiefly from four disciplines: political science, jurisprudence, history and economics.
- Environmental Education- rethinks human-earth relationships, fosters a vision of education for sustainable development, promotes care for the environment and builds a global culture of ecological responsibility.
- Gender Studies- promotes gender equality and harnessing the role of women in development
- Future Studies- anticipates the future and cope with its challenges and imagines possible and probable futures. Students are encouraged to envision a preferred future that will help shape their present action.
- Transformative Education- an educational process that brings about deep and significant changes (for the better) in an individual and ultimately culminates in similar changes at the societal level, principally brought about through innovate and creative teaching and learning, curriculum reform and appropriate policy at the school level.

E. Education for Global Citizenship: Implication to Teacher Education

Education for Global Citizenship is developing the capability for thoughtful and responsible participation in political, economic, social and cultural life.

Civic Education- learning for effective participation in democratic and development processes at both local and national levels. Is an important means for capacity development on the societal level by empowering people for effective civic engagement.

Components of Civic Education for Democracy

1. Civic Knowledge and Understanding

- Understand their political and civic context
- Know their social and economic right as well as their political and civil rights
- Understand the roles, rights and responsibilities of citizenship

2. Civic skills (intellectual and participatory skills)

- Acquiring the ability to explain, analyse, interact, evaluate, defend a position, and monitor processes and outcomes.
- Using knowledge for informed participation in civic and political processes

3. Civic values and Disposition of Citizenship

- Developing confidence to be able to participate in civil life
- Participating in civic life
- Assuming roles, rights and responsibilities usually associated with citizenship in democratic systems
- Being open, tolerant and responsible in exercising their rights and responsibilities

4. Civic Engagement

- Individual and collective actions designed to identify and address issues of public concern.
- Can take many forms, from individual volunteerism to organizational involvement to electoral participation. It can include efforts to directly address an issue, work with others in a community to solve a problem or interact with the institutions of representative democracy.
- Working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values, and motivation to make the difference. It means promoting the quality of life in a community through both political and non-political processes.
- Implies meaningful connections among citizens, issues, institutions and the political system. It implies voice and agency, a feeling of power and effectiveness, with real opportunities to have a say. It implies active participation, with real opportunities to make a difference.