



Possibilities and Challenges in Teaching Democratic Values

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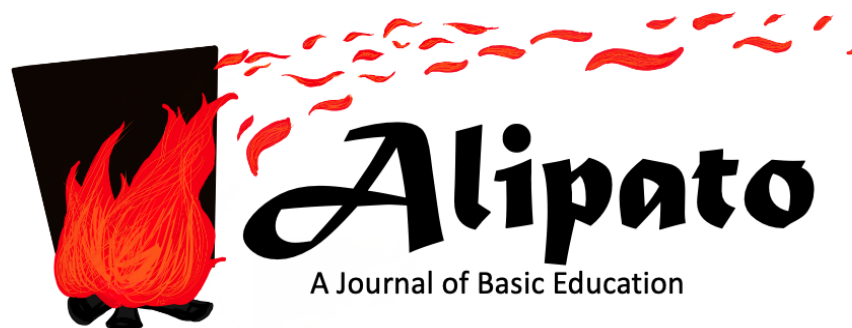
Climate Change Discourse in Philippine Public Primary Textbooks

**Panitikang Rehiyonal bilang Kaluluwa ng Bayan:
Pagsusuri sa Nabubuong Imahen ng Bayan sa Modyul
Filipino 7 ng Programang K to 12**

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EDITOR'S NOTE

Alipato: A Journal of Basic Education Volume 15 (2024) contributes to urgent conversations in Philippine education on making schooling more relevant, responsive, and inclusive. Across eight articles, this issue looks at how curriculum shapes civic identity and values, how teaching can be more learner-centered and grounded in real-life contexts, and how learning materials influence students' understanding of nationhood and the environment.

The issue opens with three articles with a shared attention on *how curriculum can shape civic identity and values*. **John N. Abletis and Patriz Juliene C. Biliran** investigated how democratic values are conceived and taught in junior high schools in Luzon. The study showed that democracy is often equated with freedom of expression, but largely remains an implicit component in the curriculum, and offered a critical look at the role of Values Education Curriculum in fostering democratic values.

John Roger A. Obja-an's critical realist case study of a Catholic integrated school in Northern Philippines explored how administrators balance national curricular mandates with the school's religious and cultural identity. Findings revealed that curriculum implementation is shaped by both institutional pressures and internal value systems that result in dynamic negotiations between adaptation and preservation.

From national to global citizenship, **Brenson Y. Andres** documented the advocacy projects of educators who have brought Global Citizenship Education (GCED) beyond classroom walls. Despite the absence of formal mandates, these educators have led diverse initiatives that demonstrate the power of teacher-led efforts in shaping global competencies. With these findings, the study recommended policies that mandate the teaching of GCED.

The next three articles shift the lens to *learner-centered teaching and support systems*. **Joven S. Llaborre's** research evaluated the effect of flipped classroom approach on the grammatical competence of Grade 7 learners. Although results showed no statistical difference compared to traditional instruction, the flipped classroom approach led to increased posttest scores. This study highlighted the role of well-prepared instructional materials in promoting engagement and content mastery.

Meanwhile, **Holden Kenneth G. Alcazaren** explored the lived experiences of senior high school students learning qualitative research methods. The study captured how student motivation, prior exposure, and teacher influence shape research learning outcomes. It also emphasized the value of reflective teaching practices in developing both cognitive and affective research competencies.

Focusing on the intersection of special education and family support, **Sarah Grace L. Candelario** presented a multiple case study of Filipino families with adolescents with developmental disabilities (ADDs). The research surfaced nine core dimensions of family-defined well-being - from learning life skills to spiritual growth. The study called for individualized transition plans informed by these dimensions and advocated for education that aligns with the lived realities and aspirations of Filipino families with ADDs.

The last two articles examine *learning materials and their role in shaping national and environmental awareness*. In their content analysis of primary textbooks, **Kobe Bryan L. Loterinia, Christian A. Reyes, and Rolliezon B. Tagaytay** highlighted the lack of substantive discourse on climate change. Despite the Philippines' vulnerability to environmental disasters, textbooks from 2000 to 2019 offered limited discussion of climate causes, impacts, or solutions and this underscored a gap in environmental education at the foundational level.

To conclude the issue, **Anna Cristina G. Nadora** examined how regional literature modules in Filipino 7 construct an image of the nation. Framing regional literature as the *kaluluwa ng bayan* (soul of the nation), the study revealed that the module's context and structure portray an image of the nation around themes of the nation and its citizens as sources of conflict, moral goodness over reason, and power imbalances.

As Philippine education continues to face evolving challenges, the need for grounded, reflective, and forward-looking research becomes even more essential. We hope that this issue of *Alipato* sparks reflection, conversation, and action among educators, researchers, and policymakers who strive to build a more responsive and socially aware education system.

LADY ANGELA M. ROCENA
Editor-in-Chief

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Possibilities and Challenges in Teaching Democratic Values

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ABSTRACT

Recent debates about the “lack of values,” especially “respect,” among the Filipino youth, their participation in the 2022 general election period, and the political distrust and polarization among citizens thereafter have renewed public interest in the role of schools in fostering democratic values among students. Complementing the literature on Civic Education, which highlights the role of Social Studies in basic education, this paper explored how “democracy” is conceived, promoted, and practiced in teaching Values Education among selected junior high schools in Luzon. The researchers sought to understand the perspectives and context of Values Education teachers in teaching democracy and relevant values among their students. After doing a thematic analysis of collected data, they learned that the participants primarily equated “democracy” with “freedom of expression.” Hence, practices fostering freedom of expression were also taken as promoting democracy, such as class conversations, campus journalism, and clothing preference based on one’s gender identity. This take on freedom appears to be a *condition* for another sense of democracy known to them as the “power to the people,” wherein processes like voting, consensus-building, rights-claiming, etc. were taken as indicators of power-sharing. According to the participants, teaching democracy and the values related to it were mostly *implied* in all their lessons and school practices. Nonetheless, the researchers learned that democracy as a *topic* becomes directly relevant at the Grade 9 level of the Values Education Curriculum due to topics like political and civil society, rights and responsibility, and social justice. Amidst these processes, the participants argued that teachers have a crucial role to play in fostering a learning environment that allows for deliberation and “responsible” freedom of expression and provides positive role models for students. The study has also yielded accounts of school practices that undermine democratic values and limit agency among teachers and students, such as generational differences in value orientation, implicit power relations between teachers and students, and limited time allotted for the subject. Lastly, the study attempted to analyze the possibilities and limitations of those conceptions and practices in fostering democratic values in schools and society at large.

Keywords: values education, edukasyon sa pagpapakatao, civic education, democracy, democratic values

Introduction

Giving emphasis on the role of education in building a good society is not new. Students need to be educated not just to secure their future but also to be functional members of society. Many parents, educators, and decision-makers believe that *Values Education* plays an important role in making this happen. In fact, according to UNESCO, it encompasses all efforts to foster positive values in students to help them grow “in line with their own potential” (UNESCO, 2020, as cited in Karabacak, 2021, p. 271).

In schools, where spaces are designed for students to learn new things, explore their interests, and connect with others, Values Education can help instill in children *tolerance* and *respect* for ideas and beliefs different from their own (O’Connell, 2012, as cited in Karabacak, 2021, p. 271). Those dispositions are often associated with *democracy*, a “contested” (Quimpo, 2008) yet age-old governance system that gets its legitimacy from the “will of the people” under the conditions of “greater participation, equality, security and human development” (United Nations, n.d.). As a governance system, democracy features key elements like human rights, election process, rule of law, separation of powers, pluralism, opposition, and freedom of expression and assembly, among others (Becker & Raveloson, 2008; see also World Population Review, 2024). This dynamic system requires democratic values such as tolerance, respect for others’ identities, and concern for the greater good that will allow citizens to coexist, work together, and minimize tensions in a divided, pluralistic society (Kahne & Westheimer, 2003, p. 40).

Teaching democratic values is vital in addressing societal problems in the Philippines, which, for Canuto (2022, p.2), is “arguably [related to] many Filipinos not involving themselves in democratic discourse and not asking questions about society, culture, and public policy.” This “culture of silence” among Filipinos has been caused by factors like colonial mentality, elitist politics, state-led atrocities, traditionalism, patriarchy, and widespread poverty that continue to beset Philippine society (see Rabago-Visaya, 2018; Heydarian, 2021; Glorioso, n.d.; Areté Ateneo, 2021; Rodriguez, 1990). Although the present condition suggests a general atmosphere of political passivity and apathy among

the population, others have argued that Filipinos are, in fact, showing various forms of political engagement and resistance in the realm of “everyday politics” (Kerkvliet, 2013), even during the colonial period (Santiago, 2015). One notable example of Filipinos *being* political is how they use social media to express inquiry, support, criticism, and antagonism toward public figures and viral issues locally and abroad. Despite the vibrant activities of Filipinos online, public opinion expressed on social media is criticized for being shaped by algorithms, public relations (PR) campaigns, and various “influence operations” (Ong et al. 2022; Ong and Cabañes, 2018), which may *not* be a good metric of what is happening on the ground. Bunquin (2020), for example, reported that despite his young respondents’ high usage of social media, their political participation is low, and most do not talk about politics due to their deficient “political communication networks.” This goes back to the earlier statement that many Filipinos do not typically engage in political and democratic discourse.

The tendency to avoid politics can also be observed in school settings (e.g. Odulio, 2022) where dominant values, attitudes, and power relations are often reinforced (Demaine, 2003; Weiss, 2021), such as when state officials remind teachers and personnel to stay “non-partisan” especially during elections (see Montemayor, 2019; Bautista, 2021; Department of Education, 2018) and when the “culture of obeisance” embedded in the system impedes both innovations and dissent (Bautista et al., 2009, pp. 34-35).

However, just like any other human activity, schools can also be sites of contestation and transformation. The Brazilian pedagogist Paulo Freire (1970/2005) understood this and described how typical education settings *oppress* their students in teaching, resembling the colonial relations experienced by his people. According to him, the “banking method” in schools dehumanizes students by turning them into *objects* incapable of thought and action—a storage of deposits (Freire, 1970/2005, p. 72), “an empty vessel to be filled” (p. 79). Thus, “[a]ny situation in which some individuals prevent others from engaging in the process of inquiry [—of thought and dialogue—] is one of violence” (p. 85). To address this problem, Freire promoted the process of “*conscientização*” (conscientization)

in education to foster a meaningful *dialogue* between the “teacher-student” and the “students-teachers” regarding their context and shared problems. Freire hopes that this awakening moment *must* lead to “action”; otherwise, one ends up with mere “verbalism”—thus, his call for “*praxis*” (Freire, 1970/2005, pp. 83, 87).

Although conscientization leads one to direct political action, which one may opt to engage or not, it teaches educators the importance of *orienting* students to actions that can change the world. Taken altogether, these qualities of inquisitiveness (reflection, critical thinking), dialogue, and action are *opposites* of the culture of silence mentioned above. Fostered rightly, they should instill in the students principles of *accountability* between citizens and duty bearers even at the local level (see Cabo, 2007) as a condition of *good governance* in a well-functioning democracy (UN, n.d.; Asian Development Bank, 2005). Students as citizens can only demand accountability—and promote it among themselves—if they are capable of speaking truth to power, open to other perspectives, aware of competing values and interests involved, and mindful of the *common good*—things that could be learned and reinforced in schools, especially in subjects like Values Education. This becomes a big challenge for schools to nurture democratic citizens so that democracy, a concept related to freedom and equality, can work (Kahne & Westheimer, 2003, p. 34-35).

Recently, the teaching and instilling of moral values in schools have been given special focus by government officials in the Philippines. In 2020, the GMRC and Values Education Act or RA 11476 was signed into law. Replacing the current *Edukasyon sa Pagpapakatao* curriculum in the K-12 system, the law mandates the integration of Good Morals and Right Conduct or GMRC into the activities of kindergarten students. This involves inculcating in them “universally accepted basic social values and etiquette,” “human dignity,” care for oneself and others, “respect,” “discipline,” “obedience,” and “above all, love for country.” The law also requires a separate GMRC subject for Grades 1-6, which will now be given the same time allotment as other core subjects in the curriculum (i.e., from 30 mins daily to 50 mins). Later in the curriculum, GMRC will be integrated into separate Values Education subject from Grades 7 to 10, also with the same time allotment as other core

subjects (i.e., from 120 mins weekly to 240 mins). According to the law, Values Education “shall encompass universal human, ethical, and moral values... [and] shall inculcate ... the observance of respect ... intercultural diversity, gender equity, ecology and integrity of creation, peace and justice, obedience to the law, nationalism, and global citizenship,” among other values mentioned. By the time the students reach Grades 11 and 12, Values Education will cease to be a separate subject but will be integrated into all the subjects of the senior high school curriculum (INQUIRER.net, 2020). Thus, in total, students are exposed to more than 10 years of values inculcation at the basic education level, indicating the crucial role of Values Education in producing the type of citizens the Philippine society wants to have.

All these indicate that Values Education is considered an All these indicate that Values Education is considered an important aspect of building a better society with regard to nurturing democratic values among its young members, with some groups even treating it as an *antidote* to social ills. Hence, it is worth asking how Filipino *Values Education* teachers view democracy and its associated values in relation to the values education subject they are teaching. Specifically, the research aims to answer the following questions:

1. What is democracy for Values Education teachers?
2. What is the relevance of democracy to Values Education?
3. What is the role of teachers in democratizing or promoting democracy in society?

Methodology

To answer those questions with an openness to the complexities and nuances that the concepts may have among practitioners in education, the researchers subscribed to the *Social Constructivist* paradigm (Creswell, 2009, p. 8) in data gathering and analysis that highlights the meaning-making processes involved between the participants and researchers as they attempt to interpret their conditions, experiences, and practices. At its core, the social constructivist paradigm argues that our knowledge of the world and the practices and institutions we are all part of are *socially constructed*—meaning, they are all interpreted, created, maintained,

transmitted, and changed by both past and present generations to bring out the social world we are all familiar with (see Berger and Luckmann, 1966). This is a paradigm that recognizes the agency of both actors and researchers in making inquiry receptive to various interpretations and nuances of the social world. Applied to research, this paradigm *privileges* the perspectives of the participants (teachers in this case) more than the researchers in *defining* the phenomenon they have experienced (see Lincoln et al., 2011). Research questions pursued under this paradigm become “broad and general so that the participants can construct the meaning of a situation” (Creswell, 2009, p. 8). Hence, in following this paradigm, data-gathering techniques like interviews become less structured, open-ended, and highly subjective, and the quality and richness of data depend on both the skill, training, or background of the researchers and the cooperation and openness of the participants. In light of these reasons, the findings of this research can be taken as an *inconclusive* and *partial* assessment of what was happening on the ground since the study’s cases were limited and their experiences and interpretations were bound by context, time, and orientation at the time the data were gathered. Nonetheless, the perspectives shared by the participants and the interview quotes shown below should be sufficient to give the reader a grasp of the many issues involved in teaching democratic values in Values Education.

This presentation is based on an ongoing study on the relevance of *democracy* in teaching Values Education-related subjects in junior high school, such as Values Education (VEd), *Edukasyon sa Pagpapakatao* (EsP), *Christian Living Education* (CLE), and *Religious and Values Education* (RVEd), among other forms. It is also based on a paper that was submitted in 2023 to a graduate class at the UP College of Education that has been improved by the researchers since then.

To answer the research questions, the researchers interviewed faculty members teaching Values Education-related subjects at the junior high school level. Identity and background categories like gender (male, female, straight, gay, etc.), age, social class, ethnicity, educational attainment, and workplace context (e.g., public, private, rural, urban, grade level, etc.) were not considered in the selection of participants because the project was exploratory and the researcher at that time did not think that those factors could influence their data.

The only criterion they set for a possible participant was if they were teaching Values Education in junior high school. After securing approval from authorities (i.e., course instructor, division office, principals, head teachers), the researchers proceeded to invite possible participants first among their networks and then in schools nearby. From May to September 2023, Patriz was able to interview seven (7) teachers from the national science high school, private sectarian schools, and a public high school, all in Region IV-A. In addition, John interviewed four (4) teachers from public high schools in NCR. Overall, the researchers had eleven (11) participants: most were female (6), teaching at the grade 9 level (5), and affiliated with the public school system (9). The researchers also learned later that most participants who accepted their invitation were teaching at the Grade 9 level because their head teachers or principals thought that they were the most fitting participants for the study.

The interviews were conducted during schedules that were most convenient for the participants. Before the interview, they were shown the guide questions and the *Participant Information Sheet* which made them aware of what might transpire during the session. Interviews were done either face-to-face or via Zoom and were recorded with the consent of the participants. After securing the interviews, the researchers transcribed their responses and through a Google Sheet, identified recurring and similar answers by *coding* or tagging pieces of data according to what they meant to the researchers (Charmaz, 2006; Corbin & Strauss, 2008), similar to the process of *Thematic Analysis* which is done by repeatedly asking the question “What is this expression an example of?” (Ryan & Bernard, 2003, p. 87).

After coding, the researchers arranged the codes on Jamboard according to their level of generality, sameness, differences, and relevance in answering the research questions. This process resulted in an outline that guided the researchers in organizing and presenting the data that will be shown next. In addition, the researchers also analyzed the curriculum guides of some of the participating schools, as well as several government documents (e.g., laws, IRR, DepEd memos) to further support their observations and arguments in the paper.

Table 1*Participants' Demographic Data*

Participant	Sex	Grade Level	Subject	School Type	Region	Mode of Interview
P1	F	9	VEd	Public HS (SH)	R4A	Onsite
P2	M	10	VEd	Public HS (SH)	R4A	Onsite
P3	F	7, 8	EsP	Public HS (RH)	NCR	Zoom
P4	F	9	EsP	Public HS (RH)	NCR	Zoom
P5	M	9	EsP	Public HS (RH)	NCR	Zoom
P6	M	9	EsP	Public HS (RH)	NCR	Zoom
P7	F	7, 8	VEd	Private HS (PS)	R4A	Zoom
P8	M	Head	EsP	Public HS (RH)	R4A	Onsite
P9	M	Diff levels	RVEd	Private HS (PS)	R4A	Zoom
P10	F	9	EsP	Public HS (RH)	R4A	Onsite
P11	F	10	EsP	Public HS (RH)	R4A	Onsite

Note: SH for science high school, RH for regular high school, PS for private sectarian high school

Results and Discussion

The research's purpose is to understand the relevance of *democracy* as a concept in teaching Values Education in whatever form it may appear in secondary schools at the present (i.e., Grades 7–10)—be it “Values Education” (VEd) as in the case of the national science high school system which focused on the school's foundational values (Philippine Science High School System, 2021), “Edukasyon sa Pagpapakatao” (EsP) as offered in the public school system following the K-12 Basic Education Program since 2012, “Christian Living/Life Education” (CLE) or “Religious and Values Education” (RVEd) as offered in private sectarian schools, and similar values, moral, or character-formation subjects in other private schools.

Previous forms of Values Education in the public school system include “*Edukasyon sa Pagpapakahalaga*” (EP)

from 2002 to 2012 (Barnachea, 2013), and the “Character Education/Good Manners and Right Conduct” (GMRC) for elementary students from 1991 to 2002 (Llego, n.d.; Department of Education, Culture, and Sports, 1991; Department of Education, 2002, p. 6). However, the current EsP or *Edukasyon sa Pagpapakatao* has been criticized for not being significantly different from its predecessor, *Edukasyon sa Pagpapakahalaga* (EP), but just a change of name¹.

Recently, there has been a public clamor to bring back GMRC in the basic education curriculum in response to a supposed growing number of students and children who lack “decency” and “respect” and, as Senator Juan Zubiri put it, a “rising criminality and moral values degradation” among young members of society (Concepcion, 2020). Hence, Republic Act 11476 became law in 2020, “institutionalizing” GMRC and Values Education in the K-12 Curriculum. Although lessons in

¹ For example, one public high school published on their website these words: “Although its name has been modified, the core values and basis of teachings did not change” (San Bartolome National High School, n.d.).

GMRC and Values Education have been present in previous and present curricula of the Department of Education (Department of Education, 2020), the new law seeks to strengthen these programs by giving these subjects the “same time allotment as other core subjects” and by professionalizing its teaching force (RA 11476). Time allotment for EsP under the present K-12 curriculum is 30 minutes daily in Grades 1-6 and 2 hours a week in Grades 7-10, compared to 50 minutes daily for each core learning area in elementary and 4 hours a week for each core subject in junior high school (Barnachea, 2013). However, its implementing rules and regulations are still in the process of cascading since its legislation three years ago (Senate of the Philippines, 2021; FOI, 2021), thereby making EsP or *Edukasyon sa Pagpapakatao* still present in the K-12 curriculum and the most dominant form of Values Education in the country, especially in the public school system.

As one may notice, these changes in *nomenclature* and how Values Education has been approached in different curricular and organizational contexts (i.e., public vs. private, autonomous vs. dependent, elite vs. regular, secular vs. sectarian, etc.) warrant an investigation aside from the way democracy is being understood, taught, promoted, or practiced in those subjects. However, because of time constraints, the researchers were only able to consider its present forms and interview selected teachers in CALABARZON and NCR. Hence, the findings and discussions below are non-conclusive and may only serve as a preliminary assessment of how democracy and related values are taught in Values Education in those schools.

After doing coding and thematic analysis, the researchers were able to identify six (6) emergent themes from the interviews that also shaped the way our data and discussions were presented below: The first two pertain to how the participants understood democracy, the next two relate to how democracy is found and applied in teaching, the next tackles school activities and practices that promote democracy, and the last involves a discussion on the constraints that undermine democratic values in teaching the subject and limit the agency of both teachers and students. As part of the research protocol, the names of the participants and their organizations were anonymized

and coded (e.g., P1 for Participant 1, M or F for sex, SH for science high school, RH for regular high school, PS for private sectarian high school, and G7 for Grade 7).

The Meaning of Democracy for Teachers

When asked what *democracy* meant for the participants, some of them were a bit puzzled about what kind of answer the researchers were trying to get and how to answer the question. Similar to Edda Sant’s (2019) observation about “democratic education” being a “nodal point” (p. 655) or “floating signifiers” (Laclau, 2007 as cited in Sant, 2019, p. 658) where different *discourses* or ways of talking and thinking (Collins, 1994) meet and try to define the concept—thereby causing a multiplicity of what it means and what it entails, along with the confusion—*democracy as a concept has several meanings depending on which intellectual tradition one is coming from, as well as the person’s experiences while living in an actually democratic society* (i.e., democratic in name, at least). Hence, after assuring them that there were no right or wrong answers and that the researchers were more interested in what they thought about the concept, the participants started defining democracy in terms of (1) freedoms, especially *Freedom of Expression*, and (2) where power resides.

Freedoms, Especially Freedom of Expression

Most of the participants (3 out of 5) defined democracy as a condition wherein people, in their context their students, can express their *will*, opinion, belief, choice, experience, and gender identity without fearing discrimination and exclusion.

“Para sa akin ang demokrasya ay pagpapahayag ng sarili mo bilang isang taong malaya na kaya mong sabihin yung gusto mong sabihin na hindi ka madi-discriminate. Though meron tayong iba’t ibang pagpapahalaga, maaaring yung mahalaga sa akin ay pagdating sa iyo ay hindi. So, dun nagkakaroon ng conflict ang bawat tao sa pagpapahalaga.” (P2, M, SH, G10)

[For me, democracy is about expressing yourself as a free person, where you can say what you want to say without being discriminated against. Though we have different values, it’s possible that what’s important to me might not be to you. So,

this is where conflicts arise between people because of differing values.]

Other freedoms mentioned include the freedom to enjoy children's rights, obtain an education, build a family, choose a job, know what is right from wrong (P6, M, RH, G9), and participate in community life (P8, M, RH, Head).

Participants, however, did not take this freedom as absolute; it has limitations. Particularly, they qualified it with concepts like "responsibility" and "respect" (P1) as sometimes students get "entitled" (P3).

"Dapat makita ng mga bata ang kanilang limitasyon sa paggamit ng demokrasya. Iba na kasi ang takbo ng buhay ng mga kabataan ngayon. Pag binigyan mo sila ng sobrang kalayaan... maaring maligaw sila ng landas. Pero kung tinuturo mo na [as] values teacher ang democracy, magkakaroon siya ngayon ng limitation kung paano niya ito gagamitin sa pang araw-araw na buhay hanggang sa makapagtapos siya ng high school. Alam niya kung paano niya pipigilan ang sarili sa paggawa ng mabuti at masama.... Ang teacher ay guide [na] magbigay ng limitation sa demokrasya na kanilang tinatamasa." (P8, M, RH, Head)

[Children should see the limitations in exercising democracy. The way of life for the youth today is different. If you give them too much freedom, they may lose their way. But if you are teaching democracy as a values education teacher, they will now have a measure of how to use democracy in their daily life until they finish high school. They will know how to control themselves when deciding whether to do good or bad.... The teacher is a guide who provides limitations to the democracy that young people enjoy.]

Participants associate these limitations in freedom with the need to consider others' welfare or *kapwa* as one lives in society, and even use life experiences to show how they live the talk as they relate it to teaching:

"Alam mo sa 30 years kong pagtuturo ng Values Education, nahihirapan akong mabuhay parang pag may ginagawa ako, iniisip ko madadali yung values ko. Kasi 30 years ko nang [isinasa]buhay ang Values. Siya ang tinuturo ko. Nagturo naman rin ako ng English. Kaya diyan sa mga topic na prinsipyo prinsipyo, hindi itong [information] ang mahalaga sa akin, hindi yon ang mahalaga. Ang mahalaga

sa akin ay makipagkapwa. Ang mahalaga ay yung pagiging tao. Yung mismong sarili; yung sense of responsibility." (P10, F, RH, G9)

[You know, in my 30 years of teaching Values Education, I struggle since when I do something, I ask whether my values would be compromised. I've been practicing those values for 30 years. That's what I teach. I have also taught English. So, on the topic of principles, it's not the information that matters to me. What's important is *pakikipagkapwa*. What matters is being human. It's the self; it's about having a sense of responsibility.]

These perceived limitations of individual freedom and how they relate to one's responsibility with others reflect the communal orientation of East-Asian value systems against the individualistic orientation of the West (Yu and Lu, 2000). In the Philippines, this value system has centered on *kapwa* that embraces both the "outsider" and the members of one's group as extensions of the self—"an inner self shared with others" (Enriquez, 1992/2008, p.52) based on the recognition of "shared identity" (p. 54). This *kapwa* in the Filipino psyche can be a mobilizing force for collective action in pursuit of social justice, peace, and unity (pp. 60-68).

In general, this cultural background shapes the role of Filipino teachers in providing guidance and instilling values and discipline among their students. This role relates to how collective morality and values are fostered in schools *as their function* in society, such as DepEd's prioritization of *Maka-Diyos, Maka-tao, Makakalikasan*, and *Makabansa* as its core values.

Durkheim (1925/1961) explains the function of schools and how acting morally relates to the collective interests:

To act morally is to act in terms of the collective interest...that a moral act must serve some living and sentient being and even more specifically a being endowed with consciousness. Moral relations are relations between consciousness. Above and beyond me [...and] other individual human beings, there is nothing else save that sentient being that is society...that the domain of the moral begins where the domain of the social begins.... (pp. 59-60)

It is the business of the school to organize [the penetration of the child's consciousness] methodically. An enlightened mind must select from among the

welter of confused and often contradictory states of mind that constitute the social consciousness; it must set off what is essential and vital; and play down the trivial and the secondary. (p. 278)

However, while these teacher perspectives highlight the importance of moral instruction, they also point to a potential drawback: the tendency of values education to overly focus on obedience and discipline. This approach may unintentionally “silence” students (Freire, 1970) and hamper their critical thinking by prescribing how they should think instead of encouraging them to discover their own path in society. Thus, the challenge lies in balancing the communal emphasis on shared values with the need to foster individual agency and critical thinking.

Aside from associating *freedom of expression* with democracy, the previous quotes also indicate a *diverse* set of students holding different beliefs, values, gender identities, and life experiences. This diversity may cause “conflict” among actors, especially if one feels “disregarded” or “discriminated against” when holding a belief or identity that differs from the rest. Later, we will see how *this* condition has necessitated EsP teachers to perform teaching strategies that recognize student diversity and prioritize *consensus-building* among their students—if not *toleration* by “respect,” should differences prevent them from reaching the “common good.”

Interestingly, the previous quotes also shed light on the *communicative* aspects of democracy and education wherein differences of ideas and identities are recognized, and, at the same time, actors are encouraged to participate in discourse and collective work (Englund, 2000). These conditions relate to what Sant (2019) identified as *deliberative* and *participatory* discourses to democratic education, wherein “reason and inclusivity are key features” (p. 667) and “action and praxis” (p. 672) are possibilities.

Power in the People

One of the most common ways to define democracy is to invoke the etymology² of the term and from there conclude its most basic feature, which relates to

where power rests: the people. Some participants started their answers there and mentioned that they were living in a democratic society where elections were periodically held. They then continued with how Values Education is important in realizing democracy’s potential in fostering civic virtues among students as *future* voters.

“[A]lam naman nating lahat na tayo ay nasa democratic country kung saan yung mga tao, usually nasa atin yung decision-making. And in order for us to do it right, kailangan maturo talaga yung fundamental values which is yung konsepto ng justice, konsepto ng pagrerespeto, ng equality, and ng mga freedom. In order for us to work in a democratic country, kailangan tayo mismo, innate yung mga values na yun, na tinuturo sa values education.” (P4, F, RH, G9)

[We all know that we are in a democratic country where people usually have decision-making power. And for us to do it right, we really need to teach fundamental values such as justice, respect, equality, and freedom. For us to work in a democratic country, we need these values, which are taught in values education.]

These statements show that teaching Values Education can serve as a *preparation* for students to become functional citizens in the future. In part, this is because the curriculum guides for VEd and EsP have included topics on civic virtues like truth, justice, respect, equality, common good, and rights (more on this in the following section). Of particular interest is how P4 relates those virtues with decision-making in order for people (or students) to “do it right” and be able “to work in a democratic country.” This statement implies three things: (1) democracy requires certain values that need to be internalized (“innate”) so that individuals may function properly (“do it right”) in a democratic system—the process of *socialization* or becoming a member of a group by internalizing its values, norms, rules, processes, etc.; (2) a working democracy involves adult citizens who have internalized those values, use their decision-making capacity in the “right” way, thereby making the whole system work for the common good; and (3) the internalization

² From the Greek *dēmokratía*—popular government: *dēmos*—“common people” or “citizen” and *kratos*—“rule, strength” or “power” (Online Etymology Dictionary, 2021; see also World Population Review, 2024).

of those values are necessary in order for citizens to “work”—to collaborate, to cooperate, to be functional, to yield positive results—in a democratic setting. All these nuances lead to the importance of *value internalization* and *right disposition* in a democratic society: once these values are internalized, they orient decision-making capability and opportunity toward things that “work” in a democratic society. These observations echo John Dewey’s (1939) concerns about the potential of education in democratizing society through the “possession and continual use of certain attitudes” to defend democracy and make it work beyond its legal guarantees. As Dewey (1939) puts it:

...we have had the habit of thinking of democracy as a kind of political mechanism that will work as long as citizens were reasonably faithful in performing political duties...[but] it is not enough; that democracy is...a personal way of life; that it signifies the possession and continual use of certain attitudes.... Democracy is a way of life controlled by a working faith in the possibilities of human nature...exhibited in every human being irrespective of race, color, sex, birth and family, of material or cultural wealth. This faith may be enacted in statutes, but it is only on paper unless it is put in force in the attitudes which human beings display to one another in all the incidents and relations of daily life.

In a similar vein, Durkheim (1925/1961) talked about the importance of instilling social values as a *basis* of action in society by shaping dispositions (p. 134) and, despite not being the panacea for all social problems, how schools must not abandon this function as their contribution for the common good. In Durkheim’s (1925/1961) words:

I do not mean that education alone can remedy the evil—that institutions are not necessarily demanding legislative action. But that action can only be fruitful if it is rooted in a state of opinion, if it is an answer to needs that are really felt. Thus, [...] the school [is] to instill in the child a social sense [...] a natural function from which the school should never withdraw [...] (p. 236)

Going back, the statements of the participants also reveal how teachers are *future-oriented*: their lessons and approach to teaching are *preparations* for a future

condition that is about to come (i.e., their students as voters and as decision-makers); therefore, the teachers felt the need to teach fundamental values as they are orienting the attitudes of *future* adult citizens, or, as in the case of students of the science high school, scientists.

“Kasi di ba as future scientist, pag ikaw ay naging scientist, magbibigay ka ng resulta o data para sa mga tao. So, dapat yung data na ibibigay mo ay tama at sigurado. Kumbaga, love for truth. Ano ba ang mas madali sa atin, ang magsinungaling o ang magsabi ng katotohanan? Base sa mga sagot ng mga bata nung tinuturo ko, mas madali para sa atin ang magsabi ng totoo. Yun po ang sagot ng karamihan. Yung iba, may depensa, ‘Sir, nagsasabi po kami ng kasinungalingan kasi may gusto po kaming protektahan. Meron kaming pinaglalaban.’ So, doon papasok yung democracy. May kanya-kanya tayong pagmamahal sa katotohanan pero, still, ano ba yung tunay na kahulugan ng katotohanan? So, dun po lalawak yung ating discussion.” (P2, M, SH, G10)

[As a future scientist, you will provide results or data to people. So, the data that you’re going to provide must be accurate and certain. In short, you should have the love for truth. Which is easier for us, to lie or to tell the truth? Based on the answers of my students, it’s easier for us to tell the truth. That’s what most of them said. Some students argued, ‘But Sir, we tell lies because we need to protect something. We’re fighting for something.’ So, this is where democracy comes in. We have our own love for truth. But one may ask: ‘What does truth really mean?’ So, this is where our discussion will expand.]

As mentioned, education here is treated as a *preparation* for a future role. Aside from it, what is interesting about the previous quote is how it narrates the experience of a teacher who needs to teach the value of truth but, in the course of teaching it, has made truth an epistemological problem for his students (i.e., What *is* truth?), promoting critical thinking (e.g., What is your basis in telling the truth?—“dapat yung data [or facts, findings, statements, etc.] na ibibigay mo ay tama at sigurado” [the data that you provide should be accurate and certain]), and recognizing that truth maybe differently conceived in relation to the things being valued (e.g., “may gusto kaming protektahan” [we want to protect something]), thereby

opening the inquiry for further discussion—a site where “democracy” comes into play (the recognition that there are multiple perspectives on the topic and that there is a *need* to talk about them, which relates to the *freedom of expression* mentioned above). The quote also shows how truth can be distorted in the course of protecting personal interests—‘*Sir, nagsasabi po kami ng kasinungalingan kasi may gusto po kaming protektahan*’ [Sir, we tell lies because we want to protect something]—which also implies an underlying *threat* (potential harm) and the power relations that may influence interlocutors in truth-telling, making the protection of freedom of expression all the more important.

By relating democracy to freedom of expression, the participants have recognized the diversity of their students, the validity of their perspectives, and their potential to contribute in a discourse (cf. Putnam 1991, p. 217 as cited in Englund, 2000, p. 309), thus making this kind of communication “educative” for both teachers and students (Dewey, 1985, p. 8 as cited in Englund, 2000, p. 308). This free play of ideas, feelings, and talk under the banner of *freedom of expression* fosters an environment where people, should they need to decide on a certain matter, *hold* the power to shape their collective destiny—a power often reduced to *voting* in a *formal* democracy (or “*polyarchy*”; see Steger, 2014, p. 33) but largely unharnessed for its full potential (e.g., “deliberative” and “participatory” discourses on democracy; see Sant, 2019, pp. 668-670, 672-674).

Teaching Democracy in the Classroom

After asking the participants what they mean by democracy, the researchers proceeded with questions inquiring about the relevance of democracy to Values Education and how they teach it in class. Just like in the previous question, this inquiry has generated various responses which, based on the answers of the participants, appeared to be related to their grade levels and the curriculum they were implementing. After analyzing their answers, the researchers were able to identify two recurring themes pertaining to how democracy is approached in the subject: approach in Values Ed varies according to (a) *grade level and type of school* and (b) *the role of the teacher* as a promoter of democracy in Values Education classes.

Approach in Values Ed Depends on Grade Level and Type of School

During interviews, the researchers noticed that when participants were explaining the relevance of democracy to Values Education, they tended to qualify their answers according to the grade level they were handling. This cued the researchers to review the curricula that the participants were following and identify if there were significant differences between them.

The Values Ed curriculum of the national science high school starts by instilling the school’s values (i.e., Patriotism, Integrity, Service, and Youth Leadership) in relation to “essential truths of nature of man” and “ethical standards governing the universal moral values,” and from there builds on applying those virtues from the self to the world in preparation for the students’ future career as science practitioners and researchers (Philippine Science High School System, 2021).

In contrast, the Edukasyon sa Pagpapakatao (EsP) appears to have a more general orientation towards a holistic development based on *personalism* and *virtue ethics* (Department of Education, 2016, p. 3), regardless of the future career students will take later on. From kindergarten to Grade 10, the themes or competencies listed below are being honed among students (p. 12) using different “standards” according to grade level (p. 7-8).

- a. *Pananagutang Pansarili at Mabuting Kasapi ng Pamilya;*
- b. *Pakikipagkapwa-tao;*
- c. *Paggawa Tungo sa Pambansang Pag-unlad at Pakikibahagi sa Pandaigdigang Pagkakaisa;*
- d. *Pananalig at Pagmamahal sa Diyos at Paninindigan sa Kabutihan.*

Hence, although the approach is an “expanding spiral” (p. 3)—meaning, those four themes or competencies will be touched upon at every grade level as the student proceeds in junior high school—Grade 7 will focus on the self (p. 91), Grade 8 on family and social relationships (p. 105), Grade 9 on society and work or career (p. 123), and Grade 10 on being human (“*pagkatao ng tao*”) and morality (p. 138).

Another approach in Values Education that is very different from public schools pertains to how it

is being implemented in private schools. One participant, for example, explained how their church's *social teachings* matter more as a basis for teaching the subject rather than the materials coming from the Department of Education. This participant also considered his job as a *mission* to demonstrate the values of Christian life through teaching, for example, how the love of God liberates, restores, and communes, and how it becomes a source of values not only for daily living but also for the maturity of one's faith:

"We do not follow the mandate ng Deped...sa Values Education since we are a private, sectarian educational institution. Tapos nga yung IBED [Integrated Basic Education Department] meron siyang LEVEL 3 accreditation ng PAASCU so we have a certain degree of autonomy to mandate a subject so yung school-mandated subject for senior high school is religion and values education. So, sa ngayon ang focus niya ay social teachings of the Church [...]" (P 9, M, PS, G11)

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Hence, as shown in the previous discussions, Values Education will be taught *differently* according to the nature of the school (i.e., public vs. private, secular vs. sectarian), the curriculum being followed, and the grade level involved.

As for the *Edukasyon sa Pagpapakatao* (EsP), which is the most dominant form of Values Education in the country, *the emphasis on democracy and its framing will vary depending on the grade level involved*—with Grade 9 topics being the closest if one understands democracy not just as "freedom of expression" during class discussions or extra-curricular activities at school, although concepts like freedom of expression, participation, decision-making, and responsibility are being touched upon throughout the EsP curriculum. To wit, Grade 9 topics in EsP include the *common good, political society, subsidiarity and unity, economic society, civil society, rights and responsibilities*, and *social justice*, among others (Department of Education, 2016, pp. 123–131).

The Role of Teachers in Promoting Democracy

When asked about the role of teachers in promoting democracy, some participants answered that their primary role is to teach *principles* and *virtues*. One participant (P4) said that *teachers must be able to achieve the identified MELCs* (Most Essential Learning Competencies) after every lesson. Another participant said that the role of the teacher is to *make each student apply the important virtues they need* in their future profession and role in society. Most participants, however, gave importance to the teacher's *role in creating an inclusive learning space* where students can freely express their opinions and participate in class discussion:

"[S]abi nila, 'Ma'am kasi sa bahay hindi namin ma-voice out kasi yung mama, papa namin inaasar yung isang kandidato na hindi raw matalino hindi raw magaling.... Dito ba ma'am masasabi namin?' Sabi ko, 'Oo naman. Gusto kong malaman ninyo na yung klase na ito ay safe na lugar para masabi ninyo ang opinyon ninyo na hindi kayo nadidiscriminate na 'Bata lang kasi kayo eh.' I think yun rin yung nagiging role nating mga teacher na '[Karapatan] nyo yan, okay lang na magsabi as long as wala kayong tinatapakang ibang tao.'" (P4, F, RH, G9)

[They said, 'Ma'am, at home we can't voice our opinions because our parents ridicule this one candidate as unintelligent and incapable. Can we speak our minds here in the classroom?' I said, 'Yes, of course. I want you to know that this class is a safe space for you to share your opinions without being dismissed with comments like 'you are just kids.' I think that is our role as teachers: to encourage them to speak as long as they are not stepping on someone else.]

The quote above highlights the reality that the recent national election and the political developments leading to it have been divisive for the country (see Ong et al., 2022; Gutierrez, 2022; Curato, 2018). This has been a source of stress for many Filipinos, especially those whose families have been seriously fractured by political disagreements. For instance, Miller and Cabato (2022) reported how Martial Law survivors have cut ties with friends and scolded their children for supporting President Bongbong Marcos. Many Marcos supporters were exposed to disinformation

and believe that Marcos Sr.'s presidency was a golden age for the Philippines, even when they themselves lived during the Martial Law era. These realities show the weaknesses of Philippine democracy, where family members of ousted leaders and dictators still get significant government positions despite their questionable backgrounds. They highlight the need to deepen democracy and transform it into a condition where change becomes participatory and comes from the ground (Quimpo, 2008, p. 20). Nonetheless, what Values Education seems to teach students is how to navigate spaces made precarious by such political differences:

"As a teacher, I promote [a] democratic environment in which students can constructively interact with others and where people can agree to disagree on issues within [a] particular topics...I also let my students [sic] lead as a leader in their classroom[s] so that I can see how they lead and become a good leader to others. In that way, I let them [sic] share their realization and learnings in their leadership. I also let my student[s] [sic] think critically in every situation we encounter." (P7, F, PS, G7,8)

The teacher should also help the students realize that people may have different opinions and they should be open to those who hold an opinion different from theirs.

"In relation to democracy, though mayroon tayong pagkakaiba base sa ating mga pagpapahalaga. Ang role ng teacher ay maunawaan ng bawat tao na mayroon pagpapahalaga tayo, mayroong pagkakaiba-iba. Na hindi kailangan na kapag ang isang tao ay may kakaibang perspektiba sa buhay ay dapat na itong i-exclude sa lipunan. Dapat tinatanggap natin ito at maging open sa mga posibilidad at paano masosolusyunan yung bawat problema." (P2, M, SH, G10)

[In relation to democracy, we have differences in terms of values. The role of the teacher is to make everyone understand that we have our own values and we're different; that we should not exclude someone who has a different perspective in life. We should accept it and be open to the possibilities and how to solve each problem.]

However, the teacher must also intervene and serve as a guide, mediator, and arbiter in these learning

spaces. One participant, for example, mentioned that teachers should not "impose" their beliefs on the students because these students have their own opinions and are "*palaban*" (unyielding). However, according to the participants, the teacher must mediate when something is "inappropriate" or when discussions become heated. In such cases, the teacher must explain to the students the possible "consequences" of their behavior or belief or must offer a middle ground to settle things. When disagreements remain unresolved after the discussion, this is where "respect" comes in—which is basically just an invitation to tolerate each other's standpoint without necessarily reaching an agreement.

"May iba-iba silang ideas. Kung mare-reconcile ko, ginagawa ko. [Pero] may mga student na they stand with their concepts. Hindi man nila tanggapin, the bottom-line is respect para may conclusion. [Kailangan nilang makinig] Para maintindihan nila ang pinaglalaman ng isa't isa. Minsan nagbabago sila ng isip pag nakarinig ng iba [ng opinyon]. Basta respect each others' opinion [lagi]." (P11, F, RH, G10).

[They have different ideas. If I can reconcile them, then I'll do it. But there are students who stand by their beliefs. Even if they won't accept a proposition, the bottom line is respect so that there can be a conclusion. They need to listen so that they can understand what each of them is fighting for. Sometimes, they change their minds after hearing others' perspectives. What's important is to always respect each other's opinions.]

Lastly, teachers also serve as *role models* for their students, especially when it comes to practicing the values they teach in class. This creates social pressure upon them not only to help observe the values and norms they teach in class but also to live a life that is consistent with those values. One of the previous quotes already mentioned a teacher treating his job as a *mission* for being Christian. Another participant even shared how teaching Values Education demands some form of consistency even in political behavior (P4) and family life (P10).

"Ikaw mismo maging model ka na bilang isang guro dapat—actually mahirap maging teacher na nagtuturo kang bawal ganito, pwedeng ganito pero dapat nakikita rin ng mga bata sa iyo kasi

ayaw mo na ibabalik nila sa iyo na 'Ma'am bakit ikaw'.... Actually mahirap ding i-balance 'pag nagiging modelo ka kasi, tulad n'yan sabi ko last election, June 'yun eh, may nagtanong, 'Ma'am sinong binoto mo? Sinong binoto mo?' [Umimik?] lang ako, sabi ko, 'Basta ako sure ako talo binoto ko.' (laughs) Sabi ko, 'Mukhang ano eh, ang laki ng lamang eh.' Sabi nila, 'Hala ma'am pink ka [...]' Sabi ko, 'Eh syempre doon ako sa gobyernong tapat,' pero actually hindi okay magsabi kasi baka maimpluwensyahan mo 'yung mga bata pero for me that time parang tapos naman na, parang nagtatanong lang naman ng opinyon saka gusto kong maiano ng mga bata na, 'Boboto according sa popularity?' Hindi ganon. You have to see everything about the candidate or about the person [...]' (P4, F, RH, G9).

[As a teacher, you yourself should be a model. Actually, it's hard being a teacher who must instruct on what is allowed or forbidden, since they should see in you what you preach about and you don't want them to say, 'Ma'am, how about you?' Actually, it's hard to keep on being a role model because, for example, just like what happened last election. It was in June when someone asked me, 'Ma'am, who did you vote for?' I just said, 'What I'm sure about is that the one whom I voted for lost the election' (laughs) I said, 'It looks like...the other candidate has a wide margin'. They said, 'Oh, Ma'am, so you're pink.' I replied, 'Of course, I want an honest government,' but actually I'm not allowed to say that because I might influence my students with my political beliefs. But for me at that time, it's like it's already over, they're just asking for my opinion and I just wanted them to understand not to vote for a candidate based on popularity. It shouldn't be like that. You have to see everything about the candidate...]

Activities and Practices Promoting Democracy in School

The participants were asked about the activities and practices that promote democracy in their schools. All participants cited practices or activities in their schools that allow their students to practice freedom of expression (e.g., class discussion, student orientation, parents meeting), while some mentioned activities that foster patriotism (e.g., flag raising, national monthly celebration observances) and solidarity with the marginalized (e.g., immersions). Participants mentioned how extracurricular activities enrich the

schooling experience of students by exposing them to other groups and aspects of life, thus honing their critical thinking and communicative skills and fostering a sense of community among them. In addition, the students' agency is also emphasized in these examples as they mostly decide *how* to express themselves, *when* to engage in interaction, and *to whom* to direct their actions (see Emirbayer & Mische, 1998 for a more holistic take on agency).

Other participants also observed that students nowadays are bolder in expressing their gender identity at school. This might be the result of an increasing change in societal attitude towards the LGBTQ+ community (Abad, 2020), as indicated by recent DepEd reforms like the “gender-responsive basic education policy” (Bautista, 2022; Commission on Human Rights, 2022) and the non-mandatory wearing of school uniforms (Paunan, 2022). Specifically, the participants noticed how students are now free to choose the clothes and hairstyles they want and took those expressions as *manifestations* of democracy and freedom of expression. However, a participant also hinted at some tensions involved between parents and teachers who want norm-conforming behavior and students who want to express their identities and preferences.

“Ngayong taon since nagbaba ng memo si VP Sara Duterte na hindi required ang mga bata na mag-uniform so itong mga parent nagkaroon ng connotation na kahit ano na lang susuotin ng mga bata. So, ito namang mga bata, most especially itong LGBT natin, nag-stick sila dun sa 'Hindi kami required mag-uniform. Pwede naming suotin lahat ng pwede naming suotin.' So, meron kami ritong mga estudyante na mga lesbian, nagsusuot sila ng pants, hindi sila nagpapalda. 'Yung mga beki naman namin, may mga time na nagsusuot sila ng crop top, at saka, itong last class picture may nakita akong beki na nakasuot ng palda, Grade 10. 'Yung kanilang mga buhok. Hindi namin sila mapwersang paputulan 'yung buhok nila. Mahahaba talaga 'yung mga buhok ng mga bakla sa amin dito.” (P3, F, RH, G7&8)

[This year, since VP Sara Duterte issued a memo stating that students are not required to wear uniforms, parents started to think that their children could wear anything. So, the students, especially members of the LGBT community, hold firm to the notion that they can wear anything. We have lesbian students here, and they wear pants

instead of skirts. Our gay students sometimes wear crop tops. During the last class pictorial, I saw a Grade 10 gay student wearing a skirt. As for their hair, we can't force them to cut it. Gay students here have really long hair.]

Gender-related tensions in the country have been influenced by traditional institutions like the Roman Catholic Church, where the majority serves as its members; thus, it holds a “powerful political force” (Dressel, 2011) over social relations and issues in the Philippines. This makes the Church influential on how LGBT issues will be handled within organizations like schools. Religious groups restrain the LGBT community from fully expressing themselves as they believe that acknowledging their rights can lead to the legalization of same-sex marriage, divorce, euthanasia, and abortion (Human Rights Watch, 2017).

However, students are now more confident in expressing themselves even if other people like teachers are asking them to change. They know their rights and do not flinch, as one participant observed. This shows that *because students know their rights, they can assert themselves and act in the way they want even when faced with objections from people older than them.*

“Meron ngang bata [...] na nag-post sya sa Facebook [...] Actually Grade 9 'yung student eh. Actually lalaki s'ya pero 'yun nga, babae 'yung uniform n'ya tapos mahaba 'yung buhok n'ya. Pero ang bilib ako sa bata is that, may mga nag-question sa kanya, parang may mga teacher din na parang, pero hindi naman totally papahiyain tinanong lang na, 'Anak ganito ba, pwede bang panlalaki na lang muna since male ka naman biologically' ganyan. Ang ginawa ng bata hinarapan n'ya ng memo.” (P4, F, RH, G9)

[There was a student who posted on Facebook... It was a Grade 9 student, a boy, but wore the girl's uniform and had long hair. What amazed me about this student was that, when teachers questioned her about her appearance and suggested that she should wear a boy's uniform since she's biologically male, the student showed them the DepEd's memo.]

This incident also reveals an important dynamic: some teachers only accepted the students' right to express themselves because they were bound by official school policies set by the DepEd. This suggests that,

in some cases, educators understand democracy in a procedural sense—adhering to rules without critically engaging with the underlying issues involved.

What stands out, however, is that students know their rights, and they also know that they have a *voice* in their school's affairs. This voice is expressed in various platforms like social media and school newspapers and, at times, through petition writing. The school administration listens to them and, on some occasions, changes school policies in favor of the students, thereby meeting them “halfway” for a “win-win situation” (P4).

“Yung mga bata kasi very vocal na sila [...] For example, they wanted to have a prom. Talagang nagsusulat na sila ng letter hindi lang 'yung basta basta sila na parang, 'Ay wala daw eh, ganito daw.' Parang they are trying their best na parang, 'Hindi, we can request, we can jot down reasons kung bakit gusto natin 'to ganon. And syempre hindi naman lahat napagbibigyan pero 'yung administration tinitignan nila parang nagme-meet halfway kumbaga win-win situation.” (P4, F, RH, G9)

[Young people are very vocal now. For example, they wanted to have a prom. They really wrote a letter instead of accepting it as an impossibility. They are trying their best to petition as if they're saying, 'No, we can request, we can list reasons why we want this.' Of course, not everything will be granted, but the administration looks at the request to meet the students half-way, so it's a win-win situation.]

Most of the participants cited student government and classroom elections as school activities that also promote democracy among students. Students are free to run for a position as long as they do not have a bad record at the Guidance Office (P3). Participants argue that these activities serve as a *simulation* or preparation for their students as future voters.

“[O]f course SSG [Supreme Student Government] talaga so election, meeting de avance. So kahit parang simulation lang talaga s'ya compared sa totoong buhay, pero at least napa-practice, napo-promote [ang democracy].” (P4, F, RH, G9)

[Of course, SSG [Supreme Student Government], so there's an election, a meeting de avance. So, even though it's really just a simulation for real

life, at least democracy is being practiced and promoted.]

Challenges in Promoting Democracy in Values Education

Despite all the potentials mentioned in Values Education to promote democracy and democratic values among students, the statements of the participants have also revealed some factors that may actually constrain or undermine these efforts. One factor implied is the *generational difference* among teachers, students, and parents, which may cause misunderstanding and resentment between the actors involved.

