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Harris Journal of Education

The *Harris Journal of Education* is a multidisciplinary peer reviewed academic journal of Harris Memorial College. It aims to analyze issues, trends, policies, and practices in education in the Philippines and other countries especially among Christian schools. The journal offers well-documented points of view and practical recommendations on various areas like curriculum, administration, staff development, family-school relationships, equity issues, multicultural education, health education, learning environment, special education, Christian education, early childhood education, and music education. These include reports of empirical research, reviews of research, critique of research, and articles related to the application of research to practice.

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Editor's Note

In this maiden issue of the Harris Journal of Education are eight (8) qualitative studies, which utilized different research methods and approaches in dealing with the specific questions raised in the different studies. The topics in this issue of the journal are mostly focused on curriculum studies, which include theological and field education, indigenous science, gifted children, peace concepts in the preschool, school cleaning, preschool textbook, and guidance program; with the last paper dealing on gender biases.

The first study by Mañabat examined the significant contribution of theological field education in the ministerial formation, education and empowerment of pastors and deaconesses of the United Methodist Church in the Philippines who are engaged in holistic and transformative ministries. Using grounded theory - with naturalistic ethnography, appreciative inquiry, and narrative approach, the 21 participants were able to give light on the following: (a) the theology and practice of socially transforming ministry in the Philippines, (b) the involvement of congregations and/or constituents in holistic ministry, and (c) the role of field education and theological education in the transformation and development of passion and commitment to socially-transforming ministry among pastors and deaconesses.

The study by Pawilen explored the indigenous knowledge that can be integrated in the elementary science curriculum and the strategies that can be used in integrating indigenous knowledge in the curriculum. An interview with teachers and members of a local community in Ilocos revealed that several categories of indigenous knowledge (often called indigenous science) are taught and practiced in the community, which are parallel to some areas of science in the curriculum. Real-Life Story Model of Integration, Problem-based Approach to Integration, and Thematic Approach are three of the possible models identified that can be used in integrating indigenous knowledge in the elementary science curriculum.

In the third paper, Faustino designed a differentiated curriculum for gifted children in grade 1 science and investigated the implications of the curriculum to the teacher and gifted children. The differentiated curriculum was designed after identifying the needs, interests, and learning preferences of the 27 children who participated in the study. A try out of the differentiated curriculum was done to investigate the behaviors of the children and the teacher during the lesson. The observation coupled with the responses of the teacher and the children to several questions asked showed that through the differentiated curriculum the learning of science became more meaningful, relevant, and interesting to the gifted children. Moreover, through the differentiated curriculum the teacher successfully engaged and motivated the gifted children to the lesson.

The paper of Santos on "Integrating peace concepts in the preschool curriculum of Harris Memorial College" used document analysis to investigate the peace related expressions and concepts integrated in the preschool curriculum of HMC and what

teaching strategies and activities were used by the teacher to strengthen the integration of the identified peace related expressions and concepts. The preschool curriculum and the instructional plans prepared and used by the preschool teacher for a period of six months were analysed. Results showed that 28 peace concepts and expressions are embedded in the six domains of the curriculum and the curriculum standards set, while 12 teaching strategies were used by the teacher in strengthening the integration of the peace concepts identified.

In "The cleaning of one's heart and mind," Manzano tried to determine the practices of school cleaning, as part of the curriculum, in improving the values of kindergarten, elementary, and high school learners. Using historical and descriptive methods of research, this study presented the different theories and practices of school cleaning among schools in different countries worldwide, and specifically, in the Philippines. Findings revealed that school cleaning is part of traditional education practice that has the original purpose of ascetic training to the school populace in the Philippines. The study also found out that three types of school cleaning exist among the schools surveyed: (a) Professional Cleaning Type, (b) Professional and Student Cleaning Type, and (c) Student Cleaning Type. The last type of school cleaning is used because of the lack of fund and in some cases cleaning is considered an important part of purifying one's heart. Similar to schools in other countries, hygienic reason was identified by some schools why they clean the school surroundings.

The sixth study by Faustino, Distajo, Santos, and Ladia is an analysis of the textbook prescribed by the Department of Education (DepEd) for public kindergarten classrooms in the Philippines. The researchers determined what contents are included in the kindergarten textbook, the types of learning activities found in the textbook, and the skills developed through the learning skills and whether these skills lead to the achievement of the goal of kindergarten as stated in the K to 12 program. The analysis showed that the contents of the kindergarten textbook were divided into five learning areas: Filipino, English, Numeracy, Sensory-perceptual, and Socio-emotional. The researchers noted that most of the learning activities were focused on the development of simple knowledge and understanding, such as identifying, matching, and coloring; and only few activities were geared towards the development of higher-order thinking skills, such as problem-solving, and creative and critical thinking skills. Implications as well as guidelines were recommended for teachers in selecting kindergarten textbooks and those who are planning to write and publish kindergarten textbooks.

The paper by Distajo aimed to identify stressors the college students of Harris Memorial College encountered, and analyzed how the guidance program services is addressing these issues and concerns revealed by students. Data from counselling records of students during counselling sessions indicated that the common stressors experienced by students are categorized into the following: social relationships, academic, family, adjustments, financial, and self. Several programs provided through the Guidance Services Office of the college were identified to help and support students in facing issues and challenges in their training in the deaconess-formation program. Implications of the guidance program services were also discussed.

The final paper is a feminist analysis, which aimed to identify attitudes, cultural

beliefs, and perceptions regarding women and men, and the manifestations and effects of gender biases and discrimination on the role and status of clergywomen and deaconesses of The United Methodist Church. It also discovered and described forms of resistance by church women workers to address gender biases. Using document analysis, key informant interview and life stories, Broncano found out that the gender biases in the church were manifested in the following: 1) unequal access to income and other benefits between male clergy and women church workers; 2) unequal allocation of workload, duties and responsibilities; 3) unfair treatment of church members which includes among others, the lack of women's representation in decision making bodies of the church; and 4) discriminatory behaviors and practices of male pastors, part of which is the androcentric interpretation of the Bible and the use of language which excludes women. Women church workers have also employed different strategies to address gender biases within the church.

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NOTES FOR CONTRIBUTORS

Manuscripts

Papers should be encoded with double spacing and send to the editors. If this is not possible, three (3) hard copies of the article should be submitted to the journal editorial board of Harris Memorial College at G.K. Bunyi St., Bo. Dolores Taytay Rizal.

Articles submitted to the journal should have not been submitted in any other journal, or have been published elsewhere.

The author(s) name(s) and author's correspondence information, including e-mail address should appear on **page 1**. The title of paper on **page 2**. Each paper requires an abstract of 150 words summarizing the significant coverage and findings on **page 3**. Each abstract should be accompanied by up to 4 keywords. Keywords are not included in the number of words required in the abstract. The font style should be Times New Roman and a font size of 12. All pages of the manuscript must be numbered and use only 8" x 11" paper/page size.

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Manuscripts should be 2500-5000 words in length plus reference (double spaced).

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Authors should send the final, revised version of their articles in both hard copy (paper) and electronic (CD) forms. It is essential that the hard copy (paper) version exactly matches the material on CD. Please print out the hard copy from the disk you are sending. Submit three (3) printed copies of the final version with the disk to the journal's editorial office.

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Style

Manuscripts submitted should follow the style guidelines included in the publication manual of the American Psychological Associations (6th ed.). This manual is available in bookstores or from the American Psychological Association.

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THEOLOGICAL FIELD EDUCATION: TOWARD A HOLISTIC AND TRANSFORMATIVE MINISTERIAL FORMATION AND MINISTRY IN THE PHILIPPINES

Cristina Nicolas Mañabat
Harris Memorial College

ABSTRACT

This qualitative study examined the holistic and socially-transforming ministries being carried out by selected United Methodist pastors and deaconesses in the Philippines. The results of this study showed how theological education in general, and especially, field education in particular, has significantly contributed and has been successful in the ministerial formation, education and empowerment of pastors and deaconesses to engage in holistic and transforming ministry in the Philippine context.

This study used grounded theory as primary approach to understand the ministry experiences of the research participants. It also employed naturalistic ethnography, appreciative inquiry, and narrative approach.

This study concluded with listing key insights about how to enhance field education and theological education. The findings of this study may be helpful to theological schools as they continue enriching and strengthening their curriculum, as well as to the United Methodist Church (UMC) in the Philippines as it strives to enhance the mission and ministry of the church in the country.

INTRODUCTION

While serving as Director of Field Education of Harris Memorial College (HMC) for more than ten years, the researcher witnessed how field education has contributed in the education, training and preparation of some student deaconesses for holistic and transformative ministry. Also, the researcher saw and heard how field education and summer exposure programs have helped and equipped some student pastors for these ministries. The researcher was privileged working with some deaconesses and pastors who exhibited strong passion and deep commitment to holistic and socially-transforming ministry, and with others who faithfully served God through the different traditional ministries of the church such as preaching, teaching, and the like.

This study focused on how field education has been successful or has fallen short in the ministerial formation, education, skills development and empowerment of deaconesses and pastors for holistic and socially-transforming ministries, as well as the ministries of justice and peace-making in Philippine society. Moreover, this study seeks to find out how pastors and deaconesses have been effective or not in nurturing and in enabling their congregations to engage in these ministries, which are considered essential components in the ministry and mission of the Church in the world, and vital parts of the values of the reign of God.

Holistic and Socially-transforming Ministry

The Bible presented God's ministry as holistic, transformative, and inclusive. Jesus Christ served as the role model, and his ministry as the paradigm for doing holistic and transformative social ministry. Jesus reached out and ministered to all peoples, especially the outcasts and marginalized people, during his time. Jesus engaged in holistic ministries of preaching, teaching, healing, feeding, bringing the dead to life, making the lame walk, restoring sight to the blind, setting free the oppressed, and restoring the worth, dignity, and value of human beings.

Jesus brought the fullness of life for all, and made the values of the reign of God - love, peace, justice and wholeness of life -- an experienced reality in the lives of the people through his manifold ministries. According to John's Gospel, Jesus said, "I came so that everyone would have life, and have it in its fullest" (John 10:10). Moreover, *The Book of Discipline of the United Methodist Church* (2008) is clear and replete with beliefs and teachings, with emphasis on holistic ministry for all peoples, specifically the ministries of personal and social transformation and justice and peace.

In the New Testament, Jesus called, trained, and transformed the lives of his first twelve disciples and other people he served. The disciples who were transformed became agents of transformation.

Maggay (2004) talked about the church in the world serving as leaven, permeating and transforming the social order. She believed that both evangelism and social action are an intrinsic part of the Kingdom witness, of proclaiming the Gospel in word and deeds. Fabella (2005) discussed Christology, with Jesus revealing the deepest truths about God that is, God's will for all humans to live life to the fullest, to experience life in its fullness, and to experience holistic salvation here and now and after this life.

The Bible gave emphasis on justice and peace as significant values of the Kingdom of God. Rauschenbausch (1945) presented his theology on the social gospel that is, the doctrine of the Kingdom of God, which is itself the social gospel. As pointed out by Shiver in the introductory part of the book, Rauschenbausch's master principle of theology is summarized: "If there was to be Good News for the poor, it had to be socially contextualized and society-transforming toward justice and love for society's victims" (p. xiv). Crossan and Reed (2001) described poverty and justice in which "luxury increases at one end of society by making poverty increase at the other" (p. 91) thus, making the rich richer and the poor poorer. For them, righteous justice is not just individual, personal, and retributive, but also structural, systemic, and distributive.

However, God's vision and intention of a better quality of life for all seems to be elusive for many Filipino people. While the Philippines is considered the fifth richest country in the world in mineral deposits, the poor majority of the Filipino people have been experiencing abject poverty (NCCP, 2005). This severe and widespread destitution in the country is attributed to unjust distribution of natural resources, exploitation of human and natural resources by foreign multinational corporations, landlessness and neo-liberal economic thinking expressed in globalization (NCCP, 2005).

Globalization, referred to as empire, ensures that the political, economic, and military is power vested in one center (NCCP, 2005), which adversely affect the socio-

economic-political-cultural structures specifically of Two-Third World countries like the Philippines (NCCP, 2005). Usually, in areas in the Philippines which are rich in natural resources such as mineral deposits, abundant marine resources, and rich agricultural lands and forests, the Filipino people who live there do not feel safe and their source of livelihood is greatly affected, especially when these areas are subject to the economic investments of transnational corporations, with the support of the local elite (NCCP, 2005). Consequently, rampant human rights violations have been happening when the poor people, together with church and civil groups, resist exploitation of rich natural resources and defend and struggle for life giving economy (NCCP, 2005).

Many Filipinos struggle to make ends meet. Based on the 2003 Human Development Report of the United Nations Development Program (UNDP), 46.4% of the Philippine population falls below the income poverty line of \$2.00 per day (Taguiwalo, 2004). Asedillo (1989) talked about the deepening economic and political crisis and intensifying militarization happening in the Philippines, and the human face of poverty being experienced by 70% of the Filipino people. She defined “poor” as being

...unable to obtain three square meals a day, or adequate nutrition; that they do not have access to basic health care and education, to adequate housing or an adequate income. Neither do they have access to land, which is needed in order to survive in an agricultural economy (pp. 132-133).

Sobrinio (2001) described poverty as the situation in which some three billion human beings, based on the 1996 report of the UNDP, find themselves, and their numbers are growing. He argued that the deepest roots of poverty are historical, and lie in structural injustice. He perceived poverty as the most lasting form of violence that is committed with the greatest impunity. Hence, poverty is not God-ordained, but human-made.

The grinding poverty being experienced by the poor majority, the exploitation of human and natural resources, and human rights violations happening in the country run contrary to God’s intention of bringing the fullness of life for all as lived out and promised by Jesus. The root causes of poverty and conflict have to be addressed substantially so that all people, including those in the margins of the Philippine society, may experience a better quality of life.

Given the socio-economic-political-cultural situation in the Philippines, which denies the poor majority of the Filipino from experiencing the wholeness and fullness of life as God intended and desired for all humans, the communities of faith are facing a great challenge to engage in holistic and transforming ministry. Therefore, the ministerial role and servant leadership of Filipino United Methodist pastors and deaconesses, I think and believe, are critical in the ongoing nurture and empowerment of the people of God to faithfully live out their faith and to actively take part in these ministries.

Theological Field Education

Field education is a “supervised training programs” (Egan, 1987) being provided to students who are being educated, trained and prepared for ministry as pastors and deaconesses. It is an integral part of theological education, which helps in raising the general level of theological education in most Protestant seminaries in a practical manner (Egan, 1987). It seeks to serve as a formative foundation for lifelong transformation, learning, effectiveness and faithful discipleship in spiritual leadership and ministry in the church (G-ETS, 2005-2007). It is understood as an action-reflection-based learning process that assumes three levels of vocational development: 1) introduction to church and community ministries, 2) supervised practice of ministry, and 3) improvement of ministerial practice throughout one’s career (IST, 2004). Field education and contextual education serve as the crossing point of academics and the real world of pastoral ministry, whereby integration of theory and practice occurs (SU-STM, 2004).

The researcher views field education as an indispensable component and as one of the various areas in theological education, having the potential and possible significant contribution in the ministerial formation, education, skills development and empowerment of Filipino pastors and deaconesses for holistic and socially-transforming ministries, as well as the ministries of justice and peace-making in Philippine society.

Based on the *Reports of Proceedings of the Association for Theological Field Education* (ATFE), several major studies that were undertaken focused on the history, state and status of theological field education (Bloede, 1989; Egan, 1987), not on personal and social transformation and justice and peace-making. This is also true with the Association of Theological Schools (ATS), and more so with the Association for Theological Education in South East Asia (ATESEA). However, there were limited resources -- articles, keynote addresses and seminar-workshop topics -- which dealt with the ministries of justice and peace and personal and social transformation as recorded in the ATFE journals in the late 1960s due to the civil rights movement going on in the United States until the late 1980s (Egan, 1987; Bonthius, 1970; Bergland, 1977; Rhodes, 1979; Rhodes, 1981; Conlon, 1983; Kennedy, 1987) and ATS journals and some articles in *The Asia Journal of Education* by ATESEA (Lovett, 1987; Elwood, 1987; Abesamis, 1987; Robinson, 1990). There was only one major commissioned research on field education that was done by Fullerton for ATESEA. It focused on a comprehensive study on the field education programs of its member-seminaries for the purpose of disseminating information about field education programs throughout the South East Asia Graduate School of Theology (SEAGST) (Fullerton, 1987).

So far, this research could be considered a maiden major study on theological field education focusing on holistic and transformative ministry, especially on the ministries of justice and peace-making. As such, this research will serve as a major contribution to field education and hopefully, would be beneficial to theological schools connected with ATESEA, ATFE and ATS. This study may also be useful to United Methodist-related seminaries and colleges in the Philippines and to other theological schools here and abroad as they assess and further enrich and strengthen their field

education program. More importantly, this research presents challenges to United Methodist-related theological seminaries in the Philippines as they consider giving central emphasis to the ministries of personal and social transformation and justice and peace in their field education program, which is necessary for the promotion of a better quality of life for all and for the realization of the values of the reign of God, especially in the Philippine context.

RESEARCH QUESTIONS

This study answered the following questions:

1. What are your primary commitments to God's ministry in the church and the wider society? How has field education contributed to help you effectively and faithfully carry out those ministries?
2. What are the primary commitments of your congregation or church-related agencies to God's ministry in the society and the world? How are they enabled and empowered to engage in such ministries?
3. What resources from faith and life do you and your congregation/church-related agency use as you and your constituents engage in God's ministry in the church and the world?

METHODOLOGY

This study is a qualitative research, using grounded theory as primary approach. It is a way to understand the ministry experiences of research participants, which was shaped and influenced by theological education and field education they have undergone. It also serves as a means to develop concepts and categories pertinent to the study. Likewise, this research utilized naturalistic ethnography, appreciative inquiry, and narrative approach. In doing naturalistic ethnography, the researcher conducted unstructured interviews, both individual and focus groups, with research participants in their chosen sites. Open coding and microanalysis were used to analyze and interpret data, to discover and develop categories, and to generate major recurring themes (Strauss & Corbin, 1998).