“Diba nga ang mga millenials ngayon parang mga Karen talaga eh na, 'Hindi ma'am dapat ganito', parang mga ganon talaga sila mga palaban talaga. Talagang ipagpipilitan talaga nila 'yung mga karapatan nila na kung saan bilang isang guro na merong edad na rin na titignan mo rin 'Ilang taon ba 'tong kausap ko na to?' 'Ano na ba 'yung mga pinagdaanan nito?' 'Saan ba 'to kumukuha ng mga resources n'ya?' Kasi kung i-i-impose mo sa kanya na, 'Ay hindi ganito dapat 'yan,' lalo kayong hindi magkakaunawaan. Iba kasi 'yung demokrasiyang alam ng kabataan ngayon sa demokrasiyang alam naming mga Gen X. Magkaibang-magkaiba talaga.” (P3, F, G7,8, RH)

[The millennials now are really like ‘Karens’³ saying, ‘No, Ma’am. It should be like this.’ They are really outspoken. They will really fight for their rights. As a teacher who is older, you will also look at them and think: ‘How old are these students I am talking to?’ ‘What have they gone through?’ ‘Where do they get their resources from?’ Because if you impose on them the things that shouldn’t be done, then both of you will not reach a common understanding. The democracy that young people know today is different from the democracy that we, Gen X, know. It’s really different.]

“Sabi ko, 'Mga anak, 'yung mga binoto ng mga magulang natin, sila 'yung may hawak [sa kapangyarihan] six years 'yan. Six years [nasa college] kayo. So dapat kahit hindi kayo nakakaboto [ngayon] dapat may pakialam.' And ang good thing naman sa mga bata ngayon is very

vocal. The problem is, sorry ha, in our system is the boomers. 'Pag nakita nilang medyo vocal 'yung mga bata, parang sasabihin na, 'pasaway', ganon or 'rebelde, aktibista' yung mga ganon.” (P4, F, G9, RH)

[I say, ‘My children, the ones your parents voted for are those who will be in power for six years. In six years, you’ll already be in college. So, even if you can’t vote now, you should still care.’ And the good thing about young people today is that they are very vocal. Though, sorry to say, the problem in our system is the boomers. When they see that young people are vocal, they’ll say they are rule breakers, rebels, activists, things like that.]

The quote above has also indicated the *implicit power relations between teachers and students*, which is also related to the traditional role of teachers as the “source” of truth, as authority figures, and as arbiters when conflict arises during class discussions (see previous theme on the role of teachers). This may actually influence how discussions are facilitated, whose viewpoints are heard, and what kind of truth will emerge during and after the discussion. The quote below reminds one of the “banking method” mentioned previously and how Freire (1970/2005) argued about its role in reproducing power relations in society, although here, the teacher is also aware of the importance of exploring other teaching approaches for the subject.

“I have to admit that na alam mo 'yung trabaho ng teacher na repetitive tapos ang dami mo pang chinecheckan, mga ganon. Sometimes, oftentimes, you fall into that pit na nagiging ano ka resource person ka. Salita ka ng salita. Then you teach them. I see to it naman na there are many instances na.... Very important na we try to explore approaches in teaching.” (P9, M, G11, PS)

I have to admit that the work of the teacher is repetitive, and you have a lot of things to check, and all that. Oftentimes, you fall into that pit of becoming just a resource person. You keep talking and talking. Then, you teach them. But I see to it that there are many instances where...it’s very

³ “Karen” in recent popular culture refers to a *meme* of a stereotypical White privileged woman in the United States who unjustly asserts her position by demanding to speak to a person of authority (e.g., a manager) to “belittle” people of modest backgrounds (e.g., service industry workers, people of color) (see Nagesh, 2020).

important that we try to explore other approaches in teaching.]

The limited class time has also *weakened* the promise of Values Education as a promoter of democratic values. With only two times a week to meet their students and finish the designated learning competencies, which at times are compromised by unexpected class cancellations, teachers find it difficult to execute more thoughtful exercises in class and often turn to giving class assignments because they are “in a rush.”

“Sa amin kasi sa Values Ed twice lang namin silang nakikita. 50 minutes lang kami. Technically nakakapagturo lang kami 40 minutes kasi iikot pa 'yung bata galing ibang classroom tapos syempre magse-set up pa kami ng gamit, 'yung mga visual aids ididikit pa ng bata kung sakaling magre-reporting sila so technically 40 minutes. Syempre andun pa 'yung sermon pagkamakulit ang bata. Plus, [...] kailangan mong i-meet yung MELC na 'yon sa week na 'yon. Eh diba nga twice nga lang kami? Paano 'pag nag-declare ng walang pasok ng Monday? Eh di isang beses na lang namin mame-meet 'yung bata? Kaya may mga pagkakataon na kahit may time table kami na dapat ganito tapos na s'ya, wala kaming nagagawa, kailangan naming bilisan. Or either, hayaan na lang namin na i-review na lang nila. Parang ang nangyayari is, more on subject na lang kami, conceptual na kami, wala na 'yung valuing process because we are in rush. Alam mo nagtuturo kami ng pamamahala sa oras pero hindi na s'ya magawa kasi mahirap na s'ya.” (P6, M, G9, RH)

[We only meet our Values Ed students twice. We have 50 minutes. Technically, we can only teach for 40 minutes because the students come from another classroom. Of course, we still have to set up our class materials. If they will report in class, then they will have to prepare the visual aids. So, it's technically 40 minutes. Of course, reprimanding students also takes time. Plus, you need to meet the MELC for the week. We only meet twice, right? What happens when there are class suspensions on a Monday? So, we're only left with meeting the students once? That's why sometimes, even if we have a timetable, we can't do anything about it, we have to be in a rush. Or, we just let the students review the concepts. What happens is that we are just discussing the subject conceptually, but we can't engage it thoroughly because we are in a rush. You know, we teach valuing time, but we can't do it ourselves because, it's hard.]

The *GMRC and Values Education Act* of 2020 aims to rectify this by adding class time to Values Education that is similar to other core subjects in the K-12 curriculum, but this still needs to be implemented.

The class time problem has also been magnified in a school that is *overpopulated*. In this case, the school administration has decided to divide their classes into sets A and B, which makes their Values Education available only once a week, thus reducing most class activities into only “paper and pen.”

“Actually kung sa ibang school two days, sa amin isang araw lang s'ya per week. Although we want to provide 'yung malalaking activities kasi, imagine, 50 minutes lang kayo sa isang week. So more on activity namin nalilimit talaga sa paper and pen. Kaya ayon rin 'yung isa sa problema na limited 'yung time na nabibigay sa Values Ed na subject. Sa [Name of school omitted] na lang po, once a week lang.” (P5, M, G9, RH)

[Actually, in other schools, there are two meetings per class, but for us here, it's only one meeting per week. While we want to provide bigger activities for our students, just imagine having 50 minutes per week. So, most of our activities are really limited to paper and pen. That's also one of the problems of limited time in Values Ed.]

The rigid structure of the curriculum (e.g., MELCs) is also seen by some participants as a limiting factor in teaching Values Education effectively. The participants hoped that they could have more control in organizing its content to make it more relevant to the conditions of their students.

“Wala naman akong gustong idagdag. Siguro pagkakasunod-sunod lang kasi puno na kami sa content. 'Yung need kasi minsan ng mga bata, sa 4th quarter pa tinuturo. Halimbawa 'yung sex education, 4th quarter pa. May mga teenage pregnancy kami. Kung nagabayan sana mga bata, maiiwasan sana 'yun.” (P11, F, G10, RH)

[There is nothing I want to add to the curriculum. But because we have a lot of content, maybe I would just want to change the sequencing of the lessons. Sometimes, the things that kids need are taught only in the 4th quarter. We have cases of teenage pregnancies. If the necessary lessons were taught to students earlier, maybe those early pregnancies could have been avoided.]

The lack of qualified faculty members specializing in Values Education has also been presented as a limiting factor in maximizing the promise of Values Education, wherein those who do not have Values Education training but are eyeing for permanent position in public schools may be temporarily assigned to teach Values Education (e.g., English, AP, Math teachers, etc.). Although the new law aims to rectify this by requiring non-Values Education teachers to obtain Values Education credentials during the transition period from 2022 to 2028, the result has yet to be seen.

These instances show how the dire situation of Philippine education impedes the students' growth as they are not given the opportunities to engage in activities that require them to think more critically and reflect on ideas. Given that these typically happen to less privileged students who go to public schools, the Philippine basic education system has just reinforced inequality and injustice among its young citizens (Canuto, 2022).

In addition, another factor that may also affect the potential of Values Education is tracking or sectioning among students, which involves giving different activities or instructions to sections of students depending on their perceived level of ability.

“Hindi ako nahihirapan sa mga iba kong activity. Doon sa case study, mahuhusay 'yung estudyante ko [sa science class]. 'Yung mga lower section na hawak ko titingnan ko kung kaya. 'Pag nakita ko di kaya ibaba ko nang konti. Same objectives same pero 'yung activity iba.” (P10, F, G9, RH)

[I don't find facilitating my activities challenging. Regarding the case study, my students in the science class are doing well. For the lower sections that I handle, I'll assess first if they can manage the task. If they can't, I'll lower the level of difficulty a bit. The objectives are the same, but the activity is different.]

While this strategy seeks to ensure that all students can engage with the content at a level commensurate with their individual abilities, it also raises concerns about the potential impact of such differentiation on educational outcomes, not to mention the social stigma and negative expectations attributed to students in

low-performing sections (Abletis, 2019).

Other limiting factors mentioned include the receptiveness of the school administration to change, limited parental involvement in the Values Education of their children, and the numerical emphasis in grading.

Conclusion

This paper explored how democracy and its related values are relevant in teaching Values Education by interviewing selected teachers from different schools in NCR and CALABARZON. After doing thematic analysis, the researchers were able to generate six themes that attempted to answer the research questions that prompted this study.

Regarding the relevance of democracy to values education, the researchers learned that it is largely applied *in principle* through class conversations and school activities that foster freedom of expression. Democracy as a topic varies in emphasis depending on the grade level and type of school where a particular form of Values Education is being taught, with Grade 9 in *Edukasyon sa Pagpapakatao* in regular high schools being the closest if one will treat democracy as a substantive topic by itself.

The interviews also yielded insights into what democracy means for Values Education teachers. The most common theme in the interviews was freedom of expression—be it in speaking, writing, clothing, or any form that allows students and teachers to express their thoughts and feelings. Part of the definition given was “power in the people” wherein decision-making, voting, rights-claiming, responsibility in expression, petitioning, student election, and even class management as a form of governance—those activities and practices in school that promote democracy—emerged as related activities where power is present and therefore must be shared with the people.

The role of teachers in democratizing society has also been explored, which includes designing inclusive spaces for learning where freedom of expression is practiced with responsibility, being a mediator or arbiter when conflict of ideas arises in class discussions, being a source of democratic values and principles, and being a role model of how those principles and values are being practiced in real life.

Lastly, this paper has also identified several limiting factors that may influence how Values Education can promote democracy and democratic values among students. These include the generational differences between students, parents, and teachers in value orientation; implicit power relations between teachers and students; limited class time allocated for Values Education; rigid structure of the curriculum; lack of qualified faculty members; tracking; receptiveness of the school administration to change; parental involvement; and numerical emphasis in grading.

The role of education in fostering democratic values such as freedom of expression, critical thinking, tolerance, and respect cannot be underestimated, given that children spend a significant period of their lives in schools. Both Durkheim and Dewey argued for the importance of shaping dispositions in schools if we want a socio-political project to succeed and last, such as *democracy*. Given the current state of Philippine politics, where elitism continues to abound despite repeated attempts to become socially inclusive, the current move to strengthen Values Education in the country presents a unique opportunity for educators to foster social values associated with democracy in that hope that they would predispose future generations to act, break the culture of silence, demand accountability even at the local level, and think for the common good. This is where the promise of teaching democracy in Values Education lies.

However, this political landscape influences how Values Education is taught, constraining opportunities for students to develop critical thinking skills and foster healthy social relationships in society. The academic freedom available to teachers and students can be restricted by societal pressures, inhibiting open dialogue. Compounding these issues are the classroom and teacher shortages and the restrictive curricula that undermine the quality of education. These are exacerbated by systemic corruption and elitism that divert resources away from addressing these critical needs of the education system. Taken together, the challenges faced by teachers of Values

Education should be addressed using a “whole-society approach” that entails thorough social reforms and the participation of crucial stakeholders in the society.

Given that this study was done under time and monetary constraints, it is recommended that future studies on the topic will consider increasing the number of participants and the type of schools to be included in evaluating how democracy is related to and being taught in Values Education. In addition, the general scholarship will also benefit if researchers will be able to include the experience of schools in marginalized areas where state presence is weak, and the population is fairly homogenous.⁴

⁴ Declaration of AI usage: The researchers used the free online version of *Grammarly* to check grammatical errors while writing this article. Most of the corrections done by *Grammarly* involve deleting unnecessary spaces, improving punctuations and verb tenses, and adding missing articles.

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Navigating Curricular Implementation in a Private Catholic Integrated School: A Critical Realist Case Study

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ABSTRACT

This study examines how a Catholic integrated school in northern Philippines implements mandated curricula while balancing policy requirements with its values and vision-mission. Using Margaret Archer's (1996) morphogenetic approach, the study explores how administrators and middle managers navigate pre-existing structural and cultural conditions. A qualitative case study design was employed, utilizing two focus group discussions. Findings indicate that curriculum implementation follows a process of double morphogenesis, where the school interacts with curriculum policies and enforcing structures, such as the Philippine Department of Education and accrediting agencies. While complying with these mandates, the school preserves its Catholic identity by adapting instruction, interpreting curricula through its values, and establishing monitoring and evaluation practices aligned with accrediting bodies. These interactions shape both structural and cultural emergence while staying true to the founder's vision. The study further reveals that structural mechanisms—such as national mandates and institutional affiliations—set conditions for adaptation, yet negotiations arise as the school maintains its religious identity. This is evident in curricular modifications, instructional monitoring, and a distinct teaching charism rooted in lived experiences. Ultimately, the findings suggest that critical realism, through the morphogenetic approach, provides insights into how intended curricula are translated into practice. By understanding these dynamics, curriculum developers and implementers can gain a clearer perspective on what constitutes effective and high-quality curriculum implementation.

Keywords: curriculum theory, critical realism, morphogenetic approach, curriculum implementation

Introduction

Curriculum Implementation is defined as the enactment of a curriculum (Ornstein & Hunkins, 2018). This includes restructuring and replacing ideas, values, knowledge, skills, and programs instigated by the status quo (Print, 1993; Ornstein & Hunkins, 2018). These ideas, values, knowledge, and skills must be aligned with society's ideals and aspirations. Curriculum implementation is based on a mandated or prescribed intended curriculum, where what ought to happen—a plan or an intended program of some sort—needs to take place (Ellis, 2004). The intended curriculum is the main basis curricular leaders use in implementing the curriculum (Print, 1994).

However, the mandated intended curriculum has been heavily criticized for being too rigid, as it fails to adapt to the diverse contexts in which it is implemented. This rigidity creates a gap between the intended curriculum—primarily presented documents such as curriculum guides and department memorandums—and the actual experiences of school and classroom instruction, which involve the dynamic interactions, adaptations, and challenges faced by teachers and students (Dasas, 2021; Ng, 2018). Ng (2018) argues that successful curriculum implementation is a cultural change process that requires flexibility. In this context, school structures play a significant role by instilling traditional practices, ensuring teachers attain curricular goals, and allocating appropriate resources (Karakuş, 2021).

Curriculum presage refers to the various influences that curriculum developers face when designing educational programs. However, national curricula have been heavily criticized for lacking a sound theoretical basis at their inception and conception (Priestley, 2011). As a social contract, curricula are meant to reflect the goals and aspirations of the society for which they are developed. Yet, the involvement of multiple actors in the revision process often leads to an overloaded curriculum that lacks proper theoretical foundations (OECD, 2020). Additionally, the fact that intended curricula are not always developed by curricular experts further exacerbates this issue (Print, 2023).

Glatthorn (2018) emphasized the need for curricular leaders to meld theory into schooling practice. Yet, the field of curriculum studies notes that curriculum theory is in its primitive stages, with some theories providing a critical perspective of society and schools (commonly known as reconceptualists) and others offering a guiding practice, such as Ralph Tyler's procedural approach (Glatthorn, 2018). Thus, some curriculum scholars have proposed focusing curricular implementation on social construction (Goodson, 1990) and actual lived experiences (Aoki, 1993, as cited by Kadir, 2022). Priestley (2011) suggested using critical realism to provide a coherent theoretical underpinning to explain such phenomena, specifically Margaret Archer's (1996) Morphogenetic Approach.

Critical realism is a branch of philosophy developed by Roy Bhaskar that posits unobservable structures as the causes of observable events (Bhaskar, 1975). Bhaskar argued that the social world can only be understood by identifying and explaining the underlying structures that generate these events (Easton, 2010). The goal of critical realism is not merely to interpret phenomena or establish generalizable laws but to develop deeper levels of explanation and understanding (Withell, n.d.).

Building on Bhaskar's work, Margaret Archer (1995) proposed the morphogenetic approach, a dialectical model that addresses the relationship between structure and agency. Archer emphasized that *"the ultimate appeal of critical realism lies in its capacity to sustain a coherent conception of structure and agency without collapsing the one into the other"* (Archer, 1995, p. 15). This approach allows for an analysis of how pre-existing curricular policies (structures) influence, yet do not fully determine, the actions of school administrators and teachers (agents) in translating these policies into practice. It also highlights how agents can adapt, reinterpret, or resist these structures based on the school's unique cultural and organizational context (McAnulla, 2002).

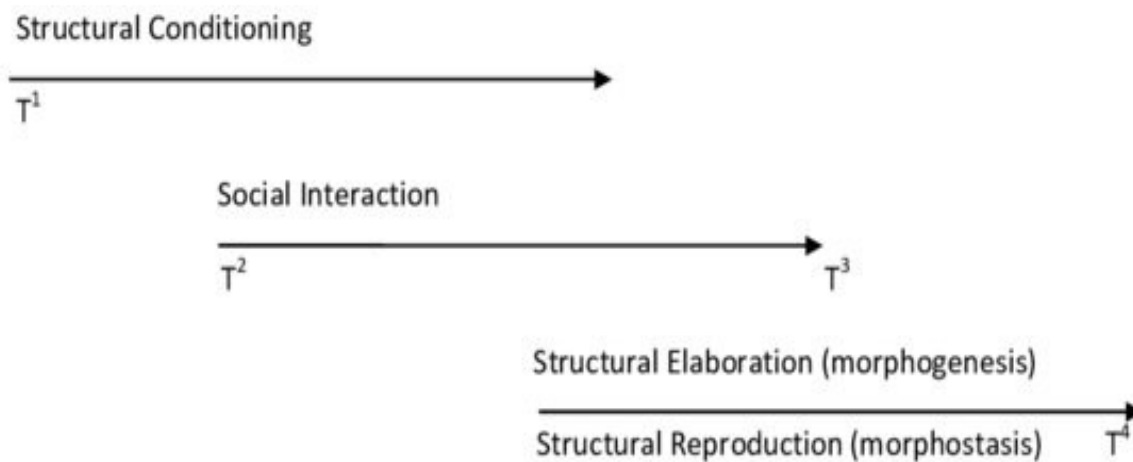
Figure 1 shows Archer's basic morphogenetic/static cycle model over time (Archer, 1995, as cited in Radulescu & Vessey, 2008). In this framework, the timeline is divided into four key points: T1, T2, T3, and T4 that describe how structures and agency interact

over time. T1 (Structural Conditioning) represents the pre-existing structural and cultural conditions that shape the context for action, such as policies, institutional norms, and cultural beliefs. These conditions influence the interests, opportunities, and constraints faced by different groups, setting the stage for how they will act. T2 (Socio-Cultural Interaction) refers to the phase where individuals and groups operate within these pre-existing conditions, making choices and engaging in actions that reflect their interests. During this phase, interactions can lead to conflicts, compromises, or consensual agreements, depending on the degree

of autonomy and power different groups hold. T3 (Structural and Cultural Elaboration or Reproduction) captures the outcomes of these interactions: if the actions challenge the existing conditions successfully, structural and cultural elaboration occurs, leading to changes in the system; if not, structural and cultural reproduction happens, maintaining the status quo. T4 then represents the new set of structural and cultural conditions that emerge from the outcomes at T3, which become the starting point for the next cycle at T1, illustrating the ongoing and dynamic nature of social systems.

Figure 1

The Basic Morphogenetic/static Cycle with its Three Phases (Archer 1995, as cited in Radulescu & Vessey, 2008)



Archer (1996) later refined these terms to Cultural Conditioning (T1), Socio-Cultural Interaction (T2), and Cultural Elaboration/Cultural Reproduction (T3) to emphasize the significant role of cultural factors in the interplay between structure and agency (McAnulla, 2002). This cyclical process illustrates how structural and cultural conditions are both the medium and outcome of social actions, capturing the dynamic nature of curriculum implementation as schools navigate between prescribed policies and localized adaptations.

Priestley (2011) has emphasized that critical realism can be highly relevant in formulating curriculum theory. He stated that schools, comprising individuals, and social groups, that comprise the school as a whole institution, can be identified as a sub-stratum

of the wider educational system. These components come together and interact, possessing emergent properties of their own. Moreover, individuals exist independently of the knowledge of such structures and thus create causative influences on social events. Priestley (2011) also mentions that critical realism can inform school-based curriculum development in terms of how policymakers construct policy for change and how local education authorities manage the policy change. Goodson (1990) has long advocated studying the social construction of curriculum in terms of interaction or the interactive level. He urged the study of the closer connection between curricular policy and school processes.

Various studies have utilized the morphogenetic approach in education, focusing on policy transfer

(Yang & Chia, 2023), educational technology (Li, 2016), interventions (Abbott et al., 2024), sustainability (Khazem, 2018), and historical failures (Pretorius, 1993). However, none examined how schools interact with prescriptive national curricula, which could inform curriculum theory building. The rationale for using the morphogenetic approach lies in its ability to reveal how underlying structures—such as policies and institutional norms—shape observable events like curriculum implementation (Bhaskar, 1975). As Archer (1995) explains, it provides a “stratified ontology of the social order, endorsing emergence and the causal consequences of the second or third-order interplay between emergent properties and powers” (p. 15).

This means that while we might only observe the visible actions of teachers and administrators, these actions are influenced by deeper, less visible structures and beliefs. The morphogenetic approach aligns with the core principles of critical realism: ontological realism (the belief that real structures exist independently of our knowledge – that of curricular policy and structures that implement such), epistemic relativism (understanding that our knowledge of these structures is fallible and influenced by context), and judgmental rationality (the ability to assess competing explanations to find the most reasonable one) (Archer, 2020). This makes the morphogenetic approach well-suited for examining the complexities of curriculum implementation.

Therefore, the goal of the study was to describe how a private Catholic school implements the prescribed national curriculum following Margaret Archer's (1996) morphogenetic cycle. The choice of a Catholic integrated school provided a unique case due to its position within the Philippine education system, which features a top-down curriculum policy mandated by the Department of Education. As a private Catholic institution, the school possesses a certain degree of autonomy in implementing curricula, while also adhering to quality assurance standards set by accrediting bodies, and a distinct set of school philosophy and values. This context made it particularly suitable for examining the tensions between mandated policies and the school's own values, beliefs, and norms. The study aimed to answer the following questions:

1. What pre-existing structural and cultural conditions do school administrators and academic middle managers work with?
2. How do school administrators and academic middle managers navigate these pre-existing structural and cultural conditions to implement the curriculum according to their values, beliefs, and norms?

METHODOLOGY

Research Design

This research employed a case study design, which is particularly useful in critical realism research for uncovering deeper causal mechanisms within specific contexts (Fuchs & Robinson, 2023). While case studies focus on instances, they allow for theoretical generalizations by identifying and explaining the underlying structures and mechanisms that influence observed events. In this study, the case of a private Catholic integrated school provided a detailed context for examining how administrators and middle managers navigate the tensions between mandated curricula and the school's own values, beliefs, and norms. This approach facilitated an iterative process of understanding curriculum implementation beyond the immediate case.

The use of a case study approach through the morphogenetic framework has been detailed by Archer (2020), who argued that researchers can break up the morphogenetic cycle to contribute to the material and fully explain the phenomena. Archer referred to this as Practical Social Theory (PST), emphasizing that the framing of research questions is the most important element. While educational systems, such as that in the Philippine context, may be centralized, the actors within these systems—such as school administrators and middle managers—demonstrate reflexivity in adapting and interpreting curriculum policies. This reflexivity supports Ng's (2018) argument that successful curriculum implementation is a cultural change process requiring flexibility. It also illustrates the core principle of analytical dualism in the morphogenetic approach, which distinguishes between structural constraints and the agency of individuals in shaping curriculum implementation (Archer, 2020).

Locale of the Study

The study was conducted in a Catholic integrated school offering elementary, junior high school, and senior high school education. The locale of the study was chosen as Catholic schools follow a set of practices and cultural beliefs/traditions aligned to the teachings of the Catholic Church through school-mandated activities and practices which in turn promote a unique Catholic identity (Malacao & Del Castillo, 2021). Moreover, the Catholic schooling tradition in the Philippines has long been rooted in its more than 400-year history with the Catholic Educational Association of the Philippines accounting for almost 1,300 schools nationwide (Palma, 2012).

The school is in a province north of the Philippine capital and is classified as a rural private sectarian school. However, due to its specific location being at the border of the provincial capital, the school characterizes itself as an urban school. At the time of the writing of the study, the school is in its 7th year of operation. It is run by a congregation of Catholic priests and brothers. The student population is around one thousand two hundred (1,200) with approximately eighty (80) teaching and non-teaching personnel. Moreover, the school's history extends beyond its seven years of existence. The congregation of priests who run the school has been present in the province for more than sixty-five (65) years. The name of the school has been entrenched in the culture of the province and has gained a reputation as an "exclusive school for boys" catering to the rich and upper-middle class of the province. Thus, the re-establishment of the school follows a long history of traditions, cultures, and beliefs in education rooted in the founder's philosophy and the practices of seasoned personnel who have been affiliated with running schools of the said congregation.

As of writing, there are two schools of the same name managed by the same congregation of priests and brothers in the province. It should also be noted that the school is a member of an association of schools on Luzon Island that share the same name and are managed by the same congregation. This association aims to attain common philosophies and educational objectives of its founder and standardize various activities that may complement the majority of the schools (Pacheco & Valera, 2023). The curriculum

implemented in the school adheres to Philippine laws and policies pertinent to educational policies such as the Enhanced Basic Education Act and the Revised Manual for Private Schools in Basic Education (Department of Education, 2010; Enhanced Basic Education Act of 2013, 2012).

Participants of the Study

A total of two school administrators (A1 and A2) and three subject area heads (S1, S2, and S3) participated in the study. Below is the profile of each participant:

- **A1** is the principal of the school and has been with the institution since it was founded seven years ago. She has been working with the schools of the congregation for more than 30 years.
- **A2** is currently serving as the Assistant Principal for Academic Affairs for over a year. She has been working as an English teacher and Subject Area Head for 10 years within the schools of the congregation.
- **S1** is the current Subject Area Head for Science and has been working with the schools of the congregation for more than 30 years.
- **S2** is the current Subject Area Head for Filipino and has been with the institution for over six years.
- **S3** is the current Subject Area Head for Social Science and has been with the institution for over four years.

The inclusion of these participants was based on their extensive experience in interacting with prescribed curricula, coordinating with national governing authorities on the implementation of the mandated curriculum, and bridging the intended curricula to students through checks and balances with the teachers who implement the curriculum (Goodson, 1990; Priestley, 2011). The study intentionally excluded teachers to concentrate on the decision-making, interpretations, and adaptations made by school administrators and subject area heads, whose roles are essential in translating mandated curricular policies into strategic and actionable practices for effective curriculum implementation. Their role in decision-making and guiding teachers is crucial for

exploring how curriculum policies are interpreted and adapted at higher levels before reaching classroom implementation.

Methods and Analysis

Data were collected from participants through two separate focus group discussions, one for the administrators and another for the subject area heads. Focus group discussions were seen as a viable means of collecting detailed descriptions of how the school leaders interact with the curriculum. These provided a detached approach to how the said groups can co-construct each other's ideas toward building such descriptions. (Fuchs & Robinson, 2023). Moreover, the data gathered from the said groups provide a rich in-depth analysis of structures given their roles as key actors in the implementation of curriculum. Data will provide sufficient analysis of realist methodology that will allow us to expand our understanding of the interdependence of social structures and social interaction which has been explicitly defined in this paper (Crinson, 2007).

A social studies professor with a specialization in Anthropology validated the questions asked during the focus group discussions (FGDs). In the data collection process, some questions were reworded to ensure that participants fully understood the vocabulary. After conducting the two FGDs, the discussions were transcribed and analyzed the data through thematic analysis, which was well-suited for its iterative nature and ability to capture detailed descriptions (Braun & Clarke, 2006). The process of deriving themes involved several steps: (1) FGDs were transcribed and key utterances that referred to structural and cultural conditions were highlighted. (2) The utterances were classified into categories, ensuring that perspectives from both administrators and subject area heads were represented. (3) These categories were reviewed and refined by aligning the meanings of the utterances with the research questions. This systematic approach enabled the identification of themes that effectively illustrated how the curriculum is implemented in the school (Braun & Clarke, 2022, as cited by Fuchs & Robinson, 2023).

Statement of Positionality

It should be noted that the researcher is an employee of the institution where the focus group discussions (FGDs) were conducted and works in its senior high school sector. The researcher has been working in the institution for more than two years. To address concerns regarding self-involvement and lack of distance, the researcher provided a reflexive journal entry in the conclusion section of the paper to address these issues (Fuchs & Robinson, 2023; Turner, 2020). Keeping a reflexive journal allows researchers to critique, appraise, and evaluate how their perspective and context shape the research process. This involves reflecting on personal, interpersonal, methodological, and contextual aspects throughout the process of writing the study (Olmos-Vega et al., 2022).

Ethical Considerations

To gather data, a letter of consent to conduct the FGDs was sent to the school director. Moreover, at the beginning of each FGD, the participants were asked to state their names and positions in the institution. The consent form included information about the use of the gathered data which was for the sole purpose of writing this research paper. Confidentiality of the identity of the participants and the school was also ensured. Thus, the researcher concealed data that may allow readers to identify this study's locale.

Limitation of the Study

The results of the study are based on data gathered from focus group discussions. Other documentation and processes may provide deeper insights, such as a longitudinal study from T1 (Structural/Cultural conditioning) to T3 (Structural/Cultural Elaboration) and T4 (continuation of the cycle where most critical realist studies using the full Morphogenetic Approach glean on (Archer, 1996). Moreover, it should be emphasized that this study views curricular implementation as a space for social interaction and is not concerned with the fidelity of curricular implementation policy which is the focus for recommendation by curricular scholars mentioned above (Karakuş, 2021; Priestly, 2011).

RESULTS

On pre-existing structural and cultural conditions school administrators and academic middle managers work with

The results of focus group discussions revealed three themes as how the management navigate with structural and cultural conditions to implement the prescribed national curriculum.

Theme 1.1: Agencies, organizations, and policies

The first theme highlights the government and non-government agencies and organizations the school follows, as well as the policies and guidelines it adheres to. Primarily, the school abides to the Philippine Department of Education as the structure that implements a prescribed curriculum. It also abides with accreditation bodies such as the Private Education Assistance Committee (PEAC) the Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU), regulating the quality and standards of education of the school.

S3: *“First one is ‘yung DepEd (Department of Education) since ‘yun ang pinakacore na sinusunod natin”* [“The first one is the DepEd (Department of Education) since this is the core of what we follow”]

A1: *“I think (soon) we will also want to have a check and balance following the standard by submitting to an accrediting body like PAASCU. For now, we have PEAC, so I think we can have a check and balance if we are doing, if we are following our prescribed curriculum and have a high standard.”*

Beyond state-mandated regulatory bodies, the school is also accountable to a school association under the congregation of religious priests, here referred to as (AAA), which ensures the quality and identity of Catholic education within its network.

A2: *“Since we operate not as a separate institution, we are operating still in coordination with the Department of Education, of course. And aside from that, we are also under the AAA Organization.”*

In addition, the school interacts with various public bodies such as local government units (LGUs) and other government agencies, which supplement the implementation of curricular activities. Given its identity as a Catholic institution, the school also aligns its policies and curriculum with the teachings and principles of the Catholic Church.

A1: *“Being a Catholic institution we are also bound to follow the Catholic Church teachings and principles, because mainly the schools as Catholic institutions, specifically (the school) should abide and follow the Catholic teaching and principles of the Church.”*

A2: *“... if we have outside or off-campus activities, aside from DepEd, we ask the assistance of the local government unit or the barangay where the school is situated.”*

This interaction with public bodies presents both alignments and tensions. While the school follows government regulations to ensure compliance with national educational standards, it also negotiates its autonomy to maintain its religious identity. The respondents noted that policy implementation is primarily top-down, citing Republic Act 10533, which mandates the Enhanced K to 12 Basic Education Curriculum, and DepEd’s curricular documents, such as the Minimum Essential Learning Competencies (MELCs).

A1 and S3: *“... we follow the Enhanced Basic Curriculum, the DepEd Order 31 of 2012. That is what we are following, and I think the Republic Act 10533 if I’m not mistaken.”*

A2: *“So if we are talking about the current curriculum, we are using the MELCS, the Minimum Essential Learning Competencies”*

The school thus operates within a complex structural where political forces dictate curricular guidelines while Catholic educational values shape its overall school cultural practices and approach. By working within these frameworks—complying with government mandates while asserting the school’s mission and vision—the school continuously negotiates its position between public accountability and private interests.

This dynamic reflects how bureaucratic change forces, driven by mandates and policy documents, serve as key drivers for curricular change and implementation (Sergiovanni, 1998, as cited by Rogan & Grayson, 2003). Identifying these structures allows for a better understanding of the range of actions available to the school (McAnulla, 2002). In the Philippine context, where private educational institutions maintain its private identity by negotiating policies which they deem misaligned with the preservation of their Catholic educational mission.

Theme 1.2: Roles of Structures

The second theme shows how the respondents describe the role of the structures that they work with in implementing the curriculum. As curriculum implementers, they must follow policies crafted at the national level, with the Department of Education (DepEd) ensuring compliance through the Minimum Essential Learning Competencies (MELCS) and DepEd Orders.

A2: *“So if we talking about the current curriculum, we are using the MELCS, the Minimum Essential Learning Competencies and it is stated in one of the Department Orders. I am not sure kung anong number yon and series states that we have to at least cover all the competencies in the MELCS or Most Essential Learning Competencies and we should not omit any competencies since it is already decongested because of the pandemic. But the school especially in our case since we a private institution, we have the leeway to give an add-on to the current implementation of the curriculum.”* [“So if we talking about the current curriculum, we are using the MELCS, the Minimum Essential Learning Competencies and it is stated in one of the Department Orders. I am not sure which number and series states that we have to at least cover all the competences in the MELCS or Most we have to at least cover all the competencies in the MELCS or Most Essential Learning Competencies and we should not omit any competencies since it is already decongested because of the pandemic. But the school especially in our case since we a private institution, we have the leeway to give an add-on to the current implementation of the curriculum.”]

Beyond enforcing the national curriculum, DepEd also oversees and approves any modifications or additional programs that private institutions integrate. PEAC and PAASCU serve as quality assurance bodies, ensuring that private schools meet high academic standards while maintaining curricular compliance.

A1: *“I think (soon) we will also want to have a check and balance following the standard by submitting to an accrediting body like PAASCU. For now, we have PEAC, so I think we can have a check and balance if we are doing, if we are following our prescribed curriculum and have a high standard.”*

Additionally, as a Catholic institution, the school is a member of the AAA Organization, which not only ensures quality implementation but also safeguards the founders’ spiritual charism and the inclusion of character formation in the curriculum.

A2: *...we are also under the (AAA organization). I think another structure that supports the effective implementation of the curriculum is that we maintain quality in terms of curriculum implementation. The curriculum is not only implemented at the level of what is provided by the Department of Education but there are, kung бага, extra, extra, or add-ons to the curriculum (somehow, additional elements or add-ons to the curriculum). As was mentioned, we are a Catholic institution, so because of that, we also value character formation as part of our curriculum implementation” (translated).*

Other government agencies also play a supporting role in curriculum implementation. As mentioned in the previous theme, the school coordinates with local government units (LGUs) for outbound activities and partners with agencies such as the Department of Health (DOH) and the Bureau of Fire Protection (BFP) for school-related curricular activities. The various roles of these organizations and structures support the literature that curricular implementation operates as a system (Beauchamp, 1975, as cited by Ng, 2018), where personnel, organizations, and procedures work together to produce, implement, evaluate, and modify the curriculum. Crucial to this is how the school, as a Catholic institution, negotiates

with these public bodies to balance its private interests with the public mandates of the state. While the school adheres to DepEd's prescribed policies and the "intended curriculum," it also integrates religious and character formation programs as "add-ons" to align with its Catholic mission. This interaction is evident in its compliance with accreditation standards set by PEAC while simultaneously aligning with DepEd's requirements, enabling a degree of autonomy. However, this dual adherence can also create tensions, particularly when faith-based values necessitate curricular modifications that differ from the secular focus of public mandates.

For instance, the inclusion of Christian Living Education alongside DepEd's mandated subjects exemplifies how the school negotiates curriculum content to reflect both compliance and its religious identity. Such tensions highlight the complexities of maintaining institutional autonomy while fulfilling state educational requirements. Cognizant to Philippine context, private educational institutions uphold their identity by negotiating policies that they deem misaligned with their Catholic educational mission, ensuring that faith-based formation remains central to their curriculum.

Theme 1.3: Structural Practices

This theme explores the practices employed by government organizations and agencies to ensure the proper implementation of the prescribed curriculum.

The Department of Education (DepEd) communicates policies through the dissemination of memorandums and orders:

A2: *"...all DepEd orders naman are being communicated and disseminated through the different divisions. Of course, the office of the principal in coordination with the Division Office, will received it, and then the Principal's office will communicate whatever DepEd Orders or memorandums that are coming from the division office that need pertaining the curriculum implementation."* ["...all DepEd orders are communicated and disseminated through the different divisions. Of course, the Office of the Principal, in coordination with the Division Office, receives them, and then the Principal's

Office communicates any DepEd orders or memorandums from the Division Office that pertain to curriculum implementation."]

Beyond policy dissemination, DepEd conducts visits to monitor practices for specific purposes. These visits include standardized testing oversight and verification of curricular implementation documents.

A1: *"Usually, (DepEd) visits two to three times in a school year, but with a specific purpose. Like for example, they want to oversee the NAT proceedings, the BECP (Basic Education Continuity Plan) implementation of the school, something like that."*

S1: *"Tsine-check din iyan kasi, there was a time na nagpunta ang mga taga-DepEd nun chineck tayo and that was during the pandemic, at hindi lang ang set up ng school ang chineck but all the documents in the principal's office."* ["They also check that because there was a time when DepEd representatives visited and that was during the pandemic. They did not only check the school setup but also all the documents in the principal's office."]

As a means of communication, schools submit circulars and documents to DepEd, reporting how curricula are implemented.

A2: *"Whenever we submit documents or documentary requirements of the Department of Education to what the curriculum will be implemented or each school year, I think we include that in the documents for the circular letters or communications that we give to them."*

DepEd also monitors curriculum implementation through standardized testing evaluation practices.

S1: *"In connection with the assessment, ang mga bata naman natin naa-assess sila nationally kasi there are National Achievement Tests na binibigay sa kanila. So hindi lang iyong atin, iyong pang AAA assessment ang binibigay sa kanila. Meron din silang assessment coming from the DepEd. Like the National Achievement Test (NAT)."* ["In connection with the assessment, our students are also assessed nationally because there are National Achievement Tests

given to them. So it's not just our own or the AAA assessment that is given to them. They also have assessments coming from DepEd, like the National Achievement Test (NAT)."]

Accrediting bodies such as the Private Education Assistance Committee (PEAC) and the Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU) oversee curriculum implementation through quality markers, self-surveys, and evidence compliance. They also conduct school visits, either virtually or in person.

S1: *"Say for example, sa mga meetings that PEAC requires, they would ask us for evidence like minutes, ganoon. (Moreover, they visit onsite), face-to-face interview, if we really abide by the policies of the PEAC for accreditation."* ["Say for example, in meetings that PEAC requires, they would ask us for evidence like minutes and so on. Moreover, they visit onsite for face-to-face interviews to see if we really abide by the policies of the PEAC for accreditation."]

PEAC supports curriculum implementation by providing documentation formats for curriculum translation practices, often modeled after DepEd's standards.

S1: *"The PEAC, oo the PEAC, tie up with the DepEd that is why some of our documents, in terms of curriculum implementation, we adapt it from the PEAC. That's why the LP (lesson plan) that we are using now is a PEAC design. (Including) the curriculum map, we also follow that of PEAC. However, we also abide by the DepEd. That's why the two are tied up."* ["The PEAC, yes the PEAC, collaborate with the DepEd, which is why some of our documents related to curriculum implementation are adapted from the PEAC. That's why the LP (lesson plan) that we are using now is designed by the PEAC. We also follow the PEAC's curriculum map. However, we still comply with DepEd, which is why the two are tied together."]

PEAC further supports curriculum implementation through professional development initiatives, such as teacher training.

S2: *"May planning naman tayo doon like sa simula ng school year...So, andyan na din yung training ng PEAC na may workshop talaga na iprepresent."* ["We have planning for that, like at the start of the school year... So, the PEAC training is also there, which includes a workshop where you are required to present."]

The AAA organization plays a significant role in ensuring a shared understanding of quality curriculum implementation across schools vis-à-vis aligning to its mission as a Catholic school. It facilitates collaboration among teachers and provides opportunities for shared professional learning.

S1: *So there are schedules of meetings wherein all teachers from different schools meet. 'Di ba, that is for all AAA educators in the form of an AAA hub. Nagmimmeet tayo to check if we are on the same wavelength in terms of competencies, philosophy, vision-mission natin."* ["So there are schedules of meetings wherein all teachers from different schools meet, right? That is for all AAA educators in the form of an AAA hub. We meet to check if we are on the same wavelength in terms of competencies, philosophy, and our vision-mission."]

AAA also spearheads activities that focus on character formation for both teachers and students.

S1: *"Meron silang formation for all AAA educators. Hosted by ***Press, and even formation for the students, di ba... yung press con, that is also under AAA Publishing."* ["They have formation programs for all AAA educators, hosted by ***Press, and even formation programs for the students, right? The press con is also under AAA Publishing."]

S3: *"(may) mga leadership training pero sa mga students po..."* ["There are leadership training programs, but for the students..."]

AA further reinforces quality control through standardized testing to ensure uniform quality of curriculum implementation across its member schools.

A2: *"...through the AAA assessment as mentioned earlier, if the Department of Education has to*

give achievement tests like the NAT, for AAA, part of its check and balance is the AAA Standardized Education Test.” [“...through the AAA assessment as mentioned earlier, if the Department of Education administers achievement tests like the NAT, for AAA, part of its checks and balances is the AAA Standardized Education Test.”]

The findings in this theme illustrate how government agencies, accrediting bodies, and educational organizations enforce structural control over curricular implementation. As observed in the responses of focus group discussion (FGD) participants, DepEd, PEAC, PAASCU, and AAA implement various oversight practices, including coordination, monitoring, evidence documentation, and standardized testing. These practices highlight the constant need to ensure quality, emphasizing that structured organizations play a crucial role in maintaining and improving curricular standards.

This supports the literature on Fullan’s (2006) Change Implementation Model, which emphasizes that change should be assessed based on the quality of existing innovations before initiation. Additionally, it aligns with Banathy’s (1991, as cited in Rogan & Grayson, 2003) concept of an administrative level of curricular implementation support, which underscores the need to formalize information regarding resource requirements that facilitate learning and to negotiate the use of those resources. The structured oversight mechanisms in place demonstrate that quality assurance is not incidental but a systematic and deliberate process embedded within the mandates of these organizations.

On school administrators and academic middle managers interacting with the pre-existing structural and cultural conditions to implement the curriculum according to their values, beliefs, and norms

The focus group discussions yielded four key themes regarding how the school engages with these structural and cultural settings to align with its values, beliefs, and norms. Social groups advocating specific values can challenge and/or negotiate imposed structural and cultural norms (Archer, 1996; McAnulla, 2002), thereby ensuring curriculum implementation that reflects the school's core principles.

Theme 2.1. Upholding Catholic Values and School Identity

As a Catholic institution emphasizing spiritual formation, respondents highlighted the centrality of the school’s mission, vision, and philosophy in shaping curriculum delivery.

A1: *“The values and Catholic teachings and principles are (also) embedded in the Philosophy (and) vision mission of the institution. We make it a point that they are operational daily concretely expressed through programs, spiritual and values formation programs.”*

The presence of priests and brothers plays a crucial role in translating the school founder’s educational philosophy into practice.

A1: *“...through the presence of the religious in our midst, we have the *** Fathers and Brothers who also carry with them and make it a point that these values that the school is holding on be implemented.”*

Respondents also described a distinctive educational system and style unique to the AAA organization, rooted in the congregation’s philosophy of educating the youth. This is reflected in the values and school culture shared across AAA member schools.

S3: *“Siguro po yung unique, kasi ***school... yung kung ano mang po Vision-Mission ng mga (other) AAA schools before susundin yung sa DepEd kasi parang yon yung originality tulad ng (AAA system of education).” [“Perhaps what makes it unique is that for AAA schools... whatever the vision-mission of the (other) AAA schools are, they will follow that first before following DepEd because that’s what makes us original like the AAA system of education.”]*

S1: *“Actually, hindi lang yung AAA style and AAA system, even the core values that we have... those values are very much integrated within our LP (lesson plan)...” [“Actually, it’s not just the AAA style and AAA system, even the core values that we have... those values are very much integrated within our LP (lesson plan)...”]*

Theme 2.2. Curriculum Implementation Modification

As a private Catholic school, modifications in curricular implementation are evident in specific subjects such as Christian Living Education (CLE) and Science.

A2: *“I think one concrete example for this negotiation part with the government specifically the Department of Education, if the current subject offerings that we have, like for example in the DepEd curriculum we only have the GMRC or the ESP, but since we really uphold the character and faith formation of the students we include the Christian Living Education.”*

S1: *“Kami, sa Science kasi, if you notice ang start ng teaching of Science ay grade 3. So, 3 hanggang 12 na iyon. Wala tayong Science sa Grades 1 and 2. Pero ang ibang schools may Science ang Grades 1 and 2 nila. So how did we negotiate with the DepEd, how come na-approve sa atin na walang Science ang 1 and 2. Actually, ang content ng Science 1 and 2 is more on health. Health and hygiene, iyon ang content ng Science sa 1 and 2. So iyon ang ginawa natin as a school. Iyong mga lessons sa Science 1 and 2, inintegrate sila sa MAPEH. Kaya ang MAPEH nila, Music, Arts, PE and Health.”* [“For us in Science, if you notice, the teaching of Science starts in Grade 3, so it’s from Grades 3 to 12. We don’t have Science for Grades 1 and 2, but other schools do. So how did we negotiate with DepEd, and how did we get approval for not having Science in Grades 1 and 2? Actually, the content of Science for Grades 1 and 2 is more about health—health and hygiene—that’s the content of Science for those grades. So what we did as a school is we integrated the Science 1 and 2 lessons into MAPEH. That’s why their MAPEH includes Music, Arts, PE, and Health.”]

Spiritual and values formation extends beyond lesson plans and is embedded in school programs and everyday routines and school operations procedure.

A2: *“I think it is part of the entire structure of the school both for the students and the teachers that we have, at least it is manifested or integrated in the class schedule in the standard operating procedures in the daily operations of the school wherein we involve both the teachers and the*

students in the religious formation or the spirituality of the stakeholders of the school.”

Additionally, a respondent discussed adjustments to learning modalities permitted for private schools, particularly in response to the return to face-to-face classes post-pandemic.

A2: *“Although it was stated in the recent memorandum, I think that for this school year 2023-2024, at the beginning, public schools, public and private schools are encouraged to do the full face-to-face to address the beginning gaps in the academic skills of the students. However, there is a provision also that private schools may opt to implement modalities like lighter learning, given that the quality and given number of hours are improved.”*

Theme 2.3. Curriculum Translation Practices

Curriculum translation involves interpreting government-mandated curricula within the school’s context (L. Dasas, 2020; Johnson, 1969). Respondents emphasized the role of hiring processes and professional development in ensuring proper implementation of the curriculum. This aligns with Dasas (2020) who emphasized the role of teacher profiles as key in curriculum alignment.

A1: *“I think it begins with the hiring process. We make sure that they are qualified to teach and that they are aligned with their subjects and areas of specialization, so we can effectively implement the curriculum.”*

A2: *“After the hiring, of course, we currently follow yearly professional development for teachers, especially for our faculty who are directly involved in curriculum implementation. At the beginning of the school year, we conduct orientation and induction for teachers, during which a significant part focuses on understanding and developing the curriculum.”*

Teacher beliefs also influence curriculum translation (Dasas, 2020). Respondents emphasized the need to cover all competencies and exercise discretion in adding competencies as needed.

A2: *“In the MELCS, or Most Essential Learning Competencies, we should not omit any competencies since it is already decongested because of the pandemic. However, the school, especially in our case since we are a private institution, has the leeway to add on to the current implementation of the curriculum.”*

S1: *“...we follow. We follow the arrangement coming from the DepEd. May ano lang tayo, uhh, konting autonomy na magdagdag ng competency na sa palagay natin andon siya pero natanggal... Parang nasobrahan ng tanggal doon sa ibang competencies yung MELCs. So may mga ibinalik na pakaunti-kaunti lang naman.”* [“...we follow. We follow the arrangement coming from the DepEd. We just have, uhh, a bit of autonomy to add competencies that we think should be there but were removed... It seems that some competencies were excessively removed from the MELCs. So, we brought back a few, just little by little.”]

The respondents also believe that some competencies involve higher-order thinking skills already and thus require careful planning and unpacking from the side of the teachers, as guided by their mentors/area heads.

S3: *kailangan namin mag-unpack kasi iyong ibang competencies agad na siyang nabibigyan suri, nabibigyan halaga. Agad na po siyang sa parang higher order thinking skills. Wala pa siyang natutukoy. Kasi hindi ka pwedeng mag-affirm na agad na mabibigyan halaga bago mag-definition of terms.”* [“We need to unpack because some competencies already are on the analysis or valuing level. They are immediately geared towards higher-order thinking skills without first identifying them. You cannot immediately affirm their value without going through the definition of terms.”]

A respondent also cited the belief of specific contextualization they had to do to adapt so students could relate to the content being taught. They believe that contextualization plays a role in ensuring content alignment with Catholic values and historical perspectives.

S3: *Reformation... against ito sa simbahan pero ikaw na Catholic institution. So kailangan, alam din po ito ng bata, so okay mayroon tayong*

Spirituality. Ito against siya, pero dapat nai-intindihan niya yung reason na noong ganong panahon, against sila sa mga Catholic.” [“Reformation... this is against the Roman Catholic Church. However, as a Catholic institution, we need to ensure that students understand this. So, okay, we have Spirituality. It is against it, but they should understand the reasons why, during that time, they were against Catholics.”]

Lastly, values integration is systematically embedded in curriculum mapping and lesson planning as described by one respondent:

S2: *...bago yung actual teaching siguro one week before kelangan makita ko na yung learning plan. Kung nakareflect ba yung alignment ng competencies sa core values, sa mission vision. So doon pa lang icheck na. Para on actual teaching, mamonitor din if maapply ba talaga yung Vision, yung Mission, nakaalign ba dito sa school.”* [“...before the actual teaching, maybe a week before, I need to see the learning plan. To check if the alignment of competencies with the core values, mission, and vision is reflected. So even at that stage, it should be checked. This way, during the actual teaching, it can be monitored if the Vision and Mission are really applied and if they align with the schools.”]

Theme 2.4. Instructional Monitoring and Evaluation Practices

Sound curriculum implementation requires robust instructional monitoring. Private schools mandate specific supervisory processes to maintain quality (DepEd, 2010). One administrator described the structured supervisory program implemented in the school.

A2: *“We have a strong supervisory program wherein the school has currently eight (8) subject area heads and I think two (2) coordinators for primary elementary and senior high school. Both keep the monitoring of our teachers, how they implement and what is the implemented in terms of curriculum and instruction.”*

Aside from this, non-teaching personnel were cited to provide holistic student support in the curricular implementation.

A2: *“For academic non-teaching, we have the support of the registrar, and we also have the guidance office, which is closely coordinated with the academic department so that other programs apart from the direct or the intended curriculum which are templated through instruction in the classroom, so at least it is being supported with other supports units in the academic for the holistic development of the students.”*

The subject area heads monitor curricular implementation through lesson plan reviews, curriculum mapping alignment, mentoring, and pop-in visits.