Appreciative inquiry (Hammond, 1998) was employed to highlight the strengths of the three theological schools related to the UMC in the Philippines and to underscore areas in theological education, especially in field education, that worked well in the process of ministerial formation of pastors and deaconesses for holistic and transformative ministry and the ministries of justice and peace-making. Narrative approach (Neuger, 2001) was utilized to honor and give voice to research participants about their thoughts and perspectives on theological education, especially on field education.

Research Participants

The participants to this study were selected Filipino United Methodist pastors and deaconesses who graduated from UMC-related institutions of higher learning in the country. There were twenty-one (21) research participants in this study; ten (10) pastors (9 males and one female) and eleven (11) deaconesses. They were chosen by the researcher, with the help of trusted informants, based on their faithfulness in living out the ministries of personal and social transformation and justice and peace-making.

Several factors were considered in the distribution of selection of research participants, namely: Episcopal areas; different annual conferences; size of the church -- ranging from small, medium, and large churches; theological schools they graduated; gender; age; ministry placements; and years in full time ministry. All respondents were currently under episcopal appointments either in local churches, in particular leadership positions in the hierarchy of the UMC, or on special appointments in church-related agencies or educational institutions.

Procedure in Gathering, Analyzing, and Interpreting Data

The researcher conducted unstructured interviews, both individual and focus groups, to collect data at the place agreed upon by the participants. To gather data, the following questions were asked:

1. What are your primary commitments to God's ministry in the church and the wider society? How has field education contributed to help you effectively and faithfully carry out those ministries?
2. What are the primary commitments of your congregation or church-related agencies to God's ministry in the society and the world? How are they enabled and empowered to engage in such ministries?
3. What resources from faith and life do you and your congregation/church-related agency use as you and your constituents engage in God's ministry in the church and the world?

After all ethnographic interviews were done, the researcher transcribed twenty-one (21) individual and six (6) focus groups taped interviews for four (4) months. While transcribing, the researcher noticed initial major recurring themes in each of the interviews. These were highlighted for easy and quick reference during the process of analysis.

Open coding and microanalysis were used in analyzing and interpreting data using raw texts in finding and identifying major themes. Ryan and Bernard (2003) viewed coding as analysis. They considered coding as the heart and soul of whole-text analysis. The researcher went through six (6) phases in analyzing and interpreting data using printed transcripts.

Phase 1: For the first transcript, the researcher went through the text line by line, word, phrase, and sentence in order to name concepts. Using pencil, she jotted down several concepts labeled on the right hand side of each of the printed text from page one to the last page.

Phase 2: Doing intensive memos. For the second time, the researcher went through the first transcript line by line, word, phrase, sentence and paragraph so as to discover and develop categories, identify major recurring themes, and write provisional analysis for each of the research questions. The researchers asked questions and made theoretical comparisons, leading to theoretical sampling. These are two basic operations and analytic tools in developing grounded theory (Strauss & Corbin, 1998). "Sensitizing questions" (Strauss & Corbin, 1998) were written on the back side of each page of the transcript using pencil for easy modification. Sensitizing questions were used to keep the researcher grounded on what the data might be indicating (Strauss & Corbin, 1998). While going through each page of the transcript, and finding theoretical samples, the researcher turned to written questions and wrote phrases and page numbers for quick reference.

Phase 3: Color-coding major recurring themes using colored post-it notes. Color coding was used as tags to identify themes, concepts, or categories and find ways how such are connected with each other in a theoretical model. It helped visualize the frequency each theme was mentioned in each page of the transcript, as well as salient points relevant to research questions. The researcher jotted down a summary of major recurring themes using color-coding on an index card for the first five transcripts that were analyzed and interpreted. For the rest of the transcripts, the researcher made use of computer-aided boldface, bold print, italics, and underlined as means for identifying major themes and significant ideas.

Phase 4: Encoding of intensive memos on the computer, including dates and processes done. Memos are written records of analysis that may vary in type and form (Strauss & Corbin, 1998). Memos are more analytical and conceptual, keeping the researcher and the research grounded. (Strauss & Corbin). Keeping and updating memos was quite beneficial when doing further analysis and interpretation of data. More importantly, the printed memos done were very useful and helpful in writing and summarizing the findings of this study. "In vivo codes" (Strauss & Corbin, 1998) was used to refer to names or labels given by research participants. This system was used throughout the analysis and interpretation of all transcripts, and presented in bold italics form in the findings.

Phase 5: Summarizing, sorting out, and encoding all major recurring themes according to research questions on the computer.

Phase 6: Encoding the final summary of memos consisted of the following: central idea/main category, subcategories, major themes, and salient points for each of the research questions.

FINDINGS

The following findings about pastors and deaconesses and congregations of the UMC are presented in response to the three research questions drawn from the analysis and interpretation of data from transcribed interviews, both individual and focus groups.

This section contains three parts.

- A. Major recurring themes, reflecting the theology and practice of socially transforming ministry in the Philippine context
- B. The congregations and/or constituents, concerning their involvement in holistic ministry
- C. Field education and theological education from the vantage point of research participants

A. Theology and Practice of Socially-transforming Ministry

There were eight (8) major recurring themes identified that illustrated the theology and practice of socially-transforming ministry of pastors and deaconesses and their congregations, based on the participants' understanding and personal experience of ministry. These major themes reflected the primary commitments of research participants and their congregations to God's ministry in the church, society and the world. Most of them have developed such commitment during their field education and summer internship placements as part of their theological studies in UMC-related seminaries and college in the Philippines.

A.1. Holistic and transformative social ministry

A pastor-participant talked about his primary commitment to God's ministry as holistic, which concerns about the well-being and the wholeness of life of a person. He said, "the **whole sense of the Gospel is wholeness of life -- the well being** of the person, that *shalom* which is made available to the young people" (*David – Focus Group*).

Another pastor-participant shared the holistic ministry being carried out by his congregation catering to indigent hospital patients, indigenous people, inmates, fisher folks, and peasants such as feeding program, livelihood programs, leadership development, hospital and jail visitations, bible study, preaching and teaching ministry. These holistic ministries are tangible expressions of the outreach ministry of the church. Consequently, a few lives were transformed and the quality of living conditions of these people has improved. Among the positive results are: better benefits and profits as a result of livelihood programs, which support their subsistence living; spirit of

cooperation; people empowerment; sense of responsibility and sense of stewardship of life and of God's creation; and vision for a better life and a brighter future, especially for the children (*Andrew – Individual Interview*).

A.2. Promotion of the values of God's Kingdom and abundant life for all

A pastor-participant viewed the reign of God as having emphasis on the here and now. He understood abundant life as God's intention for everybody, which focuses on life after birth, not only after death. He said, ***"I am concerned of...abundant life after birth, not only after death"*** (*Peter – Focus Group*).

A deaconess-respondent claimed that her primary commitment to God's ministry is that of promoting the fullness of life.

*Our call is to make life in its fullness...Jesus said that people would experience heaven, not in the future, but now and here...The concept of heaven taught to us, especially in **fieldwork** where I was trained, is to live with people or help people, **empower** people to experience this [fullness] of life* (*Shiprah-Focus Group*).

Another pastor-participant talked about his fundamental commitment to God's ministry, which centers on the shaping of God's Kingdom on earth. The church serves as frontline in making the values of God's reign of love, justice, order, equality and abundant life a concrete reality in the lives of people through the ministry being done by his congregation as a result of his continuous teaching and training of leaders and members of the church.

*Part of the shaping of the Kingdom of God on earth...God uses the church. The church serves as frontline to advance God's Kingdom...for people to have a way of life where there is order, love, equality, justice...The church must be the one to **manifest** these values...must be an example that the reign of God happens in our society if they experience it first at church* (*James – Individual Interview*).

The Kingdom of God and abundant life become the central emphasis of holistic and transforming ministries through the church. Pastors and deaconesses played an important role in nurturing, equipping, and empowering their constituents to do this kind of ministry.

A.3. Personal and Social Holiness/Transformation

In doing holistic and socially-transforming ministry, emphasis is placed on both personal and social holiness. This is how a pastor-participant viewed his ministry.

Social holiness and personal holiness go hand in hand. And they reinforce and strengthen each other. And the ministry that we do to other people should build and help our own faith and our own holiness. So the growth that we have in our holiness

that people see should complement also the growth that we have deep inside. While we feed others on the Word of God, we should also be fed on the Word of God (Thaddaeus – Individual Interview).

A deaconess-participant affirmed the significance of personal and societal transformation as her important commitment to God's ministry in the church and the wider society as a result of her studies in a UMC-related institution of higher learning.

*[Jesus Christ] addressed the **cultural, economic, and political situation** during his time, **for him to sustain and uphold life**. The church should do the same. John Wesley said, “**There is no social holiness but social holiness. There is no religion, but social religion. Piety of heart must be demonstrated in society. That is what Christ did. That is what we must do. That is my primary commitment** (Esther – Focus Group).*

Personal holiness and social holiness are inseparable. Personal transformation leads to social transformation. Changed lives are catalysts of social change.

A.4. Ministries of Justice and Peace

The ministries of justice and peace are intrinsic part of the values of the reign of God. Those who are poor, oftentimes, become victims of injustices. A deaconess-participant presented a human face of injustice as she shared her experience in her field education placement with the indigent hospital patients and inmates.

When it comes to jail [ministry], you would witness the different faces of people...There was a case when an inmate was acquitted and yet, he already served for [in prison]...When the case was done, it was found out that he did not commit any wrongdoing. There are some cases, because they did not have money to pay for the lawyer, they lost their cases...It is an issue of justice (Esther – Individual Interview).

A pastor-participant talked about his primary commitment as the proclamation of the Word of God centered on the Kingdom of God where there is peace, justice, and harmony at all times. He believes that violation of human rights is not the will of God.

My primary commitment in doing ministry...is the central proclamation of the Word of God [that is], the Kingdom of God...There is peace, justice, harmony – present at all time...There [are people] who violate the rights of humans – this is not the will of the Lord (John – Focus Group).

Justice and peace are essential values of the Kingdom of God, and are indispensable for the promotion of abundant life for all. The ministries of peace and justice making are necessary for holistic and socially transforming ministry.

A.5. Self-emptying, self-giving, self-denying ministry

To engage in holistic and transformative ministry is costly. It calls for self-emptying and self-denying ministry. A deaconess-participant mentioned the risk and sacrifice involved in engaging in transforming and holistic ministries. She shared how her field education experience has helped her developed and become empowered to engage in self-giving ministry.

...in our fieldwork, we are empowered, we are inspired, but still risk and sacrifice [are] there...If you are really committed to do such task, we need to prepare ourselves, to really give ourselves. Nothing more...The risk is always there. Sacrifice is always here. But the price is right after you die (Mary – Focus Group).

What is worth noting, even grassroots people engage in self-emptying ministry. A deaconess-participant narrated a touching story of the immense commitment of the indigenous people to self-giving ministry for the common good of all.

*The **commitment** of the... **community**, is to make the community better...The chieftain led the prayer... He said, “Lord, we will fight against illegal logging. We know it is risky. We would die. But we are ready if only to save [mother] nature, which is our only treasure and legacy that we could leave to our children...May you give us strength.” He was almost crying while praying (Ruth – Individual Interview).*

These deaconesses, together with the indigenous people being served, exemplified a self-giving service as inspired by Jesus’ own life and self-emptying ministry. They were willing to put the interest of other people above the needs and interest of their own family.

A.6. Prophetic and incarnational ministry

Prophetic ministry is a critical part of holistic and transforming ministry, specifically the ministries of justice and peace. A pastor-participant declared that one of his roles as pastor is serving as prophet in the present time. He said, “*I believe I am one of the **prophets of our time**. One of our **commitment**... is for us to continue working [for holistic and abundant life] until death. That’s the only essence of our ministry, of our service to the Lord (Peter – Individual Interview).*

Another pastor-participant told about the importance of incarnating God’s word in the lives of indigent families his congregation has been doing through simple ministry.

***After hospital** visitation, [some patients] became our contact for doing **ministry** because of the sharing of the **Gospel**. Three families attend our church. They said they experienced real love and care through our church -- through simple prayers,*

and a few pieces of biscuits and visitation with them (Andrew – Individual Interview).

Gospel incarnate! This poverty –stricken people experienced the Gospel in concrete terms through the lives of some of God's people. The Gospel was made flesh through tangible holistic ministries done by the congregations with the leadership of pastors and deaconesses. Gospel means a few pieces of biscuits and simple prayers for poor, troubled, and hungry people.

A.7. Ministry with marginalized people

Jesus serves as role model in serving the marginalized people. A pastor-participant took Jesus Christ as his role model for doing holistic and socially-transforming ministry, together with his congregation. He said, ***"The life of Jesus Christ is a very clear model on how we ought to act...[He] served the poor, the marginalized. Jesus Christ gave his life, and his love for the whole world. That was a very good model that we use in our congregation (David – Individual Interview).***

A deaconess-participant saw herself continuing the diverse ministries Jesus had begun as her commitment to God's holistic ministry. This same kind of ministry is being done by her congregation as a result of her ongoing Christian nurture and equipping of her congregation.

*...the **ministry** started by Christ is so broad -- healing the sick, feeding the hungry, liberating those who are oppressively chained...I do **Christian education work**. I equip the church people to become part in expanding Jesus' ministry...Christ reached out to all sectors of society (Lydia – Focus Group).*

God's holistic ministry is intended for all, including those who are marginalized. This is the kind of ministry being done by the pastors and deaconesses and their congregations.

A.8. Pastoral ministry; representative ministry

While doing holistic and transformative ministries with the less-privileged people, these pastor-participants continue doing their basic ministries of preaching and administering the sacraments, while deaconess-participants lead in the teaching and music ministries of the church. A pastor-participant told of his primary commitment to serve God as pastor. He said, ***"Primarily, I believe I am called to be a pastor...committed to preach the Word, to give meaning to the sacraments..., and to make the Gospel relevant to the people (Thaddaeus – Individual Interview).***

A deaconess-participant spoke of the importance of Christian education in the life and ministry of the church. She believed that church workers and lay members are partners in doing Christian education. She said, ***"Christian education...is for all, especially for parents...Education and learning of every member is a partnership between the lay and [church] workers so that growth [in Christian faith] would become quick (Naomi – Focus Group).***

God's holistic ministry goes beyond the four corners of the church. It extends to the community and the wider society, making a difference in the lives of the less-fortunate people, young and old alike.

B. Findings about Congregations/Constituents

What follows are additional specific findings about the congregations concerning holistic and socially-transforming ministry, specifically the ministries of peace and justice, based on the perception and understanding of pastors and deaconesses who served as research participants. There were congregations who believed, supported, and engaged in holistic and transformative ministries for and with the poor and marginalized people in the community and wider society.

Below were some factors that contributed to such commitment, which also served as strategies and resources for doing socially-transforming ministries.

B.1. Education/nurture in the Christian faith

A pastor-participant served as primary teacher of his congregation through preaching, with Jesus as model for doing ministry.

"As much as possible, my sermon is about showing...the life of our Lord Jesus Christ...To whom did Jesus focus his eyes/attention. Who did Jesus serve. Which places did he go. We, as followers of Christ, these are the things that we must do. These must be the places where we should go (David – Focus Group).

A pastor-participant told of the importance of teaching the Social Principles of the UMC to help his congregation expand their perspective and practice of ministry. He said, *"Through Christian education, teaching **Social Principles**, we would have more church workers and church leaders who could expand the ministry not only to their family, but also to the world (Andrew – Individual Interview).* Intentional and ongoing nurture of God's people in the Christian faith is needed to equip and empower the congregations in doing socially-transforming ministry.

B.2. Theological reflections and people's experiences

A deaconess-participant told about a story of a child of an Overseas Filipino Worker (OFW) testifying about the latter's personal experience of God during a theological consultation as part of church ministry with them.

It is only now that I understand my mother, the struggles of my mother. Being an OFW is really hard. Now I have a better understanding of the issue of OFWs because it is not only [discussed] in this seminar. I, myself, am a child of an OFW. I could say God really is alive because there are people who help her [my mother]. And it is the church that has ministry for us (Esther – Individual Interview).

Doing theological reflections on people's daily experiences in light of the Christian faith enable persons to acquire new truth and meaning for faithful daily living (Killen & de Beer, 1994). It facilitates the disclosure of God working in the lives of some Filipino people through human agents. It helps people to discern how God works and moves in their lives through the church and its ministry.

B.3. Leadership development and support

A deaconess-participant shared how she intentionally identify, develop, challenge, and mobilize the members of her church for holistic ministry with the different sectors of society.

*Actually, they will **commit** [to ministry] if they understood, if explained to them what-ever they possess [skills, talents, professions] that you need in the ministry. [They can serve] whichever sector in **society**...It is always mentioned in **Sunday school**, in **sermons**. We encourage them...to demonstrate in their lives...between a Christian peasant and other peasants who don't have faith (Lydia – Focus Group).*

Intentional leadership trainings, providing opportunities for ministries, and giving support are important factors in equipping and mobilizing church people to use their professions and God-given gifts in the various ministries of the church.

B.4. Collaborative ministry and credible leadership

A pastor-participant related the active involvement of his congregation in the social ministries of the church. He intentionally nurtured and provided exposure opportunities to his congregation that enabled them to engage in transforming ministry.

***Church workers and lay** continue to commit to the ministry **beyond** those being done inside the church -- worship, **prayer**, **bible studies**, **Sunday school**. Studying and learning, especially the **Social Principles**, and exposure of lay in mission **work** like **hospital visitation**, **jail visitation**, **visitation** and **feeding** [indigenous] people, **exposure** to the condition of the **farmers** and **fishermen** are a great help...The **focus of ministry** of the **constituents**, of the **local church was expanded**...many [church workers and members] join in the broader ministry of the **church** (Andrew – Focus Group).*

Developing and promoting collaborative ministry between pastors and deaconesses and church members; demonstrating credible leadership and personal qualities -- integrity, being open, honest, and transparent -- and consistent manifestation of passion and commitment of these pastors and deaconesses are important in empowering their congregations to take part in holistic ministry.