S1: *“One, we do check the curriculum map if the alignment with the values, with the policies, are present or existing. And then it’s not only in the hard copy that we check, we also do the pop-in visit just to make sure na nasusunod na talaga iyong nasa learning plan nila and how do they integrate the values of the school.”* [“One, we do check the curriculum map if the alignment with the values and the policies is present or existing. And then, it’s not only in the hard copy that we check; we also do pop-in visits just to make sure that what is in their learning plan is really being followed and how they integrate the values of the school.”]

Beyond these curriculum monitoring practices, role modeling is considered essential for teacher development and mentoring.

A2: *“I think it is part of the entire structure of the school, both for the students and the teachers, that we have. At least, it is manifested or integrated into the class schedule, the standard operating procedures, and the daily operations of the school, wherein we involve both the teachers and the students in the religious formation or the spirituality of the stakeholders of the school.”*

S1: *“Actually, role modeling lang ‘yan. Before you can ask them to adopt the values, you need to show them that you are the one, you are doing it.”* [“Actually, it’s just role modeling. Before you can ask them to adopt the values, you need to show them that you are the one doing it.”]

It is noteworthy to include that this ideal of role-modeling translates beyond the act of showing how it is done. Unique to the school’s identity is establishing rapport between teacher and student. This practice shows strong relationships of defining curriculum as lived experiences (Aoki, 2004 as cited by Kadir, 2022).

S1: *“Rapport, it doesn’t mean na komo teacher ka nila dapat mataas or dapat superior ka sa bata. Hindi ganon. When we talk about loving kindness or rapport, kapag sa classroom teacher ka nila at estudyante mo sila. Pero outside the classroom, you are a mother, a sister, a friend. Kasi, that is the only time that you can talk to them in their comfort zone.”* [“Rapport doesn’t mean that just because you’re their teacher, you should be above or superior to the students. It’s not like that. When we talk about loving kindness or rapport, in the classroom, you’re their teacher and they’re your students. But outside the classroom, you are a mother, a sister, a friend. Because that is the only time you can talk to them in their comfort zone.”]

In terms of evaluation, standardized testing by DepEd and AAA organizations ensures curriculum effectiveness. Subject area heads also implement assessment tools like Tables of Specifications (TOS).

S1: *“Gumagawa din tayo ng TOS (Table of Specifications) before we make our test. So kung ano lang talaga iyong gusto mong imeasure or i-assess sa mga bata, iyon ang lilitaw. In line with the competencies coming from DepEd.”* [“We also create a TOS (Table of Specifications) before we make our test. So that only what you really want to measure or assess in the students will come out. This is in line with the competencies coming from DepEd.”]

The identified themes align with social order theory, demonstrating how structure, agency, and culture shape curriculum implementation in a private Catholic school (Archer, 2020). Curriculum translation is an interplay of structural mandates, agency, and cultural influences, defining quality implementation. As a Catholic institution, the school negotiates its curricular decisions within the broader framework of state mandates, aligning its private interests with public educational policies.

The negotiations elucidated in the themes manifest as either cultural elaboration or cultural reproduction. Cultural elaboration is evident in how the school maintains its autonomy and Catholic mission through its traditions, such as religious celebrations, faith-based student formation programs, and faculty spiritual development. These practices reinforce the school's identity while allowing it to assert its distinct educational philosophy within the broader curriculum framework. Meanwhile, cultural reproduction is reflected in mandated practices such as the use of curricular guides and pro forma instructional implementation documents, which ensure adherence to state standards. These regulatory mechanisms structure curriculum delivery, reinforcing established norms and expectations in alignment with public educational mandates.

Furthermore, the findings underscore how institutional philosophy and values inform curricular choices, particularly in role modeling and student rapport. These highlight the critical role of curricular leaders in bridging theory and practice to create meaningful educational experiences (Glatthorn, 2018). One key area of negotiation is assessment, where the institution reconciles the national curriculum's emphasis on standardized evaluations with its commitment to Catholic values. While adhering to standardized assessments, the school supplements these measures with formative assessments grounded in ethical reflection, moral development, and service learning. However, tensions arise in balancing compliance with national policies and preserving institutional autonomy, particularly when state-mandated assessments prioritize quantifiable learning outcomes over the school's emphasis on holistic, values-based education. The challenge lies in ensuring that regulatory requirements do not undermine the school's commitment to faith-driven pedagogy and student formation. Ultimately, the school's approach embodies curriculum as lived experiences (Aoki, 2004 as cited by Kadir, 2022), reinforcing its distinct agential capacity in curriculum implementation.

DISCUSSION

The practice as described above illuminates how the mandated curriculum is interpreted, translated, modified, monitored, and evaluated based on existing structures. Using Archer's (1996, 2020) analytical dualism, this study differentiates between pre-existing

structures (state-mandated policies and accreditation requirements) and the agency of school actors in modifying curricular implementation. This dynamic interaction follows the phases of the morphogenetic cycle, where structural conditions shape practice, socio-cultural interactions negotiate its enactment, and eventual elaboration or reproduction occurs.

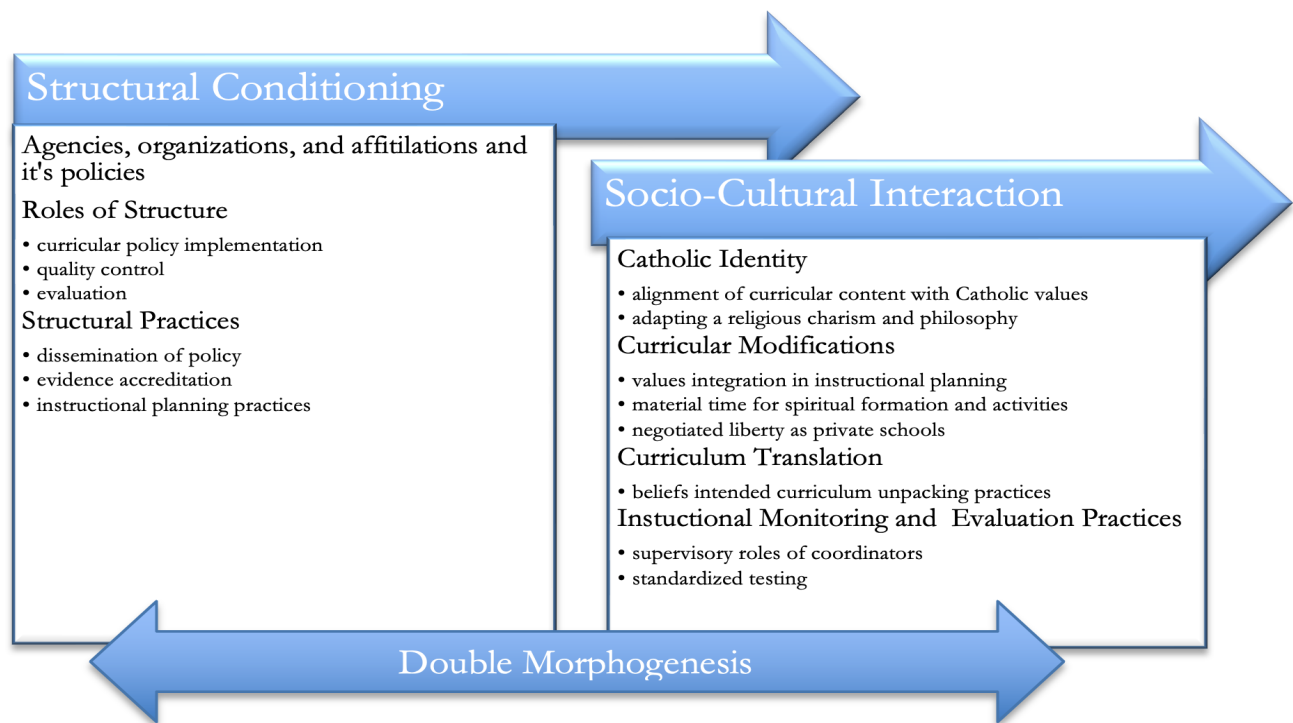
In this case, **structural conditioning** involves mandated requirements such as documentation, standardized lesson planning, and competency-based assessments (L. B. Dasas, 2021). However, **socio-cultural interaction** allows curricular leaders and administrators to negotiate these structures, leading to both reproduction and elaboration of curriculum implementation. Therefore, **structural and cultural emergence** does exist in schools as new roles and practices for professional engagement are defined (Priestly, 2011). A school, being a structure itself, shows organizational provisions and practices. In turn, as the school is an agent of curricular implementation, it renews its organization, roles, positions, and other cultural practices. This is what Margaret Archer termed double morphogenesis (Archer, 2020). To summarize these findings from the focus group discussion, a visual framework representation is presented in Figure 2.

Figure 2 shows a visual representation of the curricular implementation morphogenesis of the case study at hand. The two arrows on top represent the first two phases of the morphogenetic cycle as proposed by Archer (1996): **Structural Conditioning** and **Socio-Cultural Interaction**. As defined, **structural conditioning** refers to the context and action that subsequently take place. This case study has shown three basic structural influences of a Philippine Catholic integrated school:

1. **Agencies, organizations, affiliations, and mandates** – including DepEd, PEAC, PAASCU, and the AAA affiliation of the school.
2. **Catholic identity and school charism** – requiring alignment with the teachings and philosophies of the Roman Catholic Church including the schools unique charism.
3. **Curricular policy implementation** – influenced by quality control parameters and evaluation practices.

Figure 2

Morphogenetic Cycle of Curricular Implementation Practices in a Philippine Catholic Integrated School



The structural influences also elucidate distinct practices, such as **policy dissemination, accreditation through documentation of evidence as markers of quality,** and influences on **instructional planning practices.**

The **socio-cultural interaction** phase involves administrators and subject area heads engaging with these structures. This includes:

1. **Beliefs in instilling Catholic identity**
2. **Specific curricular modifications** such as the inclusion of material time for spiritual and values formation and exercising certain liberties as private schools
3. **Curriculum translation practices** that emphasize Catholic values in instructional planning and practice
4. **Instructional monitoring and evaluation practices**

Cultural Reproduction vs. Cultural Elaboration in Curriculum Implementation

This interplay is evident in how the school both reinforces and modifies curricular practices. Structural

and cultural reproduction occurs through strict adherence to state-imposed accreditation processes, the continued use of pro forma instructional documents, and alignment with standardized assessment frameworks. However, cultural and structural elaboration is also apparent in the school's autonomy in integrating Catholic identity into its instructional approach and assessments, embedding values formation into instructional planning, and emphasizing character-based evaluation alongside standardized testing.

The bottom double-headed arrow in Figure 2 illustrates this **double morphogenesis**, wherein the school, as an agent of curricular implementation, simultaneously upholds and redefines structures and cultural norms in curriculum translation. This back and forth process reflects how Catholic educational institutions manage tensions between national mandates and their religious identity.

This study thus provides evidence of a distinct divide between the curriculum as planned and the lived or the experienced curriculum (Aoki, 2004 as cited by Kadir, 2022). As a result, the national curricular policy tends to create established practices that are superficial, particularly in the rigid adherence to

standardized assessments, mandated lesson planning formats, and documentation of evidence primarily for compliance rather than meaningful pedagogical development. These practices, while intended to ensure quality and accountability, often lead to performative implementation, where educators prioritize bureaucratic fulfillment over substantive learning experiences.

Through the lens of critical realism, this divide can be understood by distinguishing between the **real**, **actual**, and **observed** dimensions of curriculum implementation (Easton, 2010, Withell, n.d.). The real refers to the deeper structural mechanisms—such as national mandates and institutional affiliations—that shape curricular policy. The actual consists of the curriculum as formally prescribed and intended, including its structured assessments and documentation practices. However, what is observed in practice reveals a negotiation between these mandates and the school's institutional identity, where educators develop strategic responses that bridge compliance with faith-driven formation. This interplay of structure and agency underscores the school's role in navigating policy constraints while asserting its own curricular agency to sustain meaningful educational experiences (L. B. Dasas, 2021; Fullan, 2006; Goodson, 1990; Priestley, 2011)".

Researcher's Reflection

While these findings provide insight into how school leaders and middle managers perceive their role in curricular implementation, the author maintained a reflexive journal to critically examine their positionality as an employee of the institution. It is important to highlight that the author, as a student of curriculum studies, subscribes to the perspective that curriculum is both planned and procedural. This perspective asserts that curricular practice must involve the implementation of an intended curriculum, which is subsequently enacted and assessed.

Furthermore, the author acknowledges that their role within the institution is shaped by policy directives from the school principal. As a result, certain conceptions of curriculum interpretation and implementation were observed during the study. One key observation is the prevailing notion that curriculum implementation is

primarily understood as the actual teaching of concepts and skills, rather than the pre-planning phase that occurs between curricular design and classroom instruction. These conceptions stem from the necessity of unpacking competencies and the process of contextualizing instruction during its enactment. Consequently, the seven guide questions used in the focus group discussions (FGDs) were refined and reinterpreted to better distinguish between curriculum planning and actual practice.

Additionally, the author recognizes that in conducting this study, institutional checks and balances were assumed to function effectively in reflecting the structural and social influences within which the school operates. It is worth noting that the school, despite its strong reputation in the province, remains in its early years. Its context is shaped by pre-existing accountability mechanisms—such as accreditation and standardized testing—which are assumed to be effective in maintaining robust monitoring and evaluation practices as prescribed by institutional structures.

CONCLUSION

This study addresses the gap between the intended curriculum, as prescribed by national policies, and the lived curriculum that emerges through school and classroom instruction. While curriculum guides outline what ought to be implemented, the rigidity of mandated curricula often overlooks the diverse contexts in which schools operate. Grounded in critical realism and the morphogenetic approach, this study examines how a Catholic integrated school navigates structural constraints by interpreting, adapting, and negotiating policies within its institutional and cultural realities. As Priestley (2011) suggested, critical realism offers insights into how school-based practices mediate between national mandates and actual implementation, highlighting the dynamic interplay of structure and agency.

Findings reveal that curriculum implementation in the studied school is shaped by external policies yet transformed through institutional norms, values, and philosophies. Schools, as structured organizations, interact with regulatory bodies such as the Department of Education and accrediting agencies, which provide oversight and standardization. However, to maintain

their identity, schools reinterpret these mandates, ensuring that curricular implementation aligns with their core values. This process results in school-specific adaptations that reflect broader systemic issues in curriculum studies—particularly the tension between national standardization and local contextualization.

Moreover, this study underscores the absence of a unified curricular theory in national policies, reinforcing a top-down approach that limits meaningful adaptation. Political pressures also shape curriculum reforms, often compelling schools to modify implementation strategies to maintain institutional coherence. Additionally, while evaluation and monitoring practices are designed to ensure quality, they frequently become performative, emphasizing compliance over substantive learning. These systemic challenges highlight the need for a theoretical framework that bridges policy and practice in curriculum studies.

Despite ongoing discourse in the field, curriculum studies continue to grapple with the absence of a unifying theory that captures both the socio-political dimensions of schooling and the practical realities of implementation. Existing perspectives either critically analyze the broader role of education in society, as seen in reconceptualist approaches, or focus on structured planning models like Tyler's procedural framework. However, neither fully accounts for the complex interplay between policy mandates and institutional agency. This study addresses this gap by applying Archer's (1996) Morphogenetic Approach within a critical realist framework, theorizing how schools mediate top-down curricular policies. By examining how a Catholic integrated school negotiates external policy constraints while maintaining its institutional identity, this research operationalizes towards a more contextually driven practice. In doing so, it contributes to curricular theorizing by demonstrating how structure and agency interact in shaping curriculum implementation, responding to the need for a more coherent, practice-informed theoretical foundation in the field.

Applying Archer's (1996) morphogenetic approach offers a robust framework for understanding how schools engage in adaptation, negotiation, and renewal in response to policy constraints. This perspective moves beyond viewing curriculum as a static policy

document and instead frames it as an evolving practice shaped by institutional and socio-cultural realities.

Future research should further explore curriculum implementation through a critical realist and structure-agency lens. Expanding beyond single-case studies, mixed-methods and longitudinal research can provide deeper insights into how curricula evolve over time. Additionally, training school leaders in curriculum theory and leadership is essential to bridging the gap between policy intentions and meaningful implementation. Addressing these gaps in curriculum theorizing is crucial to ensuring that educational systems reflect both their philosophical foundations and the lived experiences of teachers and students.

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Taking Global Citizenship Education (GCED) Beyond the Classroom: Analyzing the Advocacy Projects of GCED-Trained Educators in the Philippines

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ABSTRACT

Global Citizenship Education (GCED) has recently become an emerging movement in the field of international education. In the Philippines, while there is a lack of policy documents from the Department of Education (DepEd) mandating its implementation, GCED is already gaining momentum on the ground. Many school heads and teachers have been involved in GCED training programs organized by international and domestic institutions. Moreover, they have not only been busy integrating GCED into their teaching practices, but they have also initiated advocacy projects that bring GCED outside the classroom. Given this context, it is interesting to examine how Filipino GCED-trained teachers take on their roles not only as global citizenship educators but also as global citizens. Utilizing phenomenological research design with data collected from artifacts analysis and interviews of GCED-trained basic education teachers and leaders, this study addressed these research questions: (1) What advocacy projects have been implemented by GCED-trained teachers in the Philippines outside the confines of their classroom?; (2) What factors motivated them?; (3) What challenges did they face in the implementation?; and (4) Employing Franch's (2020) GCED typology, what GCED discourse is dominant among the teachers based on these projects? Results showed that teachers implemented a diverse array of activities such as Sustainable Development Goals (SDGs) awareness raising, community service projects, development of GCED instructional materials, capacity building for teachers, youth empowerment programs, environmental projects, and cultural experience/intercultural exchange. They were motivated by different factors such as personal experience, issues with GCED implementation, influence of teacher training, and personal skills, interest, and passion, while they were challenged by lack of support from higher-ups, mindset of fellow educators, and lack of funding and resources. With the diversity of advocacy projects, the most dominant typology is cosmopolitan humanism. This can be attributed to the influence of teacher training programs, which played a huge role from the conceptualization to the evaluation of the projects. Given the dearth of literature on GCED teacher-led advocacy projects beyond the classroom, the given findings are valuable in understanding the role of teachers not only as global citizenship educators but also as proactive global citizens. Moreover, recommendations such as enacting a policy that mandates the teaching of GCED, adopting best practices of leading training institutions, and conducting more studies on GCED in the context of the Philippines were forwarded by the study.

Keywords: Global Citizenship Education, advocacy projects, teacher training, Philippines

Introduction

In recent years, Global Citizenship Education (GCED) has become a relevant buzzword in the field of international education. Along with quality of and access to education, it was deemed a priority area in the Global Education First Initiative (GEFI) of United Nations (UN) Secretary-General Ban Ki-moon in 2012. Institutions such as the United Nations Educational, Scientific, and Cultural Office (UNESCO), Asia-Pacific Centre of Education for International Understanding (APCEIU), and Oxfam International have been actively promoting this concept in the global arena. Moreover, it was explicitly stipulated in the Sustainable Development Goals (SDGs) 2030 Target 4.7 as a domain that learners should be equipped with to promote sustainable development. Due to its popularity, GCED has been the focus of study by many institutions and scholars. UNESCO (2014, p. 15) believes that GCED aims “to empower learners to engage and assume active roles, both locally and globally, to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world.” Arviola and Dellomos (2023, p. 265) supported UNESCO’s definition by stating that GCED is “an emerging concept that promotes the development of knowledge, skills, and attitudes necessary to live in a world that is interdependent and interconnected.” Meanwhile, Andreotti (2006) offered another perspective in suggesting that the core of GCED is to empower individuals to reflect critically by providing tools of analysis on how inequalities around the world came to exist and using these tools to create a future that could diminish such deeply-rooted problems. While there are diverse ideas and interpretations, given today’s heightened interdependence of the global landscape and the intensive proliferation of global issues, GCED is indeed a relevant discourse in international education.

At the classroom level, teachers are perceived to be vital in the success of the implementation of GCED. They are described by scholars as the most influential agents of GCED, especially with their role in concretizing its extensive ideals (Goren & Yemeni, 2016; Schweisfurth, 2006). While many teachers believe that global citizenship is essential in today’s world, very few possess the confidence to teach it (Lee &

Leung, 2006; Rapoport, 2010; Schweisfurth, 2006; Yamashita, 2006). As such, governments and education stakeholders around the world have invested in training programs both for pre-service and in-service teachers to better educate their students for global citizenship (Estellés & Fischman, 2021; Tarozzi & Inguaggiato, 2018). Accordingly, such programs successfully impact teachers’ GCED conceptions and actions (Sider & Ashun, 2013; Yemini et al., 2019). Aside from broadening and deepening their understanding of the term, teachers were able to implement GCED-related activities within and outside the classroom, targeting not only students but also other stakeholders. This shows that effective teacher training programs are powerful in developing global citizenship educators who are also proactive global citizens.

Similar to many countries around the world, GCED is already gaining momentum in the Philippines at present. While there is still an absence of an actual policy that directly mandates the implementation of GCED in all Philippine schools (Bernardo et al., 2022), a Philippine GCED Framework has already been developed by the Philippine Normal University (PNU) GCED Team in partnership with the Philippine Department of Education (DepEd) and UNESCO-APCEIU (UNESCO-APCEIU & PNU, 2021). Also, many school heads and teachers have been involved in GCED training programs hosted by international and domestic institutions such as UNESCO-APCEIU, PNU, and DepEd International Cooperation Office (ICO). Strong partnerships with South Korea, a leading advocate of GCED, have been formed through teacher exchange programs, learning series collaborations, and other capacity-building ventures (Department of Education, 2019a; Department of Education, 2022b; Ministry of Education & UNESCO-APCEIU, 2021; UNESCO-APCEIU, 2021; UNESCO-APCEIU, 2022). Some examples are the Asia-Pacific Teacher Exchange Programme (APTE), Asia-Pacific Training Workshop (APTW) on Education for International Understanding and GCED, and International Cooperation Office – Korea-Philippines Teacher Exchange Programme (ICO-KPTEP) GCED Learning Series. These programs not only equip teachers with the knowledge, skills, attitudes, and values to teach GCED within the classroom, but also encourage them to initiate actions and advocate for GCED outside the classroom.

Related Studies

Several scholars have studied how GCED is being implemented outside the confines of the classroom. In Canada, Schweisfurth (2006) found that students were very much encouraged by teachers to practice engaged citizenship and take part in civic action. They were given projects such as organizing a multicultural benefit concert, distributing pamphlets on global environmental issues, and hosting a street party focused on their advocacy. GCED was also present in the informal curriculum, with teachers moderating extracurricular organizations that spearhead projects such as fundraising for children living in conflict areas and fora on youth's role in the global future. However, the interviewed teachers shared that all these GCED-related activities depended on the passion and advocacy of the teacher, and there were only a few of them who shared a commitment to this kind of work. The vibrancy of GCED implementation also appeared in Leduc's (2013) study of elementary teachers in Canada. Students were involved in various participatory activities such as awareness-raising of local issues, fundraising and advocacy for nongovernmental organizations, recycling and water conservation, and mock UN council meetings. There was also a strong tie-up between schools and non-government organizations (NGOs), as proven by teachers who attested to using resource materials created by the latter in the teaching of GCED. In the Asian context, although GCED is being implemented in different countries, a lot of challenges were noted in many studies. In Hong Kong and Shanghai, teachers' interest in GCED is high, but they find difficulty in its implementation (Lee and Leung, 2006). They attributed it to the lack of GCED training for teachers and the lack of resources on GCED. Almost the same hurdles hound ASEAN countries (Jeong, 2017). In Cambodia, teachers struggled with the lack of relevant GCED materials. In Thailand, GCED was said to be embedded in the curriculum, but the absence of proper guidelines made it hard for teachers to implement it within and outside the classroom. It was only in Singapore that teachers felt confident in teaching GCED due to the support of the government and school administration. GCED is a topic of discussion in many subjects, and students engaged in debates, watched videos, and embarked on team projects about GCED.

There are also studies that analyzed how GCED training programs influenced the pedagogy of in-service teachers. Examining the impact of a professional development course on Canadian teachers, Sider and Ashun (2013) found that participants attempted to incorporate more transformative pedagogy into their practices. They implemented activities such as encouragement of child sponsorships, involvement in "more compassion projects," and invitation of resource persons who work or have worked in developing countries. In South Korea, Pak and Lee (2018) solicited the views of in-service teachers who participated in a GCED training program regarding the implementation of GCED. While the study confirmed a strong state-led initiative in the teaching of GCED in schools, many problems need to be addressed on the ground. Some of these include the multitude, overwhelming, and endless initiatives introduced by the Ministry of Education, lack of administrator support, marginalization of GCED in the curriculum (as compared to software education and character education), instrumentalization of GCED as a means of promotion for schools and teachers, and intellectual disconnection or the stark difference between policy and reality.

All of these studies prove that teachers play a big role in implementing GCED in different parts of the world. However, multiple challenges hound the actual implementation on the ground. Some studies also showed that GCED training influences not only the pedagogy and advocacy of teachers but also their cognizance of the disconnect between GCED theories, policies, and realities. One glaring gap is the dearth of research that focuses on initiatives outside the classroom that were mainly fueled by teachers' advocacies. Also, while studies on some Asian and ASEAN countries are evident, only few published literature about GCED implementation in the Philippines are existent. As such, this study aimed to look into GCED-trained educators' advocacy projects beyond the classroom as well as their reflections on the motivations and challenges of implementing GCED in their own contexts.

Framework

Given the multiple interpretations of the term GCED, many scholars have developed different categorizations to analyze its theoretical conceptualizations and

implementation in educational settings. Andreotti (2006) distinguished between two GCED frameworks, i.e., soft versus critical, based on their basic assumptions and implications for citizenship education. In analyzing the context of Canadian schools, Shultz (2007) outlined three approaches to global citizenship: neoliberal, radical, and transformational. Oxley and Morris (2013) developed a comprehensive and integrative model by introducing two broad forms of global citizenship, cosmopolitan and advocacy-based. To analyze the

dominant GCED discourse among teachers, this study utilized the typology developed by Franch (2020). Combining the categorizations from existing literature and the results of her qualitative study in Italy, Franch proposed four GCED ideal types: Neo-liberal Human Capitalism, Cosmopolitan Humanism, Social-justice Activism, and Critical Counter Practice. The comparison among the four typologies is exhibited in Table 1.

Table 1

GCED Ideal Types (Franch, 2020)

	Neo-liberal Human Capitalism	Cosmopolitan Humanism	Social-justice Activism	Critical Counter Practice
Goal	Students should acquire the global and inter-cultural competencies to compete for jobs in the global economy.	Students become committed to universal values such as human rights, peaceful coexistence, and sustainability.	Students become critically literate and committed to act to achieve equality and social justice at the local and global level.	Students should be aware of deconstructing Western supremacy and reviving voices that have been subjugated by colonialism.
Cognitive Learning	foreign languages, knowledge of economics and job market, rules of the workplace	human rights and global issues	political and economic structures of domination, critical literacy	political, economic, cultural structures of domination, other cultures and minorities to diversify perspectives
Socio-Emotional Learning	intercultural communication	sense of belonging to a human community, empathy, conflict resolution	multiple identities, commitment to social justice	reflexive identifications, commitment to social justice
Behavioral Learning	being entrepreneurial and flexible	ethical consumerism, sustainable living, volunteering, charity	political activism	ethical and responsible, ways of seeing, knowing, and relating to others in context

The four GCED ideal types can be distinguished based on their primary goal and the target learning domains, i.e, cognitive, socio-emotional, and behavioral. In Neo-liberal Human Capitalism, the goal is for students to “acquire the global and intercultural competencies to compete for jobs in the global economy, and a country builds a pool of human resources that will help it to gain or maintain a position in the global economy” (Franch, 2020, p. 514). After they graduate, students are expected to be globally competitive and ready to work for multinational corporations in any part of the world. In the cognitive domain, students

are taught foreign languages, especially English, knowledge of the neoliberal economic system and the job market, and the rules of the workplace. In the socio-emotional domain, students are trained on how to communicate with people from other cultures. In the behavioral domain, they are expected to be entrepreneurial and flexible based on the demands of the global market. In Cosmopolitan Humanism, the goal is for students to be equipped with and committed to global ethics and universal values such as human rights, peaceful coexistence, and sustainable lifestyle. It is envisioned that they will be “respectful and responsible citizens

that engage in pro-social behavior to ensure social cohesion and integration” (Franch, 2020, p. 515). In the cognitive domain, students learn about universal human rights and various global issues. In the socio-emotional domain, students are imbued with a sense of belongingness to the global community, and different values such as empathy and peaceful conflict resolution. In the behavioral domain, they are expected to practice ethical consumerism, sustainable living, volunteerism, and charity – a citizen not only for other people but also for the environment. In Social-justice Activism, the goal is for students to “become critically literate and committed to act to achieve democracy, equality and social justice within the local community and at global level” (Franch, 2020, p. 515). Drawing on the discourses of Marxist theorists, this typology believes that students should not only be critically aware but also be proactive in dealing with the root causes of global inequalities. In the cognitive domain, students learn about the political and economic structures of power and domination and critical literacy. In the socio-emotional domain, students should recognize their multiple identities, e.g., race, ethnicity, gender, socio-economic status, and be committed to the achievement of social justice. In the behavioral domain, students are expected to be political activists willing to fight against all forms of inequality. Finally, in Critical Counter Practice, the goal is for students to deconstruct the notion of Western/White/European cultural supremacy and advocate for the protection and revival of indigenous voices that have been marginalized by colonialism. They should be able to adopt post-colonial and post-structuralist perspectives as means of viewing and interpreting the world. In the cognitive domain, students are taught the political, economic, and cultural structures of Western domination, along with knowledge of local cultures and minorities to diversify their perspectives. In the socio-emotional aspect, students should be made aware of reflexive identifications, i.e., how their statuses and roles affect the way they view the world, and be committed to social justice, especially for minorities. In the behavioral domain, students are expected to practice ethical, responsible, and responsive ways of seeing, knowing, and relating to others in context.

In this study, Franch interviewed three groups of people: education policymakers, international development workers, and in-service teachers. It was found that among education policymakers, the dominant discourse was Neo-liberal Human Capitalism. They believed that students should be equipped with the necessary knowledge and skills to be globally competitive. On the other hand, many international development workers and in-service teachers subscribed to the Cosmopolitan Humanism approach, affirming that GCED should help develop respectful and responsible citizens who are prepared to live in a global society. Franch emphasized the need to infuse concepts of Social-justice Activism and Critical Counter Practice in the educational setting, which can be achieved by strengthening the role of teacher education and forging deeper alliance between academia and practice.

Aside from its integrative theoretical and empirical foundations, this categorization was deemed fit for this research because a significant portion of the participants in the study were also in-service teachers in charge of the implementation of GCED. Utilizing this typology, it was easier to perceive which discourse is dominant among GCED-trained educators in the Philippines, especially by looking into the nature of their advocacy projects beyond the classroom.

Purpose of the Study

In line with the UN Sustainable Development Agenda 2030, studies on GCED are growing in different countries worldwide. However, there is still a notable dearth of published literature in the Philippines. This research aims to contribute to the existing research gap by examining how GCED-trained teachers in the Philippines take on their roles not only as global citizenship educators but also as global citizens. Also, given the absence of an official policy from DepEd, it is interesting to investigate what teachers on the ground are doing in implementing GCED, especially outside the classroom, which is a less explored theme. With these goals in mind, the study sought to address the following research questions:

1. What advocacy projects have been implemented by GCED-trained teachers in the Philippines outside the confines of the classroom?
2. What factors motivated them to develop these projects?
3. What challenges did they face in the implementation of these projects? and
4. Employing Franch's GCED typology, what GCED discourse is dominant among the teachers based on these projects?

Scope and Limitation

The study focused primarily on the concept of GCED which garnered renewed global popularity with the launching of GEFI in 2012 and the SDGs 2030 in 2015. While various levels of citizenship education, i.e., local, national, and global, have been embedded in the curriculum worldwide for centuries, renewed attention has been given to GCED in recent years with the intensification of global issues and international relations. This strand of GCED is being promoted in the Philippines by UNESCO and its partner local and international institutions and is being advocated by trained educators on the ground. Also, this study looked into the case of basic education leaders and teachers. Many of the studies tend to focus on tertiary education, and there is a limited body of research exploring the implementation of GCED in primary and secondary schools (Myers, 2010; Sant et al., 2018). Finally, respondents from the study all came from the island of Luzon in the Philippines. Most of them were from the National Capital Region (NCR), but there were also representatives from Cordillera Administrative Region (CAR), Ilocos Region, and Bicol Region. Attempts to include educators in Visayas and Mindanao were made by sending letters of invitation, but no replies were received. Still, the advocacy projects of some of the respondents were implemented outside Luzon island, thus extending the geographical scope of the study.

Methodology

The study employed a phenomenological research design to examine the advocacy projects of GCED-

trained teachers in the Philippines. Creswell (2014, p. 14) described phenomenological research as “a design of inquiry coming from philosophy and psychology in which the researcher describes the lived experiences of individuals about a phenomenon as described by participants.” Such design was chosen because the study placed prime importance on the participants’ meaning-making and account of the phenomenon, in this case, the implementation of GCED outside the classroom. Purposive sampling was primarily used to determine the participants. Aside from teachers, the invitation was extended to basic education leaders, such as school heads and district supervisors, who participated in GCED trainings several years ago, when they were still teachers. The following qualifications were set to gather the respondents: 1) they should have undergone more than five days of GCED training in the past ten years; 2) they should have implemented or been involved in GCED-related activities within and outside the classroom; and 3) they should be willing to cooperate and provide valuable data. Recommendations from institutions such as APCEIU and PNU GCED Cooperation Centre (GCC) were also solicited to gather participants.

Ten respondents, consisting of seven in-service teachers and three basic education leaders, agreed to participate in the study. Majority of them are female (60%). All of them taught or are currently teaching in public schools. Majority handled elementary classes, while some taught junior high school and high school students. Four of them were Science teachers, while others taught English, Social Studies, Values Education, and senior high school subjects. Their years in the teaching profession ranged from 12 to 21 years. In terms of highest educational attainment, 60% are master’s degree holders, 30% have a doctorate, and 10% have a bachelor’s degree. In terms of GCED trainings they attended, the number ranged from one to 21. Most of the trainings were conducted by UNESCO-APCEIU, DepEd-ICO, ICO-KPTEP, and PNU. Some of them voluntarily signed up for the trainings, while others were selected by their supervisors or school heads. Table 2 shows the profile of the respondents.

Table 2*Profile of the Respondents*

Respondent	Current Position	Region	Sex	Teaching Experience (Years)	Teaching Experience (Level/s)	Teaching Experience (Subject/s)	Highest Educational Attainment	Number of Trainings Attended
A	Teacher	NCR	Female	21	Elementary	Science	Master's	16
B	Leader	NCR	Female	20	Elementary	All subjects	Master's	21
C	Leader	NCR	Male	15	Junior High School	Science	Master's	14
D	Teacher	Bicol region	Female	13	Elementary	English, Character Education, and Science	Doctorate	4
E	Teacher	NCR	Male	12	Elementary, and Junior and Senior High School	Social Studies, Understanding Culture, Society, and Politics, Introduction to the Philosophy of the Human Person, Contemporary Philippine Arts from the Regions, Trends, Networks, and Critical Thinking in the 21st Century	Master's	6
F	Leader	NCR	Male	17	Junior High School	English	Doctorate	10
G	Teacher	NCR	Female	20	Junior and Senior High School	Social Studies, Values Education, and Korean	Master's	8
H	Teacher	NCR	Female	14	Elementary	English	Bachelor	5
I	Teacher	CAR	Female	18	Elementary	All subjects	Doctorate	1
J	Teacher	Ilocos Region	Male	13	Junior and Senior High School	Science, Consumer Chemistry, Quantitative Research, Earth and Life Science, Biological Science	Master's	5

Individual in-depth interview was used as the primary mode of data collection. An interview protocol (See Appendix) was used as a guide. Before implementation, it was pilot-tested twice and revised to ensure validity and comprehensibility. An invitation letter, attached with the interview protocol and informed consent form, was sent to the participants a week before the interview. Due to geographical constraints, interviews were conducted through Zoom. All interview sessions were recorded after seeking the permission of the respondents. During the interview, artifacts related to the advocacy projects, e.g., project reports, pictures, and websites, were requested from the respondents to substantiate their accounts and enrich the research data.

Data from the interviews were transcribed and analyzed using analytic procedures. After getting a general sense of the information from the transcriptions, raw data were organized in a spreadsheet to comprehensively examine similarities and differences. Manual coding was then done, followed by the generation of themes and categories vis-à-vis the research questions and Franch's GCED typology framework. Although the use of manual processing and organizing of data could be considered a limitation of the analysis, different strategies were used to ensure qualitative validity, reliability, and adherence to research ethics. Validation of interview data was done by juxtaposing them with artifact analysis. Findings from the interview were compared and substantiated with the artifacts that the respondents submitted. Also, member-checking or confirming the accuracy of the data with the participants through follow-ups was also conducted. Lastly, research ethics was observed by securing an informed consent form from the respondents and assuring them of their anonymity and confidentiality as stated in the invitation letter.

Findings and Discussion

The four research questions were used as the sub-headings to organize the findings. Tables and figures were used to systematize the data, while quotes from the participants were inserted to substantiate the results. Finally, the findings were juxtaposed vis-à-vis related studies and framework to highlight similarities as well as the unique points of this research.

RQ1: What advocacy projects have been implemented by GCED-trained teachers in the Philippines outside the confines of the classroom?

The advocacy projects implemented by the respondents were categorized into seven themes: SDG Awareness-Raising in Communities, Community Service Projects, Development of GCED Instructional Materials, Capacity Building for Teachers, Youth Empowerment Programs, Environmental Projects, and Cultural Experience/Intercultural Exchange. Table 3 illustrates these themes along with the title of the projects, short description, and implementor.

Several advocacy projects launched by the teachers were programs that target various stakeholders in the community. They implemented these projects to spread awareness about the SDGs (e.g., #TeachLoveSDGs, Let's Have A Conversation) or to help marginalized sectors such as children with special needs (e.g., Project GLACE) and indigenous peoples (e.g., Project AETA). Some projects aimed to address the gaps related to GCED in the education sector by developing instructional materials (e.g., Science for Peace, Project BMAP) and capacity building for teachers (e.g., Project Padayon, AKLAT). Finally, other advocacy projects spearheaded by the teachers encouraged the involvement of their own students. Some were immersed in youth empowerment programs (e.g., Project YAKAP, GCED UNESCO Clubs); some were involved in environmental projects (e.g., YMCA Involvement, Project Luntian); while others experienced intercultural exchanges (e.g., Project GLACE, Intercultural exchange with Korean schools).

All of these activities were launched after the respondents' participation in the GCED training programs. They were required by the training institutions, such as UNESCO-APCEIU and DepEd-ICO, to brainstorm and develop GCED-related projects that they would implement after undergoing the program. Hence, the teachers were hands-on from the conceptualization to the implementation of the projects. Training institutions also provided support through finances, mentorship, or other resources. Respondents were only required to implement one project, but most of them launched more than one. Some even tried to find ways to sustain these projects up to the present by seeking donations from private groups and individuals or lobbying for funds from the school or DepEd. In this context, it is evident that GCED training programs greatly contributed to Filipino teachers' practices, similar to Sider and Ashun's (2013) study on Canadian teachers. They became more passionate not only in adopting transformative pedagogies within the classroom but also in advocating as global citizens beyond the school.

Table 3*Advocacy Projects Implemented by the Respondents*

Themes	Activities (Implementor)
SDG Awareness-Raising in Communities	<ul style="list-style-type: none"> • #TeachLoveSDGs – an online forum about SDGs with different resource speakers (Respondent A) • Usap Po Tayo: Building Better Family Conversation Against Disinformation – a seminar teaching parents and children about fake news, peaceful dialogue, and conflict resolution (Respondent E)
Community Service Projects	<ul style="list-style-type: none"> • Project GLACE (Global Learning through Active Citizenship Education) – service learning projects spearheaded by students, such as giving of gifts to families of children with special needs and storytelling for children with special needs (Respondent F) • Project AETA (Accessible Education to Agtas) – basic literacy program for indigenous peoples, teaching them health protocols during the pandemic, feeding program, and giving of school supplies (Respondent I) • Community Workshops – workshops for youth leaders, students, and mothers on different activities such as hydroponics and livelihood training (Respondent D) • Project SOSSY (Solutions-Oriented Social Sciences for Young Manlintanians) – turnover of student outputs such as infographic posters and advocacy videos to immediate communities (Respondent E) • Project Life – provision of support to indigent families who were affected by the extension of the quarantine period during the COVID-19 pandemic (Respondent J)
Development of GCED Instructional Materials	<ul style="list-style-type: none"> • Science for Peace – development of worksheets and videos integrating UN Day celebrations into Science lessons (Respondent C) • Project BMAP (Big Book for Multicultural Awareness for Pupils) – publication of a book about multicultural awareness titled <i>Annyeong Minji, Kumusta Maria</i> (Respondent H) • Project Hiraya – development of GCED-integrated self-learning modules and instructional videos in Science and Araling Panlipunan (Respondent A) • Environmental Education Module – development of module on environmental education for YMCA USA and YMCA Albay (Respondent D) • Project Paglinang – development of teaching toolkits in different junior high school
Capacity Building for Teachers	<ul style="list-style-type: none"> • Project Padayon – teacher training on different topics, such as gender equality (Respondent B) • AKLAT (Association of Keen Language Teachers) – establishment of an organization of
Youth Empowerment Programs	<ul style="list-style-type: none"> • Project YAKAP (Youth for Advocacy and Knowledge-Access Program on Education for Global Citizenship) – a youth convention and provision of support to youth organizations in their advocacy projects (Respondent A) • GCED UNESCO Clubs – establishment of a club where students celebrate UN International Days, hold eco-walk, and do coastal clean-ups (Respondent J)
Environmental Projects	<ul style="list-style-type: none"> • YMCA (Young Men's Christian Association) Involvement – encouragement of two students to become organization volunteers and be involved in coral planting (Respondent D) • Project Luntian – conduct of tree planting activities and planned establishment of
Cultural Experience / Intercultural Exchange	<ul style="list-style-type: none"> • Project GLACE – visit of schools to embassies, such as the American Embassy and Indonesian Embassy (Respondent F) • Intercultural exchange with schools in Daejeon City, South Korea – holding of collaboration projects and free chat sessions among Filipino and South Korean students (Respondent G)

The abundance and diversity of advocacy projects being implemented by the respondents can be compared to those practices being done in Canadian schools, as evidenced in studies by Schweisfurth (2006) and Leduc (2013). Teachers develop partnerships with different sectors in the communities, and they encourage their students to be proactive citizens and take part in civic actions. Both also involve students at a young age, as early as elementary school. An outstanding difference is the projects related to developing instructional materials and conducting training for other teachers. This point can be unique in the Philippines since GCED efforts in the education sector are coming from the grassroots, given the absence of an official

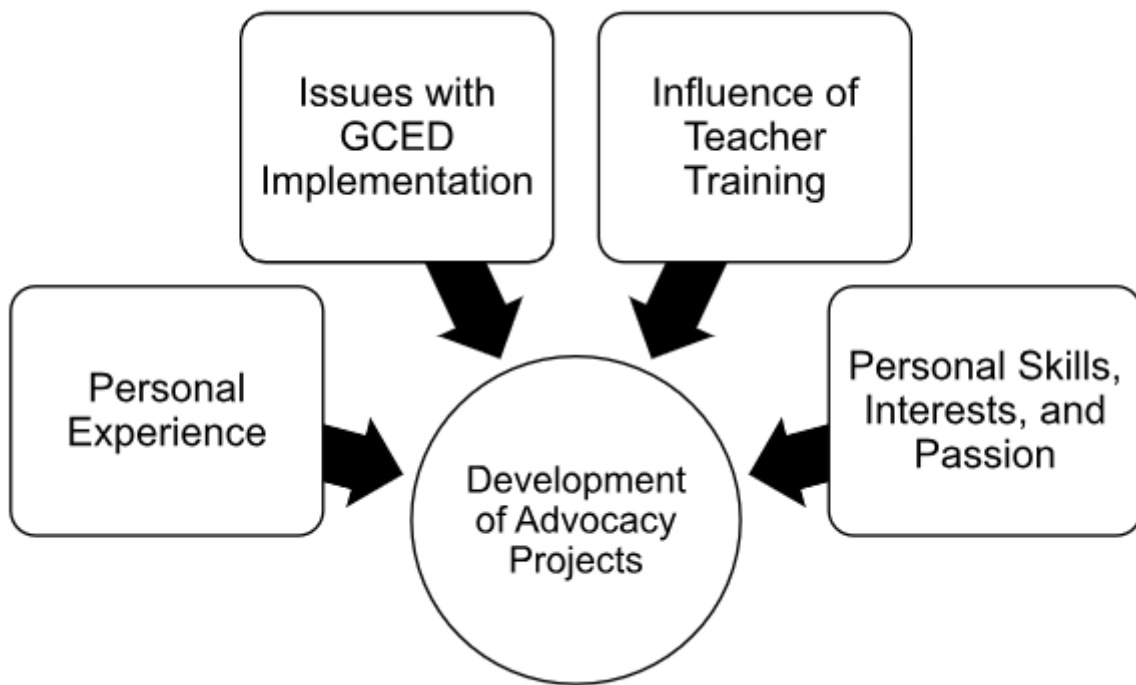
policy from the Department of Education at present. As such, teachers are not only advocating GCED in the community and their students but also among their fellow educators.

RQ2: What factors motivated them to develop these projects?

Factors that motivated the respondents in the development of advocacy projects were personal experience, issues with GCED implementation, influence of teacher training, and personal skills, interests, and passion. Figure 1 illustrates these themes that were generated from interviews with the teachers.

Figure 1

Factors Motivating Teachers in the Development of Advocacy Projects



Personal Experience. One theme that emerged as a factor that influenced the conceptualization of the advocacy projects was personal experience. Respondents shared different life experiences that led to the development of these initiatives. For example, Respondent I, who developed Project AETA for the indigenous peoples in her locality, shared that her desire to reach out to them was rooted in being a part of that sector, growing up with them, and witnessing their tribulations. Respondent D,

who involved her students in YMCA projects, cited her intercultural experiences during her undergraduate years as her prime motivator.

During college, I was exposed to different cultures. The cultural exchanges enabled me to experience diversity, and I want my students to experience it. I want them to know that diversity is not scary. It opens possibilities. The more we know, the more we become tolerant.

Issues with GCED Implementation. Other teachers cited issues with GCED implementation as a main factor. Different challenges, such as lack of GCED advocates, teacher training, resources, and support from leaders, were enumerated. Respondent G, who developed GCED teaching toolkits for junior high school teachers through Project Paglinang, emphasized the need to equip teachers with GCED knowledge and skills to address issues on GCED implementation in the classroom. This can be achieved by developing instructional materials and launching capacity-building programs for teachers.

Personal Skills, Interests, and Passion. Personal skills, interests, and passion were also mentioned as motivations in GCED advocacy. Respondent A wanted to apply her skills in video editing and module writing, which led to the development of GCED instructional materials in Science and Social Studies through Project Hiraya. Meanwhile, Respondent G's interest in the development of curricula and learning resources enabled her to integrate GCED in the formal curriculum through Project Paglinang and informal curriculum through intercultural exchanges with a Korean school. Aside from expressing their passion to help their students and fellow educators, some teachers like Respondent B were inspired by their own community.

The first thing that entered my mind was my fellow people in Northern Samar. They are one of the poorest provinces in the Philippines. There is a problem of insurgency and armed conflict. They have very poor signal. I feel that they are so deprived, so I decided to bring my project to them. And I believe it's important to give back to where I originally came from.

Influence of Teacher Training. Finally, teacher training also played a huge factor in preparing the respondents for project development. Upon participation, they were initially briefed by the training institutions that they would be launching projects after completing the program. For instance, UNESCO-APCEIU's capacity-building program emphasized that project planning was part of the 10-day workshop, aside from the discussion of different topics such as gender equality, media literacy, culture of peace, community-based learning, and sustainable development by the resource speakers. Hence, many of the projects of the respondents were

connected to these topics, such as Project Padayon, Science for Peace, and Project AETA. Previous participants were also invited to present their advocacy projects, and some respondents derived ideas from these. For example, Respondent E launched Usap Po Tayo, a seminar workshop about fake news, which was inspired by the project of a previous participant from Mongolia. Respondent H emphasized how such interactions with fellow advocates affected her motivation:

I was able to understand concepts and principles about GCED. I also learned approaches incorporating GCED in the classroom. The best trainings or sessions that we had was the GCED Learning Series by KPTEP. There were GCED advocates who presented their advocacy projects. Because of their stories, you will be inspired. I was thinking if I was doing it the right way, but I realized we have different stories to tell. They inspired me to do better in promoting GCED.

It is evident from her statement that the training not only helped her gain GCED knowledge and skills, but it also became an avenue to network with fellow GCED advocates who inspired them in their activities. Many of the teachers also received funding, mentorship, and different forms of support from the institution. In the UNESCO-APCEIU training, selected participants received a grant and/or mentorship from an expert group depending on the scale of their project. During and after the project implementation, they were required to submit documents for monitoring and evaluation. With these motivators, they were able to successfully launch their advocacy projects. These findings are congruent with the results of Sider and Ashun (2013) which showed that GCED training programs can have a profound impact on the transformative practices of teachers. Through the training that they received, they were encouraged not only to be global citizenship educators for their students, but were also inspired to go beyond the classroom and advocate as global citizens.

RQ3: What challenges did they face in the implementation of these projects?

Challenges that respondents faced in the implementation of the advocacy projects were categorized into three themes: Lack of Support from Higher-ups, Mindset of Fellow Educators, and Lack of Funding and Resources.

Lack of Support from Higher-ups. The most dominant among these was the lack of support from their higher-ups. They said that many education leaders in the district or division office were not aware of GCED. Respondent C stated:

If there are no mandates from UNESCO or other leaders, GCED projects might not push through. It is hard to promote. If initiatives started from the grassroots and not from the Central Office, they might be rejected.

This is indeed a big problem since the GCED activities are being spearheaded by teachers themselves who are at the grassroots. Worse than not receiving support was their perception of the school officials that the teachers' motivation to initiate a project was just to flaunt their knowledge and skills, thus hindering them from implementing their advocacies. Respondent I was even red-tagged by school heads because she invited some sponsors who they thought were leftists. This is a serious problem, given that the landscape of GCED advocacy is occurring at the bottom-up process.

Mindset of Fellow Educators. Another issue was the current mindset of their fellow educators. For many respondents, it was a challenge advocating GCED to non-trained teachers because of their presumptions that GCED is a new and unknown concept. Furthermore, without a direct mandate from the Department of Education, it is an additional burden to integrate it into their lessons. Respondent J shared his observation about working in this kind of environment.

We have a pool of intelligent teachers but most of them are close-minded. How we will able to persuade them is the challenge. It's up to you to apply inter-cultural understanding to persuade these kinds of people. It's really difficult. You are advocating GCED and the environment is really close-minded.

Lack of Funding and Resources. The lack of funding and resources was another challenge cited by the respondents. Some of them had to use money from their own pockets to be able to implement their projects. While many of them received grants from training institutions, a problem of sustaining their projects for the succeeding years was encountered. Some had issues with logistical resources, such as

poor Internet connection in rural areas, while others experienced lack of manpower in launching projects that were done in communities. Time was also an important resource that teachers did not have since they had to prepare and implement these projects on top of their teaching and non-teaching responsibilities. However, these teachers were still able to pursue their projects by finding solutions such as searching for donors and sponsors, tapping institutional partners such as local government units, and utilizing social media to expand the reach of their advocacy.

Since the teachers involved in this study were GCED-trained educators, they did not have the same problems as the teachers from Hong Kong, Shanghai, Cambodia, and Thailand that were mentioned in studies conducted by Lee and Leung (2006) and Jeong (2017). They were already equipped with the various knowledge, skills, attitudes, and values required in the teaching of GCED, and capable to implement GCED pedagogy and advocacy within and outside the classroom. However, some of their experiences are similar to those of GCED-trained teachers in South Korea cited by Pak and Lee (2018), specifically on the serious lack of support from education leaders and administrators. Moreover, the challenges in the actual implementation of projects are unique points in this study since it mainly focused on the advocacy works of teachers beyond the classroom.

RQ4: Employing Franch's GCED typology, what GCED discourse is dominant among these teachers based on their projects?