B.5. Networking, linkages, and partnership

Some congregations were able to do more meaningful social ministries when their church workers established linkages, networks, and promoted partnership with church-related agencies, non-government organizations, local government officials, people-oriented groups, ecumenical circles, and concerned individuals who were committed to promote the common good of all.

C. Findings about Field Education and Theological Education

Below are additional findings on how the research participants have been transformed and developed in their passion and commitment to socially-transforming ministry, especially the ministries of justice and peace-making through their field education and theological education.

C.1. On Field Education

C.1.a. Education for transformation and empowerment: A pastor-participant shared about the transformation of his perspective and motivation for ministry as a result of field education exposure through engagement in Muslim-Christian dialogue.

*Field education has done a lot for me...Before, my motivation in coming to the seminary was for me to be assigned to big churches...But when I had my **exposure**, my mentality was **totally transformed**. My **exposure** was in **Muslim-Christian Dialogue**. Before, my view of the Muslims was bad. When I immersed with them, they were not. They were kind. Their struggle is not just about killings, but about land. Land is life. Really, my mental attitude was changed. My previous perspective and orientation was transformed because of **field education** (John – Focus Group).*

A deaconess-participant related how field education facilitated her transformation, and empowered her to engage in holistic ministry with the different sectors of society.

*In **field education**, [I was helped] to **commit** [myself] to the **ministry**...First and foremost, **service**. **Jesus** did not come to be served but to serve...I had **field education** with the indigenous people. We also went to the town and **integrated** with the different **sectors**, in the government...I learned to **adjust** myself with whatever resources they have.. That's why **field education** has done a lot for me in my ministry in the church and in serving the community (Deborah – Focus Group).*

Field education served as a powerful means in effecting the transformation of perspectives and in empowering these pastors and deaconesses on their theology and practice of holistic ministry. This speaks of Mezirow's concept of learning as transformation of one's perspectives of meaning and Daloz's idea of transformative learning as both personal and social transformation for the common good of all (2000).

Such transformative field education is never neutral (Hope & Timmel, 1984). It is transformative and empowering of people's lives.

C.1.b. "Context as text" (Gorman, 2005) and content for ministry

A pastor-participant told about his experience in doing Clinical Pastoral Education as part of his field education experience. He learned and internalized the meaning and essence of empathy as he ministered with indigent hospital patients.

*My **field exposure** in the seminary was...Clinical Pastoral Education...in a hospital...I strongly felt empathy. I did not only feel their situation, but I was there present with them...My commitment was deepened on how to make the **church** a bridge in order for the **marginalized** and the **victims** to reach the reign of God (Peter – Focus Group).*

The context of ministry in field education and summer exposure programs of these pastors and deaconesses served as text and content for doing transforming ministry.

C.1.c. Importance of field education supervision and ministry placements

A deaconess-participant recounted her positive experience with her field education supervisor during her concurrent week-end church appointment. She learned the importance of being prepared with teaching plans or program plans in her church ministry. She said, "*In my **field education**, I was under the supervision [of two supervisors]...[we] were **oriented** to prepare plans for whatever we need to do...[it] helped and molded me. When I was assigned in my [full time] church assignment, I was ready...That's how important **field education** was for me (Salome – Focus Group).*

Another deaconess-participant told about the positive effects of field education in her life and ministry. She was able to develop self-discipline and the spirit of service in her full time ministry. She said, "*I have **internalized** service and **discipline**...I work even without other people observing me because there is someone who sees [God]. As a deaconess my **faith** was deepened. There was none other who supervises, but God only...[Our] **field education** has helped me in my work (Ruth – Focus Group).*

A deaconess-participant shared about the great impact of serving the urban poor people in her life and ministry. Her field practicum experience helped her learned to value and shared the little resources that she had with poor people in her ministry placement. She experienced the difficulty of being poor, and understood how it is to be poor economically.

*My first exposure really penetrated me. My **field practicum** was in [urban poor community] on week-ends. I lived [with a family living] in small shanty. That was the first time I experienced – the restroom is already there, then you will*

urinate...and underneath...are green leafy vegetables growing...[which they harvest] for meals. We shred the one canned food we brought with the whole family. You would really see their poverty, their difficulty surviving (Martha – Individual Interview).

Supervision is a vital part of the field education process, and field education supervisors were instrumental in helping these deaconesses become better prepared in their ministry. The ministry placements have a powerful impact on the formation and empowerment of these deaconesses in doing holistic ministry in the church and society.

C.2. On Theological education/Theological schools

What follows are additional strengths and significant contributions of theological education to the formation and preparation of pastors and deaconesses for socially-transforming ministry.

C.2.a. Theological education facilitated the development of positive traits of some of these pastors and deaconesses such as self-esteem, self-discipline, and sense of responsibility. They were also helped in developing their prayer life, the spirit of sacrifice, and the spirit of service to God and people.

A deaconess-participant expressed her deep gratitude to her Alma Mater, which helped her develop some of these positive traits. She said, *“At [my school], my self-esteem was developed. My prayer life was developed. The spirit of service...and the spirit of sacrifice [were developed]...Without that [field education] program...I won’t have this kind of character...All of those I learned from [our school] (Mary – Focus Group).*

C.2.b. Another significant contribution of theological education was enabling these pastors and deaconesses to learn from various theories through discussion in the classroom and putting these into practice through the field education ministry placements. A pastor-participant shared his personal experience on this.

This is the outcome of the field education program of the seminary to put into practice theories [learned from classroom] into broader ministry with the Filipino people. I’m deeply thankful for the field education program of our [theological] institutions, especially the [seminary I attended] (Andrew – Focus Group).

The strengths mentioned above may provide inspiration and may serve as a driving force for the ongoing strengthening of theological curriculum and the field education program of these schools as they engage in the ministerial formation, personality and skills development, and empowerment of future pastors and deaconesses for holistic and transforming ministry.

CONCLUSION

The findings of this study revealed how theological education, especially field education, have contributed and have been successful in their ministerial formation,

education, skills development and empowerment to do such ministry, together with their congregations.

There were three important factors that contributed to this success, namely: field education ministry placement, both concurrent week-end church appointments and summer exposure programs; doing theological reflections, and field education supervision. The research participants' rich and varied hands-on experiences ministering with people inside and outside the church, particularly those who are in the margins of society have significantly helped them in different ways. Their perspective on theology and practice of ministry were transformed and broadened as a result of doing theological reflections on the daily experiences of the people they served in their different ministry placements. Their Christian faith was deepened and strengthened. They have learned, internalized, and practiced a self-emptying and self-giving ministry. More importantly, their passion and commitment to holistic ministry, especially with the marginalized people, were developed and deepened. They were empowered to engage in socially-transforming ministry despite high risk.

The field education program facilitated a kind of education that is transformative and empowering of the lives of these pastors and deaconesses. Through field education supervision, the research participants benefited a lot in the development of their personality, sense of responsibility, self-discipline, positive traits, the spirit of sacrifice, and the spirit of service as they worked in the varied contexts of ministry with the people in the church and the different sectors of society. Their congregations were able to do holistic and socially-transforming through their credible leadership and collaborative ministry, intentional and ongoing nurture in the Christian faith, providing opportunities for exposures, doing theological reflections, leadership development and support, and networking. These also served as their resources for doing such ministries.

Theological schools may benefit from the findings of this study as they continue reviewing and enhancing their curriculum, especially their field education program, by taking into consideration the three factors mentioned above. These factors may help to better prepare and empower future pastors and deaconesses for holistic and transforming ministry.

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INTEGRATING INDIGENOUS KNOWLEDGE IN THE ELEMENTARY SCIENCE CURRICULUM

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ABSTRACT

This study explored how the indigenous knowledge (IK) can be integrated in the elementary science curriculum in the Philippines. This idea is aligned with the goal to expand the cause of developing strong science literacy to indigenous communities and makes the elementary science curriculum relevant and responsive to the needs and culture of the people. This study explored what indigenous knowledge can be integrated in the elementary science curriculum and what strategies can be used for integrating these IK in the elementary science curriculum. The respondents of this study are selected from teachers and members of a local community in northern Philippines. The result of this study shows that several indigenous knowledge, often called indigenous science, can be integrated in the contents of the elementary science curriculum, and looking at how local folks learn and share their knowledge to people, several strategies were also identified as useful means for teachers in integrating IK in the elementary science curriculum.

INTRODUCTION

Science plays an important role in the development of the society. It is considered one of the pillars of economic progress. Science has determined technical processes, economic systems and social structures; it has also influenced the everyday life of the people (Knight 1986; Nowotny, Scott and Gibbons 2001). In order to enjoy the full benefits of science, it is necessary that all people regardless of race and culture, should develop a strong science literacy and science culture. Consequently, there is a need to have a strong science education program starting in the elementary level. It is important to link science with the daily life experience and culture of the people.

In this study, integrating indigenous knowledge in the elementary science curriculum is explored in a vision to develop a strong science literacy and science culture among the learners. Constructivism advocates the idea that learning should start from what learners already knew and experienced. Therefore, integrating indigenous knowledge to science in the elementary curriculum as proposed in this study is important. It is anchored on the principle and framework of a learner-centered education that pays attention to the knowledge (including indigenous knowledge), skills, attitudes, and beliefs of the learners (Bradsford, et al., 2000). It aims to make science culturally responsive, culturally relevant, culturally appropriate, and culturally compatible where the language and indigenous knowledge of the learners are respected and utilized in the school science curriculum. This study clings to the idea of *teaching*

science as a cultural activity that includes what Stigler and Hiebert (1999) called *cultural scripts* – composed of beliefs, knowledge and views about the world that are shared among the learners.

Why is there a need to integrate indigenous knowledge in the science curriculum?

Ideally, the integration of indigenous knowledge to the science curriculum is an example of what Shor (1992) called as *empowering education* - a kind of education that reflects the learners' culture, social conditions, needs and history; or an example of what Dewey (2001) called *democratic education* – a type of education that enables the learners to perceive meaning in their culture and experience. This type of education brought life learning pathways, culture, worldview, and pedagogy that are liberating, patriotic and genuinely indigenous (SIKAT, 1999).

The integration of indigenous knowledge in the elementary science curriculum is based on the necessity to develop and equip young children of scientific knowledge and skills they need for daily life. It aims to connect scientific knowledge with the socio-cultural context of the learners especially in indigenous local communities. It adheres to the idea that science and society are inseparable (Nowotny, et al., 2001). Science is a part of a history (social and personal) that helped produce decisive transformation in the current image and achievements in the field of science (Kuhn, 1962).

Integrating indigenous knowledge into the elementary science curriculum does not literary mean to completely localize or change the current science curriculum. It aims to promote the understanding of science concepts in a given socio-cultural perspective and context. This kind of situated pedagogy increases the chance for the learners to feel ownership of their education and reduces the conditions that produce their alienation (Ignas, 2004; Shor, 1992). It provides a curriculum that reflects scientific knowledge in the learners' culture, conditions, needs, and history and it develops scientific literacy to all young children regardless of culture, belief and orientation.

Integrating indigenous knowledge in the elementary science curriculum puts the learning of science in a socio-cultural context, and finds patterns of science knowledge in the daily-life experiences and cultural practices of the people (Hobson, 1992). This is important in bringing science in the level of understanding and experience of the learners. It is a way of transforming an idea or natural phenomena from the context of common sense to science (Hodson, 1998). This type of education uses instructional materials based on the culture and history of the minority or ethnic group to illustrate scientific principles and the methodology of science that is used in the present science curriculum of the school (Marinez, et al. 1988).

In this study, integrating indigenous knowledge in the elementary science curriculum has to do with a passion for making cultural knowledge, language, and values a prominent part in the school science curriculum. It nurtures the development of an

affective, intuitive, and soulful understanding of the natural world in the present science curriculum. This researcher believes that learning science should be consistent with indigenous peoples' needs, worldviews, and socio-cultural contexts. Thus, this study aims to present science within the context of cultural knowledge in a way that embodies the culture and traditional knowledge, and demonstrating that science standards can be met in the process. It is a way of connecting universally accepted science to what community people in a certain culture, value and know. Solomon (1994) points out that pupils should develop their knowledge and understanding of the ways in which scientific ideas change through time and how the nature of these ideas and the uses to which they are put are affected by social, moral, spiritual, and cultural contexts in which they are developed. Linking science to people's beliefs and practices are important to foster meaningful learning of scientific concepts (Hodson, 1998; UP-NISMED, 1998).

From the experience of the Alaska Culturally Responsive Science Curriculum (Alaska Native Knowledge Network, 2004), and the observations of Cajete (2004) on the development of native science among native Americans in New Mexico, the creation of a culturally responsive science curriculum for the learners provides powerful implications for learning by using traditional or indigenous knowledge as a way of enhancing cultural foundations and developing scientific knowledge and skills. Hence, integrating indigenous knowledge in the elementary science curriculum in the Philippines promises a bright future for the development of an effective, meaningful, and relevant science curriculum for young Filipino learners.

What is indigenous knowledge?

The term *indigenous* may connote a negative meaning to other people and sometimes associated to old fashion, traditional, or unscientific. However, in this study, the term indigenous particularly *indigenous knowledge* is essential and relevant. It serves as the foundation of knowledge building. It may sound unscientific for it includes beliefs and practices that are mostly superstitious and are products of human imagination, but this type of knowledge is also a product of human ingenuity, creativity, and inventiveness in defining the world (Kwagley, 1996). Indigenous knowledge evolves in relationship to places and is therefore instilled with a *sense of place* (Cajete, 2004). Therefore, the first frame of reference for a science curriculum must be the *place of the community, its environment, its history, and its people* (Pawilen, 2006).

Understanding the indigenous knowledge system and finding ways on how to effectively integrate it in the curriculum, particularly in science, is in line with the view of cultural anthropology of teaching science as cultural transmission and learning science as culture acquisition (Cajete, 1999; Spindler 1987; Wolcott, 1991). This type of education is founded on the way of life, traditions, worldview, culture, and spirituality of the people and it is a pathway of education that recognizes wisdom imbedded in indigenous knowledge (Cajete, 1999; SIKAT, 1999). The study of indigenous knowledge is a part of the continuing effort and struggle of different social groups and individuals

to redeem their cultural and historical identity (SIKAT 1999). Indigenous knowledge and learning systems have long been recognized as indispensable components of indigenous peoples' education, but formal educational systems usually neglect this indigenous knowledge (Abayao, 2003).

Mendoza (2000) discusses indigenous knowledge as something that has to do with origin, having originated in and being produced, growing, living, or occurring naturally in a particular region or environment. On the other hand, Warren (1991) described indigenous knowledge as a broad system of knowledge that is unique to a particular culture and is passed down from generations to generations of members of the society. Indigenous knowledge served as the basis for local decision-making in agriculture, health care, food preparation, education, natural resources management, and a host to different activities in rural communities (Rood and Casambre, 2001). It is a heritage from the past, including specific bodies of knowledge in different areas like botany, medicine, and social governance (Easton, 2004). This indigenous knowledge system was tested by time and validated by the experiences of people living in a particular society (Cajete, 1999; Jones and Hunter, 2003; Mendoza, 2000). This is more than enough to say that there is a strong foundation or basis for people to patronize this indigenous knowledge in their daily life.

This indigenous knowledge is very influential to the development of young children. It is embedded in their daily life since the time they were born. They grow into a social and cultural setting – family, community, social class, language and religion – where indigenous knowledge is also prominent. The process of transmitting the indigenous knowledge systems is done through stories and encounter with other folks, and it is constructed in the learners' minds through daily life experience. The context of the children's social setting affects how they think and behave. Originally, proponents of the essentialist philosophy of education are impressed by the large body of knowledge collected over many thousands of years, the so called *cultural heritage*, and emphasize it as the primary source for deriving curricular objectives (Tyler, 1949).

What is indigenous science?

Part of the indigenous knowledge of the people is *indigenous science*. It is one of the components of indigenous knowledge system developed by people through their daily-life experiences that includes complex arrays of knowledge, expertise, practices and representations that guide human societies in their enumerable interactions with the natural milieu: agriculture, medicine, naming and explaining natural phenomena, and strategies for coping with changing environments (Cajete, 2004; Nakashima and Roue, 2002). Indigenous science is broad categories that include everything from metaphysics to philosophy and to various practical technologies practiced by indigenous peoples both past and present (Cajete, 2004).

Ogawa (1995) claims that indigenous science is super ordinate to individuals' minds and it cannot simply be expressed by individual as a kind of specific theoretical system, rather, it is collectively lived-in and experienced by the people of a given culture. Laccarino (2003) elaborated this idea by explaining that science is a part of culture, and how science is done largely depends on the culture in which it is practiced. In another point of view, Nowotny, Scott and Gibbons (2001) stress that historical and cultural influences have always shaped science through the years.

It is through this interplay between the society and the environment that indigenous science knowledge developed diverse structures and contents (Kroma, 1995). Kuhn (1962) pointed out, that early developmental stages of most sciences are characterized by continual competition between a number of distinct views of nature, each partially derived from, and all roughly compatible with the dictates of scientific observation and method that enabled people to observe, describe, and understand the world around. In practical and concrete way of explaining this view, it is good to think how the farmers and other village peoples developed their knowledge of the rain patterns, soil types, crop varieties, terracing, and building irrigation systems. Fishermen also develop their knowledge in using a lunar calendar in order to catch good number of fishes. The use of medicinal plants is also one of the living legacies of the indigenous science of the people from the past that helped people survive numerous diseases and other forms of illness.

Sibisi (2004) points out that indigenous knowledge has contributed a lot of things in the development of science and technology. Accordingly, the basics of astronomy, pharmacology, food technology, or metallurgy derive from traditional knowledge and practices. In the Philippines, a study conducted by UP-NISMED (1998) shows a concrete example of how science explains a number of indigenous practices and beliefs of the Filipino people. This is a successful attempt in linking science with indigenous knowledge. Thus it can be said that one of the foundations of science is rooted in understanding the practice of indigenous knowledge. The UNESCO's Declaration on Science and the Use of Scientific Knowledge (1999) also acknowledges the historical and valuable contribution of traditional and local knowledge to science and technology.