With the majority of the advocacy projects of the teachers characterized as SDG-awareness raising, community service, youth empowerment, and environmental projects, the dominant discourse based on Franch's typology was Cosmopolitan Humanism. This is because the goal and nature of many of the projects, as well as the cognitive, socio-emotional, and behavioral skills that were targeted, correspond with the ideals of Cosmopolitan Humanism. This GCED typology is "underpinned by moral cosmopolitanism and in particular its focus on our common humanity and the moral duties and obligations owed to all human beings" (Franch, 2020, p. 515). The goal is for students to become "better" global citizens by inculcating in

them awareness of and commitment to universal values like human rights, peaceful coexistence, and sustainability. It is very much tied to the tenets and principles espoused in several UN documents, such as the *Universal Declaration of Human Rights* and *The 2030 Agenda for Sustainable Development*. Advocacy projects such as #TeachLoveSDGs, an online forum about the SDGs, and Project Padayon, a capacity-building for teachers, targeted cognitive learning through the teaching of global issues like gender equality and sustainability. Usap Po Tayo, a seminar for parents and children on fake news, instilled socio-emotional skills such as empathy, peaceful dialogue, and conflict resolution. Community outreach programs like Project GLACE and Project AETA and environmental projects like GCED UNESCO Clubs and Project Luntian embodied behavioral learning such as charity, volunteerism, and sustainable living. Even projects related to capacity-building for teachers (e.g., Project Padayon) and the development of instructional materials (e.g., Science for Peace) were imbued with Cosmopolitan Humanism, encouraging other educators to spread the advocacy of the UN within and beyond their classes. Therefore, much like the in-service teachers in Franch's study, Cosmopolitan Humanism was also the most dominant typology among GCED-trained Filipino educators.

A number of these advocacy projects also exhibited some elements of Neo-liberal Human Capitalism. This typology aims to produce globally competitive students by developing their technical, digital, and intercultural competencies. The aim is for students to be equipped with knowledge of foreign languages and economic systems, possess skills in problem-solving and intercultural communication, and become more flexible, entrepreneurial, and workplace-ready. While technical and digital aptitudes were not given much focus in the respondents' projects, some of them bannered intercultural competencies. Project BMAP, which led to the publication of a children's story about friendship between Filipino and Korean girls, was laden with multicultural concepts and values. Collaboration projects and free chat sessions between schools in the Philippines and South Korea encouraged intercultural communication among students. Field trips to embassies under Project GLACE also deepened their cultural awareness with regard to other countries, such as the United States of America and Indonesia.

While global competitiveness might not be the main motivation of these teachers in launching these activities, the desire to expose students to other cultures and develop their intercultural and multicultural sensibilities can be considered an important function of Neo-liberal Human Capitalism.

Similar to Franch's study, Social-Justice Activism and Critical Counter-Practice did not come up in the advocacy projects of the respondents. Social-Justice Activism believes that students should become critically literate and politically active in fighting for equality and social justice at the local and global level, while Critical Counter-Practice upholds that students should be made aware of deconstructing Western supremacy and acknowledging indigenous and marginalized voices in tackling and solving local and global issues. When respondents were asked about their perceptions of the critical perspectives of GCED, others said that it is too radical, indoctrinating, and offensive to some stakeholders, such as the parents. However, one respondent shared that she knew of another GCED-trained teacher and her students managing an online newspaper that voices out critical opinions on various national and global issues. She acknowledged that it might not be widespread in the Philippines, but there has been considerable progress made by some teachers who are already involved in these efforts.

Conclusion and Recommendations

This study aimed to analyze how GCED-trained teachers in the Philippines implement GCED outside the classroom and determine the dominant GCED typology among the participants based on Franch's framework. To achieve this, basic education teachers and leaders were interviewed about the nature, motivations, and challenges of their GCED advocacy projects and were asked to submit artifacts related to these. Given the dearth of published literature on GCED in the Philippines, this study contributes to a better understanding of GCED implementation by educators who can be considered knowledgeable practitioners. Because they have participated in GCED training programs, it is expected that they have acquired relevant theoretical knowledge and understanding of GCED. As in-service teachers and leaders, they are teeming with experience not only in the actual implementation of GCED in the classroom setting but also with involvement in

GCED-related activities outside their classes. Thus, their insights and recommendations are highly valuable in advancing the knowledge in this field and further understanding the context in the Philippines.

The respondents in this study launched a diverse set of advocacy projects. They catered to various sectors, such as the community, the environment, their fellow educators, and their own students. They targeted different skills encompassing cognitive, socio-emotional, and behavioral learning. Amidst the diversity of projects, many of them are characterized by the ideology of Cosmopolitan Humanism. The main reason that can be attributed to this is that the majority of the respondents underwent training programs spearheaded by UNESCO and its related agencies, which banner similar GCED ideals and aspirations. Even training institutions in the Philippines, like DepEd-ICO and PNU, coordinated with UNESCO-APCEIU in the GCED training of teachers. With the influence of teacher training cited as a major factor in the development of these projects, it is not surprising that the vision of UNESCO, i.e., “to empower learners to engage and assume active roles, both locally and globally, to face and resolve global challenges and ultimately to become proactive contributors to a more just, peaceful, tolerant, inclusive, secure and sustainable world,” is highly reflected in the advocacy projects of these educators.

Some of the motivations and challenges shared by Filipino teachers are similar to those raised by their counterparts in other countries like Canada and South Korea. Even faced with challenges, educators remain passionate about their advocacy projects and are still sustaining these at present, with the help of training institutions, networks, and sponsors. Since majority of these projects were sparked by teacher training programs, it is important that other institutions adopt their best practices in the conduct of GCED training. They should not stop at knowledge-sharing but instead, convince participants to be more proactive by encouraging them to pitch feasible projects within or outside their classrooms. If possible, they should fund these projects and help sustain them by building an ecosystem of support, in the form of networks, sponsors, and GCED-trained education leaders. If more teacher training institutions will heed this call, it will be easier for GCED advocates to overcome the aforementioned challenges.

Finally, this study proved the role of teachers as not only global citizenship educators but also proactive global citizens. They are passionately engaged in GCED advocacy, going beyond the four walls of their classroom. They do not only target to influence their students, but they wish to contribute to building a better society for everyone. Given the absence of an official national policy directing the teaching of GCED in schools all over the country, it is laudable that efforts to promote GCED are advanced by teachers on the ground. To further produce such quality of proactive global educators, the study puts forward the following recommendations:

1. Enact a policy that will mandate the teaching of GCED in all Philippine schools. PNU has already developed the Philippine GCED Framework and published lesson exemplars for the integration of GCED in subject areas; hence their effective utilization in schools across the country should be ensured by the DepEd. Aside from teachers, education leaders and officials should also receive adequate and quality training to make them supporters and partners of grassroots advocates.
2. Adopt the best practices of leading training institutions, such as UNESCO-APCEIU. Encourage participants to launch projects within and/or outside the classroom after the conduct of the training program. Provide funding, mentorship, and resources, as well as feedback, monitoring, and evaluation of the projects. Also, create an ecosystem of support to ensure the sustainability of these projects.
3. Conduct more studies related to GCED in the context of the Philippines. Given the dearth of published literature on this field, there are a lot of topics for scholars to explore. From the results of this study, different areas can be examined. Moreover, as some critics contend that GCED is a Western construct, it will be interesting to scrutinize if a decolonized GCED is present in the Filipino culture. Topics related to it can also be explored in future studies.

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Appendix Interview Protocol

A. Background

1. How long have you been teaching?
 - a. Are you currently teaching in a public or a private school?
 - b. What subject(s) have you taught or are teaching now?
2. What course(s) did you take in college/graduate school?

B. GCED Projects outside the Classroom

1. What GCED actions, practices, or activities have you implemented or been involved with OUTSIDE the classroom? Please describe them in detail.
2. Please present the artifact(s) that you used in GCED-related activities outside the classroom.
3. What motivated you to implement or be involved in these actions?
4. How did you come up with these actions?
5. What challenges did you face in the implementation of these actions?
6. How did teacher training programs influence your GCED actions?

C. Attendance in GCED Trainings

1. How many GCED trainings for in-service teachers have you attended?
 - a. What are these trainings?
 - b. When and where did they take place?
 - c. Who organized these trainings?
2. Have you attended GCED training during your pre-service education?
 - a. If yes, what are these trainings?
 - b. When and where did they take place?
 - c. Who organized these trainings?

D. Concluding Thoughts

1. Do you have any more information to share about your conceptions, actions, and trainings related to GCED?

About the Author

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Effect of Flipped Classroom on the Grammatical Competence of Grade 7 Learners

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ABSTRACT

Flipped classroom is a student-centered, collaborative-driven language teaching strategy that aims to improve the content knowledge of the learners. Given the challenges students face in mastering grammar, this study explored how this approach could support their learning. This study employed pretest-posttest research design to determine the effect of flipped classroom on the grammatical competence of Grade 7 learners. Since the success of flipped classroom relied on well-prepared instructional materials, the researcher designed four weekly plans and prepared four video presentations in English grammar (active and passive voices of the verb, present and past tenses of the verb, subject-verb agreement, and pronoun-antecedent agreement). The participants from the experimental group and control group underwent pretest and posttest. The result of the pretest and posttest of the participants was analyzed and compared using mean, standard deviation, Mann-Whitney U test, and Wilcoxon Signed Rank Test. The result showed that there is an increase in the scores of the posttest of both groups and that there was no significant difference between the posttest achievements of students in the traditional method and the flipped classroom. However, in light of the challenges faced by traditional teaching method, flipped classroom can be a viable alternative for schools.

Keywords: traditional method, flipped classroom, grammatical competence

Introduction

The Philippines is one of the countries in Southeast Asia (SEA) with a large population of fluent English speakers (Mariñas, 2021; Pachina, 2020). English is one of the country's official languages. It is used in administration, business, law, media, and even education, as it is considered the primary medium of instruction (Cabigon, 2015; Kirkpatrick & Deterding, 2011).

Proficiency in the language is also one of the country's strengths that has helped drive the economy (Cabigon, 2015; Cervantes, 2022). It supports the Business Process Outsourcing (BPO) industry, where English-speaking workers excel in servicing international clients, significantly contributing to the country's Gross Domestic Product (GDP) (Ocampo & Mulles, 2024). It also facilitates overseas employment that enables skilled Filipino workers to thrive in fields like healthcare and education, and it enhances the tourism sector by enabling effective communication with international visitors, promoting positive experiences and repeat visits (Salmorin, 2024). When it comes to language proficiency, the Philippines ranks 22nd out of 111 countries according to 2024 report of Education First - English Proficiency Index (EF Education First, 2022). In the last eight years, though it is categorized as "high proficiency," the country has been consistently ranked second in SEA, with Singapore as first. Interestingly, the index signifies that most Filipinos who speak the second language come from Cordillera Administrative Region and Western Visayas. Bacolod City is ranked first among other cities in the Philippines.

The importance of English education in the Philippines attracts students from non-English speaking countries like Iran, Libya, Russia, Brazil, Russia, Japan, China, and South Korea (Chavez, 2014). Students from the countries mentioned above choose to study in the Philippines for undergraduate and postgraduate degrees due to the English classes offered by top Philippine universities and the good quality of education for cheap tuition (Mariñas, 2021). However, the country's rank with regard to English proficiency struggles to regain its 13th rank last 2016 based on EPI report (Magsambol, 2020; Santos et al., 2022). One major issue is the deteriorating quality of English instruction in schools, which is worsened by a lack of teacher training,

outdated teaching materials, and inadequate classroom resources (Bai, 2023). The COVID-19 pandemic also disrupted the education system, limiting consistent and quality language learning opportunities (Huck & Zhang, 2021). The pervasive use of social media and digital platforms has also contributed to informal English usage potentially weakening grammar and vocabulary retention among learners (Hernandez, 2014; Lucob et al., 2024).

Over the years, the Department of Education, in cooperation with teacher education institutions, has introduced different language-teaching strategies to in-service teachers to improve students' academic performance in the target language. Aside from using the traditional method, the agency encouraged the teachers in both private and public schools to try different strategies or methods like gamification (Antonio & Tamban, 2022; Delizo et al., 2019; Samortin, 2020) and remote (online or modular) learning in language teaching (Ciriaco, 2020; Luczon, 2020; Malipot, 2020).

With the rise of technology and the interruption of the COVID-19 pandemic (Aspinwall, 2020), teachers were forced to use computers or laptops and other hi-tech gadgets to continue educating the students via online distance learning or modular learning (Rafidi, 2020). However, these students, though they belong to Generation Z and are considered Digital Natives (Cristea, 2021; Velasco, 2020), had a hard time catching up as they were forced to learn the lessons independently at that time (Barrot et al., 2021; Samortin et al., 2022).

As the face-to-face class resumes, teachers hope that students' learning or academic performance, especially in language, would improve. Unfortunately, teachers were having a hard time teaching the language inputs to the students, let alone collecting the students' language outputs (Daar, 2020). Students often lack foundational skills in the target language making it difficult for them to process and retain new inputs effectively (Bastida et al., 2022). Also, the lack of engaging and context-appropriate teaching materials can hinder teachers' ability to deliver lessons that resonate with students' interests and experiences (Hegwood, 2023). Large class sizes and time constraints prevent teachers from giving individualized attention to students who need extra support (Cervantes, 2022).

Jimenez (2018) and Racca and Lasaten (2016) suggested that teachers of the English language should pursue professional development and update themselves with new teaching methods in teaching English. With the growing need for more effective ways to teach grammar, teachers have been exploring innovative approaches to make learning more engaging and meaningful. One such approach is the flipped classroom which moves direct instruction outside the classroom allowing for more interactive and student-centered activities during class (Bergmann & Sams, 2012). This study aimed to determine the effect of flipped classroom on the grammatical competence of Grade 7 learners.

Several studies (Andriani et al., 2021; Aziz & Dewi, 2019; Sioco & De Vera, 2018) showed that there is a need not only to improve but also to make the grade 7 learners become proficient in the target language. Grade 7 is the entry level in any junior high school in the country, and according to Bernal (2019), grade 7 learners need to learn correct English by means of a careful study of grammar rules and to realize that good command of English is greatly affected by one's knowledge of grammar rules and its effective application (Cummins, 2000). They are the focus of this study because they are at a critical transition stage (Aquino & de Vera, 2018; Conessa et al., 2022;) from elementary to high school, where they begin encountering more complex academic demands (Muadz et al., 2024). At this level, they are expected to develop greater independence in learning (Ajimudin & Mukuna, 2023), making them suitable for testing an approach like the flipped classroom, which encourages self-directed study. Moreover, their cognitive and maturity levels allow them to engage with pre-class materials while still benefiting from structured in-class support (Martin et al., 2024; Treceñe et al., 2021). Earlier grades may struggle with independent learning, while later grades may already have established study habits that could influence the study outcomes (Castillo et al., 2023).

Thus, the implementation of flipped classroom to teach English lessons to grade 7 learners may affect the participants' grammatical competence. Through the use of recorded videos and researcher-made materials, the said learners may learn independently

and in advance before having it taught or reviewed inside the classroom.

Grammatical competence has been a key topic in language studies (Abendan et al., 2024; Cagurangan, 2018; Merza, 2022; Mindajao et al., 2023) with scholars offering different perspectives on what it means and how it contributes to effective communication. Scarcella and Oxford (1992 as cited in Magpayo, n.d.) describe it as a person's understanding of grammar rules that emphasize its foundation for language proficiency. Similarly, Chomsky (1965 as cited in Sioco & Vera, 2018) defines grammatical competence as the ability to recognize and use grammatical structures correctly. Ur (2009), however, takes this idea further by linking grammatical competence to task-based learning. Ur (2009) suggests that it is not about knowing the rules but also applying them in meaningful ways. While Chomsky (1965) and Scarcella and Oxford (1992) focus on understanding and producing correct grammar, Ur (2009) introduces a more interactive view that emphasizes the importance of real-life language use. Understanding these varying viewpoints provides a more comprehensive foundation for examining how grammatical competence can be developed through innovative teaching strategies such as flipped classroom.

What is Flipped Classroom?

This term refers to redirecting the attention to the needs of the learners. This lets the learners watch the teacher-made or available online videos in advance to clarify vague concepts with their teachers the next day (Bergmann & Sams, 2012). Essentially, it is a model of delivering instruction that moves lectures from in-class time to home activities, while transforming traditional "homework" in-class critical thinking exercises (Brown, 2016; Hsieh, 2013).

Flipped classroom is centered around the students and not the teacher. Unlike, traditional method, students are responsible for viewing the videos and asking appropriate questions; the teacher is there to provide expert feedback. The students are responsible for completing and sharing their work (Hsieh, 2013). Because a solution guide is available, students are motivated to learn, not just to complete the assignments

rotely (Bergmann & Sams, 2012). Students are responsible for using the resident expert to help them understand the concepts. Moreover, the role of the teacher in the classroom is to help students, not to deliver information (Brame, 2013).

Another advantage of flipped classroom is its flexibility in content delivery. With teacher-made videos or videos found on different social media platforms like Facebook, Tiktok, or Youtube, the learners can “pause and rewind” to fully understand the concept. In the Flipped Classroom, they are encouraged to watch the videos in advance, note the concepts they do not understand, and ask their teachers the next day (Bergmann & Sams, 2012).

In contrast, the traditional method often left students struggling with homework or assignments

from previous nights. In most cases, teachers would warm up for the first 25 minutes and then go over the problems they did not comprehend. After 30 to 45 minutes of introducing new material, they would have the class work alone or in a lab for the remaining time (Bergmann & Sams, 2012).

However, in flipped classroom, teachers usually use the initial few minutes of class to answer students’ queries regarding the video-delivered curriculum. This enables them to dispel myths before they are repeated and improperly used. The remaining time is devoted to more involved hands-on activities and time for guided problem-solving (Bergmann & Sams, 2012). Table 1, adapted from Hsieh (2013), shows the differences between the traditional method and flipped classroom.

Table 1

Differences between Traditional Method and Flipped Classroom

Characteristics/ Indicators	Traditional Method	Flipped Classroom
Dominance	Teacher-Centered Stage on the stage	Learner-centered Guide on the side
Source of Learning	Teacher-dependent	Learner Autonomy/ Collaborative Learning
Delivery of Instruction	Lecture first, then assignment	Focus on the assignments, worksheets, tasks Students are expected to have watched the videos.
Pacing	Teacher-paced	Learner-paced
Giving of Feedback	After submitting the task or output	While doing the task or output
Teaching Strategy	Direct Method or Instruction	Reverse Instruction via Recorded Video Presentation Differentiation
Instructional Materials	Worksheets and other forms of Summative Assessment	Use of various media and online tools to assist in learning Work- sheets and other forms of Summative and Formative Assessment

In the last five years, few studies were conducted about different language teaching strategies like gamification (Antonio & Tamban, 2022; Delizo et al., 2019; Samartin, 2020) and remote (online or modular) learning (Ciriacio, 2020; Luczon, 2020; Malipot, 2020). Flipped classroom, though others may call it blended learning or reverse instruction (Bergmann & Sams, 2012), has gained attention and is trying to change the educational landscape (Zainuddin & Halili, 2019; Akçayır & Akçayır, 2018).

Several researches showed that the flipped classroom helps students stay more engaged and improve their learning. Lee and Wallace (2018) found that students enjoyed learning English in a flipped classroom, and teachers noticed they were more active in class. Kang (2015) and Xie and Fang (2016) also highlighted how a well-structured flipped classroom encourages interaction, independence, and deeper engagement with lessons.

At the same time, other studies recognized the challenges of this method. Awidi and Paynter (2019) pointed out that while students liked some aspects of the flipped classroom, certain activities did not work as well. Aidoo et al. (2022) found that students in Ghana had positive experiences but struggled with limited resources showing that for the flipped classroom to be truly effective, schools need to provide the right support and tools.

In the Philippines, Dayagbil and Pogoy's (2018) study focused on using Flipped Classroom as their language teaching strategy. The result showed that learners were highly motivated and engaged in their respective classes for they can study the lessons at their own pace, time and place. Scaffolding for instructional delivery through technology like videos, online modules, and activities prepared by the teachers provided students the avenue to maximize learning. The grade 9 students in the study of Cadio and Tan (2020) realized that by utilizing Flipped classroom, they were able to learn the English grammar easily and independently, pique their interest via multimedia technology, and collaborate with other classmates.

The experimental study of Fulgueras and Bautista (2020) investigated the effects of Flipped Classroom in enhancing critical thinking and reading comprehension

levels of 212 senior high school ESL learners in the Philippines; half received the conventional lecture-discussion approach to instruction, and the other half received flipped learning approach. Results revealed that in both approaches, there were improvements in the respondents' critical thinking and reading comprehension levels. However, the results reveal that the respondents who received instruction using the flipped learning approach significantly outperformed those who received conventional instruction.

The Decline of Grammatical Competence among Filipino Learners

In February 2018, an article published by the GMA News mentioned that the level of English proficiency of College graduates from the Philippines is lower than the target English proficiency of high school students in Thailand. This was based on the study conducted by the Hopkins International Partners, the official Philippine representative to the group called Test of English for International Communication (TOEIC) (Morallo, 2018). Later that same year, a Program for International Student Assessment (PISA) by the Organization for Economic Cooperation and Development (OECD) revealed that the Philippines had the lowest reading comprehension among 79 countries. Results showed that the Philippines only had an average reading score of 340 – 100 points short of the OECD average of 487 (Magsambol, 2020).

Moreover, Sioco and de Vera (2018) revealed a need to improve the grammatical competence of Junior High School learners. Barraquio (2015) also concluded in her study that college students had difficulty correctly using grammar, particularly when applied to the more functional areas of the language. One plausible reason for this decline could be associated with variables including student motivation, parental involvement, school environment, instructional approaches, socio-economic background, and learners' age (Santos et al., 2022).

Pachina (2020) posited that this decline could be the effect of Filipinos being shy when expressing themselves in the target language, being bullied when speaking broken English, and being lazy when learning the target language. Pangket (2019) believed that learners should be motivated by explaining to them

the benefits of learning the language, and Pontillas and Talaue (2021) suggested that the environment should be learner-friendly to prevent language anxiety.

Jugo (2020) further underscored the influence of language anxiety on learners' English proficiency. Her study revealed that anxiety primarily stemmed from speaking tasks, error correction, interactions with English speakers, writing assignments, negative self-perception, and difficulties in comprehension.

With all these, one may agree with Jimenez (2018) when she pointed out that only less than 8% of high school graduates are proficient in reading, speaking, or understanding the target language. To curb this decline in language proficiency, she exclaimed that English teachers must act immediately to solve such dilemma.

The Philippine Institute for Development Studies (PIDS, n.d.) also claimed that some senior high school (SHS) students struggle to write in English. Jimenez (2018) pointed out that only seven percent of high school graduates can adequately read, speak or understand English, and unfortunately, poorly trained teachers are partly to blame. To curb this decline in language proficiency, she exclaimed:

Education is the key to success. We should go with the flow of change and competence, throwing our best assets: ourselves. We do not know who to blame in this present crisis that we are facing. The Department of Education (DepEd), together with all the passionate English teachers in our country, must take immediate action to resolve the decline of English proficiency and make our country to be on top.

Indeed, the country needs to step up its efforts in improving the teaching and learning of English (Cabigon, 2015), and the government should think ways to upskill Filipino students in the English language to further sharpen the competitive edge of professionals and other workers in the global market (Cervantes, 2022).

Aims of the Study

To date, there is a dearth (Zainuddin & Halili, 2019) in the literature about using Flipped Classroom to improve learners' grammatical competence. Moreover,

in the Philippines, a few conducted a study comparing the effect of flipped classroom and the traditional method on learners' grammatical competence. This study aimed to determine and compare the effect of both language learning strategies to the grammatical competence of Grade 7 learners.

This study sought to answer the questions:

1. What is the level of grammatical competence of Grade 7 learners before they were exposed to the delivery of the lessons when grouped according to language teaching strategy?
2. What is the level of grammatical competence of Grade 7 learners after they were exposed to the delivery of the lessons when grouped according to language teaching strategy?
3. Is there a significant difference between the level of grammatical competence of Grade 7 learners before they were exposed to the delivery of the lessons when grouped according to language teaching strategy?
4. Is there a significant difference between the pretest and posttest scores of Grade 7 learners in the traditional method or the Control Group (CG)?
5. Is there a significant difference between the pretest and posttest scores of Grade 7 learners in the flipped classroom or the Experimental Group (EG)?
6. Is there a significant difference between the level of grammatical competence of Grade 7 learners after they were exposed to the delivery of the lessons when grouped according to language teaching strategy?

The result of this study may offer more knowledge to language teachers on improving their strategy in teaching the target language. This may offer novel insights into the effectiveness of the flipped classroom, particularly in the post-pandemic context, where learners face challenges related to learning loss. The introduction of locally-produced instructional videos tailored for Grade 7 Filipino learners adds a unique dimension to the study making it relevant for teachers seeking culturally responsive teaching strategies. Unlike previous studies conducted in more generalized or

international contexts, this research focuses specifically on the needs of Filipino learners as it would offer a new perspective on how flipped classroom can be adapted to local educational settings.

Methodology

Research Design

This quantitative research was carried out using a Pretest-Posttest quasi-experimental design, which was deemed appropriate because the researcher did not randomly assign the participants in EG and CG. Instead, the study worked with existing class sections which make random assignment impractical (Cook & Campbell, 1979; Cook, 2015; Maciejewski, 2020). Nevertheless, even without randomization, this students' performance before and after the intervention (Chiang et al., 2015).

The results of the pretest determined the comparability in performance between the CG and EG. A non-significant difference in the performance between the two groups ensured that they start on the same footing before applying the separate interventions. Hence, the researcher matched the following learners from EG and CG according to their scores in the pretest. Moreover, the researcher established that the other extraneous variables like the teacher, topics, period of instruction, knowledge of grammar rules, speaking skills, and physical environment were the same before the start of the experimental phase. That is, the two groups were handled by the same teacher, were taught the same language topics in the morning inside an airconditioned classroom, and had the same intelligence level on grammar rules.

In the context of this study, the traditional method was utilized in the CG, while the flipped classroom was implemented in the EG. Both groups underwent pretest and posttest to determine the effect of flipped classroom on grammatical competence while maintaining the natural structure of learning environment.

Participants

The participants were Grade 7 learners from one of the public schools in Iloilo City. The researcher chose Grade 7 learners of this specific school as this school offers one separate subject for language class.

The learners are expected to master basic language lessons if they want to advance or be promoted to the next year level where they must study Advance English Grammar.

Moreover, the parents of the Grade 7 learners agreed to participate in the study, and the learners personally expressed their willingness to participate by signing the assent form. These learners also took the pretest as part of the study.

This study employed matched pair sampling. Matched samples (also called matched pairs, paired samples, or dependent samples) are paired up so that the participants share every characteristic except for the one under investigation. A “participant” is a member of the sample and can be a person, object, or thing. A common use for matched pairs is to assign one individual to a treatment group and another to a control group (Watts, 2022).

In this study, 25 students from each class were selected through matched sampling based on their first-quarter grades to maintain balanced comparison between the control and experimental groups. This method allowed the researcher to control for variations in academic performance, guaranteeing that key factors influencing the study's outcomes were evenly distributed. To achieve this, participants who consented to join were matched according to their first-quarter grades, and those not included in the final sample still participated in the study, although their data were not analyzed. Similar studies, such as those by Odicka (2017), have successfully utilized this approach to enhance the reliability of results.

One of two intact classes was assigned as the CG and the other as the EG. These two classes were taught face-to-face by the same teacher in the Second Quarter of the Academic Year 2023-2024. After implementing the flipped classroom in EG, the CG had its later lessons flipped as well.

It should be noted that the data collection started upon receiving the ethical clearance. Moreover, to manage the conflict of interest as the proponent is the teacher of the two sections, the researcher asked for the help of the guidance counselor to discuss the assent form to the students. The researcher was not in the room where the guidance counselor discussed the form as they decide to participate or not.

Furthermore, to maintain fairness in the comparability between the characteristics of the CG and EG in the study, the researcher ensured that the following extraneous variables are dealt with. First, the time during which the instructions and the activities were given was in the morning. The contents of the instructions given (subject-verb agreement, pronoun-antecedent agreement, present and past tenses of the verb, and active and passive voices) were the same. Only the interventions or teaching strategies implemented differed between the two groups.

Finally, these participants took the pretest and were given the posttest but only the scores of those who were pre-identified as part of the CG and EG were included in the actual data.

Research Instrument

The researcher-made instrument was utilized for both the pretest and posttest. Pretest results were used to establish the groups' homogeneity, as it is essential to determine if a set of data is homogeneous before any statistical technique is applied to it. Moreover, all outside processes that could potentially affect the data must remain constant for the entire sample period (Jager et al., 2017).

The instrument that was utilized for both the pretest and posttest was a 50-item multiple-choice test on four topics, namely, subject-verb agreement, pronoun-antecedent agreement, present and past tenses of the verb, and active and passive voices. Each topic is allotted 90 minutes or 1 hour and 30 minutes to be discussed, therefore allocating 12-13 items per topic. Most of the items fall under the applying/analyzing criteria. The specifications of the instrument are shown in Table 2.

Table 2

Table of Specifications

Topics	Number of Hours	Number of Items by Content	Item Numbers	Total
Present and Past Tenses of the Verb	1.5	12	39-50	12
Active and Passive Voices of the Verb	1.5	13	26-38	13
Subject-Verb Agreement	1.5	13	4-5, 14-24	13
Pronoun-Antecedent Agreement	1.5	12	1-11, 25	12
Total	6	50	50	50

The researcher-made instrument underwent face and content validity under a jury of three experts in language teaching. And to estimate the internal consistency of reliability of the Multiple-Choice Questions (MCQs), Kuder-Richardson 20 was used. The formula KR20 is used to measure the reliability of multiple-choice items because it is specifically designed for tests with dichotomous responses, which aligns with the nature of multiple-choice questions (Wombacher, 2017). In this tool, the value of reliability can range from zero to 1.00 and numbers closer to

1.00 can suggest greater internal reliability, which indicates that the items are all measuring the same thing or the questions tend to pull together and low reliability means that the items are unrelated to each other in terms of who answered it correctly (Obon & Rey, 2019).

The pilot testing was done in the upper year level of the school where the study was conducted in Iloilo City. The researcher ensured that the learners who took the test for reliability were the learners who are knowledgeable already of the topics given. After the

testing, the instrument obtained a reliability score of 0.819 (Cronbach's Alpha), which is interpreted as highly acceptable.

Data-gathering Procedure

Data gathering in this experimental research was done through the following steps as described in the following phases:

Phase 1: Pre-Experimental Phase

In this phase, the researcher drafted a test to cover the Second Quarter topics. Then, he conducted a validity test by asking three experts in language testing. Letters were sent to the validators and the principal of the school where the pilot testing was conducted. Parent's consent was obtained to verify that they are allowed to participate in the pilot testing. It should be noted that pilot testing was done upon receiving the Ethics Clearance.

Before conducting the study in the chosen school, Parental Consent Form was sent to the parents, and Assent Form was discussed to the participants by the Guidance Counselor. It should be noted, as discussed in the parental and assent forms, that participants were given the freedom to accept or refuse participation in the study.

After the two groups were determined and established according to their characteristics, the researcher conducted the pretest. To employ the matched pair sampling, the researcher ensured that the 25 participants were paired according to the results of their pretest.

With regard to the video materials used in this study, they were carefully reviewed by two language experts and the principal, who all validated their appropriateness for Grade 7 learners. After their assessment, they issued a Certificate of Appropriacy to ensure the content was safe and suitable for young viewers. The videos, uploaded on YouTube, are between 7 to 12 minutes long—just enough to keep students engaged without losing their interest. Understanding that some learners prefer TikTok, the researcher thoughtfully divided each presentation into 4 to 6 shorter clips, each lasting 1 to 2 minutes. This way, students can stay focused while easily moving on to the next part of the lesson.

Phase 2: During the Experiment

After conducting the pretest, the scores were collected and matched against the other group to ensure that the groups are on the same level of proficiency. The conduct of the traditional method and the flipped Classroom is contrasted below.

Table 3

Flow of Instructions between Traditional Method and Flipped Classroom

Traditional Method		Flipped Classroom	
Activity	Time	Activity	Time
Warm-up Activity	5 min	Warm-up Activity	5 min
Go over previous night's homework	20 min	Q & A time on video	10 min
Lecture new content	30-45 min	Guided and independent practice	75 min
Guided and independent practice	20-35 min		

Using the comparative weekly lesson plan, the researcher implemented the flipped classroom in the EG and the traditional method in the CG within the Second Quarter of the School Year 2023-2024, on Weeks 2 to 5. Each quarter has eight to nine weeks.

For flipped classroom, the teacher prepared four 7-14-minute video presentations on active and passive voices of the verb, present and past tenses of the verb, A week before the lesson is given or tackled, the teacher sent the YouTube link to the learners. The learners were reminded to watch the video presentation intently and were encouraged to take down notes should they have questions regarding the video lesson. During the session, the teacher allotted 10 minutes for the learners to ask questions about the lessons watched. The teacher also extended for another five minutes to accommodate questions and concerns raised by the learners. After this, the learners were given worksheets to work on for 75 minutes. During this practice, some learners received guidance from the teacher while others worked independently on their worksheets. Meanwhile, fast learners helped their classmates who struggled with the tasks and had not yet received assistance from the teacher.

The teacher ensured that the learners finished answering the worksheet and that they understood the topic through real-time feedback before giving another video lesson to watch. This practice was observed for four weeks.

For traditional method, the aforementioned topics were presented on the very day it was scheduled on the weekly lesson plans. The usual session started with checking of homework for twenty minutes.

Then, forty-five minutes, (or fifty to sixty minutes if the learners have more questions or concerns) was allotted for lecture. After the lecture, the learners were then given teacher-prepared worksheets to answer. Most of the time, because there was not enough time to answer the worksheets, the learners were asked to answer the worksheets at home. This practice was observed for four weeks as well.

It should be noted that the control group had its later lessons flipped as well for the participants in the said group to experience the flipped classroom.

Phrase 3: Post-Experimental Phase

After implementing the flipped classroom in the EG and the traditional method in the CG, the researcher conducted a posttest. To employ the matched pair sampling, the researcher ensured that the data of the 25 paired participants were analyzed. The pretest and posttest of EG and CG were extracted and analyzed to determine if the group where flipped classroom is implemented may affect the grammatical competence of the Grade 7 learners.

Statistical Treatment

To analyze the learners’ performance, mean and standard deviation were used to determine the pretest and posttest scores of Grade 7 learners in the CG (traditional method) and the EG (flipped classroom).

In addition, the scale and interpretation of Grammatical Competence, as adapted from Sioco and Vera (2018), was used to describe the learners’ Level of Grammatical Competence, as shown in Table 4:

Table 4
Level of Grammatical Competence

Mean Percentage Score	Descriptive Equivalent
96 – 100%	Mastered
86 – 95%	Closely Approximating Mastery
66 – 85%	Moving toward Mastery
34 – 65%	Average
15 – 33%	Low
5 – 14%	Very Low
0 – 4%	Absolutely No Mastery

Note. This table is adopted from Sioco and Vera (2018)

The Kolmogorov-Smirnov test was performed to assess the normality of the dataset. Results suggested that the assumption of normality was not met ($p = 0.016$). Thus, non-parametric tests were deemed more appropriate for this analysis. In this study, Mann-Whitney U Test and Wilcoxon Signed Rank Test were used to assess the significance of the differences between the means of the independent and paired samples, respectively.

Ethical Considerations

The researcher upheld the principle of confidentiality and anonymity for this study; hence, the name of the school and the participants was not disclosed to the public. The researcher ensured that no one was harmed upon implementing the flipped classroom.

The researcher adhered to the school protocols by asking permission from the school authorities to conduct the study. The selected participants were treated with respect and fairness. Additionally, the researcher ensured that the classrooms used for the implementation of the quasi-experimental were conducive and safe for learning.

Parental consent form and assent form were provided. All data, used and collected, including the results of this study, were forwarded first to the school authorities for consultation, documentation, and verification purposes. After the conduct of the study, the collected data were disposed properly.

RESULTS AND DISCUSSIONS

To address Research Question (RQ) 1, Table 5 presents the participants' grammatical competence levels before the intervention.

The pretest results revealed that the grammatical competence of Grade 7 learners from traditional method (Mean= 80.76; SD=4.22) and flipped classroom (Mean= 82.04; SD=4.64) are Moving towards Mastery. This means that the learners in both groups have the knowledge of the topics being asked. Moreover, these topics should be taught again for them to master the rules and apply them in any type of communicative task.

To address RQ 2, Table 6 presents the participants' grammatical competence levels after the intervention.

Table 5

Level of Grammatical Competence of Grade 7 Learners before the Intervention

	N	Mean	Std. Deviation	Description
Control Group (Traditional Method)	25	80.76	4.22	Moving towards Mastery
Experimental Group (Flipped Classroom)	25	82.04	4.64	Moving towards Mastery

Table 6

Level of Grammatical Competence of Grade 7 Learners after the Intervention

	N	Mean	Std. Deviation	Description
Control Group (Traditional Method)	25	87.56	7.85	Closely Approximating Mastery
Experimental Group (Flipped Classroom)	25	89.80	4.62	Closely Approximating Mastery

The posttest results revealed that the grammatical competence of Grade 7 learners from traditional method (Mean= 87.56; SD=7.85) and flipped classroom (Mean= 89.90; SD=4.62) after the intervention are Closely Approximating Mastery. This means that there is an increase in the score of both groups. This also means that the learners in both groups have enriched their knowledge about the topics after the intervention. They only need to be reviewed for them to perform any type of communicative task.

To address RQ 3, Table 7 presents the result on the significant difference between the pretest of the CG and the EG.

The result of the test of significance of difference, using the Mann-Whitney U test, showed that there was no significant difference ($U=256.500$, $p=.2876$) between the pretest achievements of students in the

traditional method and flipped classroom; hence, the null hypothesis is accepted. This implies that both groups of Grade 7 learners displayed the same level of grammatical competence before they were separately exposed to the delivery of the lessons using the traditional method and the flipped classroom language teaching strategy.

To address RQ 4, Table 8 presents the result.

The table shows that there is a mean difference of 6.80 from the posttest and pretest mean scores. Moreover, the result of the test of significance of difference using the Wilcoxon Signed Rank test showed that there was a significant difference ($p=.000$). It thus indicates that students' scores changed between the two assessments; hence, the null hypothesis is rejected. This suggests that learning occurred within the CG over the course of the study.

Table 7

Mann-Whitney U Test Result on the Difference between the Pretests of the Control Group and the Experimental Group

	N	Mean	Mann-Whitney U	P(2-tailed)
Traditional Method	25	23.26	256.500	.2876 ^{ns}
Flipped Classroom	25	27.74		

Note. ^{ns}Not Significant

Table 8

Wilcoxon Signed Rank Test Result on the Difference between Pretest and Posttest of the Control Group (Traditional Method)

	Mean	SD	Mean Dif- ference	N	W	p(2-tailed)
Pretest	80.76	4.22	6.80	25	224.000	.000**
Posttest	87.56	7.85				

Note. ** $p<.001$

Table 9

Wilcoxon Signed Rank Test Result on the difference between Pretest and Posttest of the Experimental Group (Flipped Classroom)

	Mean	SD	Mean Dif- ference	N	W	p(2-tailed)
Pretest	82.04	4.64	7.76	25	268.000	.000**
Posttest	89.80	4.62				

Note. **p<.001

To address RQ 5, Table 9 presents the result.

The table shows that there is a mean difference of 7.76 from the posttest and pretest mean scores. Moreover, the result of the Wilcoxon Signed Rank test revealed that there is a significant difference ($p = .000$) between the pretest and posttest achievements of students in the flipped classroom; hence, the null hypothesis is rejected. This means that the flipped classroom is effective when used as strategy in improving the grammatical competence of the learners and agrees with findings of previous (Awidi & Paynter, 2019; Cadiao & Tan, 2020; Chen Hsieh et al., 2017; Gonzales, 2019; Macale et al., 2021; Uy, 2020). Through flipped classroom, students were able to attain better learning outcomes, develop better attitudes toward their learning experiences, and devote more effort in the learning process (Hung, 2015). Ahmed (2016) also showed that the learners under flipped classroom outperformed the learners who were not under it.

This finding suggested that the flipped classroom effectively supports grammar instruction by allowing students to engage with lesson materials before class and reinforcing their understanding through interactive activities during class time. The increased engagement and active participation in the flipped setting may have contributed to this improvement, as students had more opportunities to apply their knowledge and receive immediate feedback (Dayagbil & Pogol, 2018).

Although this study did not directly measure the

development of learners' critical thinking skills, the nature of the flipped classroom suggests that such improvement is likely (Fulgueras & Bautista, 2020). It shifts learning from passive content absorption to active engagement, allowing students to analyze, evaluate, and apply concepts through discussions, problem-solving, and collaborative activities (Hsieh, 2013). By engaging with materials before class, learners come prepared to participate in higher-order thinking tasks, reinforcing their ability to think critically (Norazmi et al., 2017). Additionally, the self-paced nature of flipped classroom encourages reflection, while teacher-facilitated discussions promote deeper inquiry (Hsieh, 2013).

Previous studies of Aidoo et al. (2022) and Xiu et al. (2019) support the idea that flipped classrooms enhance critical thinking by fostering interactive and student-centered learning environments. Although not explicitly measured, these factors indicate that learners in the flipped classroom likely developed critical thinking skills as part of their learning experience (Macale et al., 2021). Learners' collaborative learning skills may have been developed. As they share with work not only with their teachers but also with their fellow learners, the opportunity to learn the lessons collaboratively is heightened and developed (Cadiao & Tan, 2020).

Finally, to address the RQ 6, Table 10 presents the result.

Table 10

Mann-Whitney U Test Result on the Difference between the Posttests of the Control Group and the Experimental Group

Group	N	Mean Rank	Mann-Whitney U	p(-tailed)
Pretest	25	24.00	275.000	.466 ^{ns}
Posttest	25	27.00		

Note. ^{ns}Not Significant

Although the results show no significant difference ($p=.466$) between the two methods, the flipped classroom still offers unique advantages that go beyond test scores. The flipped classroom encourages active student engagement, self-paced learning, and greater opportunities for interaction during in-class activities (Brame, 2013; Vaughan, 2014). It also piqued the learners' interest to use multimedia as teachers used different social media platforms to engage them. These improvements underscore the potential long-term benefits of adopting a flipped learning model especially for learners who may struggle with traditional, lecture-based approaches (Bates et al., 2013).

What made the flipped classroom unique was how it catered to the learning preferences of the participants who are considered digital natives (Mukerjee, 2014). They have grown up surrounded by technology which makes them naturally skilled at navigating the internet and using devices to learn (Prensky, 2005). With the flipped classroom, they can access learning materials through their gadgets and take charge of their own education, all while having the flexibility to learn at their own pace and with less supervision from teachers. However, parental supervision is still necessary when they browse the internet, as they can get easily distracted by many social media platforms available to them (Hsieh, 2013).

Nonetheless, flipped classroom can be a highly practical solution. With smartphones, tablets, and laptops widely available, they can easily access lesson videos, readings, and other resources outside of class. This allows them to learn on their own time, reviewing lessons as needed, and then use classroom time for more interactive, hands-on activities. The combination of technology and flexibility means they can engage with the content in a way that suits them, thus making learning more personalized and effective (Vaughan, 2014).

Also, flipped classroom can be a good alternative teaching method should the need arise like there is a need to postpone face-to-face classes due to disease outbreak like what the country experienced before during the COVID19 pandemic, heat wave during summer (Morales, 2024; Morella, 2024) or disastrous typhoons and *habagat* (Southwest monsoon) (GMA Regional TV News, 2024; Mascardo et al., 2024;

Solinap, 2024). In case they cannot have their classes online, Flipped Classroom can be utilized under blended and hybrid classes as teachers can save their lessons or presentations in a flash drive and give it to the learners so that they can study their lessons in advance (Horn, 2013). Hence, the teachers should innovate more ways to deliver their topics or lessons to their students. Learners, in the same vein, can adjust to different strategies of their teachers depending on the availability of the resources and clarity of the instructions given; they should learn how to be flexible.

However, to make the flipped classroom truly successful, schools need to have the right infrastructure in place (Hutchings et al., 2013). Reliable Wi-Fi is essential for learners to easily access online materials, and schools must ensure teachers have the resources and training they need to create engaging content. If teachers are supported with tools to create instructional videos or other learning materials, they can bring lessons to life and cater them to the students' needs. Offering professional development opportunities will also help teachers integrate technology into their lessons and create an environment where digital learning thrives.

This result proves that flipped classrooms can be a viable alternative for schools, especially in light of the challenges faced by traditional teaching methods.

CONCLUSIONS AND RECOMMENDATIONS

The findings of this study highlight the effectiveness of both the traditional and flipped classroom methods in enhancing the grammatical competence of Grade 7 learners. The pretest results revealed that students in both groups had similar levels of grammatical competence before the intervention, indicating a common foundation of knowledge. However, after the intervention, both groups showed significant improvement, with their competence levels moving closer to mastery. The flipped classroom, in particular, demonstrated its potential as an effective teaching strategy by fostering active engagement, self-paced learning, and increased interaction during class activities.

Although the posttest results did not show a statistically significant difference between the two methods, the flipped classroom offered unique advantages

beyond test scores. By allowing students to engage with lesson materials before class and reinforcing their understanding through interactive discussions and activities, the flipped classroom supported deeper learning. It also encouraged the development of critical thinking, collaboration, and digital literacy skills which are considered as essential competencies in today's technology-driven world (Hummel, 2024; Peter, 2024).

The integration of multimedia resources, such as teacher-made videos on YouTube and TikTok, played a crucial role in sustaining learners' interest and engagement. The flexibility of the flipped approach also made it a practical alternative in situations where traditional face-to-face classes are disrupted, such as during pandemics, natural disasters, or extreme weather conditions. This adaptability suggests that flipped classrooms can be effectively incorporated into blended and hybrid learning models (Horn, 2013).

For successful implementation, however, schools must invest in the necessary infrastructure, including reliable internet access and teacher training on digital content creation. Providing professional development opportunities will empower educators to maximize the benefits of technology in the classroom, ensuring a more engaging and effective learning experience for students.

While both teaching methods proved beneficial, the flipped classroom presents an innovative and sustainable approach to language instruction. It aligns with the learning preferences of digital natives, fosters independence, and enhances student engagement; hence, making it a promising alternative for modern education (Tucker, 2012).

It is recommended that schools open more avenues for teachers to improve their teaching strategies knowing that the country is in the post-pandemic. They should initiate or think of ways to help their teachers to deliver their instructions well. Language teachers should be encouraged to attend workshops that will help them improve and eventually, become knowledgeable in video-making or other multimedia skills, so they can flip their classroom if the need arises. Other content teachers, aside from language teachers, may be encouraged to use flipped classroom in their classes as different studies also proved its

positive effect (Macale et al., 2021; Uy, 2022; Xiu et al., 2019). If resources are not available or enough to make video presentations, they may look for educational content creators in YouTube or TikTok and use their contents to teach students should the teachers need to flip their classroom. The said applications do not require significant data usage, and learners can access them using affordable mobile data plans that allow for video streaming.

The Department of Education may consider using this teaching strategy to improve their learning competencies in language and other subjects. They may think of ways to incorporate this Flipped Classroom in their Classroom Observation Tool (COT) should their teachers utilize this strategy when they are observed. They may financially support their personnel should they want to delve into this teaching strategy. School administrators may look into the benefits of Flipped Classrooms and share this strategy during Professional Learning Community (PLC) meetings. They may also support the teachers who incorporate this strategy by giving them financial aid to buy materials to further the cause of this learning strategy. Finally, this may serve as a baseline for those who want to advocate Flipped Classroom in future researchers' contexts.

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Examining Senior High School Students' Experiences Toward Learning Qualitative Research Methods

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ABSTRACT

As research is strengthened in the Senior High School (SHS) curriculum, there is a need to examine how students learn the concepts and skills in doing varied works related to it. This means investigating how classroom practices and activities greatly affect students' learning experiences within a research class, particularly in developing their cognitive and affective competencies toward research (Messiou & Lowe, 2023; Vossen et al., 2018). To examine such a process in the Philippine educational setting, the present article explored the teaching and learning of Practical Research 1, an introductory course that focuses on qualitative research methods in SHS. In this qualitative exploratory study, a focus group discussion of 6 SHS students from the academic track was done. Using Biggs' (2003) 3P model, the findings were categorized into presage, process, and product factors. Coming into this course, participants recounted how their past educational backgrounds and limited knowledge of research methods had affected the way they initially perceived the course. Moreover, the role of their teachers and the kind of activities they do in the classroom influenced their motivation and attitude toward research in general. Factoring in these experiences, all students still think that the course is beneficial in preparing them for their future academic and professional endeavors. Through this exploratory study, results were able to identify issues and improvements in the curriculum implementation of this research method class in the SHS.

Keywords: student-researcher, student learning experiences, attitudes toward research, research method class, qualitative research method, Practical Research 1

Introduction

Emphasizing the significance of research in education, many international and local educational agencies have argued for the strengthening of teaching and learning of research and design in academic settings (NGSS, 2013; NRC, 2012). Teaching academic research shows the students the process of how one produces new ideas, and how these turn into something tangible. In effect, learning to do research undertakings can develop students' theoretical knowledge, and practical skills that may result in the development of their worldviews on possible future professions as well as their understanding of the real-life application of research (NRC, 2012). It is essential, then, to assess educational practices (e.g., curriculum reforms, courses, and activities) to enhance students' research experiences and engagement in knowledge creation. This kind of inquiry can be readily framed within Biggs's (2003) 3P model, which examines the learning processes of students towards a particular skill or subject. This model posited how students' learning approaches were influenced by multiple elements such as presage (learner's characteristics), process (responses to the learning activities), and product factors (outcomes being achieved of the subject). Facilitating such inquiry may enhance the development of skills and potential of student-researchers that enable them to peruse academic journals, execute different research methods, and write papers so they can come up with ideas that can contribute to societal changes.

Recent works have argued on the significance of incorporating research in academic institutions from tertiary to primary schools, where students gain foundational knowledge and hone their skills before facing the professional world (Messiuo & Lower, 2023; Vossen et al., 2018). Some of the benefits in developing student-researchers in the classrooms are empowering students for better participation (Wilson, 2000) and helping them develop personal agency (Mitra & Serriere, 2012). By emphasizing research and its importance to how academic institutions work, educators can better teach students to become critical thinkers, effective problem-solvers, and thoughtful decision-makers in the future. However, studies have shown that students still looked at research

as boring, difficult, and irrelevant (Ajzen & Fishbein, 2005; Aschbacher et al., 2010; Potvin & Hasni, 2014). As a result, students think that research is challenging, causing them to experience research anxiety (e.g., Oguan et al., 2014; Roxas, 2018). Because of this, encouraging students to appreciate research works can be an arduous job for teachers. Addressing such problems emphasized the need for a shifting educational landscape that integrates research in the curriculum where students understand the significance of doing research, ensuring their roles as not just merely knowledge consumers but active agents in the construction of it (Webster & Kenney, 2011). Hence, the present study aims to determine the views and experiences of SHS students in learning and doing research in Practical Research 1, an introductory course on qualitative research methods. Using Biggs's (2003) 3P (presage, process, product) model, this inquiry tries to determine the factors that enable or disable such learning that may result in providing possible improvements in the classrooms. These improvements can facilitate more research-driven approaches to classroom activities that may enhance the overall learning in the SHS.

Context of the Study

For the present study, this inquiry involved the exploration of SHS students' classroom experiences of Practical Research 1 course, which focused on various qualitative research designs and methods. This course focuses on the development of students' critical thinking, language skills and problem-solving skills by utilizing qualitative research methods in their classroom activities. The course requirements included a variety of research tasks, such as an annotated bibliography, collaborative tasks, written quizzes, and a group research paper. Moreover, the inquiry is situated in a private university in the Philippines which offers basic and tertiary-level education. In the SHS department of the University, the majority of the instructors are licensed professional teachers with master's degrees or currently completing one. Practical Research 1 is taught mostly by teachers with English language education background and who have been teaching for one to more than ten years.

Theoretical Framework

To examine the teaching and learning in a qualitative research methods course, the current research undertaking investigated students' experiences which can be analyzed within Biggs's (2003) 3P model. This model posits how the process of learning can be a system of three interacting variables: a) Presage (student's learning environment, students' physiological attributes), b) Process (learning approaches and strategies inside the classroom), and c) Product (learning outcomes from the classroom). The present study utilized this model to determine and uncover different factors that have affected the learning process of this research course, from identifying the research experiences or background of the participants to evaluating the learning experiences provided in the course. The model also served as a guide on what lived experiences would be recognized to clearly describe how a qualitative research method class has been implemented. Lastly, the model was appropriated for the study for it encompasses the factors of a learning environment that might affect one's attitudes and beliefs, specifically in learning research. This leads to the discussion of the different factors that may affect the way the participants perceive this research course.

Literature Review

There has been growing literature that focuses on developing student-researchers (e.g., Edwards, 2000; Fraser et al., 2004; Messiou & Lowe, 2023). Much of the scholarly works are investigations involving students as researchers through research-driven classroom projects (e.g., Carrington et al., 2010; Hajisoteriou & Angelides, 2015; Hajisoteriou et al., 2017). This increasing attention only proves the argument of Fielding (2001) that states how students can be viewed as sources of data, active respondents, co-researchers, and even primary researchers. Groundwater-Smith and Mockler (2016) posited the shifting conceptualization from treating students as a 'data source' to that of co-researchers who have a more active role in knowledge-construction and research undertaking. In this regard, more studies that examined factors which enable such development of student-researchers' abilities were made. For instance, Salgueira et al. (2012) analyzed undergraduate students' ($n=466$) individual characteristics, including personality traits and socio-demographic characteristics,

as determinants of one's engagement in scientific research. Their findings revealed that students' involvement in research was influenced by their individual characteristics (i.e., age, gender, personality) as well as contextual factors (e.g., students' autonomy level or students' role model amongst faculty).