Looking at the history of renaissance when modern science was born, leads to the idea that science was already practiced by early civilizations (Gribbin, 2001; Mkapa, 2004; Sibisi, 2004). For example: the history of the pyramids and the early science in Egypt, the early astronomy in Greece, the great civilization of Mesopotamia, the use of traditional medicine in China, and the building of the rice terraces and other indigenous farming methods in the Philippines, and many others prove that science is as old as life itself. It is integrated in all activities of human beings starting in the early times when humans started to learn about the environment and how to live.

RESEARCH METHODOLOGY

This study explored the possibility of integrating indigenous knowledge in the elementary science curriculum. It identified several indigenous that could be integrated in the elementary science curriculum and proposed a model of integration. Bredekamp (1997) opined that the best strategy of integrating the curriculum is to begin with the discipline frameworks and identify the connections, the ways that curriculum can be integrated and be made more meaningful for the learners. Hence, the study sought to answer the following questions:

1. What are the examples of indigenous knowledge that can be integrated in the elementary science curriculum?
2. What models of curriculum integration can be used to integrate indigenous knowledge in the elementary science curriculum?

This study was conducted in a local community in Ilocos Sur. The community is a member of the Bago cultural minority group identified by the government. An interview with community people is done to identify the indigenous knowledge of the people that are still practiced in the local communities. Senior citizens who are more than 60 years of age are the main respondents of the interview. The responses were recorded and analyzed to get the information needed for the study. An analysis of the elementary science curriculum was also done to identify certain topics where indigenous knowledge can be integrated.

To come up with a design to integrate indigenous knowledge with the elementary science curriculum, an analysis of different modes and approaches used by different authors in integration was conducted. These models and approaches were analyzed and compared in order to identify which is the best model or approach, or if none, then a new model for integration that is applicable for the Philippine setting can be developed.

RESULTS OF THE STUDY

1. What are the examples of indigenous knowledge that can be integrated in the elementary science curriculum?

The community is a host to all forms of indigenous knowledge. The local folks serve as guardians of this indigenous knowledge. The study found out some examples of indigenous knowledge that are taught and practiced by the Ilocano people. Examples of this indigenous knowledge are:

1. Knowledge in observing animals' behavior and celestial bodies to predict weather conditions and seasons
2. Traditional health habits or practices

3. Child rearing practices
4. The use of herbal medicine
5. Knowledge on preserving foods
6. Classifying and naming plants and animals into families and groups based on cultural properties
7. Preservation and selection of good seeds for planting
8. The use of indigenous technology in daily life – in farming, preparing foods, and other daily life activities
9. Building local irrigation system
10. Classifying different types of soil for planting based on cultural properties
11. Making wines and juices from tropical fruits
12. Local methods of growing plants and vegetables in the yard
13. Indigenous methods of counting, calculating or estimating, classifying, measuring, and organizing things
14. Knowledge on mineral resources found in the community

There are categories where these traditional or indigenous knowledge are parallel to some areas of science in the curriculum like: (1) Classification – understanding of specific elements of factors in the environment, such as plants, animals, soil, water, air, weather, and other environmental phenomena; (2) Technology and Management of Resources – the development and use of traditional technology in daily lives, and management of resources for the present and future generations; (3) Ecology, Evolution, and Systems – the understanding and awareness of the life processes - this includes origins, interrelatedness of living and non-living things in the environment. This makes it easy to integrate some indigenous knowledge of the people to the science curriculum.

As part of the indigenous knowledge, the communities also maintain some cultural beliefs that are useful and sacred to them. Some of the cultural beliefs are as follows:

1. The land is a source of life. It is a precious gift from the creator.
2. The earth is revered as “Mother Earth”. It is the origin of their identity as people.
3. All living and non-living things are interconnected and interdependent with each other.
4. Human beings are stewards or trustee of the land and other natural resources. They have a responsibility to preserve it.
5. Nature is a friend to human beings – it needs respect and proper care.

These community beliefs can produce or develop desirable values among the people that are relevant or consistent to the scientific attitudes, attitudes in

science, and attitudes to science identified by Johnston (2000, p. 13). Johnston grouped these set of attitudes into four types namely: (1) motivating attitudes; (2) cooperating attitudes; (3) practical attitudes; and (4) reflective attitudes. These cultural beliefs, therefore, can be good foundation for developing positive values towards learning and doing science and in bringing science in a personal level.

These cultural practices, traditions, and beliefs are concrete and creative expressions of how human beings view nature and their relationship with nature, in relation to their observations and experiences. Likewise, the songs and chants, for example, contain language metaphors of how people view certain objects and events in the environment in relation to their daily life.

2. How can indigenous knowledge integrated in the elementary science curriculum?

The study identified several approaches that can be used to integrate indigenous knowledge in the elementary science curriculum.

- 1. Real-Life Story Model of Integration** – Indigenous knowledge is embedded in the daily life experience of the young children as they grow up. They live and grow in a society where indigenous knowledge is prominent. Parents or old folks served as teachers. They were not professional teachers, yet their methods of teaching are very effective in transferring cultural knowledge to young children. The lessons are intimately interwoven with their culture and the environment. The lessons comprised of good values and life stories of the people on their daily life struggles. Their views about nature and their reflections on their experiences in daily life are interwoven in their stories, poems, and songs. Drake (1993) originally proposed the idea to use stories to connect knowledge. This model is called “story model” which develops a personal, cultural, and global story as the context for any topic being studied. Beane’s (1997) collaborative planning model is more radical than the negotiation of the curriculum. The lessons begin from the student’s questions, not some predetermined topic.
- 2. Problem-based Approach to Integration** – Learners are exposed to different lessons in problem solving involving real-life problems and apply different process skills in science to explore life problems and to examine the validity of some simple indigenous knowledge. There are science skills as well as attitudes and values needed in solving everyday problems linked with real life situations. By doing problem-solving activities, the learners are exposed to some practical situations or issues that are important to them and to their community.
- 3. Thematic Approach** – thematic approach is the most popular approach to

integrate the curriculum. This approach requires the use of themes to integrate lessons and contents of the curriculum. The following are the procedures that should be followed in designing a lesson based on the integrated approach:

- a. Selection of themes or problems** – The theme or the problem prioritizes the information and enables teachers and learners to agree on the issues that are most important and interesting to them
- b. Selection of concepts and skills to be integrated** – The teacher should brainstorm a list of concepts and skills that can be integrated in the two subjects.
- c. Selection of objectives** – The expected learning outcomes should be selected based on the lesson.
- d. Planning appropriate instructional activities** – Instructional activities must be sequenced, and activities must be planned. The activities should be based on the interest of the learners and their level of understanding.
- e. Assessment and Evaluation** – the assessment should be designed in such a way that it should show the level of achievement of the learners.

The learners can be involved in the selection of themes and learning experiences. They can help the teachers plan and design the lesson to make sure that their interests are represented. Involving the learners in designing the lesson is a way of empowering them and to make them feel that their ideas are valued in the curriculum.

CONCLUSION

Integrating indigenous knowledge to the elementary science curriculum has become a challenge to educators in the Philippines. This sample found out that some indigenous knowledge is found to be parallel to science ideas. This makes it possible to integrate indigenous knowledge in the science curriculum. It is vital that young children from local cultural communities realize that cultural understandings of natural phenomena and of the natural environment are complementary to universal science ideas.

The cultural values of the people are also relevant to science attitudes and values. Integrating indigenous knowledge in the elementary science curriculum could open wide range of opportunities for connecting scientific knowledge with the indigenous knowledge of the people. It can bring the teaching and learning of science in a more personalized manner for young children and it is an outstanding paradigm for bringing science near to peoples' culture.

The study recommends using real-life story model, problem-based approach, and thematic approach as possible models that can be used in integrating indigenous knowledge into the science curriculum. These models of integration can be taught to teachers in local and indigenous communities who wish to make the school science curriculum to be more meaningful and culturally relevant. Finding effective ways to make science more meaningful and responsive to peoples' lives and culture is a noble goal. Hence, integrating indigenous knowledge in the elementary science curriculum is an important and innovative educational adventure that can be explored.

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DESIGNING A DIFFERENTIATED CURRICULUM FOR GIFTED CHILDREN IN GRADE 1 SCIENCE

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ABSTRACT

Gifted children's skills and learning preferences and how to cater to their unique needs have been tackled in researches in childhood education. Recent studies in the field of gifted education dealt on differentiation in designing curriculum for the gifted, specifically in the field of science, to address this issue. The approach, however, needed further clarification in some countries, where studies on differentiation for gifted education is scarce. The purpose of this paper was to design a differentiated curriculum for gifted children in Grade 1 Science and investigate the implications of the curriculum to the teacher and gifted children. The study was divided into three phases. Phase 1 focused on identifying the needs, interests and learning preferences of each child through survey/interview. Phase 2 involved designing the differentiated curriculum based on the data gathered from the first phase. Finally, the last phase is the tryout of the differentiated curriculum to 27 Grade 1 children from a special science class in one school in the Philippines, but only two of which will be presented in this paper. This phase was done to investigate the observable behaviors of the teacher and the children during the lesson. Aside from the observation, several questions were asked to the teacher and selected children to identify their impressions on the differentiated curriculum. The learning of science became more meaningful, relevant, and interesting to the gifted children. It was observed that teacher successfully engaged and motivated gifted children to the lesson. Several concerns and issues raised by the first-time participants were noted.