In addition, scholars have posited how affective factors (i.e., attitudes and beliefs) significantly affect the learning and development of student-researchers (e. g. Santos et al., 2021). For example, the study of Papanastasiou (2005) on undergraduate students ($n=226$) revealed five domains of attitudes related to research: a) usefulness of research in the student's professional life; b) research anxiety; c) positive attitudes toward research; d) relevance of research to the students' nonacademic and professional lives; and e) difficulty of research. The results also showed how students strongly favor research if they find it useful to their academic and professional lives. Moreover, the findings of van der Linden et al. (2012) presented how students ($n=81$) have a mostly positive attitude toward research because of effective classroom practices, authentic learning tasks, and collaborative works provided in introductory research. It was also revealed that students' positive disposition toward research can be attributed to how they perceive the functional and applicable aspect of research to various real-life situations (Vossen et al., 2018). Further, students' attitudes become more positive if they can internalize and understand the usefulness of research, its attributes, and its interpretations (Kidd & Seiler, 2014).

Aside from individual and affective factors, studies also presented the importance of inquiry-centered and research-driven pedagogical approaches in the classroom that may encourage students' engagement in research. The study of Messiou and Lowe (2023), for example, explored how Inclusive Inquiry, an approach to developing inclusive practices and thinking in schools, enabled the development of student-researchers in primary school. With encouraging classroom activities that ensure students' involvement in research, findings revealed how such approaches facilitated efforts toward empowering students' voices, thus, increasing their confidence and engagement. Moreover, the study of Vossen et al. (2018) examined students' attitudes toward doing research in a newly introduced Dutch

subject, O&O (research & design). As O&O involved students to participate in authentic research projects, results showed how students had significantly positive attitudes and less anxiety toward research. These findings demonstrated how positive and effective classroom practices that incorporate research enable students to better understand the relevance of learning and doing research.

In the Philippine context, there has been an increasing scholarly inquiry on developing research engagement among students. For example, the study of Oguan, Bernal and Pinca (2014) on undergraduate students ($n=338$) who had taken an introductory research class revealed how students recognize the usefulness of research in their chosen professions. The results also showed how female students tend to have a higher research anxiety level whereas male students tend to have difficulties in understanding and in doing research. On the other hand, the study of Roxas (2018) used convergent parallel mixed methods to identify research attitudes of SHS students ($n=100$). Similar to other findings, the students generally have a positive perception toward research but experienced anxiety due to the fact they have difficulty understanding the basics and essence of research, as well as its rigorous process. Moreover, the study found that when students view research as relevant to their profession, they are most likely to have a more positive disposition toward it. Furthermore, the article of Landicho (2020) on secondary school students' ($n=53$) attitudes and practices toward research writing and reporting in science uncovered key motivations, such as teacher's expectations and personal drive to obtain good grades in doing research. However, the findings also reported how insufficient time, inadequate background in research, and lack of resources have been some of the barriers students experience when doing research.

Based on the abovementioned studies, it can be inferred that there can be different factors that may enable or disable students' learning process in research. This aligns with Biggs' (2003) 3P model that explains how learning can be a system of interacting factors, from students' individual and internal characteristics to their environmental and external attributes that are greatly shaped by their learning spaces. However, most of the literature only focused on one or two factors

that allow student research engagement like looking at students' attitudes toward research. Because of this, the current study tries to explore how looking into Biggs' presage, process, and product factors can determine the conditions of students' learning in a research methods course. In examining how such courses were taught and experienced by SHS students, the present study can provide a nuanced understanding of the realities of how the implementation of this course and how it can be improved.

Research Questions

The primary aim of this study is to explore the factors that enable or disable the development of practical knowledge and skills of SHS student-researchers in learning in a qualitative research methods course. In addition, the researcher is interested in learning aspects of the course which can be improved and strengthened. Specifically, the study aims to answer the following questions:

1. What are the factors (presage, process, and product) that affect SHS students' learning in a qualitative research methods course?
2. How do these factors inform improvements in the teaching of this qualitative research methods course?

Limitations of the Study

The present study only focused on the teaching and learning process of Practical Research 1, one of the research methods courses in the SHS curriculum. Moreover, the inquiry only involved the perceptions and insights of SHS students in a particular University where implementation of the course might vary compared to other universities in the country. This is because the purpose of the study is not to construct a generalizable evaluation of the teaching of the said research method course, rather to identify and examine the experiences of students in learning in such a context. In effect, the investigation can elicit nuanced understanding of the teaching and learning practices in a research method class that can lead to identifying solutions for possible improvement.

Methods

Research Methods

Due to the purpose of exploring SHS students' personal experiences in the teaching and learning of a qualitative research methods course, the present study employed a focus group discussion (FGD). Six (6) participants were selected to be part of the FGD as Krueger (1994, as cited Lune & Berg, 2016) suggested a focus group should not have more than seven participants. This number of participants is small enough for everyone to contribute, yet large enough to share diverse opinions across the whole group rather than fragmenting into smaller parallel discussions. Lune and Berg (2016) also agreed with this number to effectively elicit the breadth of responses among chosen participants.

An FGD is selected as an appropriate data gathering tool for this study as its main purpose is "to draw upon respondents' beliefs, attitudes and feelings by exploiting group processes" (Freeman, 2006, p. 493). Through an FGD, the study focused on students' classroom experiences that strived towards a participatory approach in investigating the development of students' knowledge and skills in doing research. Particularly, such focus groups facilitated in-depth understanding of students' perceptions and experiences by giving them freedom to articulate such in their own words. Moreso, the idea is that group processes can help people to explore and clarify their views and attitudes efficiently and encourages participation from those who feel that they have little to say (Kitzinger, 1995). Finally, Freeman emphasized "the interpersonal communication between participants additionally helps to clarify similarities and differences in expressed opinions and/or values" (p. 493). FGD was also utilized

due to unequal standing between the interviewer and the participants that might affect the validity of the results.

Prior to the group discussion, an FGD schedule was prepared with suggested questions. In addition, the preparation of the schedule for the focus group was guided by the two principles recommended by Stewart and Shamdasani (1998, as cited in Gill et al., 2008): Questions should move from general to more specific questions, and question order should be relative to importance of issues in the research agenda. The discussions were guided, monitored and recorded by the researcher using an audio-recorder. The location for the FGD was organized in advance and was in a quiet place so that the participants can concentrate on the questions but also in an open place where neither the researcher nor the interviewees can be compromised (O'Toole & Beckett, 2010). Considering these factors, a spacious and well-ventilated classroom was selected as a venue for the group discussion. The location is quiet enough that all participants can feel safe and comfortable as they are not removed from their natural setting.

Participants

Six (6) participants from the strands of the Academic Track, namely STEM, ABM, and HUMSS were selected. The student-participants were recommended by their respective Practical Research 1 teachers similar to what was done in the study of Chung and Huang (2009). In addition, these students come from different educational backgrounds (either public or private institutions) to compare whether different prior experiences can produce similar or different findings. Table 1 presents the demographic profile of the student-participants.

Table 1

Demographic Profile of Student-Participants

Pseudonym	Sex	Age	Strand	Type of School Graduated
Student 1-STEM	M	18	STEM	Private School
Student 2-STEM	F	17	STEM	Private School
Student 3-HUMSS	F	17	HUMSS	Private School
Student 4-STEM	M	17	STEM	Private School
Student 5-ABM	M	16	ABM	Private School
Student 6-ABM	M	17	ABM	Private School

Note: STEM = Science, Technology, Engineering and Mathematics; HUMSS = Humanities and Social Sciences; ABM = Accountancy and Business Management

Data Analysis

In the present study, transcripts of the recorded FGD were checked for accuracy against the original recordings. Data analysis was also conducted simultaneously with data collection. Extensive coding of the FGD transcripts was conducted thematically (Braun & Clarke, 2006) by the researcher. Following Braun and Clarke's (2006) analytical approach, transcripts were thoroughly read that created the initial codes of the study. Next, data segments were systematically coded through assignment of labels to summarize content and interpretation of meaning. For example, when asked about where they can use their learning from the subject, one participant answered "I believe that all the things I'm learning through research every day feel like real-life applications. So, all the learnings and lessons I've gained, I think, can be applied to every aspect of life—they can always be useful." This response has been labelled as 'Research can have a real-life application and can be used in every aspect of life'. Guided by Biggs's (2003) 3P model, codes were then clustered into potential themes based on whether they can be considered as presage, process, and product factors. These potential themes were carefully reviewed to identify patterns, enabling more general themes. For instance, in our data, the codes 'widens one's knowledge of the field', 'has real-life application', and 'can be helpful in college and in the workplace' were grouped into a theme called 'Research for career preparation'.

To ensure objectivity of the analyses, the researcher asked two independent inter-raters to examine the data. Any disagreements and coding discrepancies were discussed and, in some cases, labels were renamed until all had reached consensus. Through this method of peer debriefing and examination (Lincoln & Guba, 1985, as cited in Hunter et al., 2010), the inter-raters helped ensure the labels were grounded in the responses and not merely products of individual biases.

Ethical Procedures

As part of the data collection, the participants were asked to complete an informed consent form where they were briefed of the study's rationale and the use of data for derivative work. All participants voluntarily participated, and they were guaranteed

confidentiality and anonymity. Due care was observed in this study to ensure that the positionality of the researcher does not potentially impact the participants' answers which may lead to influencing the findings of the research.

Results and Discussion

Results

The data analysis determined seven themes from the focus group discussions: Presage Factors (Varying students' learning opportunities, Lack of familiarity of qualitative research, and Misconceptions about qualitative research methods), Process Factors (Teachers' role in the learning process, Additional expectations and academic pressure, and Lack of engaging collaborative work), and Product Factors (Research for career preparation).

Presage Factors

Varying student learning opportunities. Based on the FGD, it was clear the participants had different research backgrounds. Regardless of whether they came from a private or a public school, students were exposed to research or were introduced to research differently. Half of the students were only introduced to writing a research paper when they had their Practical Research 1 course. It was only where they had been taught citations and evaluation of sources, in which the SHS curriculum had suggested the skills that students should have had already acquired prior stepping in this grade level. Moreover, it was apparent that having an early overview of research became an advantage to these SHS students. During the discussion, Student 1-STEM, the class valedictorian of his junior high school class and a consistent honor student, stated that his research experiences, though it was just a simple project in a private school where he graduated, helped him with the basic concepts one needs to efficiently write a research paper. He narrated:

"When we were in Junior High School, we had some research work. We had SIP (Science Investigatory Project), but only the basics were taught and were not that really detailed. We also had quantitative research in our English subject last year."

However, this notion is not true to all institutions. Student 2-STEM, a public-school graduate, narrated

that her not being part of the special science classes may have hindered her early introduction to research. She recalled:

“Only the special science classes were the ones to do research. So, in our case, research was not tasked. It is only writing activities with simple research outputs. It was somewhat easy. Because of this, I really had a hard time in research because I do not have any idea about research and it is as if I am new to doing research.”

Such findings aligned with studies (see review of Salgueira et al., 2012) that showed how students’ previous research experiences, from attending in research methodology workshops to writing research proposals, directly influence students’ development of the appropriate skill sets needed in participating in an introductory research class like Practical Research 1. With only half of the participants having previous research experiences, this might limit some students to fully engage in their research classes.

Lack of familiarity with qualitative research.

Based on the research experiences of these students, most of them accomplished science investigatory projects (SIPs) or experimental studies, which were different from any qualitative research designs. Because of this orientation, students had difficulties identifying how they would apply what they know about research in doing a qualitative study. Student 3-HUMSS shared her difficulty in writing a qualitative paper because she was more exposed to quantitative design during SHS. She shared:

“I’ve done experimental research where we accomplished a laboratory experiment and did a t-test. I just had a difficult time doing qualitative research study because the fundamentals were different; labels and chapters were different; and the nature of the research was different.”

Although some students had already experienced doing research, they were only taught quantitative research designs such as experimental case studies. This may be rooted from how their teachers were taught about research and were acquainted with research. Studies found that teachers’ definitions of research commonly focused on positivist concepts and assumptions (Shkedi, 1998, as cited in Borg, 2006) and followed the conventional scientific research methods (Borg,

2008). This echoes some findings that teachers lack the expertise on research methodology (Allison & Carey, 2007). It should also be noted that such qualitative research methods would have different procedures (e.g., interviewing, interpreting qualitative data) from doing a quantitative study that may not have been explicitly taught in the previous school year of the students. With this, it can be inferred that these students were not yet exposed to such qualitative research works; hence, the need for this introductory research course in the SHS level.

Misconceptions about qualitative research methods. In connection with students’ unfamiliarity of the qualitative research methods, it was apparent that participants only provided vague and inaccurate descriptions of what they know about the research design. Additionally, it was surprising that the many of what they know about qualitative methods were all the critiques against the research design and most were even misconceptions (see Harper & Kuh, 2007). For instance, Student 4-STEM thought qualitative research as opinion-based studies and solely grounded on one’s subjectivity. He stated:

“Generally, I know that in qualitative research it is more about behavior. There is a side to it that is very much opinion-based and can be very subjective. This can be the reason why some researchers were not too keen about qualitative research that they only focus on doing quantitative study because it is more objective.”

Process Factors

Teachers’ role in the learning process. When asked about how they perceived their research teachers, students had different opinions about their teachers and whether or not they were effective. While all of the participants thought that their research teachers helped them learn more about the subject, four of the participants stated that there could have been varied teaching strategies that could have helped students be more engaged in the discussions. For instance, Student 6-ABM mentioned how his research teacher has the mastery of the lesson but noted that their classroom activities tend to be boring especially for an afternoon class. He continued:

"Our research teacher explains the lessons well so that she can elaborate concepts and provide in-depth discussions. However, I find her teaching strategy very boring especially for an afternoon class, even the majority of my classmates think so because they had been sleeping in class."

In contrast, Student 3-HUMSS thought that her research teacher was not able to discuss the lessons properly and had not contributed to the information that was already given by their textbooks. Moreover, she and her classmates observed that at times the research teacher seemed aloof and even scared to give his insights especially knowing that her classmates could correct him. This might be attributed to the level of mastery of a teacher in research. If a teacher has little background in the subject of their teaching, the teacher tends to be more reliant with the textbook content and would be more cautious in discussing the lesson (Dorfsman & Horenczyk, 2022; Fan et al., 2021). She narrated:

"Our teacher has become too comfortable with the students that the discussion seemed more of a conversation rather than lecture, and as a result, lacked elaboration of concepts."

Based on the different accounts of the participants, their insights suggest that a teacher can really become a pivotal element in fostering a positive attitude toward learning research. Participants described that though teachers could explain and elaborate the lesson, they still think that teaching strategies and learning activities could have been more interactive and engaging. It is revealed that participants perceive their research teachers as effective if these teachers can deliver instructional expertise in using a variety of activities to transfer information to students. In addition, students perceive their research teachers as effective if they have strong interpersonal skills that promote respect and rapport during the discussions in the classroom (Adu & Olatundun, 2007; Danielson et al., 2014).

Additional expectations and academic pressure in the classroom. During the FGD, motivation was mentioned as an important learning facet that can influence one's attitude and belief towards learning research. Being linked to the volume of intellectual energy in the process of learning, motivation can be viewed as an important attribute of an individual, similar to one's personality (Entwistle, 1988). Learner motivation

refers to "the desire to engage in a learning activity" (Kim et al., 2014, p. 173). There are two distinct types of academic motivation that interrelate in most academic settings: intrinsic or the drive of the student to engage in learning for its own sake and enjoyment, and extrinsic or the desire to obtain rewards or to avoid punishments (Middleton & Spanias, 1999). Student 4-STEM, for instance, pointed out that having a healthy competition inside the classroom can push students to do better in the subject. This healthy competition was influenced by the quality of teaching his research teacher has provided, together with the constant reminder to do their best to produce a substantial output. He stated:

"There is a constant air of competition in our class that we need to push through. I commend the quality of teaching of my teacher because I definitely learnt from her and it really helped me because we have been part of the colloquium. I think it is good that there is a constant burning fire that motivates students to do their best. Although it can be a lot of pressure, I think it will motivate the class more."

However, he also argued that some students might not be able to cope with this kind of challenge to do well in class. One good point that he mentioned was that persistent pressure to do better can be compared to a flame that students can either utilize for their own benefit or be burned by its heat. Furthermore, he explained that it will always boil down to how students deal with this kind of pressure, and whether or not they will be up for it.

The findings suggest that teachers' academic pressure and high expectations from their classes have become the students' primary motivation to do better in the class. This is parallel with the findings of Landicho (2020) that revealed how teacher's expectations and drive for good grades had been motivators for students to do research. One participant said that a healthy competition inside the classroom helps students stay motivated but this "burning fire" he mentioned might not be a fire that is fueled by students' own desire for improvement. All of the participants shared experiences that had motivated them which can be associated with how their teachers interacted with them and how their teachers put emphasis on the significance of their achievements. It is unfortunate that participants have been more motivated extrinsically rather than intrinsically. Extrinsic motivation refers

to the “performance of an activity in order to attain some separable outcome” (Lucas et al., 2010, p. 7). In this case, that outcome is to meet the teacher’s expectations of the students and to cope with the pressure of the subject. This might be the reason why many of their classmates had negative perceptions on their research course as recounted by the participants. This is also similar to studies (e.g., Wang & Guo, 2011) that found that students were extrinsically motivated in their research methods classes that exhibit a reduced level of motivation to participate and only tend to work for subject compliance.

Lack of engaging collaborative work. During the FGD, students were asked about the different activities they experienced in the course and how well they thought these activities helped them. Students were able to identify the different learning opportunities given to them, such as collaborative learning and differentiated activities. As an example, Student 4-STEM mentioned:

“The classroom activities were unpredictable. We do not know if we’re going to start with a lesson already... Sometimes, she changes things up like we would start with an activity then proceed with the lesson.”

However, students seemed to think that these collaborative activities had been insufficient to really motivate all students to participate in the class. They also mentioned how they loathe having too much lecture discussion on the subject. Although students know the importance of the lecture discussions in the subject, especially having little to no knowledge about qualitative research, students still think that there can be improvement to the teaching of the concepts without really focusing on just plain lecture. For instance, Student 1-STEM said:

“I think that the subject will be more efficient if it will be given an application, not just purely lectures that were based in the book in the front of the class.”

Product Factors

Research for career preparation. All respondents stated their agreement that having a research class in the SHS could really prepare and equip them with the appropriate skills, specifically different writing and

research skills, when they take their undergraduate degrees and eventually graduate programs. Moreover, learning qualitative research designs could help the students learn more about the specializations they chose. For example, Student 2-STEM felt that having learned research in the high school setting could help her better understand the course she will take in college. She expounded how research would help her become more prepared especially when she enters medical school. She described:

“It is vital for my higher education because I would be taking up pre-med [pre-medicine] in college. In medical school, even if you are already a doctor, you still need to do research. You still need to study about new technology, that is why research is so important.”

Participants described learning research as a way to envision themselves in specific careers, such as Medicine or Social Work. They found satisfaction in establishing clear connections between their academic interests, career aspirations, and personal identity for the foreseeable future. Research has strong “affective and identity-related components” (Seymour et al., 2004, p. 524), which manifested in the experiences of the participants. Two of the participants were even interested in the idea of research as a career.

Discussion

With the FGD with SHS students, it was revealed that their previous research exposure was shaped by the learning opportunities provided by their junior high schools. It is also evident that having students be exposed to various research activities like doing SIPs or case studies can help in providing students basic knowledge and skills for them to be prepared once they have introductory research courses in SHS or higher education. Such findings can help schools better understand the significant benefits of integrating research in students’ learning as early as junior high school to better equip students not just with knowledge on research but the skills in conducting one. With several studies (e.g., Buchmann & Hannum, 2001) that have supported how school factors and school learning opportunities affect educational outcomes and student achievement, it is clear from the views of the students that having a research background helped them to be more adept with the requirements

of the course. This variation of learning opportunities may be a result of differences in the curriculum implementation of institutions, specifically on how schools integrate research as a significant learning experience for students. These differences can also influence instructional decisions, such as course content coverage and school-based activities (Gamoran et al., 1997).

In lieu of this, the variations on how much learning opportunities were given to students regarding research somewhat influenced the students. For instance, students who lack the research background might not be able to cope with the high expectations of the SHS curriculum. It is noteworthy to point out that low-achieving high school students are also capable of learning much more than is typically demanded of them (Gamoran et al., 1997). Even with the appropriate skills for research to write a successful paper, students might end up just relying on other students who had the same set of skills but with the advantage of knowing the fundamentals of research. This may inhibit one's realization of their own research potential and ability to become an autonomous student-researcher. Further, some institutions' lack of research integration may lose the chance to produce highly competitive graduates who are fully equipped with research skills needed not just in the academe, but also in the corporate world (Leikuma-Rimicane et al., 2022). Strengthening students' learning by integrating some research aspect to their classroom activities might help mitigate such issues, and would also help students be equipped with informational and practical skills in doing research works.

When students were asked to describe what they know about qualitative research prior to taking up the subject, all of them answered that they know almost nothing about the research method. This is expected because qualitative research methods were only introduced in the Practical Research 1 course in the SHS level. Based on the accounts, students were more exposed to quantitative research that engaged them in various experimental studies when they were in junior high school. Because of this, Practical Research 1 as an introductory research methods course offers possibilities for students to gain more perspectives on understanding social realities and knowledge-creation using a more interpretivist and humanistic approach

in research. This entails the importance of the active role of teachers in ensuring effective and engaging classroom practices that privilege critical and inclusive inquiries on human experiences and phenomenon (Messiou & Lowe, 2023). Such practices can include lecture discussion as the majority of the participants still found its relevance, particularly in an introductory course that they might have limited knowledge of. However, teachers should be able to find a balance in incorporating both lecture and other interactive activities. Classroom activities can incorporate more active-learning activities, such as collaborative tasks and process writing techniques (Hassan et al., 2020), where students work intensively and collaboratively in doing their research. This is to challenge the views of students that research courses might not enable the development of their teamwork skills because of the continued prevalence of traditional classroom-based teaching (Lizzio et al., 2002). As a suggestion, participants hoped that teachers would provide more interesting activities and opportunities to work on individually or in small groups, similar to recommendations from various studies (Kaur, 2009).

As the perceived outcome of the course, findings suggest that the participants highly appreciate the usefulness of learning in a research methods class. This aligns with studies (e.g., Kidd & Seiler, 2014; Oguan et al., 2014) which highlight students' positive attitudes toward the value of research. Participants shared that being exposed to research writing before going to college prepared them to be more knowledgeable with the content and skills needed to be successful in the said level. Likewise, Papanastasiou (2005) discovered that students feel positively towards activities or objects that are useful in their lives. With this, students are well-aware of the importance of research in their future careers and professions.

Conclusion

Based on the results, it is revealed that the students' experiences in learning research might have been influenced by different factors. If the SHS curriculum already offers an introductory research methods course like Practical Research 1, research writing should have already been explicitly embedded to the junior high school curriculum to construct a strong

research foundation prior to any research methods class. This can establish well-prepared student-researchers as early as the junior high school that would already have the needed skills going to the SHS. It is also discovered that teachers primarily utilized lecture-type discussions in their classes which is supported by the accounts of students. As recommendations, teachers should employ more interactive activities, specifically active learning activities that will improve student engagement with the classroom discussion (Ghazali et al., 2012; Messiou & Lowe, 2023; van der Linden et al., 2012). Aligned with the literature (e.g., Papanastasiou, 2005; Vossent et al., 2018), findings indicated that the integration of research in the SHS has been productive and helpful in so many ways to its students, such as providing more knowledge about different research paradigms, and training students to pursue research undertaking. Such findings only strengthen the significance of establishing more research experiences for students, not just in higher education but also in the secondary level.

Despite the limitations and need for further research, the knowledge gained from this study supports the contention that there are various intersecting factors that play important roles in academic achievement, specifically in the implementation of a research method class. This study sheds light on the actual lived experiences of the senior high school students. Furthermore, a central finding of the study proves that the learning of research is evidently affected by students' personal experiences and socio-contextual environment. Even with the different challenges in the implementation of the course, the students still find the subject beneficial in helping them to be more globally competitive Filipino professionals.

Implications

Findings of the study provided implications for teachers as well as educational researchers. For teachers, the insights and information of the study can help them be more conscious and understanding of the different factors that may affect the student learning of research, particularly at the SHS level. Primary and high school teachers can also improve their teaching by understanding SHS students' research learning experiences. They can adjust their methods,

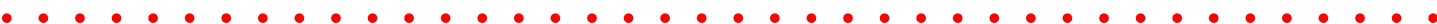
such as adding interactive and real-life research activities, to enhance learning. For educational researchers, this study also provides encouraging results which can be the basis for future studies. For example, a possible research study can be done by examining the experiences of teachers towards teaching and guiding students in research. In doing such inquiry, there can be multiple perspectives on how to better improve the integration of research in the SHS curriculum; thus, creating a stronger foundation of knowledge and skills in developing student-researchers.

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Exploring the Well-Being of Adolescents with Developmental Disabilities through the Lens of Filipino Families

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ABSTRACT

Well-being, which encompasses quality of life, life satisfaction, and happiness, is locally understood as 'kaginhawaan' or 'kagalingan'. In special education, the concept of well-being is not clearly defined among families with members who have developmental disabilities. Hence, this multiple case study sought to determine how Filipino families perceive the well-being of adolescents with developmental disabilities (ADDs). Through purposive sampling, seven families and their ADD were selected as participants of this study. Qualitative data was gathered through interviews and field observations. Data analysis involved two levels of analysis that began with a within-case analysis of each family unit. Then, through cross-case synthesis, further thematic analysis was conducted by aggregating findings from each family case. The results revealed nine themes that represent family perceptions on the well-being of their ADD. These perspectives include: (1) being provided lifelong support by the family, (2) learning functional life skills, (3) being productive despite the disability, (4) being independent despite limitations, (5) living with dignity despite the disability, (6) addressing health and safety independently, (7) experiencing belongingness and being included in the community, (8) raising own family beyond limitations of disability, and (9) developing spirituality and trusting in God's provisions despite the challenges of the disability. These were utilized to contextualize the concept of well-being that includes dimensions that Filipino families regard as important for their ADD's lifelong well-being. The study advocates for the provision of special education and creation of individualized transition plans (ITPs) informed by the dimensions of well-being that were identified and prioritized by Filipino families to ensure relevant goal-setting and effective instruction to support the lifelong well-being of ADDs.

Keywords: well-being, Filipino family, adolescents with developmental disabilities (ADD)

Background of the Study

Well-being is described as an “umbrella” term (Upadhyay & Arya, 2015) that is often associated with factors attributed to life satisfaction, happiness, health, flourishing and optimal functioning in all conditions (Estola et al., 2014; McLellan & Steward, 2015; Upadhyay & Arya, 2015). In psychology, for instance, it is related to personal and subjective reports of feelings and emotions, while some economics-oriented studies explored well-being in the light of objectively defined indicators categorized under quality of life (i.e. health status, work-life balance, education and skills, social connections, etc.), material conditions (i.e., income and wealth, jobs and earnings, housing) and resources for future well-being (i.e., natural, economic, human and social capital) (Organisation for Economic Co-operation and Development, 2017). These dimensions are studied to better understand whether life is getting better for people through time. It is evident that disparities regarding the conceptualization of well-being, its components, and its pathways exist (Henderson & Knight, 2012). The debate surrounding what constitutes well-being has enormous implications and influence on practices such as teaching, therapy, parenting, policymaking, etc. since all these endeavors are driven to change individuals for the better and as such requires a vision that embodies what “the better” is (Ryan & Deci, 2001).

In the field of education, well-being is considered as a vital component of a student’s ability to function effectively in school and in all life domains (Skrzypiec et al., 2016). For adolescents with developmental disability being in a crucial stage of transition coupled with limitations due to disability render them to become more vulnerable to experience barriers to well-being. Developmental disability poses limitations on independent participation and acceptance in society (Odom et al., 2009, p. 4). The condition is considered developmental due to the presence of delays, disorders, or impairments (usually observed before the age of 22) within domains such as cognitive, communication, social, or motor abilities that manifest during development. In this study, adolescents with developmental disabilities (ADDs) refer to youth aged 11 to 16 years old, diagnosed with the condition of autism spectrum disorder (ASD) and intellectual disability (ID). Individuals

with ASD face challenges in verbal and nonverbal communication, social relatedness, social interaction, and leisure and play activities while those with ID may have “significant limitations in both intellectual functioning and in adaptive behavior, which covers many everyday social and practical skills” (American Association on Intellectual and Developmental Disabilities, 2019).

In schools, educational outcomes for these learners have primarily focused on skill-oriented instruction and application in the classroom setting but failed to acknowledge the need to achieve valued post-school outcomes such as personal independence, employment, community participation (Crockett & Hardman, 2010) that contribute to well-being. Findings from the study of Skrzypiec et. al. (2016) suggest that greater attention and priority must be given to improve the well-being and school satisfaction of learners with disabilities while McLellan and Steward (2015) recommend an in-depth exploration of children’s well-being since studies on adult well-being cannot be generalized and applied to the younger population. The promotion of well-being needs to be given proper attention so that adolescents with developmental disabilities experience positive opportunities that will nurture and enable them to lead happy and fulfilling lives.

Aside from school, the home is also a place to nurture well-being and holistic development. The preservation of life, maintenance of children’s health and well-being is considered as common family and parental responsibility (Liamputtong, 2009). Families play a crucial and influential role in promoting the progress, well-being and competence of their children. In the local context, the Filipino family is considered as the fundamental building-block of Philippine society (Jocano, 1995). It is one of the significant sources of security in society, for it provides its members with a “stable reservoir of emotional security and support” (Jocano, 1995, p.3). For Filipino families with members who have disability, child-rearing entails greater parental involvement in initiatives such as sharing expectations with other family members, decision-making, collaborating with professionals, initiating self-education about their child’s condition, providing the child’s school needs and performing common household tasks

(Rivadelo-Gaw, 2000; Montero, 2009). Other local literature delve deeper into parents' concepts and sentiments about the future (Ramos, 2011), parents' aspirations for their children with special needs (Bernal, 2011), and the wellness of adults with developmental disabilities (Manlangit, 2015). Parental-reported aspirations and sentiments about the future revealed that parents are committed to providing education to their children with disabilities and that they anticipate challenges that their children will encounter in the future such as difficulty obtaining employment, finding love and building a family. Despite these setbacks, parents remain hopeful that the workplace, community and society would accept and bestow respect, understanding, love and compassion to their children (Bernal, 2011; Ramos, 2011).

Overall, available literature on well-being showed the growing interest and importance attributed to this concept. However, well-being studies in the field of special education are scarce, indirect, usually involve only parental reports with limited input from adolescents with disabilities themselves. Due to the subjective nature of perceptions of well-being, the identified research gaps of previous research strengthened the need to study the perception of adolescents with developmental disabilities and their families to reveal themes on well-being that are unique to Filipino families, society and culture. This study makes a valuable contribution to the field of special education and well-being research by identifying dimensions of well-being specific to ADDs. Further, this study would provide a better understanding of the meaning and importance of well-being in our society.

Research Objectives

Well-being is a concept that is not clearly defined in contemporary Filipino families with members who are ADDs. Hence, this study identified and discussed perceptions among families on the well-being of ADDs. Specifically, this qualitative research sought to answer the question: How do families perceive the well-being of their ADDs?

Methodology

Research Design. A multiple case study was conducted to explore perceptions of seven Filipino

families on the well-being of their ADD. This approach was utilized since it is appropriate for an in-depth investigation of unique perspectives and experiences in the real-world context. (Yin, 2014). A unique feature of the multiple case study design is the application of replication logic. To do so, Yin (2014) explained that "each individual case study consists of a 'whole study', in which convergent evidence is sought regarding the facts and conclusions for the case; each case's conclusions are then considered to be the information needing replication by other individual cases" (p. 59).

Data collection methodologies involved field observations in the different settings where the ADD's life revolves and one-on-one informal interviews with the immediate family members. Data collection began with rapport building to ensure that respondents feel comfortable sharing their thoughts and experience followed by scheduled interviews done in a conversational manner as opposed to structured inquiries. The interview sought to elicit information regarding the ADD's background, his/her usual routine and activities and their perceptions regarding the well-being of their ADD family member. Field observations were conducted to supplement and validate information from interviews.

Qualitative data were subjected to within-case analysis and cross-case synthesis to reveal major themes. In presenting the results, both the individual cases and the multiple case results were the focus of the research report. Across cases, Yin (2014) suggested that the report should explain similar or contrasting results.

Research Participants. The selection process of research participants involved participant screening wherein parents referred by various institutions accomplished a screening sheet that seeks to gather information about their family profile (specifically personal, spouse, ADD and family information), residence, sources of income and the diagnosis, strengths, challenges and other characteristics of their ADD.

Through purposive sampling conducted in four educational institutions in Metro Manila, seven ADD and their 21 family members were selected based on the following criteria: 1) their ADD family member is

11 to 16 years old and he/she has ASD or ID, 2) their residence is located within Metro Manila and, 3) they belong to different socioeconomic statuses (SES). Only families with adolescent members with ASD and ID were chosen as participants of this study because limitations due to their condition pose challenges to their well-being and their family members may offer a unique perspective regarding this concept based on their experiences. These families also represent the low to upper-middle socioeconomic classification based on the family categorization introduced by the Philippine Institute of Development Studies (Albert et al., 2020).

Five out of seven ADD participants were males, while two out of seven were females. Four out of seven were diagnosed with ASD, two out of seven had ID,

and one out of seven had ASD and ID. All the ADD involved in this study attend in and receive education either from a private school, public school or a foundation.

The 21 family members who participated in this research were composed of six father participants (FP), six mother participants (MP), one grandmother participant (GP), one aunt participant (AP), two cousin participants (CP), and three brother participants (BP) and two sister participants (SP). In terms of gender, most of the participants were female (12 out of 21), while the rest were male (9 out of 21). The age range of the participants is between 9 to 66. Table 1 presents the demographic profile of the ADD participants while Table 2 provides a summary of the demographic profile of their family members.

Table 1

Demographic Profile of Adolescents with Developmental Disability (ADD)

Family Code	Adolescent Code	Gender	Age	Condition	Level of Communication	Institution attended			
						I-1	I-2	I-3	I-4
1	ADD 1	F	16	DS	Verbal	✓			
2	ADD 2	M	15	ASD	Verbal	✓		✓	
3	ADD 3	M	11	DS	Non-verbal	✓			✓
4	ADD 4	M	15	ASD	Verbal		✓		
5	ADD 5	M	15	ASD	Non-verbal			✓	
6	ADD 6	M	13	ASD	Non-verbal			✓	
7	ADD 7	F	12	ASD & ID	Verbal			✓	

Note: On Adolescent Code: ADD – Adolescent with Developmental Disability; On Condition: DS – Down Syndrome; ASD – Autism Spectrum Disorder; On Educational Institution Attended: I-1 – PWD Foundation, I-2 – Private Integrated School, I-3 – Public School 1, I-4 –Public School 2

Instruments

The researcher-made instruments written in English and translated in Filipino were designed to identify respondents and gather data for this study. These include: 1) a participant screening sheet, 2) an interview protocol for family members, 3) an interview protocol for adolescents with developmental disabilities, and 4) an observation journal. These instruments were reviewed and validated by research panel members. The instruments' format and content were revised to address their comments and include their suggestions. Specifically, the participant screening sheet was made more concise by removing some items and leaving the section on

gender blank instead of having a male or female checklist. Also, a statement was added to the directions in accomplishing the participant screening sheet. It states that participants may opt not to supply information in the demographic profile that they are not comfortable to divulge. Questions in the interview protocols were also simplified (see Appendix 1). These questions served as discussion starters to encourage the participants to share their insights, beliefs and practices in connection with the well-being of their ADD. Approval from the research panel members was sought prior to the use of instruments for data collection.

Table 2*Demographic Profile of Family Members*

Family Code	Participant Code	Family Role	Gender	Age	Occupation
1	MP 1	Mother	Female	53	Not Employed
	FP 1	Father	Male	47	Fabricator
	CP 1	Cousin	Female	50	Caregiver
2	AP 2	Aunt	Female	47	Not Employed
	MP 2	Mother	Female	45	College IT Professor
	BP 2	Older Brother	Male	20	College Student
3	MP 3	Mother	Female	38	Online Seller
	FP 3	Father	Male	35	Delivery Rider
	BP 3	Younger brother	Male	9	Elementary Student
4	GP 4	Grandmother	Female	66	Retired Government Employee
	SP 4	Older Sister	Female	18	Highschool Student
	CP 4	Older Cousin	Female	22	Not Employed
	FP 4	Father	Male	45	Overseas Filipino Worker
5	MP 5	Mother	Female	48	Seamstress
	FP 5	Father	Male	50	Company Driver
	BP 5	Older Brother	Male	16	Highschool Student
6	MP 6	Mother	Female	37	Not Employed
	FP 6	Father	Male	56	Government Employee
7	MP 7	Mother	Female	42	Not Employed
	SP 7	Older Sister	Female	23	Call Center Agent
	FP 7	Father	Male	54	Not Employed

Data Collection Procedure

Phase 1: Preliminary Phase. In this phase, the researcher engaged in preparatory tasks before actual data collection. Purposive sampling using a participant screening form was conducted. The screening results were evaluated based on a set of criteria to determine eligible families. Basic information about the family and their ADD (i.e., name, age, educational attainment, occupation, interests, etc.) were gathered using this instrument to create a family profile and participant demographics.

Phase 2: Data Collection Phase. The researcher conducted one-on-one interviews with selected family

members and the ADD. An interview protocol for family members and the ADD was created to serve as a guide during informal interviews.

For each family, data gathering began by establishing rapport with the respondents. Afterwards, the interview with each family member was scheduled. The interview was focused on exploring their perceptions regarding the well-being of their ADD. Interviews were conducted several times whenever the initial interview yielded little response and done in a conversational manner as opposed to structured inquiries. After each interview, the interviewee's key points were summarized and confirmed by the researcher. Field observations were also conducted by the researcher in the family residence,

in school, and in other settings to determine the ADD's daily routine, activities, interests, etc. The observations were used to supplement and validate data gathered from the interviews.

Data Analysis

Data analysis involved two levels of analysis that began with a within-case analysis of each family unit. Afterward, a cross-case synthesis that presents an aggregate analysis of these cases was prepared to present overall findings gathered from the multiple case study.

Within-case analysis. Responses from the one-on-one interview were transcribed and collated per family. Each interview transcript was reviewed, and answers by each respondent that correspond to the interview questions were identified and encoded to a matrix in MS Excel. Similar responses made by the family members were grouped together to determine sub-themes for each family unit. This is referred to by

Cresswell (2013) as within-case analysis wherein a detailed description of each case and themes within the case were generated.

Cross-case synthesis. The next step involved the conduct of a cross-case synthesis to further analyze all sub-themes identified in the seven family cases. According to Yin (2014), a cross-case synthesis is a data analysis technique wherein each case is treated as a separate unit of study, then, findings from each case will be aggregated to generate a more reliable conclusion. This second level of analysis was performed by aggregating sub-themes that emerged across families into larger categories. The results revealed major themes that are common across family cases.

Results and Discussion

This section outlines the findings of this study based on themes that emerged after data analysis. Table 3 presents the results of the cross-case synthesis.

Table 3

Cross-case synthesis of perceptions of family members on the well-being of their adolescents with developmental disabilities (ADDs)

Major Themes (across families)	Themes per Family	Family	Participant
Being provided lifelong support by the family (7 out of 7 families)	Close Family Ties	1	MP 1, FP 2
	Having a simple and happy life with family	2	MP 2, BP 2
	Living with family for life	3	MP 3, FP 3, BP 3
	Being with a complete supportive and accepting family	4	GP 4, SP 4, CP 4, FP 4, ADD 4, SP 4
	Living in a positive environment		
	Living with family for life	5	MP 5, FP 5, BP 5
	Living in a safe and supportive community	6	FP 6
	Living with family for life	7	SP 7
Learning functional life skills (7 out of 7 families)	Having basic literacy, numeracy, functional and vocational skills	1	MP 1, FP 1, CP 1
	Having a college degree or vocational training	2	AP 2, MP 2, BP 2
	Having basic literacy and communication skills	3	MP 3, FP 3
	Having the best education and extra-curricular training	4	FP 4

	Having basic education, vocational training and communication skills	5	MP 5, FP 5, BP 5
	Having basic education and livelihood skills	6	MP 6, FP 6
	Having basic literacy and communication skills	7	MP 7, SP 7, FP 7
Being productive despite the disability (5 out of 7 families)	Getting a job	1	MP 1, FP 1, CP 1
	Getting a job	2	AP 2, MP 2
	Getting a job	3	MP 3, FP 3
	Getting a job	4	SP 4, CP 4, ADD 4
	Being productive	6	FP 6
Being independent despite limitations (5 out of 7 families)	Being independent	1	MP 1
	Being independent	2	AP 2, MP 2, BP 2
	Being independent	3	MP 3, FP 3
	Being independent	4	GP 4
	Being independent	7	MP 7, FP 7
Living with dignity despite the disability (3 out of 7 families)	Having uncertainties about the future	5	MP 5, FP 5
	Living with dignity	6	MP 6
	Uncertainties about the future	7	MP 7, FP 7
	Living with dignity	7	MP 7
Addressing health and safety independently (3 out of 7 families)	Being healthy	1	MP 1
	Being safe and free from harm	1	MP 1
	Being physically fit and healthy	4	GP 4, FP 4
	Being healthy	6	MP 6, FP 6
Experiencing belongingness and being included in the community (3 out of 7 families)	Being included in the community	1	MP 1, FP 1
	Having increased social awareness and understanding	2	BP 2
	Having increased social awareness	7	MP 7
Raising own family beyond limitations of disability (2 out of 7 families)	Getting married and having a family	1	FP 1, CP 1
	Getting married and having a family	2	AP 2, MP 2
Developing spirituality and trusting in God's provisions despite challenges of the disability (2 out of 7 families)	Having spiritual enrichment	2	AP 2
	Having faith	4	SP 4

Perception of family members on the well-being of their adolescents with developmental disabilities (ADD)

Variation in family perceptions was attributed to contextual factors such as socioeconomic status, religion, family characteristics, and the nature of the disability of their family member. Perceptions were also influenced by their personal family experiences such as being a sibling to a person with disability, awareness about the potential of their ADD and their developmental level, awareness of available opportunities, and successful life stories of other persons with disabilities.

Analysis of the findings from this qualitative research revealed nine major themes that represent the wide array of family perceptions on the well-being of ADD generated in this study.

Being provided lifelong support by the family.

The seven Filipino families regard having positive living conditions with the provision of lifelong family support to their ADD. For two families positive living conditions relate to having close family ties. This means living closer to their relatives because they can provide their ADD with a safe living environment and their family with a steady source of support. For instance, Family 1, being provided lifelong support by and within the family, is related to maintaining close family ties. Respondents MP1 and FP 1 shared that they served as the guardians of their nieces and nephews while they were young and while their mother worked overseas. MP1, noted that growing up with her older cousins was beneficial for ADD 1, saying that “Kaya nga kung minsan malaking bagay din talaga sa kanya may kasama, doon rin siya na-develop.” (That is why sometimes I think that growing up with her older cousins was advantageous for her, [since] she was able to develop further.) They served as communication partners and role models promoting ADD 1’s speech development and self-care skills, especially during her transition to adolescence. On one occasion, MP 1 shared that she saw her daughter putting a sanitary pad on her underwear. She thought that maybe ADD 1 learned this practice from her older female cousins. Later on, her cousins

moved to the property next door and started living on their own, but their closeness remained. Go (1993), as cited in Tarroja (2010), claimed that Filipino families worked to maintain family ties and extended family support. However, she also noted that most Filipino families’ extended nature could be a strength and weakness at the same time. Such is the case for three families who were also living near their relatives but did not receive any support. FP 4 shared:

Ang talagang kailangan lang iyong love. Basically, iyong love is coming from me and my mom. Now, somehow yung family members ko hindi ganoon. Ang consistent lang sa amin, iyong mother ko at ako lang. Ang sinasabi ko lang sa kanya, God will always take care of you. ([At this point] love is what we truly need. Basically, love [for ADD 4] comes from me and my mom. Now, somehow my other family members are not like that. Only my mother and I are consistent [in showing him love]. I keep telling him, God will always take care of you.).

He said that their immediate family members are not supportive, and he does not envision them caring for his son when his mother passes away. When asked to share further he said that it is difficult because he needs someone with a good heart to look after his son.

These findings suggest that contemporary Filipino families still value close family ties. However, in this study living near extended family members does not always result in positive family relationships and an increased level of support.

Two families were led by solo parents. These families considered being with a complete, supportive, and accepting family, living in a positive environment, and having a simple and happy life with their family as fundamental to their ADD’s well-being. Their extended family members filled the void left due to parental separation. Variations in the perception and how they view their family situation were evident in these families, signifying that perceptions and beliefs on optimal states of well-being are “shaped and recognized, negotiated by people who interact with each other within a specific socio-cultural milieu” (Castillo,

2019, p. ix).

Findings revealed that fundamental to the well-being of ADD is the presence of the family throughout their lifespan. The majority of the families shared that they anticipate that their ADD would live with them for life, and this is supported by grounded theory research on Filipino wellness by Samaco-Zamora and Fernandez (2016) wherein the family unit was identified to be at the core of *kaginhawaan* (wellness). All sibling participants shared this perception in this study. The overall experience of wellness of an individual is dependent on family conditions such as togetherness, good relations, and provisions of physical and economic necessities. Moreover, Laigo (2007) suggested that siblings did not encounter much difficulty adjusting to the presence of their siblings with ASD and the challenges that came along because they have beliefs and values that enable them to handle each situation with patience and hope.

The seven families in this study identified that their desired conditions of living for their ADD are characterized by having close family ties, having a simple and happy life, being with a complete family, and living in a positive, safe, and supportive community. Overall, in the context of the Filipino family with an ADD member, the presence of the family could be considered as the key to having a life well-lived.

Learning functional life skills. All families in this study have identified learning functional life skills as a theme that contributes to their perceived well-being for their ADD. They strive to provide education for their ADD.

In terms of learning functional life skills, five out of seven families aspire for their ADD to learn to read and write at the very least and to gain functional and vocational skills. For instance, MP 1 and FP 1 still believe that being educated would be beneficial for ADD 1's future and well-being since it will increase her chances of obtaining a career. However, due to the circumstances presented above, they have set lower academic expectations for their daughter. At this point, they would be happy if she learns how to read, write and perform simple mathematical operations.

FP 1 shared, “Sana makapagsulat at makapagbasa siya ng maayos, para kung sakali wala kami kahit pa-paano maipagtanggol man lang niya yung sarili niya.” (I hope that she learns to write and read properly so that she could at least defend herself.) When asked to expound further, he said that “Kailangan marunong magbasa, marunong magkwenta, para hindi siya madaya.” (She needs to learn reading and simple mathematical computations so that others would not take advantage and deceive her.) As for MP 1, reading, writing and simple math will enable her daughter to become more functional and appropriately respond to warning signs. MP 1 shared, “Oh, bawal mag-punta dyan, eh di mababasa niya, oh bawal pala dito. Kaysa naman wala man lang. Nakasalubong mo na yung mga letra wala man lang, di ba?” (Oh, you are not allowed to do that, at least she can read that she is not allowed there. This is better than not being able to comprehend the letters or words that she encounters, right?)

MP 1 considers literacy and numeracy as essential skills for daily living, while FP 1 believes that it will help ADD 1 protect herself from deceitful people. Moreover, most parents have set lower academic expectations for their ADD and expressed that they would already feel happy if they attained basic literacy skills. Only one family perceived that their ADD has the potential to reach college and complete his degree due to their awareness of his potential and academic skills. Regarding the course that her child could possibly take, MP2 said, “Sa IT po siya puwede. Papasok po siya doon sa IT. Pag nag-college po siya, magco-college po siya. Makakarating yan. Parang gusto ko siya sa Google, yung mga ganyan.” (A course in IT is suitable. He is fit for an IT course. When he gets to college... he will go to college. He will reach that level. I think I want him to work for Google, for companies like that.) AP 2 confirms that ADD 2 is indeed inclined to take up a computer-related course and study abroad. In contrast, others consider alternative educational paths such as vocational and livelihood training for their ADD.

Being productive despite the disability. Family members of adolescents with developmental disabilities still envision that they will acquire a job in the future regardless of their condition, developmental level and

academic skills. Their awareness of educational, vocational, and employment-related opportunities for PWDs gives them hope that their ADD could eventually transition into the community and the workplace. For instance, ADD 1's family members agreed that she has a lot of potential to learn and showed interest in being productive by getting a job later on. MP1 shared, "Kasi sa tingin ko naman sa kanya parang kaya niya naman magtrabaho. Kaysa puro aral-aral. Ano naman gagawin puro aral-aral na lang tayo? Dapat yung ano talaga na hindi lang hanggang katapusan yung aral niya." (I think she has the capability to work. Instead of always studying. What will she do, just to keep on studying? She should [be able to use her skills] and not just study without end.) She decided to continue to enroll ADD 1 at the PWD foundation's educational program and eventually apply for vocational training in housekeeping offered by their accredited partner institutions.

Family members have an idea regarding suitable occupations for their ADD based on their skill level, interest, and personal qualities such as being sociable and friendly. Others regard basic educational and daily living skills and proper social behavior as important to acquiring a job. The majority of the family members identified blue-collar jobs such as working as a housekeeper in a hotel and a massage therapist as possible careers. However, two family members (FP 3, GP 4) do not foresee that their ADD will become productive and gain employment. Father participant 3 (FP 3) is more concerned about the attainment of basic educational and daily living skills before considering employment for his son, saying that "Siguro last na iyon, ang sa akin yung basic lang muna. Siguro kapag na-achieve niya iyon saka nalang. (I will consider employment last. I want him to learn the basics first. I will think about that when he achieves the basics.)." On the other hand, GP 4 shared that her grandson will be needing constant assistance, thus foreseeing challenges to employment. GP4 said, "Yung pagdating sa [employment], yung maging productive siya, parang hindi ko na nafo-foresee na ganoon. Productive, yung magkaroon ng employment. Parang hindi, parang kailangan pa rin talaga na may assistance." (When it comes to being productive, I do not foresee that it would happen, that he would be

productive and gain employment. I do not think so, maybe he will need assistance.)

Families consider learning functional skills, whether through higher education, such as a college and vocational degree or just acquiring basic literacy, as a means towards getting a job and finding a source of income. Hence, families continue to strive to send their ADD to school. However, none of the families avail themselves of other intervention services to address behavioral and developmental concerns in language-communication, socialization, cognitive, self-help, and other skill areas.

On being independent despite limitations.

Independence as a theme that signified family members' perceived well-being has emerged in four out of the seven families. For instance, GP 4 explained that she wants ADD 4 to be independent in the sense that he would be "self-reliant" and be able take care of himself. Also, she hopes that he will be able to commute short distances and engage in leisure activities like going to the cinema and watching movies by himself. GP 4 said, "Iyong kaya niya ihandle yung sarili niya. Sana nga yung kaya niya, pero hindi nakakatakot, eh. Mag byahe-byahe ba, iyong kaya niyang magpunta sa mall, manood mag-isa ng sine. (If he can at least be self-reliant, that would be okay with me." [I hope] he can handle himself. I hope he can travel, go to the mall or watch a movie by himself, but I am afraid to let him.)

Similarly, in the study of Uy-Tan and Adorio (2012), parents view independence as an important aspect of major life areas such as personal care, community involvement, recreational and leisure activity and independent living. Gaining independence will give them a sense of self-worth, allow them to lead normal lives and be productive members of society (Uy-Tan & Adorio, 2012).

In this study, most family members relate independence to basic functioning such as being able to tend to personal needs, establishing oneself in the future, securing a job and earning income, performing self-care and daily living skills with less assistance, engaging in leisure activities, and traveling short distances within the community. However, families

mentioned that ADDs need more training and hands-on opportunities on community living before allowing them to be on their own in public. The fears of family members regarding the safety of the adolescents when left unsupervised hinder them from giving more opportunities for adolescents to further develop their independence.

On living with dignity despite the disability.

Two families expressed uncertainties about the future of their ADD. One mother participant did not express any concrete expectations for her son's life while her husband frequently thinks about their ADD's future. When asked to share their visions for the life of ADD 7, MP 7 and FP 7 have both expressed a lot of uncertainties. FP7 said that "Baka walang mag-alaga sa kanya balang araw." (Maybe nobody will take care of her in the future.) In a separate interview, MP 7 shared similar sentiments on this topic and shared:

Ewan ko kung ano ang maayos na buhay, wala nga akong iniisip kay ADD 7 na maayos na buhay kasi hindi ko alam kung sino ang mag-aalaga sa kanya na matatag tulad ko. Suntok sa buwan na lang, ang hirap. (I do not know what a decent life will be for ADD 7 because I do not know anyone strong like me who can take care of her. It is hard, I do not see any prospects.)

The parents' uncertainties and worries about the future stem from their concern that nobody will take care of their ADD, and that no place can ensure their welfare in case no family members are willing to do so.

Some parent participants associate their ADD's well-being with living with dignity by having a secured future. They do not want to depend on their ADD's siblings because eventually they would build their own families and lead their own lives. According to MP 7, "Hindi lang ako assured sa Ate niya kasi baka hanggang diyan lang siya. Mahahati din ang responsibilidad niya kapag may pamilya na siya. At saka hindi naman niya responsibilidad si ADD 7 kasi kapatid lang naman siya." (I do not feel sure about her sister caring for her. In the future, she has a responsibility to her own family, too. ADD 7 is not solely her responsibility

because she is only a sibling.) Although this sentiment was voiced out by MP 7, her action towards the sibling shows otherwise. She has become overprotective of the sibling to the point of interfering with her personal relationships and activities. According to SP 7, her mother is worried that she will leave their family and have no one else to depend on when caring for her sister and sick father.

Two mother participants in the study considered residential or institutional care as a possible living arrangement. MP 7 shared, "Sa mga pilay may lugar, yung matatanda may lugar, eh sila wala naman silang lugar, saan sila lulugar? Kung pwede ba sana may ganoong institusyon na mag-aalaga at mag-aaruga sa kanila. Kasi hindi naman lahat aarugain ng pamilya." (There are institutions for the physically disabled and the elderly, but there is no place for children like her, where will we take her. I hope that there is an institution that could care for them because not all families are willing to take them in.) For them, well-being meant that their ADD would live with dignity in a place where their needs would be met, and they would not be considered a burden to others. This perception deviates from common Filipino culture and family function because culture dictates that the family ensures the biological maintenance and protection of its members (Medina, 2015). Thus, responsibility over members with special conditions and needing welfare should still be covered by their family's obligations. These mother participants may not be aware of the harsh realities of residential care facilities (Graff, 2018) hence, the perception that these institutions would be a suitable place for their ADD.

On addressing health and safety independently.

Being healthy and safe has emerged as a theme related to the well-being of ADDs in three out of seven families. Two families were very particular about their ADD's health during their early years because they were born with Down Syndrome and were very sickly. However, it was observed that parents do not pay as much attention to their medical concerns now as they used to. One family tried to maintain their daughter's health through proper diet and nutrition while the other took their ADD for check-ups, but the financial costs of check-ups, assessments, and treatments, poor accessibility

to healthcare, and the parents' lack of time to attend to health concerns were barriers to the maintenance of their ADD's health. MP 1 seldom allows her daughter to eat instant noodles, and when she does, she adds vegetables like *malunggay* (moringa leaves) to make it healthier. MP 1 shared, "Bihira lang din ako magluto ng [instant noodles], minsan nila-lagyan ko ng malunggay. Ayoko naman araw-araw din niya kainin kasi baka magka-urinary tract infection siya." (I seldom cook instant noodles, I add moringa leaves sometimes to make it healthier. I don't want her to eat instant noodles daily because she might develop urinary tract infection.)

Based on observation, it can be said that ADD 1's diet may still be improved, for she takes coins from her savings and use these to buy snacks like chips and sweets from the store. She also likes fried chicken and meals from a local fast-food chain. In terms of her health, she did not complain about any health issues or got sick and sought medical attention during the observation period. On the other hand, MP 3 openly shared her struggle in caring for ADD 3 during his infancy, "Hirap na hirap ako diyan, wala akong panggastos." (I had a hard time taking care of him, I do not have money for medical expenses). She had to take him to the hospital for a check-up and laboratory tests every month. She lined up as a charity patient so they can avail themselves of free or subsidized services.

Now that ADD 1 is older and more aware of her surroundings, MP 1 and FP 1 have become more lenient and less worried about her. They allow her to visit their relatives who live nearby, run errands, and be mobile in their community because she is already familiar with the members of their community and knows her way home. They are not worried about her safety because ADD 1 keeps the front door locked, turns off the light, and unplugs electrical appliances before she heads upstairs to sleep. She also heeds to her parents' reminders to not let strangers and other children inside their home.

One family was concerned with the health of their ADD because his obesity had become detrimental to his overall well-being. MP 6 admits that she has a hard time implementing the prescribed weight

loss program for ADD 6. She said that it is hard for her to deprive her son of food as a mother. MP 6 shared that:

Kapag pupunta sa doctor, hindi ko lang masabi sa kanila na hindi ko kayang tanggihan ang anak ko. Kung alam ko naman gustong gusto niya ibinibigay ko. Iyong feeling ko noon na parang na-dedeprive ka, inisip ko talaga ayoko mangyari ito sa buhay ng anak ko. (Whenever we visit the doctor, I could not tell them that I cannot say no to my son. If he wants something, I give it to him. I felt deprived when I was a child, and I don't want my son to experience that.)

MP 6 tries to limit cooking rice so that ADD 6 will lessen his carbohydrate intake. However, ADD 6 always finds and prepares something to eat when there is no food served on the table. Srinivasan et al. (2014) confirmed that children and adolescents with ASD are at high risk for obesity due to low physical activity levels, poor nutrition, medication use, metabolic abnormalities, and lack of knowledge or awareness.

Only one family was very attentive to their adolescent's health. The family ensured that their ADD has proper nutrition, opportunities to engage in sports and physical fitness activities, and medical care provisions from professionals. For instance, FP 4 is an active person who likes to exercise, engage in sports and eat healthily. He influences his son, ADD 4, to do the same. GP 4 adds that they are currently working on increasing the variety of food that ADD 4 eats. GP 4 said, "[Inisip pa namin] Kung paano siya mapapakain ng variety of foods. Basta ayaw lang ng Tatay niya na mawawala yung saging at apple." ([We think about] how we can make him eat a variety of food. But his dad always wants him to have fruits like banana and apples in his diet.)

Likewise, in the study of Manlangit (2015), parents and guardians of developmentally challenged adults perceived exercise, physical activity, and social activity as primary priorities. The integration of social skills development and promotion of various degrees of social interaction from within the family,

community, and public settings were recommended to promote wellness. This family could provide for the maintenance of their ADD's health because the head of the family works overseas.

On the contrary, most mother participants in this study (5 out of 6 mother participants), despite facing financial difficulties, have opted to stay and devote their time and attention to caring for their ADD. Since most of these families belong to lower socioeconomic status, some mother participants compensate for the lack of finances by actively seeking funding from government agencies and private institutions.

On experiencing belongingness and being included in the community. Three families in this study perceived that being included in the community is important. FP 1 shared that unlike other children with special needs who were kept hidden at home by their parents, their daughter with Down Syndrome has been fully immersed in the community. She was free to navigate the nearby areas because she was already familiar with the place and knew her way home. Aside from this, their family's active participation in school and events organized for people with disabilities further exposed them to community affairs.

The other families relate community inclusion to having increased social awareness and understanding of disability because they are concerned about how other people would treat their ADD. For example, BP 2 thinks that his brother can somehow manage on his own because he attends a public school, but he shared that he is more concerned about how other people will treat ADD 2. He recalled an instance when he noticed that his brother had a bruise when he came home from the computer shop. BP 2 shared that it seemed like somebody pinched him. He was not fully aware of what happened because ADD 2 did not report any incident. BP 2 shared, "Wala namang problema kung pumasok siya sa normal school, ang problema lang talaga yung ibang tao kasi hindi nila naiintindihan. Mapapahamak siya kapag ganoon." (I see no problem if he attends normal school, but the real issue is that other people do not understand his condition. He could get into trouble.)

Further, he shared that ADD 2 is prone to be bullied due to his condition and that he (ADD 2) has not told them yet about such instances that he may have been bullied. For BP 2, increased social awareness and understanding must be present to help adolescents with disabilities become fully integrated and thrive in the community. He suggested that promoting social awareness and understanding can also start at home.

Social acceptance and community integration were included among the aspirations of parents for their children with ASD (Bernal, 2011). Parents perceive future challenges but remain hopeful that their children will be successfully integrated into the community and live independent and fulfilling lives.

Raising one's own family beyond the limitations of disability. Getting married and raising their own family is a theme that emerged in two out of seven families in this study. Some family members said that they keep an open mind regarding the possibility that their ADD would eventually find love and build their own families later on, while one father participant hopes that his daughter would find a companion in life. For example, CP 1 was first to bring up the idea that ADD 1 may have the potential to raise her own family. She said that she has seen people with disabilities having partners, getting married, and starting their own families on various social media and mass media platforms. She also mentioned a neighbor who seems to have cognitive disabilities but has a family of her own. These influence her perspective that being involved in a relationship and having a family is possible for ADD 1.

FP 1 also keeps an open mind regarding the possibility of his daughter having a partner in life and a family, he jokingly shared, "Kung makakaya niya. Kasi meron din naman talagang nag-aasawa na ganyan. Sabi ko nga sa kanya eh, Nak, ano mag-asawa ka ba? Bigyan mo kami ng sampung apo." (If she can manage. Because there are others like her who get married, I even tell her, Nak, do you want to get married already? Give us ten grandchildren.)

MP 1 shares the same sentiments but says that they have yet to see their daughter fall in love and wonders how she would act. FP 1 comments that

ADD 1 is still young, so she will probably feel such emotions when she turns 18 and develops further emotionally. Similarly, according to Bernal (2011), having a family life is among parents' aspirations for their children with autism.

For AP 2, becoming independent is a step towards building a family life. She has also emphasized the need to "train" her nephew's potential partner to enable that person to understand his condition and effectively deal with him. Ryff (1989) shared that positive relations with others by exhibiting strong feelings of empathy and being capable of greater love, deeper friendship, and identification with others were identified as a criterion of maturity. Relationships are built on interdependence and formed through interaction (Johnson, 1993), thus for the ADD, attributes of their condition such as behavioral manifestations, and social and verbal limitations may lead to poor quality of relationships.

Three families in this study have not identified this theme because they envision their ADD to be living with them for life. In the case of ADD 3, MP 3 and FP3 anticipate that they will care for him until adulthood. Although he has siblings, they do not want to depend on them in the future. FP 3 said, "Siguro sa amin na talaga siya. Kasi yang dalawa magkakaroon yan ng sariling pamilya, ganon na talaga. Kasama na namin siguro. Parang hindi ko na ineexpect na magkaka-asawa siya." (Maybe he will continue to live with us because his siblings will eventually have their own families. I am not expecting that he will have a family of his own.) For these families, their ADD's well-being is tied to being with the family and not towards building their own family.

Developing spirituality and trusting in God's provisions despite the challenges of the disability.

Two families identified having faith as related to the well-being of their ADD. One family was observed to have strong religious beliefs and affinity to their local church, while one mother participant anchored on her faith to get through their difficult family situation. In the study of Samaco-Zamora and Fernandez (2016), they said that Filipinos turn to worship and religion to sustain themselves in challenging economic conditions. Praying and worship were found to relieve stress and anxiety in the face of adversity.

For FP 4, spirituality must be an integral part of his son's life and well-being. He credits his mother, GP 4, for nurturing ADD 4's spirituality and affinity to their church. FP 4 shared:

Sa spiritual palagay ko kumpleto na ako, eh. Last time noong nasa church, kilala siya sa buong church namin. Pag nag pa-birthday ako talagang lahat ng church [members] nandoon. Gusto ko doon na lang pumapalibot ang kanyang buhay which is very good, di ba? (In relation to the spiritual aspect [of his life], I believe that it is already complete. When I throw birthday parties for him, our church members are present. I want his life to be centered on his spirituality, which is very good, right?)

Likewise, AP 2 considers the development of the spiritual aspect as important. She credits the PWD foundation for introducing bible teachings and values to her nephew. AP 2 said, "Sa akin importante kasi iyon sa lahat ng bata yung madevelop mo yung spiritual aspect." (For me, the development of the spiritual aspect is important for all children.) Based on observation, ADD 2 shows interest and listens to the bible stories presented in class. He participates during simple discussions by answering the teacher's questions regarding the story. Research supports the contribution of spirituality to the physical and mental health of individuals. According to Elmer, Macdonald, and Friedman (2003) as cited in Swani (2018), spirituality promotes physical health, lowers diseases and lengthens life span through receiving increased social support from religious groups, developing improved personal coping skills through prayer and deep faith as well as by minimizing depression for the elderly through religious involvement.

The Well-being of ADD through the Lens of Filipino Families

Through this multiple case study involving seven Filipino families, perceptions of family members regarding the well-being of their ADD revealed nine dimensions that represent culturally valued well-being outcomes. These dimensions are presented in the framework below (Figure 1).

Figure 1

Dimensions ADD Well-being in the Context of Filipino Families



Dimensions of ADD Well-being. Family perceptions on the well-being of adolescents with disability include: (1) being provided lifelong support by the family, (2) learning functional life skills, (3) being productive despite the disability, (4) being independent despite limitations, (5) living with dignity despite the disability, (6) addressing health and safety independently, (7) experiencing belongingness and being included in the community, (8) raising own family beyond limitations of disability and (9) developing spirituality and trusting in God's provisions despite challenges of the disability. These dimensions present key elements that families would like their ADDs to possess, experience, and access to ensure that they will lead meaningful and fulfilling lives.

Figure 1 presents specific and descriptive well-being dimensions that are associated with valid life and future outcomes for Filipino adolescents with developmental

disability such as learning functional life skills, living with dignity despite the disability and addressing health and safety independently, being productive despite the disability instead of suggesting general quality of life dimensions such as education, health, personal security and jobs that may also apply to typically developing adolescents and the general population. These perceived well-being dimensions emphasize that families aspire for their ADD to attain and experience these outcomes despite their limitations and challenges. Families also attach their personal notions and definitions to these dimensions, making it relevant and specific to their current family experience. Second, well-being dimensions such as being provided lifelong support by the family, being independent despite limitations and developing spirituality, and trusting in God's provisions despite challenges of the disability are culture-specific to Filipino families. As

mentioned in existing literature, Filipino families are said to be close-knit and accepting of their responsibility to ensure the welfare of all family members (Medina, 2015). Although independence emerged as a dimension of well-being, families only relate it to performing daily living and personal care activities with less assistance and navigating the community with less supervision, but their notion of independence does not yet encompass components of self-determination such as autonomy. This may be explained by the Filipino families' caring and nurturing quality as noted in this study which makes them fearful about allowing their ADD more opportunities for independence. Moreover, the limitations posed by disability are barriers to making the ADD capable of actions and decisions to improve his or her quality of life and developing this would require opportunities for choice-making, decision-making, problem-solving and other related skills to be provided to the ADD.

Summary, Conclusions, and Recommendations

This qualitative research explored the perception of families and the ADD themselves on well-being. Through a multiple case study and two levels of thematic analysis, several themes on family perception of the well-being of ADD were identified.

The families' perceptions of the well-being of ADD were related to various positive individual and social outcomes. Fundamental to the well-being of ADD is the presence of the family throughout their lifespan and being provided with lifelong support. Contextual factors such as socioeconomic status, religion, family structure and the nature and severity of the disability of their family members also gave rise to varied family perceptions on the well-being of their ADD. Perceptions were also influenced by personal family experience such as being a sibling to a person with a disability, awareness about the potential of their adolescents and their developmental level, their parental involvement, awareness of available opportunities, awareness of successful life stories of other people with disabilities, and social media.

This study would like to put a spotlight on the importance of well-being and ways to promote it. Based on the findings, the following recommendations are put forth:

Program Formulation. Filipino families must determine their ADDs perception on their personal well-being through listening to their ideas, and careful consideration of their interests, existing skills, and other qualities. They must reflect on their goals for their ADD, their initiatives to foster these, and the resources available to their family. Educators and intervention partners may support families by providing guidance in the preparation of individualized transition plans (ITP) and wellness plans geared towards educational and lifelong well-being goals. Incorporating exercise, sports, arts, and physical activity in lessons, organizing webinars on the topic, and providing lectures on developing and designing well-being/wellness plans, and individualized transition plans (ITP) could be done by professionals to promote well-being.

The community sector (e.g. PWD organizations, government) may continue to promote social awareness, inclusion, and the rights of people with disabilities. They can provide family-centered programs geared towards developing positive relationships among family members, provision of respite care for parents/caregivers, counseling, and behavior management training for family members. The government may also consider providing social security, financial assistance, periodic assessment, therapeutic interventions, vocational and livelihood training, lifestyle and fitness programs, and regular health monitoring for ADD because families have expressed that these needed services are scarce and difficult to access.

Policy Development. Policymakers from the education, health, and social sectors need to work cooperatively to devise policies and plans that integrate well-being goals to support families and adolescents with developmental disabilities toward adulthood.

Knowledge Generation. Future researchers may replicate this study with a different set of respondents to validate findings and determine other possible dimensions indicative of well-being in the local context and strive to extract deeper insights and perceptions from persons with disabilities by using appropriate methods and data collection instruments.

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Climate Change Discourse in Philippine Public Primary Textbooks

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ABSTRACT

The Philippines is highly vulnerable to climate change and extreme weather events, having already experienced some of the strongest typhoons and severe droughts, which have particularly affected its citizens, especially farmers. These natural phenomena have severely impacted the livelihoods of ordinary farmers, fisherfolk, and the broader economic sector. Despite these challenges, studies indicate that many Filipinos are not adequately aware of or well-informed about climate change. This paper investigates how Philippine primary textbooks published from 2000 to 2019 have discussed and contextualized climate change within the subjects of Science and Social Studies, focusing on how these address the causes, impact, and potential solutions to climate change. The lack of awareness about climate change can be attributed, in part, to the limited resources and educational content in primary textbooks—materials that are essential for providing Filipinos with a foundational understanding of climate change and related environmental issues. Utilizing conceptual content analysis, the study reveals that environmental education at the primary level is insufficient to raise awareness of the pressing issues related to climate change in the Philippines. This deficiency in educational content may contribute to the broader ignorance among Filipinos about the significance and urgency of climate change.

Keywords: climate change, public primary textbooks, content analysis, science, social studies

Introduction

Climate change is one of the current challenges of human civilization and poses one of the existential threats confronting humanity. Recent reports by the Intergovernmental Panel on Climate Change (IPCC) showed that the adverse impacts of climate change are already noticeable and are soon to intensify its effect on human activities. Climate change has a widespread impact on ecosystems, peoples, settlements, and infrastructures. It made us experience extreme weather events as well as irreversible losses in the marine and terrestrial ecosystem, threatening food and water security and thus hindering sustainable goals. The economic impact of climate change has already affected the sectors of agriculture, fishery, energy, and tourism and even affected people's physical and mental health (see IPCC, 2022).

The Philippines is the third most vulnerable country to climate change (NICCDIES, 2022). Located on the Pacific Ring of Fire, the Philippines is one of the most disaster-prone countries in the world, facing shifting weather patterns, routine volcanic activities, scorching weather, and rising sea levels. Reports also show that the Philippines is becoming increasingly vulnerable to water scarcity and sea-level rise. The agricultural sector is also facing the impact of climate change, damaging the production and even the health and productivity of the labor force (see World Bank, 2022).

The Philippines is vulnerable to climate change; moreover, surveys showed that most Filipinos need to be more informed. This claim was supported by the study conducted by Bollettino et al. (2020), which indicated that 59.9% of Filipino respondents at the national level had neither heard of nor felt well informed about climate change, while 11.7% had listened to a lot or felt exceptionally well informed, and the remaining 28.4% were somehow informed. This result may vary regionally from the 3.3% awareness of the Bangsamoro Autonomous Region of Muslim Mindanao to 9.6% of the Bicol region, 12.2% in the National Capital Region, 19.6% in Northern Mindanao, 21.3% in the Cordillera Administrative Region to 23.8% of Caraga region, which is the highest region percentage of awareness. The study showed that 46.9% of the respondents believed that climate change is caused by both natural and human

factors. While 32.4% believed it was due to human activity, 20% of the participants thought climate change was due to natural processes. Interestingly, the study also showed the correlation between previous experiences and education in disaster preparedness since they are both essential factors that can significantly increase the odds of disaster preparedness activities (Bollettino et al., 2020).

Given that Philippine public primary education still uses textbooks provided by the Department of Education, it is still one of the sources of information crucial to people's awareness about specific issues like climate change that is worth examining. This paper presents the main research problem of how the Philippine public primary textbooks published discussed and contextualized climate change in Science and Social Studies. This paper primarily examined the discussion of the causes, impacts, and solutions to climate change. This paper traced and explored the dynamics of the discourse on climate change, considering the transition from the Basic Education to the K-12 curricula, hence the choice of publication dates from 2000 to 2019. Given that there are two subjects to study, this paper identified whether the State treats climate change as a social or scientific issue.

Theoretical Background

Cause, Impact, and Solutions of Climate Change

Climate change is a complex phenomenon that requires intergovernmental action and has far-reaching impacts on economic development, health, poverty, population growth, resource management, and sustainable development (IPCC, 2022). Addressing these challenges necessitates collective policy decisions, adequate financial resources, and the development of new technological frameworks and capacity-building initiatives, particularly in developing countries (Abbass et al., 2022). Over the years, the impacts of climate change and its causes have become increasingly evident. Recent reports indicate that anthropogenic activities and natural causes are primarily responsible for climate change. Natural causes include volcanic activity, solar variability, ocean currents and circulation, natural greenhouse gas emissions, even tectonic and cosmic events (IPCC, 2022).

Human activities such as excessive agricultural operations, burning fossil fuels, deforestation, and both national and domestic transportation, along with the aftermath of the Industrial Revolution, have led to significant consequences. These include rising temperatures, insect disease outbreaks, health-related issues, lifestyle changes (Abbass et al., 2022), and adverse effects on agricultural systems, especially in developing countries (Praveen & Sharma, 2019). Climate change is also linked with economic disruptions, declines in tourism, socio-agricultural impacts, and psychological well-being (IPCC, 2022).

Wynes and Nicholas (2017) identified mitigation practices that can be categorized into high-impact solutions, such as having one fewer child, living car-free, avoiding transatlantic flights, and adopting a plant-based diet. Moderate-impact solutions include purchasing green energy, buying more efficient cars, and switching from electric cars to living car-free. In contrast, low-impact solutions involve replacing gasoline with hybrid options, washing clothes in cold water, and recycling. Additionally, government actions and programs, such as climate change legislation, commitments, environmental education, and public awareness, play a crucial role in influencing consumer behavior to address the problem (Abbass et al., 2022).

Textbook, Textbook Studies, and Climate Change Education

Textbooks are books specifically written for teaching and learning purposes, playing a crucial role in shaping the perspectives of both teachers and students on school subjects (Okeeffe, 2013). These contribute to achieving and promoting specific educational goals by including discussions and activities that enhance learning and teaching. In continuation, the key roles of textbooks include encouraging students to construct new knowledge, stimulating questions, balancing detail and precision, and providing students with active, creative, and multifaceted information (Okeeffe, 2013). Textbooks can determine a range of classroom activities and procedures and often serve as a syllabus for instruction (Asakereh et al., 2019). Additionally, these are valuable indicators of classroom content, aligning closely with government-mandated and approved curricula (Wynes & Nicholas, 2017).

Environmental education exemplifies a curriculum emphasizing the importance of values and clarifying concepts to develop skills and tools to understand the interrelationship between humans and the environment (Sarmah & Bhuyan, 2015). It addresses major environmental issues from local, national, and international perspectives. Textbooks remain the most common medium for delivering educational content. Esmacili and Arabmofrad (2015) argued that textbooks are resources for learning and factors that implicitly influence people's perceptions in various matters. Textbooks continue to form the foundation of curricula and serve as vehicles for knowledge transmission (Nery-Cura & De Guzman, 2018). Achieving a high level of knowledge without the use of textbooks is challenging. However, textbooks can also perpetuate misconceptions and convey implicit or explicit biases on particular subjects (Bonilla & Quesada, 2024).

Studies on climate change representation in textbooks are gaining attention, particularly in light of the current global situation. While there have been analyses of textbook content on climate change in various countries, more research concerning the Philippines needs to be done. Bonilla and Quesada (2024) reviewed existing studies and found that textbooks often provide superficial and fragmented coverage of climate change, frequently portraying it as a distant, future, and global issue. For instance, textbooks in countries like the United States, Spain, the Czech Republic, and Germany dedicate only 1-5 pages to discussing climate change. Additionally, these studies reveal that textbooks tend to emphasize individual actions rather than collective and transformative solutions to climate change (Bonilla & Quesada, 2024).

Contrastingly, D'Apice and Bromley (2023) discovered that history and social sciences textbooks in the United States primarily focus on the roles of political leaders and government actors in addressing climate change, which could hinder students' understanding of effective civic action regarding climate solutions. Moreover, Baarova and Hibszer (2022) identified substantial content on climate change in geography textbooks, which supports the rationale for this paper's focus on examining Social Studies textbooks.

Despite including environmental topics in various textbooks within Philippine primary education, there

has yet to be a comprehensive study on how introductory textbooks contextualize climate change issues and raise awareness. Given the 2012 curriculum changes in the Philippines, there is an opportunity to improve textbook content. It is, therefore, essential to investigate whether or not these changes have occurred and if they have effectively mainstreamed climate change issues across subjects.

Methods

This paper employs conceptual content analysis to examine how textbooks address climate change. Content analysis—a widely used research method for analyzing textual data in verbal, print, or electronic form (Hsieh & Shannon, 2005)—allows for a systematic examination of the material. According to Hsieh and Shannon (2005, p. 1278), content analysis involves the "subjective interpretation of text data through a systematic classification process of coding and identifying themes or patterns." Similarly, Bonilla and Quesada (2024) describe conceptual content analysis as a method to "analyze the explicit or implicit presence of certain words, themes, or concepts in textual materials," providing valuable insights into the meanings and representations of specific issues or topics.

This paper's textual content is categorized into three key concepts: causes, impacts, and solutions. The definitions of these concepts are adopted from Bonilla and Quesada (2024). The "causes" of climate change refer to the "factors contributing to global warming and the alteration of climate patterns" (p. 2181). "Impacts" refer to the "effects of these alterations on the environment and society" (Bonilla & Quesada, 2024, p. 2181). Lastly, "solutions" refer to "measures that can be implemented to mitigate greenhouse gas emissions and adapt to new climatic conditions" (Bonilla & Quesada, 2024, p. 2181). To analyze the content related to solutions, this paper uses Wynes and Nicholas's (2017) three categories: high-impact, moderate-impact, and low-impact solutions.

This paper examines Philippine primary school textbooks because their content is not confined to specialized areas such as Biology, Chemistry, and Physics in Science or Philippine History, Asian History,

and World History in Social Studies, as is the case in secondary and senior high school subjects. These primary textbooks cover general topics, providing space to discuss available information on climate change. This study contributes to literature by examining Social Studies textbooks, as most existing research has concentrated solely on Science textbooks and subjects.

Textbooks published between 2000 and 2019 were reviewed to assess the changes in the content on climate change, while considering the transition from the Basic Education Curriculum to the Enhanced Basic Education Curriculum, also known as the K-12 Curriculum. It is assumed that textbook content would reflect these curricular changes. By comparing older and newer textbooks under different curricula, this paper aims to provide empirical evidence of whether there have been developments or reductions in the discussion of climate change.

Public elementary students in the Philippines use these textbooks. This study examines textbooks approved by the Department of Education (DepEd) and distributed in public primary schools. The older textbooks, aligned with the previous curriculum, were published between 1997 and 2000, while the newer textbooks, aligned with the K-12 Curriculum, were published from 2011 to the present. These textbooks are being used by students nationwide. The DepEd provided a list of approved textbooks, which the authors used to locate available copies. Some of the textbooks were retrieved from public school libraries.

This study analyzed 21 textbooks: six older Social Studies textbooks, five older Science textbooks, six newer Social Studies textbooks, and four newer Science textbooks. After identifying keywords, texts, and related discussions about climate change in the examined textbooks, the authors categorized the content based on the previously defined concepts of causes, impacts, and solutions. Since the Social Studies textbooks were written in Filipino, the authors translated the relevant sections into English. The findings were summarized by the authors in tables that present the identified texts and keywords. The authors discussed the findings and assessed the content.

Findings

Data reveals that in the old curriculum, discussions of climate change in Social Studies textbooks were sporadic and inconsistent. While there was some emphasis on solutions for younger students, minimal attention was given by the authors of these textbooks to the

causes and impacts of climate change across all grade levels. This indicates that understanding the causes of climate change was not a primary focus in the old Social Studies curriculum, limiting younger students' early awareness of the issue.

Table 1

Frequency of Climate Change related issues in Social Studies Textbooks

OLD	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	NEW	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
Cause	1	-	-	-	1	2	Cause	1	-	3	-	-	1
Impact	-	-	-	1	1	2	Impact	1	2	3	-	1	1
Solution	2	2	2	-	-	1	Solution	1	-	1	-	-	3

Table 2

Frequency of Climate Change related issues in Science Textbooks

OLD	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	NEW	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6
Cause	No Books	3	1	2	2	2	Cause	No Books	No Books	1	2	2	2
Impact	No Books	1	2	1	3	3	Impact	No Books	No Books	-	-	2	2
Solution	No Books	3	2	1	1	-	Solution	No Books	No Books	-	-	2	2

In contrast, Science textbooks under the old curriculum provided more consistent coverage of the causes and impacts of climate change, beginning in Grade 2. However, discussions on solutions were not sustained into higher grades, resulting in missed opportunities to reinforce practical learning and climate action as students advanced through their education.

Under the new curriculum, Social Studies textbooks show improvement, offering more consistent coverage of climate change impacts across grades. However, discussions of the causes and solutions remain

scattered. In Science textbooks under the new curriculum, mentions of climate change-related issues occur with moderate frequency in the upper grades. However, grades 1, 2, and 3 still lack adequate coverage, leaving a gap in foundational climate change education for younger students.

Climate Change in Social Studies Old Curriculum Textbooks

The Social Studies textbooks examined in this paper discussed environmental problems caused by

human activities. Discussing its consequences also led to the calling of collective responsibilities and actions to take care of the environment, which differs significantly from the old curriculum science textbooks that will be discussed in the succeeding part. The grade 1 level textbook mentioned land and water resources, stating that these resources are scarce and limited. The textbook’s content calls to ensure that the environment is cared for with activities like planting

trees and other plants and vegetables, composting, and recycling non-biodegradable materials. It also called for prohibiting cutting trees, burning down forests, and reducing the use of commercialized fertilizer. In this context, it emphasized everyone’s right to have a clean environment since it is the source of critical human needs to live while reiterating everyone’s responsibilities to do their shared responsibilities in ensuring and protecting the environment.

Table 3

Climate Change-Related Issues in Old Curriculum Social Science Textbooks

Grade Level	Causes	Impact	Solution
Grade 1	Deforestation	No available information	Reforestation and Proper waste disposal Shared responsibilities in ensuring and protecting the environment
Grade 2	No available information	No available information	Importance of land and water resources for people’s daily needs Environmental protection
Grade 3	No available information	No available information	Government programs to protect the environment. Be a responsible citizen.
Grade 4	No available information	Experience hot weather for most of its days	No available information
Grade 5	Technology brought pollution, and chemicals killed marine animals and plants.	Damage to food sources from farm to sea	
Grade 6	Illegal logging and deforestation Overfishing and destructive practices	Extreme floods killed thousands of people. Water-related problems	DENR programs, such as the National Forestation Program (NFP) and Presidential Order No. 1058

In extension, the grade 2 textbook content continues from the content in the grade 1 textbook. It reiterated the importance of land and water resources for people’s daily needs. It provided basic activities to ensure environmental protection, like replanting trees after cutting down old trees, proper use of fertilizers, proper disposal of garbage, and helping the community clean

the environment. It also emphasized that people should not engage in using dynamite, chemicals, and electricity for fishing, and instead adhere to the proper ways of fishing in the sea.

The content in the grade 3 level textbook recognizes that logging is essential in the country, extending that

environmental resources should and be allowed to be used. Moreover, it emphasized everyone's responsibility and the proper ways to use resources from forests, mountains, seas, and other natural resources. It also calls out the enforcement of laws that addresses land and water, forest, and mining operations and centers on humans' obligation to maintain and uphold laws addressing the protection of the environment. It includes a cursory discussion about a specific law that addresses logging and laws for water and air pollution. It also projected that everyone is responsible for engaging in government programs to protect the environment such as planting trees in backyards, schools, or road-sides. This textbook also encourages everyone to report someone who engages or has engaged in illegal logging and smoke belching to the media and government authorities.

The content of the grade 4 textbook briefly discussed climate change and other environmental issues. It did focus on the different climates and weather in the Philippines. It attributed the weather to the country's geographical location, so there are more hot days. It also matters when discussing the different temperatures of various places and terrains. The content of the grade 5 textbook, on the other hand, only recognized the impact of evolutionary changes on technology and how it affected the natural setting. It recognized that technology brought pollution, chemicals killed marine animals and plants, and even chemical fertilizer led to the killing of the natural capacity of the soil to fertilize. Recognizing these problems led to damage to food sources from land to sea.

Lastly, the content of the grade 6 textbook provided space to tackle different government laws and regulations that address significant human activities affecting environmental situations. It did discuss some of the Department of Environment and Natural Resources (DENR) programs, such as the National Forestation Program (NFP) and Presidential Order No. 1058. This discussion was all rooted in recognition of the problems also mentioned in the preceding grade-level textbooks like illegal logging and deforestation. To some extent, it recognized that natural calamities also led to environmental situations. It mentioned that these problems led to extreme floods and killed thousands of people. It also showed that the Philippines is facing

water-related issues. This problem is due to dynamite fishing, extreme consumption and fishing, and irresponsible tourism development in the area. Human development and settlement in the countryside are also sources of environmental destruction since infrastructures and housing led to environmental changes.

While there may be some discussions on climate change across different grade levels, more discussion is needed to fully recognize climate change as a critical issue. Although various environmental problems are mentioned, the content generally needs a more focused and integrated approach to climate change. The existing material addresses environmental issues in isolation rather than emphasizing their connection to the broader context of climate change.

Climate Change in Science Old Curriculum Textbooks

Science textbooks in the old curriculum were found to have no direct mentioning of the phrase "climate change". However, it did mention different environmental problems attributed to human activities and their consequences. No reference was found for the content of the grade 1 level textbook. The content of the grade 2 textbook includes an introductory discussion about the activities that change the land and water. The discussion included cutting down trees and burning them down for people's needs, like having land for their crops, and not planting new trees. The textbook also concentrated on water pollution. It illustrated that it was home for fish and other living things. Throwing garbage and human waste into the body of water causes water pollution and leads to water-borne diseases. Both activities damage the earth and the fish living in the marine system. On the other hand, solutions include reforestation, replacement of trees that were cut down, and proper disposal of garbage and use of water. This statement supports the narrative that humans should be concerned with their activities such as ensuring clean land and waters.

The grade 3 level textbook includes a discussion on the use of soil and water. It has the same illustration from the grade 2 textbook on the causes of pollution and damage to water and soil. However, it provides additional specific cases of solutions to these problems, such as not throwing non-biodegradable materials like plastic, cellophane, Styrofoam, broken glasses,

Table 4*Climate Change-Related Issues in Old Curriculum Science Textbooks*

Grade Level	Causes	Impact	Solution
Grade 1	No available information	No available information	No available information
Grade 2	Cutting down trees Burning trees Throwing garbage and human waste into streams	This may cause water pollution and also damage marine life	Reforestation Proper water disposal Becoming responsible citizen
Grade 3	Throwing plastics, toxic chemicals, and non-biodegradable materials into the water	Damages to water and soil Destroy marine life and kills living things in the water	Not throwing non-biodegradable materials into the soil Cleaning of canals, rivers, and seas
Grade 4	Cutting down trees, clearing forests, and mining are some of the causes of soil erosion and pollution Air pollution, water pollution, and soil erosion	Pollution causes instability, disorder, harm, or discomfort to the environment or living organism.	Sustainable lifestyle
Grade 5	Water pollution, chemicals from factories, chemical fertilizers, and warm water from power stations Acid rain and air pollution	Thinning of the ozone layer Damaging the air quality Skin diseases and eye problems	Ensuring that the sewage system works properly and is disposed of carefully
Grade 6	Deforestation Improper waste disposal	Ecological imbalances Global warming Flash flood	No available information

and metals into the soil and cleaning canals, rivers, and seas. Throwing plastics, toxic chemicals, and non-biodegradable materials into the water can destroy aquatic life.

The grade 4 textbook discusses the effect of pollution on people, plants, and animals. It states that pollution is the introduction of contaminants into a natural environment and that it causes instability, disorder, harm, or discomfort to the environment and living organisms, referring again to human activities like the cutting down of trees, clearing of forests, and mining as some of the causes of soil erosion and pollution.

The textbook also mentioned that it may cause the death of many organisms, including humans. Air pollution can affect the health of humans, leading to asthma, bronchitis, and lung cancer. Polluted water can also cause diseases because it has germs and chemicals and is unsafe for drinking. It can limit people's activities in the water, like swimming, boating, and fishing because it was suggested that people should not do these activities in polluted waters.

Soil erosion, as discussed in this textbook, because of human actions, can lead to flash floods and less fertile soil. In this context, it suggested possible individual

solutions to the problem. Solutions include tree planting, garbage segregation, proper garbage disposal, less use of cars, walking or biking, and preventing burning garbage that can pollute the air. It also mentioned reforestation, replanting of trees, and different methods of preventing soil erosion like terracing and crop rotation.

The grade 5 textbook mentioned some of the more specific sources of pollution. It said chemicals from factories, chemical fertilizers, and warm water from power stations are some of the causes of water pollution. It does mention a broader scope, like what causes the thinning of the ozone layer. The textbook attributed it to the chlorofluorocarbons (CFCs) used in aerosol spray, refrigerators, and air conditioners. It extended the discussion on acid rain and air pollution. It includes smoke from motorized vehicles and factories, which is poisonous, damaging air quality, and can contribute to acid rain and air pollution. The thinning of the ozone layer increases the chances of developing skin cancer and eye cataracts because it allows the ultraviolet rays to reach the earth's surface. Despite the problems mentioned, little attention was paid to the solution for climate change as it only suggested that the sewage system should work properly and human waste is disposed of carefully.

The grade 6 textbook discussed the importance of forests and the forest ecosystem. The forest is an essential source of daily needs for humans and animals. It ensures a clean environment and protection for survival not only for animals but also for humans. The textbook stated that deforestation contributes to global warming and even allocated space to discuss deforestation. It recognized that deforestation directly impacts the world's climate, lessens the supply of forest products, and affects the balance of atmospheric gases. In the Philippine context, it said that deforestation and cutting down trees for timber still happen, and some loggers, in search of fast and significant income, even cut down young trees.

Atmospheric changes can be attributed to natural causes like volcanic eruptions. However, the textbook stated that human activities disrupt the balance between atmospheric gases such as oxygen and carbon dioxide. Activities that harm the atmosphere include *kaingin*, burning fossil fuels, improper waste disposal from farms and factories, indiscriminate use of fertilizer

and pesticide, and rapid population growth. These activities lead to heat being trapped in the earth, soil erosion, insufficient irrigation and drinking water sources, and flash floods, which can also translate to the loss of plant and animal habitats.

The textbook is also the first to mention the effect of rapid population growth. This growth increases the demand for necessities, and more waste are generated by humans due to the need to survive, which leads to the further cutting of trees and deforestation for human settlement. These lead to the disruption of the ecological balance.

Climate Change in New Curriculum Social Studies Textbooks

The grade 1 New Curriculum Social Studies textbook discussed the things that damage and destroy the environment. These include improper garbage disposal, disposal of dead animals, burning trash, and people not helping to clean the environment. The textbook also touched on solutions like cleaning one's surroundings, proper waste disposal, watering plants and trees, classroom cleaning, and using biodegradable fertilizers.

The grade 2 textbook, on the other hand, did not directly discuss or mention climate change. It only discussed the diverse types of climates and how climates affect the conditions of a specific community. It discussed how scorching weather can lead to other agricultural and health-related problems like fever, sore eyes, and allergies. At the same time, the rainy season can also result in different problems like casualties, floods, and agricultural losses for the farmers.

The grade 3 textbook included a discussion on calamities. It categorized calamities as natural phenomena and mentioned how human activities and negligence lead to problems such as floods and wildfires. While noting that the National Disaster Risk Reduction and Management Council (NDRRMC) is a leading national government agency, it also pointed out that it is everyone's responsibility to take care of natural resources. The discussion included steps to prepare for calamities and activities to ensure and protect water and land resources. Aside from the usual practices presented in the previous textbooks, it was first mentioned here that informal settlers near water areas contribute to

Table 5*Climate Change-Related Issues in Social Studies New Curriculum Textbooks*

Grade Level	Causes	Impact	Solution
Grade 1	Improper waste disposal	Damage and destroy the environment.	Proper waste disposal
Grade 2	No available information	Agricultural and health-related problems like fever, sore eyes, and allergies Causality, floods, and agricultural loss for the farmers	No available information
Grade 3	Human activities and negligence Informal settlers near water areas could contribute to the destruction of the marine area. Urbanization	Floods and wildfires Destruction of the marine area Damaging the land resources	NDRRMC - steps to prepare for calamities and activities to ensure and protect water and land resources
Grade 4	Irresponsible human actions contribute to climate change	No available information	No available information
Grade 5	No available information	The rise of sea temperature affects agricultural production and the marine ecosystem.	No available information
Grade 6	Mining operation	Most of the informal settlers are affected by this phenomenon, given no capacity, preparation, or awareness.	Contemporary actions and Government policy Establishment of the CCC and NDRRMC and the creation of the National Climate Change Action Plan It is the collective responsibility of everyone to do their part and contribute to protecting and saving the environment.

the destruction of the marine area and that the conversion of forests into subdivisions, malls, and golf courses are some of the most destructive practices that damage land resources.

Climate change was first mentioned in the grade 4 textbook. It claimed that humans are the reason behind this phenomenon. However, it needs to be discussed thoroughly, and instead, this textbook focused on the country's different climate and weather conditions. It stated that different temperature and climate conditions can be experienced because of the setting of different areas in the country. It explained that the diverse arrangements of the natural and physical features cause the varying climates and weathers in different

regions. Location near the sea can also contribute to its causes. It did attribute that the geographical location of the Philippines primarily affects its weather and climate conditions and how it can explain the country's experience regarding typhoons.

Contemporary issues are also included in the grade 6 textbook. It included a discussion on climate change after disregarding the previous grade-level textbook. As discussed in the textbook, climate change is a phenomenon centered on the extreme climate changes and weather events that occur worldwide. It also showed reports placing the Philippines as one of the top vulnerable countries to climate change, and how it is challenging to address it given the country's

developing status. The textbook asserts that most informal settlers are affected by this phenomenon, given that they have no capacity, preparation, or awareness of climate change. The rise of sea temperature also affects agricultural production and the marine ecosystem. The textbook explained that the Philippines has abundant natural resources and potential in the mining industry. Though mining operations in the country contribute economically, it was recognized by the authors that it also destroys and damages the environment. Lastly, the projection of the textbook was that the country and area near the sea are expected to experience worse conditions from extreme typhoons, storm surges, and rising sea level.

The textbook, however, focused more on contemporary actions and government policies. It included a short discussion on the establishment of the Climate Change Commission (CCC) and the National Disaster Risk Reduction and Management Council (NDRRMC) as well as the creation of the National Climate Change Action Plan, the National Framework Strategy on Climate Change, and the Philippine Strategy on Climate Change Adaptation as some of the urgent actions of the Philippines in the previous years. Lastly, the textbook recognized the collective responsibility of everyone to do their part and contribute to protecting and saving the environment.

Climate Change in New Curriculum Science Textbooks

There is no Science subject for both grade 1 and grade 2 in the new curriculum. This part examined the content of the grade 3 level textbooks to grade 6. One distinct characteristic of the grade 3 textbook is that it was written in Filipino. However, it gives little attention to climate change. This only includes a discussion on the ecosystem and its importance to animals and humans. However, the textbook consisted of different activities and questions on human-animals-plant relations, such as how humans can damage the environment and what benefits they can get from it while giving no distinct details about it.

The grade 4 textbook concentrated on guiding questions and minimal environmental and ecosystem discussion. Its guide questions encompassed the relations and interactions between living things, such as humans, animals, and plants. This includes discussing the

interactions and relationships between living things like mutualism, parasitism, and commensalism. Questions and activities were aligned to understand the animals' and plants' natural conditions and experiences in a specific situation. The textbook also discussed the effects of soil erosion, which were attributed to human activities such as deforestation, illegal logging, overgrazing, and quarrying.

The grade 5 textbook included a discussion on the properties of materials that can harm, and damage humans once used. These materials are used in food packaging and are considered beneficial for their purpose. This textbook suggested recycling these materials and stated that it is everyone's responsibility to protect, preserve, and conserve the environment. The textbook recommended ways to protect intertidal zones, such as avoiding synthetic fertilizers and using natural fertilizers that will not be entirely absorbed by the plants and could be washed off into waterways. It can decrease food production, which can harm both humans and animals. Further, the content of this textbook also discussed the weather disturbances and typhoons in the Philippines and their essential characteristics and steps to take before and during the typhoon situation in the country.

Lastly, the grade 6 textbook briefly discussed the Philippines' ecosystem as well as climate and weather. This did not include any direct mention or discussion of climate change conditions in the country. More attention must be given to the forest status and the decreasing number of forests in the Philippines due to deforestation and urbanization. The textbook included the agents of change in the earth's ecosystem, including earthquakes and volcanic eruptions. At the same time, the discussion on weather patterns consists of the two distinct seasons: the dry and wet seasons. Note that the textbook included the effects of weather changes and not climate change on health. Effects include influenza, cold, cough, asthma, heat stroke, and dehydration. Regarding livelihood, the climate affects most crops, products, and tourism services, extending that extreme climatic conditions can affect crop production. The textbook emphasized cooperation and immediate action to decrease forest product consumption and reduce forest destruction. For individual actions, it emphasized the need for proper waste disposal by classifying biodegradable and non-biodegradable.

Table 6*Climate Change-Related Issues in Science New Curriculum Textbooks*

Grade Level	Causes	Impact	Solution
Grade 1 and 2	No available information	No available information	No available information
Grade 3	Humans can damage the environment.	No available information	No available information
Grade 4	Harmful materials that can harm and damage humans once used. Soil erosion, Deforestation, Illegal logging, Overgrazing, and Quarrying.	No available information	No available information
Grade 5	Water pollution, chemical from factories, chemical fertilizers, and warm water from power stations. Acid rain and Air pollution	It affects food production, which can harm both humans and animals. Weather disturbances and typhoons in the Philippines.	Practicing recycling those materials and stating that it is everyone's responsibility to protect, preserve, and conserve the environment.
Grade 6	Deforestation and Urbanization.	Decreasing forest in the Philippines. Climate directly affects most of the crops, products, and tourism services.	Cooperation and immediate action to decrease forest product consumption and reduce forest destruction. Proper waste disposal

Discussion

Climate change is not a mainstream issue based on the content of the textbooks that were published under the old and new curriculum. The content of climate change in the latest textbooks is the same as the content of the textbooks under the old curriculum. Climate change was not presented and discussed as an intergovernmental complex challenge to human civilization with various impacts on ecological, environmental, socio-political, and economic disciplines. The textbooks need a more precise and consistent illustration of climate change. There were even discussions in the grade-level textbooks that did not discuss climate change. The content, however, included different climate- and environmental-related issues. The content of these textbooks cannot guarantee that the discussion will be enough to enlighten the students and populations about the current context of climate change.

The curriculum changes only give way to repeatedly recognizing some of the old ways and practices that

damage the environment in its new curriculum textbooks. Nothing added to the discussion of climate change. These changes also minimized the detailed discussion of environment-related problems, especially in the new curriculum Science textbooks. Content about climate change might be determined by the existing understanding and data available during the year of crafting the textbooks, especially under the old curriculum. That can explain the lack of discourse in the old curriculum. However, succeeding years also led to the publication of different IPCC reports on climate change. Release dates of IPCC reports are enough for the new curriculum textbooks to use as references for the content. In observation, it failed to materialize and be used in the newly published textbooks since the same discourses can be read in the old and new curriculum textbooks.

There were discussions related to climate and environmental issues but not about climate change. It also focused little on the localized context, problems, and solutions to climate change. Most of the causes

of these problems were attributed by the authors to human activities, although it emphasized that natural causes can also be agents of changes on the earth's surface. For Social Studies, the causes are evolutionary changes in technology, human development, and settlement, and these were ascribed to informal settlers in the sea areas that led to the destruction of marine areas and the conversion of forests into subdivisions, malls, and even golf courses. Science textbooks emphasized deforestation as one of the significant contributors to climate change and global warming.

To extend, these textbooks included burning fossil fuels, improper waste disposal of factories, and rapid population growth. The causes' presentation varied depending on the textbook's grade level. Most basic causes were mentioned in the lower year, and the most complex causes were touched on in the upper-grade level textbooks. However, even though these issues were mentioned, the textbooks needed to give more discussion and details about the causes of climate change. There is a need to mention some of the critical causes of climate change. The role of global human activities in causing climate change were not mentioned. It did not consider the roles and contributions of most industrialized and developed countries in worsening climate change conditions over time. It did right when it mentioned that it was not only the natural causes that led to this situation. It took into account the role of human activities. The roles of humans are increasing in worsening the environmental conditions which failed to materialize in the textbooks' discussion.

The impact of climate change should have been discussed more in the textbooks examined. It repeatedly mentioned the effect of improper waste disposal, which damages marine ecosystems and pollution. Deforestation leads to flash floods and can kill thousands of people. One of the alarming impacts mentioned in both Science and Social Science textbooks is the impact of extreme weather events and rising sea levels on agricultural and food production, which are both harmful to humans and animals. Diseases and sicknesses were mentioned as some of the effects of weather changes, but these were not directly attributed as effects of climate change. Many impacts of climate change were ignored, such as its impact on biodiversity, the economic sector, tourism, livelihood, agricultural

and crop production, food security, health, and human psychology.

The textbooks' content regarding the solutions to climate change mainly stated the low-impact actions of Wynes and Nicholas's (2017) distinctions of three levels of actions. This only centered on individual actions like tree plantings, recycling, proper waste management, and proper use of soil fertilizer. The Social Studies textbooks focused on collective actions and calling out everyone's responsibilities compared to Science's individual-initiative actions in addressing environmental issues. Collective actions include engaging in government programs and activities and reporting illegal activities to the media and the government. While the science textbooks called for individual actions aside from the ones mentioned above, these also included reduced car usage, walking, biking and prohibiting the burning of garbage.

The textbook content clearly showed no distinct and detailed presentation of the current and past experiences of the Philippines in climate change. Localized examples are nowhere to be found in the content of the two subjects for both the old and new curriculum. This exposes an area for improvement with regard to textbook content on climate change, challenging the government to discuss and allow people to be familiar with it. It is also crucial since it needs to thoroughly examine the localized impact that makes people unalarmed by this kind of problem and not discuss matters on disaster preparedness and management.

The rationale behind choosing and including this set of solutions centers on its accessibility to individuals. These formative years are essential for students' awareness of climate change. Failing to provide information that seeks to make the government and people collectively accountable might lead to realizing that this issue should be taken and addressed individually, which is somehow contrary to the demand for solutions. Climate change is a problem that needs collective and global cooperation. Though it is essential to know what to do as an individual, it might disregard and minimize making demands from the government to do its part in addressing it and participating in global actions. Structural and cultural norms might intervene; they can, however, determine the suggestive solutions

written by the publishers, though this is a subject for another study.

The limited changes in the content about climate change in Philippine public primary textbooks before and after the implementation of the K-12 curriculum can be attributed to several systemic, practical, and contextual factors. Although the IPCC's reports are globally significant, their findings may not have been integrated into curriculum frameworks due to a lack of localized adaptation or prioritization. Policymakers and curriculum developers may not have fully recognized the urgency of incorporating climate change education or lacked the expertise to do so effectively. This issue is compounded by limited funding for textbook development and updates, resulting in the continued use of older editions that fail to include updated climate change content. Additionally, publishers often face budget constraints and limited incentives to frequently revise educational materials.

The Department of Education (DepEd) has taken steps to strengthen the integration of climate change concepts into the curriculum through the Enhanced Basic Education Act of 2013. Key topics, such as Disaster Risk Reduction and Management (DRRM) and climate change adaptation (CCA), have been incorporated into various subjects, and a dedicated DRRM subject is offered in senior high school alongside other co-curricular activities. However, challenges remain. Many educators may lack sufficient training in climate science or the pedagogical skills required to teach it effectively. This is further complicated by the shortage of updated teaching materials, visual aids, and technology for learning. Moreover, textbooks often lack local examples of climate change impacts and solutions, making the topic appear abstract and less relevant to learners.

It is important to recognize that Philippine public primary textbooks are not alone in their shortcomings when it comes to discussing climate change in a meaningful context. Research indicates that even textbooks in developed countries often lack adequate coverage of climate change. The comparative analysis between Science and Social Studies subjects is particularly intriguing, as it reveals differing approaches to addressing climate change and proposing solutions. This highlights

the need for careful examination of Social Studies curricula in future research, as it is equally crucial for these subjects to engage in climate change discussions.

Initiatives to fully integrate climate change education into public primary textbooks must begin with the allocation of sufficient resources—not only for textbook updates and supplemental materials but also for comprehensive teacher training to ensure effective implementation. Strengthening collaboration among educators, publishers, policymakers, and climate experts is equally critical to ensure that textbook content is both age-appropriate and reflective of localized contexts. Future textbooks should present both local and global dimensions of climate change, highlighting local examples of its causes, impacts, and potential solutions alongside global cases with relevance to the local setting. Furthermore, incorporating public discourse, including Indigenous knowledge and youth perspectives, is essential for fostering a holistic and inclusive understanding of climate change.

This paper emphasizes that Social Studies textbooks, in addition to Science textbooks, can play a vital role in climate change education. Science and Social Studies together provide complementary perspectives: Science explains the “how” of climate change, while Social Studies addresses the “who,” “why,” and “what can be done.” Science textbooks primarily focus on the scientific aspects of climate change, such as its causes, effects on ecosystems, and potential technological or ecological solutions. Meanwhile, Social Studies textbooks explore the societal dimensions, helping students understand the social, economic, and political impacts of climate change, including its effects on communities and livelihoods.

By integrating these two disciplines, students gain a well-rounded understanding of climate change, combining scientific knowledge with social awareness to empower informed decision-making and meaningful action. For a country as highly vulnerable to climate change as the Philippines, prioritizing climate change awareness through public primary school textbooks is imperative. However, a review of current materials reveals significant gaps, underscoring the urgent need for comprehensive reforms to achieve this goal.

Conclusion

The Philippines is one of the countries that are vulnerable to climate change, yet the content of select Science and Social Studies textbooks showed that most of its population has a low awareness of it. This might be attributed to how primary education addressed this problem long before the current situation. Findings showed that climate change is not a mainstream issue discussed in the old and new curricula Science and Social Studies textbooks. Even though it showed and discussed different environmental-related problems, it failed to consistently recognize climate change as a pressing issue.

This study utilized textbooks that are still available and easy to access. Textbooks published by different publishers give another view on how climate change

was discussed and elaborated. However, the examined textbooks are those distributed widely in public elementary schools. Further, researchers can focus on collecting and examining materials from other publications by different publishers. It is also interesting to examine the author's background, funding, and processes for managing those government-mandated publications to see the dynamic relations between the government authors and publishers in writing the climate change discourse. It still needs encouragement to discuss the issue of climate change in platforms like traditional media and social media in the Philippines and in public textbooks that are easy to access and widely used. Failure to account for the lack of climate change education in public textbooks would not help to collectively address the cause, impact, and solutions to climate change in the Philippines.

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Panitikang Rehiyonal bilang Kaluluwa ng Bayan: Pagsusuri sa Nabubuong Imahen ng Bayan sa Modyul ng Filipino 7 ng Programang K to 12¹

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ABSTRAK

Ang Panitikang Rehiyonal ang tuon ng Araling Panitikan sa Grado 7 sa ilalim ng Programang K-12. Bilang isa sa mga unang baitang na nagpatupad ng programa, nakaranas ito ng iba't ibang hamon, partikular sa pagbuo ng modyul o kagamitang panturo para sa mga mag-aaral. Makikita sa konteksto, distribusyon ng mga akda, at anyo ng modyul sa Filipino 7 na likha ng Kagawaran ng Edukasyon ang ilang sanhi ng umiiral na imahen ng bayan na taglay ng Araling Panitikan sa Grado 7. Bilang unang antas sa Junior High School, nakatuon ang pag-aaral ng Panitikang Rehiyonal sa pagkilala ng mga mag-aaral sa kaniyang sariling pangkat at rehiyon—isang paghahanda sa pag-aaral ng Panitikang Pambansa sa Grado 8. Sa papel na ito, itinumbas ang panitikang rehiyonal sa kaluluwa ng bayan na kinikilala at binubuo ng mag-aaral sa kabuoang danas niya ng Araling Panitikan sa Junior High School. Mula sa konteksto hanggang sa paglalatatag ng mga aralin kung paano tatalakayin ang mga teksto, mababakas ang imahen ng bayan na umiinog sa tatlong dominanteng tema: (1) Ang kapwa Pilipino o bayan ang pangunahing suliranin ng indibidwal; (2) Ang solusyon sa suliranin ay ang pagiging mabuti, na nakalihis sa pagiging makatwiran; at (3) Ang bayan ay pinamamayanihan ng malalaking agwat ng kapangyarihan, kung saan ang bata ay nakalugar sa posisyong walang kapangyarihan.

Susing Salita: imahen ng bayan, Filipino 7, modyul sa Filipino, araling panitikan sa high school, panitikang rehiyonal

¹ Nakabatay ang modyul na ginamit sa pag-aaral sa bersiyon ng kurikulum noong 2016 na ipinatupad hanggang AT 2019-2020. Bahagi ang papel na ito ng disertasyong pinamagatang “*Pagtulay at Pagtuloy ng Bayan: Makabayang Lapit sa Pagpili at Pagbasa ng Akdang Gagamitin sa Araling Panitikan sa Junior High School*” (2022).

Panimula

Batay sa datos ng Philippine Statistic Authority (PSA) noong 2022, tatlo sa bawat apat na Pilipinong nasa edad 5-24 na taong gulang ang pumapasok sa paaralan. Bilang isang institusyong pinagdadaanan ng mayorya ng populasyon, taglay ng batayang edukasyon ang napakalawak na saklaw ng impluwensiya. Dagdag pa rito, may tuwiran itong impluwensiya sa kamalayan ng kabataan sa isang yugto ng debelopment kung saan nagsisimula pa lamang silang tuklasin at buoin ang kanilang pananaw sa mundo. Napakalakas na potensiyal sa paghubog ng konsepto ng bayan at pagiging makabayan na mailalapat nila sa pakikilahok sa mga gampaning panlipunan.

Ang panitikang rehiyonal, bilang unang tuon ng pag-aaral ng panitikan sa hayskul ay may potensiyal na ipakilala ang kaakuhan ng bayan mula sa kaibuturan nito—ang kultura ng mga pangkat etnolingguwistiko.

Ang isa sa mahahalagang katangian ng kaakuhan ng Pilipino ay ang malawak at mayamang pagtatalaban ng iba't ibang kultura ng mga pangkat sa Pilipinas. Makikita sa talabang ito ang mga halagahan, paniniwala, prinsipyo, at danas na tumatawid sa bawat pangkat—nagsisilbing iba't ibang kulay ng sinulid na bumubuo sa isang habi. Kapag may nawala o hindi lubos na naunawaan sa mga kulturang ito, hindi rin ganap na maiintindihan ang kabuoan ng habi. Ang paglihis ng sinulid ay nakaaapekto sa buong disenyo, at ang pagkalusaw ng natatanging tingkad ng mga kulay ay maaaring magbura sa mismong disenyo ng habi.

Sa ganitong talinghaga sinisipat ng mananaliksik ang papel ng Panitikang Rehiyonal sa Araling Panitikan sa Junior High School. Subalit, taliwas sa ganitong tunguhin, nakapaloob ang paksang ito sa salimuot ng suliranin ng batayang edukasyon sa pangkalahatan at ng Araling Panitikan sa partikular. Sa halip na maitampok ang pagkakaiba-iba at pagkakapantay-pantay ng kultura, makikita sa umiiral na mga modyul ang pagtatangi sa iilang pangkat at ang malawak na agwat ng kapangyarihan.

Suliranin

Sinasagot ng pag-aaral na ito ang tanong kung ano ang nabubuonang imahen ng bayan, sa konteksto ng Panitikang Rehiyonal, batay sa modyul ng Kagawaran ng Edukasyon para sa Filipino 7. Kaugnay nito, sinuri

rin ng pananaliksik ang implikasyon ng ganitong pag-iimahen sa bayan, partikular sa pagkilala sa panitikang rehiyonal bilang kaluluwa o batayang pagkakakilanlan ng bayan.

Layunin

Upang matugunan ang tanong ng pananaliksik, kinailangang himayin ang mga teksto at sipatin ang konteksto ng mga akda sa modyul ng Filipino 7 upang mailarawan ang nabubuonang imahen ng bayan. Kaugnay nito, itinakda ang sumusunod na mga partikular na layunin:

1. Ilatag ang konteksto sa pagkakabuo ng modyul;
2. Suriin ang distribusyon ng mga akda batay sa pinagmulang rehiyon;
3. Ilapat ang mga umiiral na pag-aaral at panunuri sa panitikang rehiyonal sa Pilipinas; at
4. Basahin at suriin ang akda, gayundin ang tanong sa pagtalakay ng akda na laman ng modyul.

Rebyu ng mga Kaugnayan na Pag-aaral

Sa volume na “Peoples of the Philippines” ng *CCP Encyclopedia of Philippine Art*, tinalakay ang ilan sa mahigit isang daang pangkat na naninirahan sa Pilipinas. Ipinakilala ang bawat pangkat sa pamamagitan ng kanilang kasaysayan, wika, heograpikal na lokasyon, kabuhayan, gawi at tradisyon, at mga sining—kung saan bahagi ang panitikan bilang mahalagang bahagi ng kanilang kultura. Ayon sa introduksiyon sa seksiyon, nahahati sa tatlong pangunahing grupo ang mga pangkat etniko sa bansa. Ang unang grupo na binubuo ng mahigit 90% ng populasyon, ay ang mga pangkat na Kristiyano. Ang ikalawang grupo ay binubuo ng mga Muslim, at ang ikatlong pangkat naman ay ang mga itinuturing na cultural minority o katutubong mamamayan (indigenous people). Bagama't limitado pa rin ang saklaw ng ensayklopidya ng CCP sa mga pangkat na may umiiral nang saliksik, nananatili itong mahalagang hakbang sa malawakang pagpapakilala sa mga pangkat sa Pilipinas. Mula rito, naipapakita ang lawak at samot-saring kultura at katangian ng mga Pilipino sa iba't ibang bahagi ng bansa. Binubuksan din nito ang posibilidad ng pag-unawa sa

imahen ng bayan na hindi nalilimata sa pananaw mula sa sentro—kung saan nagmumula ang malakas na impluwensiya ng mga publikasyon at midya. Sa pagpapakilala sa mga pangkat, makikita ang mahalagang bahagi ng kaakuhan ng kanilang pamayanan ang panitikan. Bagama't limitado ang espasyo para sa panitikan, dahil bahagi lamang ito ng pagtalakay sa sining, makikita ang mahigpit na ugnayan ng uri at nilalaman ng panitikan sa identidad ng bawat pangkat.

Maituturing na isa sa pinakamahalagang ambag sa pagtuturo ng panitikang rehiyonal sa sistema ng edukasyon ang *Filipinos Writing: Philippine Literature from the Regions* na pinamatnugutan ni Bienvenido Lumbea (2001). Ayon sa panimula ng aklat, layunin ng proyekto na magsilbing teksbuk para sa mga mag-aaral sa kolehiyo upang higit na makilala ang kulturang Pilipino sa pamamagitan ng panitikan mula sa iba't ibang rehiyon. Ang bawat kabanata ay nakatuon sa isang partikular na rehiyon sa Pilipinas—kasama na ang panitikan ng Cordillera, Hilagang Luzon, Pangasinan, Pampanga, Gitnang Luzon at Katimugang Luzon, National Capital Region (NCR), Bikol, Silangang Visayas, Gitnang Visayas, Kanlurang Visayas, at Mindanao. Bawat kabanata ay sinimulan ng isang introduksiyon na tumatalakay sa kasaysayan at kaligirang pampanitikan ng partikular na rehiyon, at sinusundan ng pahapyaw na paliwanag sa esensiya sa mga akdang napiling isama sa antolohiya. Kung ihahambing sa *CCP Encyclopedia of Philippine Art*, higit na nakatuon sa panitikan ang *Filipinos Writing*. Sa pamamagitan nito, naipapakita kung paano nagkakaugnay ang mga tradisyong pampanitikan ng mga bayan sa loob ng isang rehiyon, at gayundin, kung paanong ang mga rehiyon ay nakaugnay sa isa't isa. Sa pagtalakay sa mga pinagmulan, umiiral, at papausbong na panitikan mula sa mga rehiyon, naipakikilala rin ang danas at kaakuhan ng mga pangkat. Bagama't ang orihinal na layon ng aklat ay upang gamiting teksbuk sa kolehiyo, higit na tumingkad ang esensiya nito sa pagtuturo ng panitikan sa hayskul, lalo na nang itakda ang pagtalakay ng panitikang rehiyonal sa buong taon ng Grado 7, ayon sa kurikulum ng 2010 at pinagtibay pa ng K-12 kurikulum noong 2012.

Hindi nalalayo ang layunin ng *Filipino Writing* sa inilunsad na proyekto ng mga publishing house ng tatlong unibersidad sa bansa na nagtataguyod ng panitikang

nagpapakilala sa kultura at kalidad ng panitikang Pilipino. Mula sa mungkahi ni Nicanor Tiongson, inilunsad ang seryeng *Panitikan* sa tulong ng university press ng Ateneo de Manila University, De La Salle University, at Unibersidad ng Pilipinas. Nagkaisa ang tatlong unibersidad na maglimbag ng kabuoang tatlumpu't anim (36) na aklat—tiglabindalawa (12) mula sa bawat unibersidad—na pinili at kinilala bilang mahahalagang akdang dapat mabasa ng mga mag-aaral ng literatura at kulturang Pilipino (Lumbera, 2001). Nakalagay sa bawat aklat ang talang “Mula sa Pabliser,” kung saan ipinaliwanag ang naging proseso ng pagbuo ng serye. Nakasaad din dito ang apat na pamantayang sinunod sa pagpili at paglalathala ng bawat aklat na kabilang sa serye.

Mababasa sa pamantayan na naglaan ng espasyo ang serye para sa mga panitikang rehiyonal upang higit na maipakilala ang yaman ng panitikan ng Pilipinas. Kaugnay nito, isinaalang-alang ng serye ang wastong pagsasalin ng mga akdang orihinal na nasa ibang wika ng Pilipinas. Mababasa sa panimulang bahagi ang mga tala sa pagsasalin, kung saan ipinaliwanag ng mga tagasalin ang pagbibigay-prayoridad na maipakilala at maging matapat sa kulturang pinagmulan ng mga akda. Sa ilang mga aklat, kalakip pa mismo ang orihinal na bersiyon ng akda sa katutubong wika.

Esensiyal na bahagi rin ng proyekto ang ikaapat na pamantayan, na lakip ng artikulong introduksiyon sa bawat aklat. Ang introduksiyon ay tumatalunton sa kasaysayan at kaligirang pampanitikan at panlipunang kinaiiralan ng mga akdang kabilang sa aklat. Bukod sa paglalathala ng konteksto, ipinakilala rin ng iskolar na sumulat ng introduksiyon ang mga awtor at/o akdang kabilang sa aklat, gayundin ang pagsusuri sa kahalagahan ng mga ito sa partikular na rehiyon at sa pambansang panitikan sa kabuoan.

Ang ilan sa mga aklat na kabilang sa serye na nakatuon sa panitikang rehiyonal ay ang sumusunod:

- *Dulaang Hiligaynon* na tinipon ni Rosario Cruz Lucero at sinalin nina Ricardo Oebanda, Jr. at Rosario Cruz Lucero (1996);
- *Sarswelang Pangasinan* na tinipon ni Priscelina Legasto at isinalin nina Ma. Crisanta S. Nelmidia at Erlinda Andaya (1996);
- *Marcel M. Navarra: Mga Piling Kuwentong*

Sebuwano na tinipon at isinalin ni Teresita Maceda (1986);

- *Siday: Mga Tulang Bayan ng Panay at Negros* na tinipon at isinalin ni Corazon Villareal (1997);
- *Kudaman: Isang Epikong Palawan na Inawit ni Usuy* na isinalin nina Edgar Maranan at Nicole Revel-Macdonald (1991);
- *Dulaang Cebuano* na isinalin sa Filipino ni Don Pagusara (1997) at tinipon at isinalin sa Ingles nina Erlinda Alburo at Resil Mojares;
- *Panulaan at Dulaang Leytenhon-Samarnon* na tinipon at isinalin ni Jaime Biron Polo (1994);
- *Maikling Kuwentong Kapampangan at Pangasinan* na tinipon at isinalin nina Lourdes Vidal at Ma. Crisanta Nelmda (1996); at
- *Silang Nagigising sa Madaling-Araw* ni Constante Casabar at isinalin ni Reynaldo Duque (1993).

Makikita sa proyekto ng *Filipinos Writing* at sa mga aklat sa serye ng *Panitikan* ng tatlong unibersidad ang pagsusumikap na basagin ang umiiral na kanon sa pagtuturo ng panitikan—isang kanong nakasentro sa mga akdang orihinal na nakasulat sa Espanyol, Ingles, Tagalog, at Filipino. Ngunit, gaya ng limitasyon ng *CCP Encyclopedia of Philippine Art*, marami pa ring mga akdang pampanitikan mula sa iba’t ibang rehiyon na hindi pa natatalakay o nabibigyang-halaga. Mainam na sipatin ang *Filipinos Writing* at mga aklat sa serye ng *Panitikan* bilang hakbang sa tuluyang pagbura sa konsepto ng iisang kanon, at sa pagbubukas ng mas malayang pagkilala sa yaman ng panitikang Pilipino. Mahalaga ang papel na ginagampanan ng konteksto at paliwanag sa mga akda na kabilang sa mga nabanggit na aklat. Itinatampok ng mga artikulong introduksiyon ang esensiya na ginagampanan ng mga nabanggit na akda at hindi nakatuon sa pagkakanonisa ng mga akdang napiling isama sa mga aklat. Nagsisilbi itong gabay sa pagbasa at pagsusuri, na maaaring gamitin ng mga mambabasa bilang lente sa pag-unawa hindi lamang sa mga akdang kasama sa aklat kundi maging sa iba pang akdang pampanitikan na nalikha noon at patuloy na nalilikha sa kasalukuyan.

Mapapansin rin ang hamon ng limitasyon ng

pahina ng aklat sa *Sa Atong Dila: Introduction to Visayan Literature* ni Alunan (2015). Katulad ng *Filipinos Writing*, hinati ang mga kabanata ng *Sa Atong Dila* batay sa tatlong rehiyon sa Visayas. Bawat kabanata ay sinimulan ng introduksiyon na tumalakay sa kasaysayan at kaligirang pampanitikan ng mga akdang kabilang sa antolohiya. Umabot sa 699 na pahina ang aklat, at kapansin-pansin ang maliit na sukat ng font kumpara sa karaniwang ginagamit sa mga aklat. Kabilang sa hamon sa espasyo ang paglalagay ng orihinal na bersiyon ng akda kasama ang salin nito sa Ingles. Bagama’t higit na makapal ito kumpara sa mga naunang antolohiya ng panitikan mula sa Visayas, maituturing pa rin—batay mismo sa pamagat—na introduksiyon pa lamang ito. Sa pamamagitan ng mga akdang napili, naipakilala ang kaakuhan ng iba’t ibang pangkat etnolingguwistiko sa Kabisayaan. Sa tatlong rehiyon ng Visayas, umiiral ang limang pangunahing wika: Akeanon, Kiniray-a, Hiligaynon, Cebuano, at Waray. Bawat wikang ito ay may taglay na kasaysayang pampanitikan na nakaugat sa kasaysayan ng bawat pangkat. Sa paglalagat ng mga piling akda, naipakilala ng aklat ang natatanging kaakuhan ng bawat pangkat, gayundin ang ugnayan ng mga pangkat sa isa’t isa.

Bukod dito, may artikulo rin sa panimulang bahagi ng aklat na pinamagatang “*Teaching Literature in the Mother Language*.” Nakagiya ang layon ng aklat sa pagbibigay ng batis at lapit sa pagtuturo ng panitikang rehiyonal, partikular sa mga rehiyon sa Visayas. Itinampok dito ang kahalagahan ng pag-aaral ng konteksto at pagtukoy sa tono ng mga akda sa panitikang rehiyonal. Sa pamamagitan ng pag-aaral ng konteksto at pagtukoy sa tono o pinagmumulang tinig ng akda, nailulugar ng mag-aaral ang kaniyang sarili bilang isang aktibong mambabasa.

Liban sa mga aklat na nagpapakilala ng panitikang rehiyonal, may mga iskolar na nanaliksik at nagsuri ng mga panitikang rehiyonal na may iba’t ibang tuon. Isa na rito ang aklat ni Rosario Cruz Lucero (2007) na *Ang Bayan sa Labas ng Maynila/The Nation Beyond Manila*. Sa kaniyang pag-aaral, sinuri ni Lucero ang mga akdang rehiyonal upang maipakita ang imahen ng bayan na naiiba—kung hindi man taliwas—sa nahubog na imahen ng bayan sa sentro o Kamaynilaan. Ipinakita ni Lucero ang paraan ng paglikha ng panitikan na natatangi sa mga Pilipino sa iba’t ibang bahagi ng

bansa. Makikita sa aklat ni Lucero ang paglikha ng panitikan at kultura ng mga Pilipino na may tuon sa papel ng katwiran sa pamumuhay ng mamamayan na bahagi ng bayan. Naiiba ang ganitong pagtingin sa paglikha mula sa naitatanghal na panitikan sa sentro na nililikha at sinusuri gamit ang mga dayuhang teoryang pampanitikan.

Naglatag din ng sariling teorya o lapit sa pagbasa ng panitikang rehiyonal si Lucila Hosilos (2006) sa aklat na *Interactive Vernacular ↔ National Literature: Magdalena G. Jalandoni's Juanita Cruz as Constituent*. Sa kaniyang pag-aaral, ipinaliwanag niya ang pangangailangang gumamit ng lapit na nakatuon at mahigpit na nakauganay sa buhay, kultura, at kasaysayan ng lipunang nagluwal dito.

Samantala, nakatuon naman sa ugnayan ng kasarian, kasaysayan, at nasyonalismo ang sipat ni Roderick Galam (2008) sa pagbubuo ng imahen ng nasyon mula sa kontemporaryong panitikang Iluko, sa kaniyang aklat na *The Promise of the Nation: Gender, History, and Nationalism in Contemporary Ilokano Literature*. Sinipat ni Galam ang mga akdang Iluko sa lente ng peministang nasyonalismo. Sa kabanata 1, inilatag niya ang lapit na magkasanib ang pagsusuring peminismo at nasyonalismo. Inilapat niya ang lapit na ito sa pagtalakay ng ilang akdang Iluko. Sa kabanata 2, tinutukan ni Galam ang akdang *Saksi ti Kaunggan* (1986) ni Juan S.P. Hidalgo. Sinuri niya rito ang usapin ng pagkilala sa sarili o self-determination, na kaugnay ng pagbabalik-tanaw sa kasaysayan at pagbawi sa tinatawag niyang pambansang “kaluluwa-katawan.” Ang bawat kabanata ng aklat ay nakatuon sa pagsusuri ng partikular na akda o awtor, na tumatalakay sa mga paksa ng tunggaliang pang-uri, kamalayang kolonyal at patriyarkal na kamalayan, at ang naratibo ng kasaysayan tungo sa paghaharaya ng bayan.

Talaban ng rehiyon at bayan ang pokus ng aklat ni Raniela Barbaza (2017) na *An Orosipon Kan Bikolnon: Interrupting the Philippine Nation*. Nahahati ang aklat sa dalawang bahagi: ang unang bahagi ay mga artikulong tumatalakay sa bisa ng mga orosipon o kuwentong Bikolnon sa paggiit ng kaakuhang Bikolnon, habang ginagambala ang nosyon ng pagbubuo ng bayan. Sa ikalawang bahagi naman, tinipon ang ilang orosipon na may bersiyon sa orihinal na wikang Bikolnon, Ingles, at Filipino.

Maliban sa mga partikular na manunulat, may ilang mga pangkat ng mga manunulat sa iba't ibang

bahagi ng bansa na bumubuo ng mga palihan at antolohiya ng malikhaing akda. Ilan sa mga organisasyon ng manunulat ay ang Ludabi sa Cebu, Karyapa sa Bohol, Davao Writers Guild, at iba pa.

Katuwang ng mga pangkat ng manunulat na ito ang iba't ibang sentro ng pananaliksik sa iba't ibang rehiyon gaya ng Cordillera Studies Center, Kapampangan Studies Center, Cebuano Studies Center, MSU University Research Center, Ateneo de Naga University Press, at iba pa. Sa Mindanao, nagkaroon na rin ng mga programang ukol sa panitikan at kultura tulad ng *Sikamin Luman: Bagong Panitikan ng Katutubong Mindanao* at *Mindanawon Initiatives for Cultural Dialogue 2005*, na parehong nakatuon sa pagpapakilala at pagpapatatag ng katutubong tinig mula sa rehiyon. Gayundin, naglunsad ng mga proyekto ang mga pambansang institusyon gaya ng National Center for Culture and the Arts (NCCA) at Cultural Center of the Philippines (CCP) upang itaguyod ang panitikang rehiyonal. Ilan sa mga proyektong ito ay ang *Ubod New Authors' Series* ng NCCA at ang *Ani* ng CCP.

Mahalaga ang pananaliksik sa mismong rehiyong kinalulugaran ng mag-aaral upang matuklasan ang mayamang batis ng sariling panitikang rehiyonal.

Metodolohiya

Pagsusuri ng teksto o *textual analysis* ang pangunahing metodong ginamit sa pag-aaral na ito. Binasa at sinuri ang mga piling akdang pampanitikan at ang bahagi ng aralin na naglalaman ng mga tanong sa talakayan upang masipat kung paano iginigiya ng aralin ang pag-unawa at pagtalakay sa mga teksto.

Dagdag dito, inilatag din ang kontekstong nakaimpluwensiya sa pagkakabuo ng modyul. Dahil layon ng pag-aaral na itampok ang pagkakaiba-iba ng kultura ng mga pangkat ng Pilipino, sinipat din ang distribusyon ng mga akda batay sa pinagmulan nitong rehiyon at maging ang kasarian ng mga manunulat. Sa pamamagitan ng mga ito, naipakikita ang lawak ng saklaw ng mga danas na nabibigyang-tinig sa modyul.

Pagtalakay

Limitasyon ng Modyul batay sa Konteksto, Anyo, at Katangian

Sa mabilisang implementasyon ng Programang K-12, ang dalawang baitang na higit na naapektuhan ay ang Grado 1 at Grado 7. Sa ilalim ng programang ito, unti-unting

ipinatupad ang bagong kurikulum sa bawat baitang sa elementarya at hayskul kada taon, na nagsimula sa Grado 1 at 7. Ilang buwan bago ang pagbubukas ng klase sa akademikong taong 2012-2013, isinagawa ang mabilisang pagbuo ng kurikulum, paghahanda ng mga modyul na gagamiting pangunahing materyal sa pagtuturo, at pagsasanay sa mga guro.

Isinagawa ang *Training of Trainers* noong unang kwarter ng 2012, ilang araw bago ang opisyal na pagbubukas ng klase. Sa ganitong konteksto, higit na tumingkad ang esensiya ng mga modyul bilang pangunahing materyal na gagabay sa mga guro sa transisyon ng pagtuturo sa bagong balangkas ng kurikulum. Dagdag pa rito, makikita ang kagipitan ng panahon sa proseso ng pagbuo at pagpapayaman ng modyul para sa Grado 7, dahil sa agarang pangangailangan ng magagamit na materyal para sa implementasyon ng programa. Makikita rin ang malaking epekto ng kontekstong ito sa paghihiwalay ng nilalaman ng kurikulum at ng balangkas ng mismong modyul para sa Grado 7.

Batay sa kurikulum, nahahati ang bawat markahan na nakatuon sa partikular na pagkakahati ng kapuluan ng Pilipinas.

Makikita sa paulit-ulit na paggamit ng mga terminong tulad ng “salamín,” “repleksiyon,” at “larawan,” gayundin sa pag-ulit ng parehong diwa sa pamantayang pangnilalaman gamit ang abstraktong konsepto ng “pag-unawa sa akda,” ang kawalan ng malinaw na direksiyon sa kurikulum. Ipinapahiwatig ng ganitong konstruksyon ang limitadong pananaw—isang umiiral na pagkilalang mula sa punto de bistan tagalabas—na hindi tiyak kung ano ang mga katangiang mahalagang maipakilala sa mga mag-aaral.

Para sa mga guro at, higit lalo, sa mga mag-aaral na mula sa iba’t ibang rehiyon ng bansa, ito ay isang malaking hamon, paano nila matutukoy ang nabubuong imahen sa “salamín,” “repleksiyon,” at “larawan” ng kanilang kapwa Pilipino sa ibang bahagi ng bansa? Higit pa rito, isang mahalagang hamon ang mismong pagkilala sa sarili—bilang mamamayan mula sa

Talahanayan 1

Ang mga Tema ng Grado 7 ayon sa Kurikulum

Markahan	Tema	Pamantayang Pangnilalaman	Pamantayang Pagganap
Una	Mga Akdang Pampanitikan: Salamin ng Mindanao	Naipamamalas ng mag-aaral ang pag-unawa sa mga akdang pampanitikan sa Mindanao.	Naisasagawa ng mag-aaral ang isang makatotohanang proyektong panturismo.
Ikalawa	Panitikang Bisaya: Repleksiyon ng Kabisayaan	Naipamamalas ang pag-unawa sa mga akdang pampanitikan ng Kabisayaan.	Naisusulat ng mga mag-aaral ang sariling awiting-bayan gamit ang wika ng kabataan.
Ikatlo	Panitikang Luzon: Larawan ng Pagkakakilanlan	Naipamamalas ng mag-aaral ang pag-unawa sa mga akdang pampanitikan ng Luzon.	Naisasagawa ng mag-aaral ang komprehensibong pagbabalita (news casting) tungkol sa kanilang sariling lugar.
Ikaapat	Ibong Adarna: Isang Obra Maestra	Naipamamalas ng mga mag-aaral ang pag-unawa sa Ibong Adarna bilang isang obra maestra sa Panitikang Pilipino.	Naisasagawa ng mga mag-aaral ang malikhaing pagtatanghal ng ilang saknong ng koridong naglalarawan ng mga pagpapahalagang Pilipino.

partikular na bahagi ng Pilipinas. Paano sila nakikilala ng bayan sa mga akda at sa pagtalakay nito sa mga aralin? Paano nila higit na nakikilala ang sarili gamit ang mga akdang nasa modyul? At paano nila kinikilala ang kapwa at ang sarili mula sa limitadong lente ng mga bumuo ng kurikulum at modyul?

Lalong tumintindi ang suliranin kapag itinatap ang kurikulum sa aktuwal na nilalaman ng modyul. Karamihan sa mga akdang ginamit ay nalathala sa rehiyong NCR, kung saan nakabase rin ang lahat ng pabliser. Gayundin, mayorya ng mga may-akda ay mula sa parehong rehiyon. Mangilan-ngilan lamang ang mga akdang may bakas ng iba pang rehiyon sa Pilipinas. Dagdag pa rito, karamihan sa mga akda ay orihinal na naisulat sa Tagalog at Filipino.

Apektado rin ng kontekstong ito ang estruktura o anyo ng modyul. Naiiba ang presentasyon ng aralin ng modyul ng Grado 7 kung ihahambing sa ibang mga grado. Ang *Kagamitan ng Mag-aaral o Modyul ng Filipino 7* ay binubuo lamang ng kalipunan ng mga teksto. Lahat ng mga gawain ng mag-aaral ay nakapaloob sa hiwalay na *Gabay ng Guro*. Sa modyul ng Grado 8 hanggang 10, nakalatag ang aralin na binubuo ng mga teksto at mga gawain maaaring direktang sagutin ng mag-aaral. Ang *Gabay ng Guro* sa Grado 8 hanggang 10 ay nakatuon lamang sa pagpoproseso ng mga aralin at pagbibigay ng mga karagdagang gawain. Dahil sa limitasyon ng nilalaman ng *Kagamitan ng Mag-aaral* ng Grado 7, nakadepende ang mga mag-aaral sa guro upang matukoy ang magiging tuon ng kanilang aralin.

Upang matugunan sa pag-aaral na ito ang kahingian ng pagsusuri sa pagbasa ng teksto batay sa pagkakalatag nito sa aralin, ginamit ang ilang bahagi ng *Gabay ng Guro* para matukoy ang inaasahang daloy at tuon ng talakayan sa bawat aralin. Ang latag ng gawain sa *Gabay sa Guro* ng Grado 7 ay nahahati sa limang bahagi: (1) Panimulang Pagtataya/ Pagganyak/ Introduksiyon; (2) Presentasyon; (3) Pagpapayaman; (4) Sintesis; at (5) Pangwakas na Gawain/Pagtataya. Dahil ang mga gawain na ito ay nakatutok sa partikular na mga kasanayang itinakda sa kurikulum, tanging ang mga bahagi na may tuwirang kaugnayan sa pagtalakay sa nilalaman ng teksto ang isinailalim sa pagsusuri sa pananaliksik na ito.

Ang ginamit na lapit sa talakayan at sa mga gawaing nauukol sa teksto ang siyang nagpahina sa potensiyal na masuri at mabigyang kabuluhan ang akda. Makikita sa Apendiks ang tala ng obserbasyon hinggil sa mga gawain at tanong ukol sa bawat akda, partikular sa mga bahagi ng *Pagpapayaman* at *Pagpapalawig*. Sa huling kolum ng tala, pinagbatayan ang ilang huling gawain, lalo na sa bahagi ng *Sintesis* at *Pangwakas na Pagtataya*, upang matukoy ang tuon ng talakayan at ang inaasahang pag-unawa ng mag-aaral sa pagtatapos ng bawat aralin.

Isa sa mga epekto ng lapit sa pagtuturo ng panitikan na nakapokus sa kasanayan sa pag-unawa sa binasa (reading comprehension) ay ang pagsasantabi sa pagkilala sa katangian ng teksto bilang akdang pampanitikan. Karaniwang pumipili lamang ng isa o ilang paksa o isyu na tinatalakay ng akda, at mula rito ay binubuo ang mga gawain na tumutungo sa tiyak na mensaheng nais iparating ng aralin.

Sa ganitong lapit, hindi napapansin ang mga pamamaraan at teknik na pampanitikan na ginamit sa partikular na genre ng akda dahil nakatuon lamang ang talakayan at mga gawain sa nilalaman o tema ng akda. Bunga nito, nalulusaw ang halaga ng anyo o genre. Nagkakaroon ng iisang paraan ng pagbasa sa lahat ng akda, at sa lapit na ito ay may napili nang tunguhin at mensaheng iiwan ang aralin sa mag-aaral. Nananatiling didaktiko ang paraan ng pagbasa sa panitikan at sa modyul, sa tulong ng guro, na siyang nagtatakda ng kahulugan at kabuluhan ng akda.

Maiuugat ang ganitong paglalata ng aralin sa pagtanaw sa edukasyong pampanitikan bilang pagsasanay ng mga partikular na kasanayan (competency). Sa kurikulum ng K-12, ang mga kasanayang ito ay ikinategorya sa walong learning domain para sa Filipino sa Junior High School: (1) Pag-unawa sa Napakindingan, (2) Pag-unawa sa Binasa, (3) Paglinang ng Talasalitaan, (4) Panonood, (5) Pagsasalita, (6) Pagsusulat, (7) Wika at Gramatika, at (8) Estratehiya sa Pag-aaral. Sa pagbuo ng modyul o teksbuk, nagsisilbing checklist ang mga kasanayang ito upang matukoy kung natutugunan ng mga gawain at talakayan ang hinihingi ng kurikulum. Samakatuwid, sa pagtugon sa kahingian ng kurikulum na nakatuon sa partikular na mga kasanayan, hindi prayoridad ang esensiya ng makabuluhang edukasyong pampanitikan.

Bukod sa pagtalakay sa anyong pampanitikan, isang esensiyal na aspekto ng pagbasa at pag-unawa sa teksto ang madalas na nalalaktawan sa mga learning domain ng kurikulum—ang konteksto ng akda. Mahalaga ang pagbibigay-diin sa konteksto, lalo na sa mga akdang mula sa panitikang rehiyonal, dahil dito inilulugar ang teksto sa kultura, espasyo, at panahon na pinagmulan nito. Nagtatalaban ang teksto at konteksto. Sa isang banda, tinutulungan ng konteksto ang mambabasa na maunawaan ang mga detalye sa akda na maaaring hindi pamilyar sa kultura ng mambabasa. Sa kabilang banda, pinagyayaman naman ng teksto ang pag-unawa ng mambabasa sa kontekstong iyon, na nagbubukas ng mas malalim na pagtingin sa kultura ng pinagmulan ng akda.

Sa kawalan ng konteksto, malaki ang posibilidad na ilapat ng mambabasa ang sariling karanasan, kultura, at pananaw sa teksto. Dahil dito, maaaring mahusgahan ang akda—at ang pangkat o rehiyong kinakatawan nito—gamit ang personal niyang karanasan mula sa sariling kultura. Sa halip na makilala ang samot-saring kulturang umiiral, mailalapat lamang niya ang sariling danas sa kultura ng ibang mga pangkat o rehiyon.

Pangunahing mga Temang Umiiral sa Kasalukuyang Modyul

Kasabay ng pagbasa sa mismong teksto, mahalagang tingnan ang impluwensiya ng paglulugar ng teksto sa aralin—partikular ang mga gabay na tanong sa talakayan at iba pang kaugnay na gawain—para matukoy ang iginigiyang pagbasa ng guro. Bagama't taglay ng bawat akda ang mayamang posibilidad ng pagsusuri at interpretasyon, nalilimitahan ito ng disenyo ng aralin na karaniwang nakatuon lamang sa partikular na tema o mensahe.

Sa kabuoang nilalaman ng modyul, mababakas ang pag-iral ng tatlong pangunahing tema at kamalayan:

- (1) Ang bayan ay puno ng suliranin na dapat lutasin;
- (2) Ang pagiging mabuti ay mahalagang katangian ng isang mamamayan; at (3) May malinaw na agwat sa ugnayang pangkapangyarihan sa iba't ibang aspekto ng lipunan.

Ang Problem-Solving na Lapit sa Edukasyong Pampanitikan

Magkasanib na umiiral ang pagtingin sa edukasyon bilang susi sa mabuting kinabukasan at ang pagtingin sa panitikan bilang tagapagsiwalat ng suliraning panlipunan. Ang magkasanib na kamalayang ito ang nakaimpluwensiya sa tila formula na atake sa pagbasa at pagtalakay ng teksto sa modyul.

Masasalamín ito sa mga gabay na tanong sa talakayan at mga kasunod na gawain, paanong itinatampok ang tila mga hakbang sa paglutas ng suliranin. Karaniwan, nagsisimula ito sa pagtukoy sa suliraning panlipunan na nakapaloob sa akda. Kasunod nito, iniuugnay ang isyu sa kasalukuyang kalagayan ng lipunan upang makita o maobserbahan ang pag-iral ng suliraning ito. Mula rito, hinihikayat ang mga mag-aaral na maghinuha ng mga paraan sa paglutas ng problema, na isinasagawa sa pamamagitan ng talakayan at mga kaugnay na gawain. Sa huli, inaasahang makabubuo sila ng kongklusyon ukol sa isyung panlipunang nakapaloob sa akda.

Sa ganitong lapit, ang akda ay nagiging materyal na iimbestigahan ng mga mag-aaral. Ang pagbasa ng akda ay nakatuon sa paghahanap ng suliraning panlipunang nais isiwalat ng teksto. Sa ganitong pagbasa, may inaasahan nang daloy ng karanasan ang mga mag-aaral sa teksto—na may matutuklasan silang isyung panlipunan na maaari nilang iugnay sa kasalukuyang suliraning panlipunan.

Bagama't may kalakasan din ang ganitong lapit—dahil nailalapat ng mga mag-aaral ang kabuluhan ng akda sa kasalukuyang realidad ng mga mag-aaral—nalilimitahan naman nito ang malawak na posibilidad sa pagbasa at paglikha ng kahulugan. Higit pa rito, isang malaking balintuna ang lapit na 'paglutas ng suliranin,' lalo na kung batid ng mag-aaral na superpisyal o di-makatotohanan na nalulutas niya ang suliranin sa pamamagitan lamang ng mga gawain sa loob ng aralin.

Isang halimbawa nito ang akdang “*Sandaang Damit*” na kabilang sa isa sa mga aralin. Tungkol ito sa isang bata na gumuhit ng isandaang damit bilang paraan upang mapawi, ang kaniyang damdamin ng pagkakaiba at kahirapan sa gitna ng mga kaklase niyang nakaaangat sa buhay.

Isa sa mga paunang suliranin ng aralin ang hindi paglalaragay ng kabuoang bersiyon ng akda. Ang naisama lamang sa modyul ay ang bahagi ng kuwento na tumatalakay sa isang batang gumuhit ng isandaang damit. Ang orihinal na teksto ay kuwento ito sa loob ng isang kuwento. Bukod dito, mapapansin na sa simula pa lamang ng danas sa teksto, nakagiya na ang pagbasa sa isang tiyak na suliranin—ang diskriminasyon—na iniuugnay sa konsepto ng bullying. Bagama't mahalagang mapag-usapan ang paksa ng diskriminasyon, hitik sa detalye ang akda para maikulong ito sa isang tuon lamang ng pagbibigay-kahulugan.

Bilang karagdagan, bagama't tinutukoy ang suliranin sa akda, walang bahagi sa proseso ng pagbasa ang tumatalakay sa ugat ng pag-iral ng suliranin. Kung babalikan ang halimbawa ng *“Sandaang Damit”*, inilalarawan lamang ang diskriminasyon sa pamamagitan ng pagpapakilala sa mga kaklase ng batang bida bilang mga mapanghusga, na maituturing na kontrabida. Samantala, ang batang bida ay ipinakitang kaawa-awang tauhan na biktima ng diskriminasyon. Subalit kung tutuusin, napakalakas ng batang bida sa kuwento dahil nagawa niya igpawan ang kaniyang kalagayan sa pamamagitan ng kaniyang haraya. Maaari ring tingnan ang mga kaklase bilang mga tipikal na bata na natututo mula sa kapaligiran kung paano ituring ang kanilang kapwa—mga batang hindi pa lubos na mulat sa kanilang mga aksyon, kundi naiimpluwensiyahan lamang ng mga nakapaligid sa kanila. Samakatuwid, ikinulong ng aralin ang pagbasa sa teksto upang maitampok ang isang bahagi nito nang nakahiwalay sa kabuoang akda.

Kung susuriin naman ang pagbasa sa akdang *“Impeng Negro”*, nakalatag na sa simula pa lamang ng pagdanas sa teksto ng tuon sa rasismo. Ang kuwento ay umiikot sa karanasan ng isang agwador na anak ng isang Pilipina at sundalong Amerikano. Maitim ang balat ng bida, at ito ang madalas pagtuonan ng pambubuska sa kaniya.

Sa simula ng aralin, agad na inuugnay ang akda sa ilang pangkat etniko at ang paglalarawan sa kanila. Pumosisyon ang aralin sa pagpapalagay na nakararanas ng rasismo ang mga pangkat etniko sa Pilipinas, partikular ang mga pangkat na piniling banggitin at isama sa gawain: Ayta, Ifugaw, Maranaw, at Badjaw.

Bagama't maaaring nakabatay ito sa obserbasyon ng mga manunulat ng modyul, at ang intensiyon ay itampok ang kamalian ng di-pantay na pagtingin sa mga pangkat etniko, tila napagtibay nito ang sanhi ng suliranin: ang kakulangan ng pagkilala sa mga pangkat etnikong ito. Dahil nakatuon lamang sa paimbabaw na danas ng tauhan sa akda—kung saan naaapi si Impen dahil sa kaniyang hitsura at pinagmulan—hindi napalalim ang pag-unawa sa ugat ng suliranin, at walang pag-iingat na nailapat ang kaniyang danas sa karanasan ng mga nabanggit na pangkat etniko. Ang inaasahang solusyon sa suliranin ni Impen ay tila isinaalang-alang din bilang solusyon sa suliraning kinahaharap ng mga pangkat etniko.

Dagdag pa rito, gaya ng naging epekto ng paglalarawan sa mga kaklase ng batang bida sa *“Sandaang Damit”*, ang tauhang si Ogor sa *“Impeng Negro”* ay tinukoy bilang kontrabida ng kuwento. Ang kaniyang pang-aapi kay Impen ay inilarawan bilang bunga ng masamang pag-uugali na hindi dapat tularan. Subalit, kung susuriin ang kabuoang akda, si Ogor ay bahagi lamang ng higit na malalim at mas malaking suliranin. Malaki ang pagkakaiba ng sitwasyon ni Impen sa karanasan ng mga pangkat etniko na nakararanas ng diskriminasyon. Ang ugat ng suliranin ni Impen ay mula sa mas malalim na historikal na konteksto ng kolonyal na ugnayan sa pagitan ng Pilipinas at Estados Unidos—ang kalagayang likha ng pananatili ng mga base militar ng Estados Unidos sa bansa. Bunga nito, lumitaw ang bagong pangkat ng mga batang Pilipino na may inang Pilipina at Amerikanong sundalo na iniwan sila. Hindi lamang sila mga anak ng magkaibang lahi, kundi mga anak ng mga pamilyang pinaasa, nilinlang, at iniwan ng mga dayuhan. Sa kontekstong ito, nakararanas sila ng diskriminasyon mula sa kapwa Pilipino, habang isinasabuhay ang epekto ng patuloy na pagpapaigting ng kolonyal na kaisipan.

Kung ilalapat ang danas ni Impen sa karanasan ng mga pangkat etniko, tila mahirap ilugar kung paano iginigiit ng mga pangkat etnikong ito ang kanilang kaakuhan at kung paano sila ay hinuhusgahan dahil sa pagiging iba o itinuturing na mas mababa. Si Impen, bilang anak ng isang Pilipina at Amerikanong sundalo, ay nagsisikap hanapin ang kaniyang lugar sa isang lipunang hindi pa ganap na kinikilala ang kaniyang

uri ng pagkatao—isang uri ng pagkataong produkto ng kolonyal na kasaysayan, at bago pa lamang sa paningin ng lipunan. Sa kabilang banda, ang mga pangkat etniko ay iginigiit ang kanilang lugar sa lipunang nauna nilang kinairalan subalit tinangtanggalan ng karapatan at espasyo sa sarili nilang bayan.

Bukod sa hindi nalulutas ng aralin ang suliraning tinukoy sa akda, nagdaragdag pa ito ng bagong suliranin sa pamamagitan ng di-makatwirang paglalapat ng kahulugan ng teksto sa danas ng pangkat etniko—na pangunahing tuon dapat ng panitikang rehiyonal.

Sa isa pang halimbawang akda, mababasa sa kabanatang *“Nagsimula sa Panahon ng Yelo”* ang pagsisimula ni Nene ng mga bagong negosyo sa kanilang lugar. Mababakas sa akda ang partikular na rehiyon kung saan nakapaloob ang kuwento, kaya malinaw na naitatawid ang pamumuhay at pananaw ng mamamayan sa rehiyon na iyon. Kasabay ng pagkilala sa natatanging danas ng partikular na rehiyon, nakakaugnay din ang mambabasa sa ilang mga danas ng mga tauhan. Bukod pa rito, nabanggit sa akda ang ugnayan ng rehiyon sa Kamaynilaan, at kung paano nakaaapekto ang sentro sa takbo ng buhay at pananaw ng mga tao sa rehiyon. Napakayaman ng akda kung babasahin sa lente ng panitikang rehiyonal. Subalit kung gagamitan ng lapit na nakatuon sa paglutas ng suliranin, tila pilit na hinahanapan ng problema ang pangunahing tauhan. Halimbawa, maaaring itanong: Ano ang mabuti at masamang epekto ng kaniyang pagpapauso ng mga bagong bagay sa kanilang nayon? Bagama’t pinupuri ang kaniyang pagiging malikhain at maparaan, naitatampok rin ang kahinaan ng nayon bilang isang komunidad na mangongopya, walang inisyatiba, at walang pag-asenso dahil naghihilahan pababa ang mga tao.

Sa paimbabaw na pagtukoy ng suliranin, tulad ng dalawang naunang akda, muling itinatanghal ang kontrabida sa kuwento—hindi lamang si Mr. Edwards na nanlinlang, kundi pati na rin ang mga kapitbahay na pilit ginagaya ang mga umaasenso upang maungusan sila. Ang ganitong sistema ay pinakikinabangan pa ni Mr. Edwards. Sa ganitong pagbasa, ang suliranin ay inuugat lamang sa ugali o gawi ng mga miyembro ng pamayanan, at ang solusyon ay ang pagbabago ng mga ito. Dahil paimbabaw ang pagtingin sa suliranin, naipapakita ang mamamayan sa rehiyon bilang likas

na may ganitong pag-uugali. Taliwas ito sa potensiyal ng akda na maipakita kung paanong naaapektuhan ang rehiyon ng mas malawak na danas ng bansa. Sa halip na makilala ang sariling bayan bilang biktima ng pandarahas ng dayuhan at ng naghaharing uri, inilalarawan ito bilang isang lugar na likas na taglay ang mga di-mabubuting gawi na kinakailangang itama.

Pilipino Laban sa Pilipino

Sa pagbasa ng akda gamit ang lapit na paglutas ng suliranin, kapansin-pansin kung paano naitatampok ang sarili bilang kalaban ng bayan. Sa ganitong pagtingin, ang kalaban ng isang Pilipino ay ang kaniyang kapwa Pilipino. Sa kuwento ng *“Sandaang Damit,”* ang batang bida ay nilalaban ang panghuhusga ng kaniyang mga kaklase. Sa *“Impeng Negro,”* hindi lamang si Ogor ang kaaway ni Impen, kundi maging ang pamayanang humuhusga sa kaniya batay sa kaniyang pisikal na anyo at pinagmulan. Sa kuwento ni Nene, ang mga kapitbahay na tutol sa pagbabago ang itinuturing na humihila sa kaniya pababa.

Pilipino ang problema ng kapwa Pilipino

Ito ang kamalayang unti-unting nahuhubog sa mga mag-aaral. Dahil walang sapat na konteksto at tanging ang paimbabaw na suliranin lamang ang tinitingnan, naipapakita ang mga isyung ito bilang likas na umiiral sa lipunan. Hindi nasusuri ang pinagmulan o ugat ng ganitong pananaw o gawi ng bayan. Sa halip, nakikilala ng mga mag-aaral ang bayan mula sa mga kahinaang ito. Ang solusyon sa mga suliranin ay ipinapakita bilang simpleng pagbabago sa “maling” pag-uugali ng mga Pilipino. Pinatitindi pa nito ang kawalang pag-asa sa paglutas ng suliranin, dahil hindi kapani-paniwala ang bisa o epekto ng mga gawain sa paglutas nito. Maaaring igiit na hindi naman literal na lulutasin ng mga gawain sa klasrum ang malawak na suliraning panlipunan. Sa halip, inaasahang sa pamamagitan ng pagsasagawa ng mga ito ay unti-unting mahuhubog ang kamalayan ng mag-aaral. Subalit, anong uri ng kamalayan ang nahuhubog kung ang nagiging pananaw ng mag-aaral ay ang mababang pagtingin sa sariling bayan—lalo na kung ang mismong bayan ang itinuturing niyang kalaban.

Kung ilulugar pa ito sa konteksto ng pag-aaral ng panitikang rehiyonal, mas lumalabas na nakasisira, sa halip na nakatutulong, ang ganitong pananaw sa pagbubuo ng imahen ng bayan. Hindi nakapagtataka kung sa ganitong kalakaran ay patuloy na umusbong ang tunggalian sa pagitan ng mga rehiyon—kung saan ang ibang rehiyon ay itinuturing na katunggali, sa halip na kakampi.

Ang Patuloy na Paghahanap sa Aral ng Kabutihang Asal

Kaugnay ng naunang lapit na paglutas ng suliranin, nakatuon ang kasunod na tema sa mga nailalatang na solusyon—ang pagiging mabuti.

Sa “*Sandaang Damit*” at “*Impeng Negro*,” binigyang-halaga ang pagtutol sa panghuhusga at pang-aapi sa kapwa. Sa “*Nagsimula sa Panahon ng Yelo*,” naipakita ang pangangailangang baguhin ang ugaling hilahan pababa (crab mentality) upang malampasan ang iba. Samantala, sa mga komiks strip ng *Pugad Baboy*, partikular sa mga araling “*Pimple*,” “*Braces*,” at “*The Gwapings*,” itinampok ang pag-iwas sa mga di-kanaisnais na katangiang Pilipino gaya ng pagiging labis na metikuloso, ang pagkahumaling sa porma, at ang paggamit ng mga status symbol upang itaas ang tingin sa sarili. Sa pagtalakay naman sa mga sanaysay na “*Taglish: Hanggang Saan?*” at “*Kapangyarihan ng Wika, Ang Wika ng Kapangyarihan*,” binigyang-diin ang kahalagahan ng pagpapahalaga sa sariling wika. Ilan lamang ito sa mga imahen ng mabuting Pilipino na inihahain ng mga akdang pampanitikan. Ang mabuting Pilipino ay inilalarawang hindi mapanghusga, hindi nang-aapi, at hindi humihila ng kapwa pababa. Siya rin ay may pagpapahalaga sa sariling wika.

Gayunman, ang nananatiling hamon ay ang tanong: paano ng ba itinatakda ang konsepto ng ‘mabuti’?

Gaya ng paimbabaw na sipat sa suliranin at ang kawalan ng pag-uugat sa sanhi nito, ang pagtatakda ng ‘mabuti’ nang hindi nakasandig sa konsepto ng katwiran ay nagmimistulang pagdidikta kung ano ang tama at mali. Bagama’t maaaring tanggapin na mabuti ang mga katangiang naitatampok sa mga aralin, nananatiling mahalagang tanong kung sino o ano ang nagtatakda ng ‘kabutihang’ ito inaasahang susundin ng mag-aaral.

Paano naging mabuti ang itinuturong mabuti ng eskwelahan?

Kapag hindi nasasagot ang tanong na ito, nagmumukhang tagasunod na lamang ang mag-aaral—isang sisidlang pinaglalagyan ng mga ‘kaalaman’ para umayon sa umiiral na sistemang panlipunan.

Dagdag pa rito, nananatiling balituna ang mga nabanggit na mabubuting katangian kung ihahambing sa konteksto ng isang ‘tiwaling’ bayan—isang bayang nabanggit sa mga naunang talakay bilang pangunahing kalaban ng indibidwal. Kung gayon, lalo siyang matatalo sa laban kung isasabuhay niya ang itinuturong mabuting katangian ng paaralan.

Halimbawa, sa dalawang sanaysay na tumalakay sa halaga ng paggamit ng sariling wika, binibigyang-diin mula pa sa elementarya sa asignaturang Filipino ang kahalagahan ng paggamit ng pambansang wika. Subalit kasabay nito, namulat ang mga bata sa kapaligirang mas mataas ang pagtingin sa mga gumagamit ng Ingles. Sa maraming paaralan, ang pangunahing asignatura ay itinuturo sa wikang Ingles, na siyang ginagawang pamantayan ng ‘katalinuhan’ o ‘tagumpay.’ Dahil dito, bagama’t maaaring sang-ayunan ng mga mag-aaral ang ideya ng pagpapahalaga sa sariling wika, nananatiling salungat dito ang kanilang isinasapraktika sa araw-araw.

Ang tinutungo ng aralin na malawakang pagbabago na magsisimula sa bawat mag-aaral ay napakahirap na marating kung, sa kanilang pagharap sa ‘tunay na buhay,’ matutuklasan nilang kailangan nilang sumunod sa agos upang mabuhay. Hangga’t hindi nakikita at nauugat ang mga suliranin, hindi magkakaroon ng pagkakataon para sa pagbabago.

Kagandahang Asal Laban sa Katwiran

Ang lapit sa pagtuturo ng kagandahang asal sa sistema ng edukasyon—maging sa mga naunang nailathalagang panitikan—ay maiuugat sa danas ng kolonyalismo. Dahil isa ang relihiyon sa pangunahing kasangkapan ng mga mananakop na Espanyol, nahubog ang kamalayan ukol sa pagsunod sa idinidiktang konsepto ng ‘mabuti’ o kagandahang asal. Kalakip nito ang kamalayan na hindi maaaring kwestyunin ang anomang idinidikta ng mga prayle. Bilang mga kinatawan ng Diyos, sila ang tinuturing na may higit na kaalaman, kaya’t anomang sabihin nilang tama ay inaakalang siyang mabuti.

Sa yugtong ito ng kasaysayan, humiwalay ang kabutihan sa katwiran. Ang kabutihan ay nauugnay sa pagsunod at pagtitiwala, habang ang katwiran ay nagsusuri at nagtatanong. Ito rin ang dahilan kung bakit madalas naiuugnay ang pangangatwiran ng mga bata sa kawalan ng paggalang; tinitingnan ito bilang paghamon sa awtoridad.

Sa pagbasa ng ganitong tema sa lente ng panitikang rehiyonal, malinaw ang hamon ng paglalapat ng iisang pananaw ng ‘tama’ at ‘mabuti’ sa magkakaibang kultura—lalo na kung ang umiiral na batayan nito ay hinubog ng kolonyalismo. Matatandaang isa sa mga estratehiya ng mga prayle sa pagpapalaganap ng Kristiyanismo ay ang pagtakwil sa mga sinaunang paniniwala ng mga katutubo. Ang mga diyos, diyosa, at diwata ay binansagang demonyo, diablo, o engkanto ng mga prayle. Ang mga babaylan—na siyang tagapangalaga ng espirituwalidad ng pamayanan—ay pinalitan ng imahe ng mangkukulam. Ang lahat ng galing sa katutubong kultura ay kinilala bilang mali, di-sibilisado, at kailangang baguhin.

Samakatuwid, sa pagpapalabo ng ugnayan ng katwiran at kabutihan, at sa patuloy na pagdidikta ng kung ano ang ‘tama’ at ‘mabuti,’ lalong napapaigting ang di-pantay na pagtingin at pagkilala sa iba’t ibang pangkat ng mga Pilipino.

Pag-iral ng mga Agwat sa Ugnayang Pangkapangyarihan

Bukod sa dalawang naunang natalakay na dominanteng tema, mababakas din mula sa distribusyon ng akda hanggang sa paglalata ng aralin ang pamamayani ng malaking agwat sa ugnayang pangkapangyarihan.

Punto de Bista ng Tagalabas at Tagaloob

Isa ang punto de bista sa maaaring paraan sa pagsasakilos ng kapangyarihan. Taglay ng punto de bista ang ‘katotohanan’ na naipapakita sa mambabasa. Sa konteksto ng ugnayang pangkapangyarihan, nasa pribilehiyadong posisyon ang sinomang may hawak ng punto de bista.

Sa tekstong “*Ang Ambahan ni Ambo*,” ginamit ang punto de bista ng mga tauhang tagalabas ng pamayanan upang ilarawan ang karanasan ng mga tagaloob. Maging ang pagkilala sa anyo ng ambahan bilang katutubong anyo ng pagtula ng pangkat ng Mangyan ay naging limitado dahil ibinatay ito sa pananaw ng mga tagalabas.

Dahil sa ganitong punto de bista, nakikilala ng mambabasa ang pangkat batay sa pagkakakilala ng mga tagalabas—hindi mula sa sariling tinig ng pamayanan. Nananatiling pahiwatig ang mga detalye, dahil hindi rin ganap na nauunawaan ng mga tagalabas ang danas ng mga tagaloob. Gayunpaman, sa kabila ng limitasyong ito, mababakas pa rin sa akda ang mga pahiwatig ng kolektibong danas ng mga pangkat etniko. Bagama’t may tuwirang pagtukoy sa isang partikular na pangkat etniko, hindi natatangi sa kanila ang mga suliraning inilalatag sa akda—tulad ng pang-aagaw ng lupain, pandarahas, kakulangan ng batayang serbisyo, at mababang kalidad ng edukasyon at serbisyong medikal. Maging sa teksto mismo, binanggit ang mga nagkakaisang pangamba at pangangailangan ng mga katutubong pangkat.

“Maaari kayong magpadala ng mga pangkat na magsasagawa ng imbestigasyon sa aming tunay na kalagayan,” wika ng isang kinatawan ng mga Lumad sa Mindanao.

“Maaari kayong sumulat at magsiwalat ng kasamaang dulot ng mga proyektong nakasisira sa kalikasan, at sumasakop sa lupaing ninuno,” wika naman ng isang pinuno ng tribung taga-Kordilyera.

“Maaari rin kayong magpadala ng mga mang-gagamot at mga guro sa aming pook upang bigyan ng lunas ang aming mga karamdaman at turuan kaming bumasa at sumulat, upang maipaglaban naming ang aming mga Karapatan,” payo naman ng isang tagapagsalita ng mga Mangyan. (*Kagamitan ng Mag-aaral Baitang 7, 2014: 25*)

Makikita sa sipi ang ilang alalahaning tumatawid sa iba’t ibang pangkat mula sa pinakahilaga hanggang sa pinakatimog ng kapuluan. Bukod sa pangkalahatang danas ng mga pangkat etniko, kapansin-pansin din ang pangkalahatang pagtingin ng mga tagalabas hinggil sa desisyon ng mga magulang ng pangunahing tauhan na maglingkod sa mga pamayanang nasa kanayunan.

Mababakas sa sumusunod na sipi ang ilang dominanteng pananaw: ang pagtingin sa Amerika bilang lupain ng pag-asa; ang pagtrato ng pamahalaan sa mga naninirahan sa kabundukan bilang mga rebelde; ang paniniwala na ang edukasyon ay isang puhunan; at ang pananaw na ang trabaho ay pangunahing paraan ng pagpapabuti ng pansariling interes.

“Bumalik na lang kayo sa Isteys, alang-alang sa mga anak n’yo! Tatal sa Amerika kayo nag-aral at

nagkaanak, kaya sanay na kayo sa buhay isteytsayd!”

“Naku, kailangan daw ngayon ang mga doctor at titser sa US, Saudi, at Canada! Aplay na kayo! Sabay-sabay na tayong umalis! Wala ba yatang pag-asa itong bayan natin!”

“Ano? Medical mission naman sa mga tribu? Mapagkamalan ka pang isang rebelde, kasi gusto mong tumuling sa mahihirap! Tingnan mo ang nangyari kay Dr. Bobby de la Paz at Dr. Johnny Escandor!” Alam ni Pete kung sino ang tinutukoy nila. Mga bayaning doctor na nangasawi habang nangagamot sa mahihirap sa kanayanunan.

Pinagbintangan silang mga kasapi ng kilusang rebelde.

“Ano’ng mapapala n’yo sa bundok? Malarya. At ano’ng ibabayad sa iyong paggagamot? Manok, gulay, o kaya’y Diyos-na-lang-po-ang-bahalang-gumanti-sa-inyo!”

Kelan mo pa mababawi ang daan-libong ginastos mo sa pag-aaral ng medisina?”

Ha? Ipinagpalit mo ang pagiging propesor sa UP sa pagtuturo sa mga taong nasa bundok, at wala ka pang sweldo?”

(Kagamitan ng Mag-aaral Baitang 7, 2014: 25-26)

Kasabay ng limitasyon sa punto de bista, kapansin-pansin din sa tindig ng mga tagalabas. Bagama’t nakikiisa sila sa dinaranas ng mga miyembro ng pamayanan, hindi sapat ang kanilang danas upang masagot ang mga tanong ng mga tao—partikular kung bakit nila piniling tumulong sa komunidad. Habang kongkreto at makatwiran ang mga punto ng mga taong nagtatanong, hindi makapagbigay ng malinaw at tiyak na tugon ang mga magulang ng pangunahing tauhan hinggil sa pinanggagalingan ng kanilang pagnanais na makiisa at dumamay sa kanilang mga kababayan.

Ngunit nangingiti na lamang ang mag-asawa. Malalim ang pagnanais nilang dumamay sa mga kababayan at kalahi nilang wika nga’y tinalikdan na ng panahon at pinabayaan na ng pamahalaan. Sa kaunting panahong nakipamuhay sila sa mga katutubong ito, nagkaroon ng bagong kahulugan ang kanilang buhay bilang manggagamot at guro.

(Kagamitan ng Mag-aaral Baitang 7, 2014: 26)

Higit pang tumingkad ang punto de bista ng tagalabas nang itinampok sa mga gawain ang mga natutuhan ng mga tauhan sa isa’t isa, bagama’t nagmula sa magkaibang kultura. Sa ganitong paglalagat, tila nalusaw ang mga suliranin at hamong dinaranas ng mga pangkat na binanggit sa akda.

Pamamayani ng Patriyarkal na Kamalayan

Batay sa distribusyon ng mga akda, namamayani pa rin ang kalalakihang manunulat. Bagama’t hindi nakatali sa kasarian ng manunulat ang kaniyang tindig pangkasarian, may pagkakaiba ang danas na kaakibat ng bawat kasarian. Kagaya rin ng naunang talakay sa punto de bista, nalilimitahan ng karanasan ng may-akda ang lalim at lawak ng pag-unawa sa karanasang inilalahad. Sa katunayan, may ilang aralin sa modyul na nakatuon sa usaping pangkasarian. Kapansin-pansin sa paksang ito ang dalawang bersiyon ng kuwento nina Tungkung Langit at Alunsina.

Makikita sa Talahanayan 2 na bagama’t pareho ang pinagmulang kuwento, may pagkakaiba ang dalawang naratibo—lalo na sa usaping pangkasarian, na siyang matingkad na tema ng teksto. Gaya ng naunang natalakay, mahalagang konsiderasyon ang punto de bista, lalo na sa pagtatakda ng kung ano ang makikita o mararanasan ng mambabasa. Interessanteng pagtuonang pansin ang bersiyon na may pamagat na “*Alamat ni Tungkung Langit*,” ngunit gamit ang punto de bista ni Alunsina. Sa kabila ng pagiging pangunahing tauhan ng kuwento, hindi niya ganap na maangkin ang sariling naratibo—isang kuwentong tunay namang tungkol sa kaniya.

Bukod dito, matingkad ang kaibahan ng dalawang bersiyon, lalo na sa usapin ng pagiging magkapantay ng lalaki at babae. Sa bersiyon ng “*Kung Bakit Umuulan*,” makikitang kapwa diyos sina Tungkung Langit at Alunsina. Ang tanging dahilan ng di-pagkakapantay ng kanilang mga gawain ay ang pagnanais ni Tungkung Langit na ipamalas ang kaniyang pag-ibig sa pamamagitan ng pagsisilbi kay Alunsina. Gayunpaman, hindi niya naunawaan ang pangangailangan ni Alunsina dahil naiiba rito ang kaniyang danas. Bagama’t mahal niya si Alunsina, hindi niya magawang matukoy kung ano ang hinahanap nitong kaganapan sa sarili. Ang kanilang paghihiwalay ay bunga ng pasyang ginawa ni Alunsina na umalis—isang napakabigat na desisyon sapagkat iniwan niya ang isang kumportableng buhay at ang pagmamahal ni Tungkung Langit, na pinahahalagahan din naman niya. Kinailangan niyang mamili, at pinili niyang lisanin si Tungkung Langit nang matiyak niyang hindi siya tunay na mauunawaan nito. Sa huli, si Alunsina ang siyang lumikha ng mundo at ng buhay. Nagsasaanyong ulan si Tungkung Langit upang madalaw siya.

Samantala, sa bersiyon ng “*Alamat ni Tungkung Langit*,” hinahangaan ni Alunsina ang pag-ako ni Tungkung Langit ng responsibilidad. Sa pamamagitan ng unang panauhang punto de bista, mababasa ang pagmumuni ni Alunsina ukol sa kaniyang kalagayan. Nabanggit ang mga salitang nagalit, panibugho, at napopoot. Kung sa naunang tinalakay na bersiyon ay puno ng pagtataka, ang Tungkung Langit sa bersiyon na ito ay puno ng galit sa pagkukuwestiyon at tila hindi pagkakuntento ng babae sa kaniyang posisyon. Dagdag pa rito, pinalayas si Alunsina at tinanggalan ng kapangyarihan. Ang lalaki pa rin ang may kapangyarihan. Kung si Tungkung Langit ay nagsasaanyong-ulan para dalawin si Alunsina sa unang bersiyon, mababakas sa ikalawang bersiyon ang tila pahiwatig ng pagkakasala ng babae.

Ipinahihiwatig ng paghugas ang pagiging marumi, isang bagay na kailangang linisin o hugasan. Samakatuwid, mula mismo sa punto de bista ng babae, siya ay walang kapangyarihan at may nagawang pagkakamali, kaya’t tinanggap at pinanindigan niya ang pagpapalayas sa kaniya.

Makikita sa dalawang bersiyon na ito kung paanong, sa kabila ng paggigiit ng sarili, ay magkaiba pa rin ang pag-iimahen sa kababaihan—lalo na kung paano niya iniimahen ang kaniyang sarili. Maaaring isama sa konsiderasyon ang limitasyon ng danas batay sa kasarian ng awtor na sumulat. Ngunit sa kabilang banda, maaari ring taglayin ng kahit sinomang awtor, anoman ang kasarian, ang ganitong pag-iimahen sa kababaihan, lalo na kung umiiral pa rin ang ganitong kamalayang pangkasarian.

Talahanayan 2

Paghahambing sa “*Kung Bakit Umuulan*” at “*Alamat ni Tungkung Langit*”

Kung Bakit Umuulan		Alamat ni Tungkung Langit (muling isinalaysay ni Roberto Anonuevo)
Punto de bista	Ikatlong panauhan	Punto de bista ni Alunsina
Dahilan ng Kilos ni Tungkung Langit	Para kay Alunsina: <i>“Tingnan mo, mahal, lilikhain ko ang santinakpan para sa iyo!” pagmamalaking sabi ni Tungkung Langit</i> ... <i>Mahal na mahal ni Tungkung Langit si Alunsina kaya ayaw niya itong mapagod. Ayaw niyang gumamit ng kahit isang daliri si Alunsina upang lumikha ng kahit isang bagay</i>	Para sa pagtupad ng tungkulin: <i>Napakasipag ng aking kabiyak. Umaapaw ang pag-ibig niya; at iyon ang aking nadama, nang sikapin niyang itakda ang kaayusan sa daloy ng mga bagay at buhay sa buong kalawakan.</i> ... <i>Iniatang niya sa kaniyang balikat ang karaniwang daloy ng hangin, apoy, lupa, at tubig.</i>

	Kung Bakit Umuulan	Alamat ni Tungkung Langit (muling isinalaysay ni Roberto Anonuevo)
Paghahanap ni Alunsina ng sariling kaganapan	Pagkasawa sa kanyang kalagayan: <i>Ngunit sawa na si Alunsina sa ganoong klaseng buhay. Naramdaman niyang parang wala siyang silbi bilang diyosa. Gusto niyang lumikha.</i>	Paghahanap ng kabuluhan sa pag-iral <i>Samantala'y malimit akong maiwan sa aming tahanan, na siya ko naming kinayayamutan. Bagaman inaalih ko ang ang sarili sa paghabi ng mga karunungan ipamamana sa aming magiging anak, hindi mawala sa aking kalooban ang pagkainip.</i> ... <i>Ngunit kung tittig ako sa tubig, ang nakikita ko'y hindi ang sarili kundi ang minamahal na si Tungkung Langit.</i> ... <i>Ibig kong maging makabuluhan ang pag- iral. At ang pag-iral na iyon ang sinasagkaan ng aking pagmamahal.</i>
Pagsubok ni Alunsina na igiit ang kaniyang sarili	Pagpapapansin lamang ang pagtingin dito ni Tungkung Langit: <i>Pero hindi siya pinakinggan ni Tungkung Langit. Umalis siya at lumikha pa ng maraming bagay sa kalawakan. Akala niya ay nagpapapansin lang si Alunsina.</i>	Pinarusahan si Alunsina: <i>Dahil sa nangyari, inagaw niya sa akin ang kapangyarihan ko. Ipinagtabuyan niya ako palabas sa aming tahanan</i>
Manlilikha ng daigdig	Alunsina: <i>"Nilikha ko ang daigdig. Ang daigdig na may puno at halaman, isda at mga ibon.</i> <i>Nilikha ko ang mga bundok, ang langit, ang karagatan. Nilikha ko ang buhay dahil isa rin akong diyos."</i> At nagpatuloy si Alunsinang lumikha.	Tungkung Langit: <i>Pumaloob si Tungkung Langit sa daigdig na nilikha niya na laan lamang sa mga tao.</i> <i>Naghasik siya ng mga buto at nagpasupling ng napakaraming halaman, damo, palumpong, baging, at punong kahoy.</i>

Pagpukaw ng Damdamin ng Awa, lalo na sa Kalagayan ng Bata

May diin sa kabataan ang mga tema at aralin. Sa lahat ng aralin, inuugnay ang mga talakay sa danas at perspektibo ng mga mag-aaral. Sa kabila ng pagtatampok ng ugnayan sa bata, kapansin-pansin ang pagkalugmok ng mga tauhang bata sa mga kuwento. Ang batang bida sa "*Sandaang Damit*" ay hinuhusgahan ng kaniyang mga kaklase. Si Impen ng "*Impeng Negro*" ay palaging

pinag-iinitan, lalo na ni Ogor. Si Ambo sa "*Ang Ambahan ni Ambo*" ay nasa kalagayang nanganganib kasama ng kaniyang pangkat. Si Nemo sa "*Nemo, ang Batang Papel*" ay piniling muling maging papel matapos madanas ang pait ng totoong buhay bilang bata. Si Adong sa "*Mabangis ang Lungsod*" ay nabugbog dahil sa pagtanggig magbigay ng pera kay Bruno. Ang anak sa tulang "*Kay Mariang Makiling*" ay iniwan ng kaniyang ina. Ang bata sa komik strip na "*The*

Gwapings” ay binara ng nakatatanda ukol sa di-pagkaranas ng Batas Militar at sinabihang wala siyang karapatang magbigay ng opinyon ukol dito. Sina Bototoy at Nining sa “*Pork Empanada*” ay nakakain ng panis na empanada matapos pag-ipunan ni Bototoy ang pambili nito. Si Boboy, sa “*Nagsimula sa Panahon ng Yelo*” ay iniwan din ng kaniyang ina nang piliin nitong sundan si Mr. Edwards.

Sinasapul ng mga akda—maging ng presentasyon ng mga ito sa aralin—ang damdamin ng awa sa bata. Higit na naging kaawa-awa ang batang tauhan dahil tila wala siyang kontrol sa mga nangyayari sa kaniyang paligid.

Ito ang lenteng hinubog ng modyul: ang bata ay walang kapangyarihan.

Interesanteng tingnan ang atake ng talakay sa “*Mabangis ang Lungsod*.” Sa naratibo ng kuwento, nakararanas ng kahirapan at pang-aabuso si Adong. Namamalimos siya sa simbahan ng Quiapo para may makain, ngunit halos hindi pa sapat ang kaniyang kinikita para sa pangingikil ni Bruno. Sa huling bahagi ng kuwento, nagpasya siyang tumanggi at takbuhan si Bruno. Subalit nahuli siya nito at nabugbog.

Sa unang bahagi ng talakayan sa aralin, mapapansin kung paano binasa at binigyang-halaga ang naging kilos ni Adong sa kuwento.

Pagpapayaman

1. Ipatalakay sa mga mag-aaral ang kanilang sagot sa mga sumusunod na tanong:

- Sino-sino ang mga tauhan sa kuwento? Paano sila inilarawan sa kuwento?
- Ano ang kaniyang kalagayan sa buhay? Bakit mo ito nasabi?
- Sa iyong palagay, bakit inilarawan ang lungsod bilang isang mabangis na lugar? Paano mo ito nakita sa kuwentong binasa?
- Ano ang naging epekto sa buhay ni Adong nina Bruno, Aling Ebeng, at ng Maynila? Paano nakaapekto ang mga ito sa kaniyang buhay? Talakayin.
- Ano-anong bagay ang nais takasan ni Adong sa kaniyang buhay? Bakit?
- Kung ikaw si Adong, gagawin mo rin ba ang kaniyang ginawang pagtakas kay Bruno? Ipalitan ang sagot.

(*Gabay ng Guro sa Baitang 7, Linggo 12*)

Makikita sa listahan ng mga tanong na, bagama’t nagsimula sa paglalarawan ng kalagayan ng tauhan sa kuwento at sa paghingi ng palagay at pagsusuri ng mag-aaral kaugnay ng ibang detalye, naianggulo na agad ang isang mahalagang detalye ng akda. Pansinin ang gamit ng salitang *takasan* at *pagtakas* sa dalawang huling tanong. Sa ganitong paggamit ng salita, ipinapahiwatig na ang pagtakbo ni Adong ay isang pagtakas at hindi isang desisyong bunga ng paggiit o paglaban.

Maaaring basahin na pagtakas ang ginawa ni Adong kung kikilanin ang kaniyang kahinaan at kawalang-kakayahang baguhin ang kaniyang buhay. Ang pagtakas ay ginagawa ng isang tao kapag nararanas niya ang isang sitwasyong hindi niya kayang harapin—maaaring dahil masyadong malakas ang pwersang pumipigil o humaharap sa kaniya o kaya naman ay hindi sapat ang kaniyang lakas upang tapatan ito.

Sa isang paimbabaw na pagbasa, maaaring sabihing tinakasan nga ni Adong si Bruno. Ngunit mahalagang balikan ang ilang linya sa kuwento upang masuri nang mas malalim ang kaniyang kilos.

Napadukot siya sa kaniyang bulsa. Dinama niya ang mga barya roon. Malamig. At ang lamig na iyon ay waring dugong biglang umagos sa kaniyang mga ugat. Ngunit ang lamig na iyon ay hindi nakasapat upang ang apoy na nararamdaman niya kangina pa ay mamatay. Mahigpit niyang kinulong sa kaniyang palad ang mga baryang napaglimusan.

(*Kagamitan ng Mag-aaral Baitang 7, 2014: 35*)

Sa paglalarawan ng nararamdaman ni Adong, makikita ang tunggalan sa pagitan ng takot at ng kagustuhang magpumiglas. Sa huli, nangibabaw ang apoy ng paglaban na unti-unting nagliyak sa kaniyang loob. Ang pagkuyom niya ng palad para ikubli ang baryang hawak ay maaaring maituring bilang imahen ng paglaban. Mas lalong naging makabuluhan ang kilos na ito dahil sa pahayag ni Aling Ebeng: alam na ni Bruno na nandoon si Adong, at tiyak na sasaktan siya nito kung hindi siya magbibigay ng pera. Samakatuwid, batid ni Adong ang tiyak na kapalit ng desisyon—ang pananakit ni Bruno—ngunit pinili pa rin niyang tumanggi. Hindi tulad ni Aling Ebeng at ng iba pang nabubuhay sa takot, hinarap ni Adong ang kaniyang kinatatakutan. Kabaligtaran ito ng karuwagan, na madalas iugnay sa konsepto ng pagtakas.

Dagdag pa rito, bagaman umigting ang pagkaawa kay Adong dahil sa bigat ng damdaming dulot ng wakas ng kuwento, maaaring suriin na ang inaakalang pagtakas ay, sa katunayan isang anyo ng paglaya.

Ngunit hindi na niya muling narinig ang basag na tinig. Naramdaman na lamang niya ang malupit na palad ni Bruno. Natulig siya. Nahilo. At pagkaraan ng ilang sandali, hindi na niya naramdaman ang kabangisan sa kapayapaang biglang kumandong sa kanya.

(Kagamitan ng Mag-aaral Baitang 7, 2014: 36)

Kapansin-pansin ang paggamit sa linya ng tapatan ng mga salitang *kabangisan* at *kapayapaan*. Sa desisyong lumaban si Adong sa kabila ng kabangisan ng lungsod, nakamit niya ang tunay na kapayapaan. Sa gitna ng isang lipunang mapang-api sa mahihina, isinakatawan ni Adong ang isang batang may lakas ng loob na harapin ang kinatatakutan ng matatanda. Sa ganitong pagbasa, higit siyang kahanga-hanga kaysa kaawa-awa.

Kaugnay nito, masasalamatin din ang ganitong tema sa wakas ng kuwentong “*Nemo, ang Batang Papel*.” Si Nemo, isang batang dating papel na naging tunay na bata dahil sa isang hiling, na agad naharap sa mga realidad ng kahirapan na higit pa sa responsibilidad ng isang bata. Kinailangan niyang magtrabaho upang makatulong sa pamilya, at sa proseso ay nasaksihan niya ang laganap na paglabag sa karapatan ng mga bata—kinailangang maghanapbuhay dahil sa kahirapan. Sa huli, kasama ng iba pang batang kagaya niya, muling hiniling ni Nemo na maging papel.

Nagtaka ang mga taong nakakita sa palutang-lutang na mga batang papel. Marami ang naawa sa kanila. Pero ang hindi nila alam, mas maligaya na ngayon ang mga batang papel, gaya ni Nemo, kaysa mga totoong bata na kailangang makibaka at mabuhay sa malupit na kalsada.

(Kagamitan ng Mag-aaral Baitang 7, 2014: 32-33)

Makikita sa sipi na ang tila pagtakas sa realidad ay hindi simpleng pag-iwas, kundi isang mas malalim na anyo ng pagkilala sa tunay na esensiya ng pagiging buhay. Ipinakita sa kuwento na mas maligaya pa ang mga batang papel kaysa sa mga totoong batang nasa lansangan—mga batang pinatawan ng bigat ng responsibilidad na hindi angkop sa kanilang murang edad. Sa murang kamalayan, naunawaan nina Nemo na hindi makatarungan ang sistemang nag-aalis sa

kanila ng kabataan at dignidad. Idiniin ng akda na ang tunay na kaawa-awa ay hindi ang batang papel, kundi ang realidad na ipinapasan ng mga totoong bata—isang uri ng buhay na, sa sobrang kahirapan, ay halos hindi na maituturing na buhay.

Ang Bayang Nalulugmok sa Malaking Agwat ng Ugnayang Pangkapangyarihan

Natalakay sa naunang bahagi ang lapit ng pagtukoy sa suliranin sa mga akdang pampanitikan, na kadalasang humuhubog ng kamalayang Pilipino laban sa kapwa Pilipino. Kaugnay nito ang solusyon na matuto ng mabuting asal para maitama ang mga maling gawi. Ngunit sa ganitong lohika, sino ang Pilipinong kalaban ng kapwa Pilipino? At sino ang kinakailangang magbago?

Napakapamilyar ng estratehiyang “hatiin upang lupigin” na ginamit ng mga mananakop upang mapanatili ang dominasyon sa mga Pilipino. Kasabay nito ang paglikha ng imaheng ang mga Pilipino ay di-sibilisado, para masuportahan ang layunin na masakop.

Sa pag-alis ng pisikal na presensiya ng mga dayuhan, sino ngayon ang nakikinabang sa patuloy na pag-iral ng ganitong kamalayan?

Ang kasagutan: ang pinagsamang interes ng dayuhan at ng naghaharing-uri—nakaluklok sa itaas, ligtas at protektado, habang ang masang Pilipino ay patuloy na nagbabanggaan sa ibaba. Ang di-pantay na pagtingin sa kasarian, sa mga pangkat etniko, at sa kabataan ang nagpapanatili ng pagkakawatak-watak ng bayan.

Sa halip na kolektibong pagsulong, ang ipinupunlang mithiin sa mamamayan ay ang makaangat sa hirarkiyang panlipunan: mula sa layuning makaluwas sa lungsod, makapasok sa sentro, hanggang sa makalipad sa Amerika. Sa ganitong balangkas, bihira ang nagnanais baguhin ang sistemang mapang-api. Karamihan ay nagnanais lamang takasan ito. Hindi tulad nina Adong o Nemo, ang layon ng karamihan sa mga Pilipino ay takasan ang kinalulugmukan at makarating sa antas na nakararanas ng pribilehiyo. Bihira ang naghahangad na mabago ang umiiral na sistema. Ang pagkahabag sa mga tauhang nakararanas ng pait ng kahirapan ay madalas na nananatili sa damdamin lamang. Iilan lamang ang handang isakripisyo ang kanilang mga

pribilehiyo upang isulong ang pagbabagong panlipunan na babasag sa di-makatwirang agwat sa ugnayang pangkapangyarihan.

Sa sistema ng edukasyon, makikita kung paanong unti-unting lumalabo ang kamulatan sa ng mga mag-aaral sa mga nangyayari sa bayan. Habang nahahasa silang tukuyin ang mga suliranin, patuloy namang humihina ang kanilang pag-unawa sa mga ugat o sanhi ng mga ito. Dahil dito, nagiging hindi makatotohanan ang kanilang mga tugon. Madalas, sinasagot lamang nila ang inaasahang sagot para makakuha ng mataas na puntos, ngunit ibang usapin ang aktuwal na pagsasabuhay ng mga aralin—lalo na kung, sa maraming pagkakataon, tila imposibleng isabuhay ang mga ito.

Ang Kaluluwa ng Bayan na Hindi Makapanahan

Sa patuloy na pag-iral ng malaking agwat sa ugnayang pangkapangyarihan, patuloy na hindi mapapanatag ang kaluluwa ng bayan. Lagi itong nabubulabog sa tunggalian ng mga pwersa. Mahirap makamit ang tunay na pagkilala at pakikibahagi sa kultura ng iba't ibang pangkat kung nakikita nilang ituturing ang isa't isa bilang mga katunggali.

Dagdag pa rito, habang inilalarawan ang lungsod na mabangis at malupit, ang mga nayon at kabundukan naman ay madalas inilalarawan na tila nalipasan na ng panahon. Kapansin-pansin din ito sa bihirang paggamit ng kontemporaryong akdang mula sa panitikang rehiyonal. Batay sa distribusyon sa modyul, madalas iniugnay ang panitikang rehiyonal sa panitikang oral, gaya ng alamat, nailang ulit ginamit bilang teksto. Ang labis

na paggamit ng panitikang oral ay maaaring dulot pa rin ng kakulangan sa pondo, na nagreresulta sa kawalan ng sapat na pagsasanay para sa mga guro at manunulat ng teksbuk, gayundin sa kakulangan ng pananaliksik, materyales, at sanggunian. Bagaman mahalaga ang papel ng panitikang oral sa kasaysayang pampanitikan ng mga rehiyon, kinakailangang magkaroon ng balanse sa pagpapakilala ng iba pang anyo ng panitikan—maging yaong umiiral noon at umiiral sa kasalukuyan. Mahalaga ang pagtalima sa anyo, panahon at kaligiran ng akdang rehiyonal upang maipakilala ang bayan sa isang partikular na yugto ng kasaysayan.

Sa kabuoang imahen ng bayan na inilalarawan sa modyul ng Grado 7, kapansin-pansin ang pagkawala ng esensiya ng panitikang rehiyonal. Halos hindi na matukoy ang anomang bakas ng rehiyon sa mga akda. Bukod dito, nangingibabaw ang mga lapit sa pagbasa ng teksto na nagdudulot sa negatibong pagtingin sa mga pangkat etniko at sa mga rehiyon sa labas ng sentro.

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Apendiks

Obserbasyon at Tuon ng Gawain at Tanong Ukol sa Teksto

Linggo	Pamagat ng Teksto	Mga Tala sa Gawain at Tanong	Tuon
YUNIT 1			
1	Batang-Bata Ka Pa	Inilatag ang mga tanong sa talakayan mula sa pagtukoy ng mga detalye, pagbuo ng posisyon at palagay, hanggang sa pagbibigay ng pagkakataon sa mga mag-aaral na ipahayag kung may nais silang baguhin sa akda.	Pagtingin sa/ng bata at ang inaasahang pagbabago mula sa pagkabata.
2	Ang Sundalong Patpat	Malaking bahagi ng gawain ay ukol sa mga detalye at pagkakasunod-sunod ng pangyayari sa kuwento. Ang ilang mga tanong ukol sa sariling palagay hinggil sa mga pangyayari sa kuwento at sa paglalarawan ng mga simbolo ay bahagi ng pabubuo ng hinuha na nakabatay sa teksto.	Pagharap sa takot.
3	Isang Dosenang Klase ng High School Students [sipi mula sa ABNKKBSNPLAko]	Inilapat ang teksto sa danas ng mga mag-aaral sa pamamagitan ng paghahati ng klase batay sa mga kategorya ng estudyante na inilarawan sa akda.	Pag-iral ng <i>stereotypes</i> .
4	Sandaang Damit	Ipinalarawan ang transpormasyon ng pangunahing tauhan at ang pagbabago ng pagtingin sa kaniya batay sa banghay ng kuwento. Itinampok ang pagsasadula ng iba't ibang uri ng diskriminasyon sa lipunan.	Pag-iral ng diskriminasyon.
5	Kung Bakit Umuulan	Ipinalarawan ang relasyon ng pangunahing tauhan at ang kanilang mga inaasahan sa isa't isa. Batay rito, ipinatataya sa mga mag-aaral ang makatarungang kilos.	Pagtugon at pagtataya sa mga inaasahang batay sa kasarian.
6	Alamat ni Tungkung Langit	Ipinagtapat ang dalawang bersiyon ng alamat upang paghambingin at tukuyin ang epekto ng mga pagbabago sa ikalawang bersiyon.	Limitasyon batay sa kasarian.
7	Salamin	Walang malinaw na tunguhin ang mga tanong sa <i>Pagpapayaman</i> : Halimbawa: <ul style="list-style-type: none"> • Ano ang pagkakaintindi sa saknong? • Ano ang mahahalagang salita • Bakit ito ang napili? Hinimay ang mga saknong sa pamamagitan ng pagpili ng partikular na mga detalye at pagtatanong kung ano ang kahulugan ng mga ito.	Pagbabago sa sarili.

Apendiks

Obserbasyon at Tuon ng Gawain at Tanong Ukol sa Teksto

Linggo	Pamagat ng Teksto	Mga Tala sa Gawain at Tanong	Tuon
8	Ang Pintor	Ipinaguhit ang nabubuonong larawan ng mga saknong. Ang Pagpapalawig ay nakatuon sa mga detalye na nakasaad sa tula, patungo sa tanong ukol sa sariling talento ng mag-aaral.	Paggamit ng talento.
9-10	Impeng Negro	Nagsimula ang talakayan sa mga detalye ng mga elemento ng kuwento tulad ng banghay, tagpuan at tauhan. Itinampok din sa talakayan ang usapin ng rasismo.	Pag-iral ng rasismo.
YUNIT II			
11	Ang Ambahan ni Ambo	Malaking bahagi ng talakayan ang nakatuon sa mga detalye ng mga elemento ng kuwento. Nagtalakay rin tungkol sa anyo ng ambahan gamit ang halimbawa ng ambahan na nakapaloob sa kuwento.	Pagpapalawak ng kaalaman sa pamamagitan ng iba't ibang uri ng karanasan.
12	Nemo, ang Batang Papel	Malaking bahagi ng mga tanong ay ukol sa mga detalye ng akda. Sa bahagi ng <i>Pagpapalawig</i> , tinalakay ang ang iba't ibang mukha ng kahirapan. Napag-usapan din ang anyo ng akda at ang paraan ng pagtawid ng paksang kahirapan. Tinapos ang aralin sa pagsusuri at pagsulat ng sariling wakas ng kuwento.	Paglalahad ng mabibigat na paksa sa paraang angkop sa batang mambabasa.
13	Mabangis na Lungsod	<p>Nakatuon sa pagtalakay sa tauhan ang mga inilatag na tanong ukol sa mga detalye ng teksto. Kapansin-pansin ang tanong na:</p> <p><i>Ano ang nais takasan ni Adong sa kaniyang buhay?</i></p> <p>Mapapansin ang paggamit ng salitang '<i>takas</i>' upang ilarawan ang aksiyong ginawa ng pangunahing tauhan, bagama't hindi ito tahasang binanggit sa teksto. Isinara ng talakayan ang pagpabibigay-kahulugan sa kilos ng tauhan bilang pagtakas, bagama't maaari rin itong tingnan bilang pagpumiglas, pag-aklas, paglaya, at iba pa.</p>	Kahirapan, partikular sa danas ng bata.

Apendiks

Obserbasyon at Tuon ng Gawain at Tanong Ukol sa Teksto

Linggo	Pamagat ng Teksto	Mga Tala sa Gawain at Tanong	Tuon
14	Ang Alamat ng Darang Magayon	<p>Sinimulan ang talakayan sa pag-alala ng mga detalye at pangyayari sa kuwento. Sa tanong ukol sa katwiran ng kilos ng tauhan, lantad ang inaasahang sagot batay sa mga detalye ng kuwento at hindi na kinakailangan ng pagsusuri mula sa mag-aaral.</p> <p>Halimbawa: “Makatwiran ba ang naging reaksiyon ni Pagtuga sa pagpapakasal ni Magayon?” —Ang naging reaksiyon ni Pagtuga ay ang pagdakip kay Magayon.</p> <p>May tendesiya ng paggiya sa inaasahang interepretasyon ng detalye sa akda. Ang pagbasang ito ay higit na nakabatay sa palagay o pananaw ng gumawa ng modyul o guro, sa halip sa aktuwal na nilalaman ng teksto.</p> <p>Halimbawa: “Bakit kaya kinailangang maging masaklap ang alamat na ito?” “Posible bang maging masaya ang alamat ng isang bulkan?”</p> <p>Makikita sa tanong ang pagbasa ng gumawa ng modyul sa akda batay sa naramdaman niyang pagiging ‘masaklap’ nito, at ang pag-uugnay niya nito sa katangian ng ‘bulkan’.</p>	Pag-uugnay ng alamat sa ‘karaniwang’ pananaw sa mga bagay na pinapaksa nito.
15	Kay Mariang Makiling	<p>Itinampok sa talakayan ang mga laro sa salita, gaya ng pag-uulit at pag-gamit ng magkakatulad na salita na may magkakaibang kahulugan sa bawat linya. Iniugnay din ang tula sa buod ng bersiyon ni Rizal ng <i>Alamat ni Mariang Makiling</i>.</p> <p>Nanatili ang ilang pag-aakala (assumption) ng modyul, gaya ng pagtingin ng persona sa kaniyang inilalahad na karanasan bilang isang ‘suliranin’, gayong maaari naman itong basahin ng iba pang paraan o pananaw.</p>	Pagkaulila.

Apendiks

Obserbasyon at Tuon ng Gawain at Tanong Ukol sa Teksto

Linggo	Pamagat ng Teksto	Mga Tala sa Gawain at Tanong	Tuon
16	Ang mga Duwende	Ipinalarawan ang anyo, katangian, at mga gawain ng duwende. Ipinag-ugnay ang isang balita ukol sa sunog sa kuwento, na sinasabing sanhi raw ng duwende. Ipinagtapat ang katotohanan sa pamahin o paniniwala sa mga kuwentong kababalaghan, ngunit sa huli ay nagpasulat ng isang balita na may halong kababalaghan.	Pagkilala sa totoong pangyayari at kababalaghan.
17	Trese Isyu 5	Inilatag sa mga tanong ang mga detalye kaugnay ng mga elemento ng maikling kuwento. Ipinagkumpara rin ang ginamit na paglalarawan sa akda ng mga ‘kakaibang nilalang’ na iba sa karaniwang pagkakakilala sa mga ito.	Pagsasanib ng sinaunang paniniwala o kaalaman sa kontemporaryong anyo at kuwento.
18	Alamat ng Waling- Waling	Nakagiya ang mga tanong sa pagtalakay sa papel at mga gawain ng mga lalaki at babae.	Pagrespeto sa bawat kasarian.
19-20	Mga Alamat [sipi mula <i>El Filibusterismo</i>]	Ang bahaging nakasipi sa teksto ay ang pagtatanong sa Kapitan ukol sa pagkamatay ni Ibarra, at hindi isinama ang bahagi ng iba’t ibang alamat tungkol sa ilog. Bagama’t ito ang napiling sipi, ang tuon ng mga tanong ay nasa anyo at katangian ng alamat, at hindi sa nilalaman ng teksto.	Pag-unawa at pagsulat ng sariling Alamat.
	* Napagawi Ako sa Mababang Paaralan	Malaking bahagi ng mga tanong sa talakayan ay nakatuon sa mga detalye. Maging ang mga tanong na ‘bakit’ ay nakabatay pa rin sa mga dahilan na tahasang binanggit sa teksto.	Hindi pagkakapantay-pantay ng mga propesyon o trabaho at kabuhayan.
	*Paglisan sa Tsina	Nakagiya ang mga tanong sa pagtalakay ng mga konseptong may kaugnayan sa ugnayan ng Pilipinas sa ibang bansa gaya ng OFW, migrasyon, imigrasyon, expat, Tsinoy, Fil-Am, at iba pa.	Pagbuo ng sanaysay batay sa sariling karanasan.

Apendiks

Obserbasyon at Tuon ng Gawain at Tanong Ukol sa Teksto

Linggo	Pamagat ng Teksto	Mga Tala sa Gawain at Tanong	Tuon
YUNIT III			
21	Pimple Braces The Gwapings	Sinimulan ang mga tanong sa mga detalyeng gaya ng tauhan, tagpuan, at paliwanag sa pamagat. Nakagiya rin ang mga tanong sa mga isyung panlipunan. Partikular na binanggit para sa kuwentong “Braces” ang pagtingin dito bilang simbolo ng maykaya, pamporma, pagiging ‘in’, status symbol, at ang pananaw ng mga Pilipino hinggil dito.	Pagtingin sa mga Pilipino: <ul style="list-style-type: none"> • <i>Pimple</i> – pagiging metikuluso ng mga Pilipino sa katawan at mukha. • <i>Braces</i> – pagiging maporma. • <i>The Gwapings</i> – pagiging reaksyonaryo.
22	Tutubi, Tutubi, ‘Wag Kang Magpapahuli sa Mamang Salbahe [sipi ng isang bahagi]	Nakagiya ang mga tanong sa paglalapat sa ng konsepto ng kalayaan sa sariling karanasan ng mag-aaral, partikular sa mga usapin tulad ng pagiging istrikto ng magulang, guro, at gobyerno, pati na rin sa pangangailangan sa mga tuntunin.	Pagsasakatupran ng kalayaan.
23	Taglish: Hanggang Saan?	Inilatag ang mga tanong ukol sa halaga ng wika sa tao at bansa. Nagtuloy ito sa pagtalakay ng isang pangungusap na isinalin sa limang wika sa Pilipinas. Nagtapos ang mga gawain sa pagsagot kung paano maibabahagi ng mag-aaral ang paggamit ng wikang Filipino.	Pag-uugnay ng wika at identidad.
24	Ang Kapangyarihan ng Wika, Ang Wika ng Kapangyarihan	Nakatuon ang mga unang bahagi ng talakayan sa ilang piling talata na nagtatampok ng umiiral na pagtingin sa wikang Ingles. Nagkaroon din ng debate ukol sa pagtatanggal ng Ingles bilang opisyal na wika.	Pagtingin sa wika at kapangyarihan.
25	Pandesal [mula sa <i>101 Filipino Icons</i>]	Nakatuon ang talakayan at gawain sa anyong pampanitikang di-katha. Walang tuwirang gawain na nagsusuri sa nilalaman ng teksto.	Ang di-katha bilang anyong pampanitikan ay “hindi maaaring maapektuhan ng imahinasyon ng manunulat.”
26	Pork Empanada [mula sa <i>Eros, Thanatos Cubao</i>]	Nakagiya ang mga tanong sa pagtataya ng mga mag-aaral kung masaya at makatwiran ba ang naging wakas ng akda. Sa paglalapat sa tunay na buhay, naglatag ng talakay ukol sa pagkokondisyon ng pagtingin sa mga bagay na pangmahirap at pangmayaman upang maidiin ang katwiran sa mga pagtingin na ito. Ang punto ng repleksiyon ay maigiit na hindi makatwirang panatilihin ang sarili sa pagiging mahirap.	Pagtalakay sa kahirapan bilang karanasan.

Apendiks

Obserbasyon at Tuon ng Gawain at Tanong Ukol sa Teksto

Linggo	Pamagat ng Teksto	Mga Tala sa Gawain at Tanong	Tuon
27-28	Ibong Adarna [sipi ng bahagi]	Nakagiya ang talakayan at gawain mula sa konteksto ng anyo ng korido patungo sa katangian ng tugmaan. Ang tanging talakay sa nilalaman ng partikular na teksto ay ang paghahambing ng mga tauhan.	Pagtalakay sa anyo ng korido at mga pamamaraan ng tugmaan.
29	Magkabilaan	Nagtalakay ng mga piling linya ukol sa pagkakaroon ng dalawang mukha ng katotoohan. Ang mga tanong ay nagtampok ng mga kahulugang nabubuo sa ilang bahagi ng teksto, bagama't walang tiyak na ginagabayang mensahe sa kabuoan. Nagtapos ang aralin sa isang gawain na pagsulat ukol sa pagmamahal sa bayan.	Pagtalakay sa pagkakapantay-pantay, kahalagahan ng pagkakaroon ng panig, at epekto ng pananatili sa gitna.
30	Nang Maging Mendiola Ko ang Internet dahil kay Mama	Nakatuon ang talakay at mga gawain sa uri ng teksto at sa pagbuo ng sariling blog ukol sa napapanahong isyu.	Pagtampok sa wastong paggamit ng social media.
YUNIT IV			
31	Hari ng Tondo	Nakatutok ang talakayan sa pag-uugnay ng teksto sa realidad. Itinampok ang kalagayan sa mga lugar tulad ng Tondo, kung saan ang mga mahihirap ay napipilitang kumapit sa patalim.	Paglalarawan sa realidad ng kahirapan na kinasasangkutan ng pang-aabuso, paghahari-harian ng iilan, desperasyon, at pagtataksil.
32	Ampalaya (Ang Pilipinas 50 Taon Makatapos ng Bagong Milenyo) [sipi ng bahagi ng sanaysay]	Nakalatag ang mga tanong sa pagtalakay ng iba't ibang bahagi ng sipi ng sanaysay. Ang nakasiping teksto ay bahagi lamang ng mas mahabang sanaysay, at pinagtuonan ng pansin sa talakayan ang mga bahagi na nakatuon sa kalagayan ng pamilya sa nayon/ rural, iba't ibang perspektibo ukol sa kahirapan, at ang mensahe at ugnayan ng siniping pahayag ni Rizal sa simula ng akda.	Paglalarawan sa kinabukasang kung saan nananatili ang hindi nagbabagong kalagayan ng mahihirap na nayon.
33-34	Nagsimula sa Panahon ng Yelo [sipi mula sa nobelang <i>Ang Sandali ng mga Mata</i>]	Mula sa mga tanong ukol sa mga detalye ng kuwento, partikular sa mga danas ng tauhan, nakagiya ang talakayan ng ugnayan ng mga Pilipino at Amerikano.	Pagtatampok sa mga kahinaan, o mga itinuturing na kahinaan, ng mga Pilipino tulad ng hindi mabubuting gawi sa kapwa at ang mataas na turing at pagtingin sa mga dayuhan.

Apendiks

Obserbasyon at Tuon ng Gawain at Tanong Ukol sa Teksto

Linggo	Pamagat ng Teksto	Mga Tala sa Gawain at Tanong	Tuon
35	Bagong Bayani	Tinalakay sa mga tanong ang paksa ukol sa mga OFW, mula sa konteksto ng kuwento patungo sa mga kasalukuyang isyung kaugnay nito, gaya ng mga panganib ng pangingibang-bayan, kalagayan ng mga pamilyang naiiwan, brain drain, at ang patuloy na kahirapan at kakulangan ng trabaho sa Pilipinas.	Pangangatwiran kung maituturing na mga bayani ang mga OFW.
36	Bayan ko: Laban o Bawi	Nagsimula ang gawain sa pagtalakay ng mga dahilan ng pangingibang-bayan ng mga Pilipino at itinampok ang mga bagay na kailangang baguhin sa bansa. Sa dulong bahagi, ipinahanap naman ang mabubuting balita na maaaring magtatampok ng mga dahilan upang manatili sa Pilipinas.	Pagpili na manatili sa bansa sa kabila ng mga hamon.
37	Pulangi: Ang Ilog na Humubog sa Maraming Henerasyon [mula sa Regional Profiles: People and Places]	Tinalakay ang anyo ng di-katha bilang paghahanda sa gawaing pagsulat ng sariling sanaysay ukol sa anyong lupa o anyong tubig. Gayunman, walang pagtalakay sa nilalaman ng mismong teksto.	Pagtuon sa anyo ng teksto bilang isang di-kathang akda.
38	Obra	Ang mga tanong sa talakayan ay nakatuon sa teksto, partikular sa mga katangian ng mga tauhan. Inilapat ang kahulugan ng teksto sa pamamagitan ng pagtuon sa mga maaaring humahadlang sa pagtupad ng sariling mga pangarap ng mga mag-aaral. Nagkaroon din ng gawain na nag-uugnay sa mismong obrang <i>Spoliarium</i> .	Pagmumuni ukol sa mga paraan kung paano maipagmamalaki ng bayan.
39	Bertdey ni Guido [dula na halaw sa kuwentong pambata]	Nagsimula ang talakayan sa mga tanong ukol sa kalagayan ng tauhan noong panahon ng EDSA, hanggang sa pagtalakay ng mga panlipunang implikasyon nito.	Pagtuon sa konsepto ng kalayaan.

Tungkol sa Awtor

Si **Anna Cristina G. Nadora** ay isang guro sa Filipino sa UP Integrated School (UPIS) na nagtuturo sa iba't ibang antas mula elementarya, junior high school, hanggang senior high school. Kabilang sa kaniyang mga pangunahing larangan ng pagtutok ang malikhaing pagsulat, panunuring pampanitikan, at pagsasaling pampanitikan. Nakatuon ng kaniyang pananaliksik ang Araling Panitikan sa Basic Education. Ang kaniyang disertasyon ay ang “Pagtulay at Pagtuloy ng Bayan: Makabayang Lapit sa Araling Panitikan sa Junior High School.”

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