INTRODUCTION

One of the pivotal goals of science education in every country, including the Philippines, is to develop scientifically literate and functional individuals. To achieve this goal, educators should ensure that they provide meaningful, relevant, and responsive learning experiences to children. However, providing appropriate learning experiences that address the individual needs, interests, and learning preferences of children, particularly those who are gifted, remains to be a challenge for regular school teachers. In the Philippines, the Department of Education (DepEd) established special classes that cater to gifted children in the public elementary schools – Special Science Elementary School Project (SSES Project). These special classes offer science curriculum that is different from the regular classroom in terms of the level and the time allotted to teach the subject (Faustino & Hiwatig, 2012). One of the thrusts is to produce graduates that are well-versed in science and mathematics. Furthermore, the science curriculum offered should address the multiple intelligences of these children as stated in SSES

Project Manual. Hence, it is imperative that with this goal, the science curriculum should be differentiated to cater to the multiple intelligences of children in this program. Furthermore, science was differentiated because it is the thrust of the SSES Project. At present, teachers are using one-size-fits-all curriculum that maybe insufficient in addressing the individual differences of gifted children, even in the SSES Project. Tomlinson (1995) suggests the use of differentiation to provide meaningful and responsive curriculum for gifted children. Hence, this study aimed to design a differentiated curriculum for gifted children in elementary school science, specifically for Grade 1. The researcher believe that through the use of differentiation the teaching and learning of science will be more meaningful and relevant to the gifted students. In addition, differentiating science curriculum can be helpful for children to acquire various skills that they can use for other subjects or disciplines such as classifying, thinking critically and creatively, and solving problems and natural phenomena. This study can serve as a guide for teachers who opt to provide innovative way of teaching science for gifted children that is culturally relevant.

Responding to the Individual Differences of Gifted Children through Differentiated Curriculum

Historical conceptions on giftedness were on high scores in the IQ test (over 150), which was first introduced by Terman in 1920 (Conklin & Frei, 2007). However, at present, different educators mentioned the limitation of the test and introduce different concepts of giftedness. In 1972, the Marland Report to the congress of America outlined six areas of giftedness: 1) general intellectual ability; 2) specific academic aptitude; 3) creative and productive thinking; 4) leadership ability; 5) visual and performing arts aptitudes; and 6) psychomotor ability. On the other hand, Gardner (1983) introduced the concept of multiple intelligences: 1) linguistic; 2) logical-mathematical; 3) spatial; 4) musical; 5) bodily-kinesthetic; 6) interpersonal; 7) intrapersonal; and 8) naturalistic. Interestingly, the theory of Gardner pointed out that an individual could possess two or more intelligences. He also added that these intelligences could be developed in the school. Addressing the needs, interests, and learning differences of gifted children is one of the challenging tasks for teachers. Due to these differences, gifted children need a specially tailored curriculum suited to their demanding needs and unique attributes (Freeman, 1999; Kelemen, 2010), which the regular classrooms often do not provide (Rosselli, 1998). Recent studies deal with differentiation as an effective approach to address these concerns in educating gifted children.

Tomlinson (2001) suggested the use of differentiated curriculum to respond to the concerns of meeting and addressing the individual needs and attributes of gifted children. Differentiated curriculum means changing the pace, level, or kind of program and instruction that teacher provide for gifted children (Heacox, 2002). In a differentiated classroom, gifted children are given chances to choose the activities according to their unique attributes and exceptional needs. Westphal (2007) reiterates

that gifted children are more focused in learning when they are given choices of activities based on their specific strengths.

In the Philippines, differentiation and studies related to such approach remain scarce. However, programs that aim to develop learning needs and preferences of gifted children are being implemented. Specifically, the Special Education Division of the Department of Education (SED-DepEd) introduced the Special Science Elementary School Project (SSES Project) in 2007. This project is intended for gifted children in the public elementary school that focuses on the science and mathematics. This is with the belief that developing individuals who are well-versed in science can contribute to the economic development of the country (Pawilen & Sumida, 2005). The project is unique because it offers an enhanced science curriculum for Grades 1 and 2, which is not offered in the regular public school classes. However, teachers in the classroom are still using single-type activities which often do not address the individual differences of children in contrast with one of the goals of the project: to provide learning activities that help develop the multiple intelligences of children (Faustino & Hiwatig, 2012). The teacher-made lesson plans showed that limited opportunities are given to children to integrate science concepts that they have learned to other subject areas. Learning experiences provided for these children are focused on memorizing science facts and not on important skills like creative, critical and problem solving. Hence, the need of differentiating the curriculum for gifted children in the SSES Project was deemed essential to make the learning of science concept more responsive to the individual differences of children in the classroom.

METHODOLOGY

The study was done in one of the biggest public school in the district of Malolos, Bulacan, Philippines with special science class for children with advance abilities or those who are *gifted* according to SSES Project Manual. It was participated by a science teacher and 27 Grade 1 children under the special science class of the public elementary school. The teacher participant has been teaching in the school for three years and is presently taking up master's program in a state university in the province. The teacher was selected to handle the special science class based on the criteria set in the SSES manual.

This study involved three phases. Phase one was a survey of children's needs, interests, and learning preferences. This phase was done to identify the individual differences of gifted children in the classroom. Two types of instruments were adopted from Gregory and Hammerman (2008) and used in this phase: the Children's Interests Inventory, divided into 6 different items that focused on the degree of child's interest in science, things that the child love most and like least about science, science topic that interest them most, favorite ways of learning the subject, learning preferences and styles and the Multiple Intelligences Inventory, focuses on the eight intelligences proposed by Howard Gardner. The researcher made few minor modifications on the tool by putting pictures for some items, so that the Grade I pupils will understand clearly the items. The second phase focused on the designing of the differentiated curriculum

based on the results of the first phase. The curriculum was designed following the Planning Guide for Differentiating Science Instruction proposed by Gregory and Hammerman and activities were selected and organized using the Sumida Model (2010) for developing activities for gifted children in Japan. Finally, the third phase focused on implementation of the differentiated curriculum. The curriculum was tried out by a Science teacher to 27 Grade 1 children ages 6. However, the discussion for this study focused on two children: Child A and Child B. These children were selected based on the following: 1) they both have high interest in science; 2) they have different strengths, weaknesses, and interests; and 3) they have different learning preferences and styles. With the differences of the two children, it is interesting to observe how they reacted and responded with the differentiated curriculum in science.

RESULTS OF THE STUDY

Children's Needs, Interests, and Learning Preferences

Two types of inventories were used to identify the needs, interests, and learning preferences of two children. The data gathered were analyzed and the results were the following:

A. Child A

Child A has high interest in science based on the results of the interest inventory. Child A loves to study about animals and has least interest in studying the subject when play is used in presenting the topics. Furthermore, this child prefers to read books, solve problems, find patterns, collect data, do projects like making models, and using hand lens in learning science. In school, Child A chooses to work alone and learns best when she writes what she has studied or learned.

On the other hand, the results of the Multiple Intelligences Inventory showed that Child A has specific strengths in visual/spatial and interpersonal areas. However, the inventory also revealed Child A's weakness in logical and interpersonal areas. Figure 1 shows the result of Child A's Multiple Intelligences Inventory.

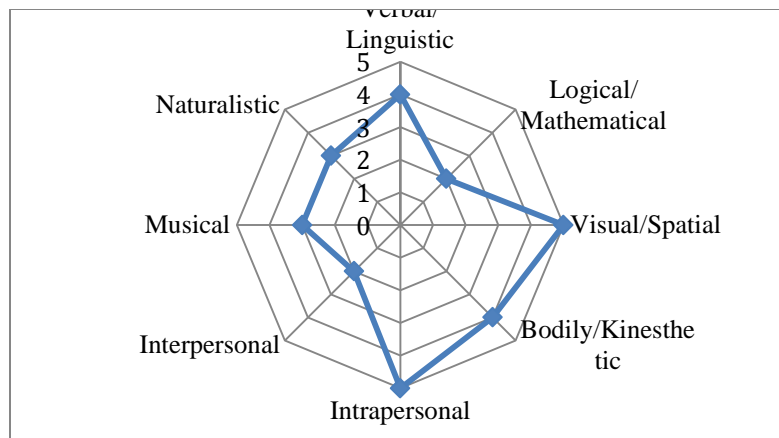


Figure 1. The result of Child A's Multiple Intelligences Inventory.

B. Child B

Based on the results of the interest inventory, Child B has high interest in science. The child loves to study science because of the activities involved. Child B's favorite ways to learn science are reading books and articles, solving problems, looking for patterns, collecting data, doing projects such as making models, carrying for animals, and watching videos and slideshows. In school, he prefers to work in a group. Child B learns best through writing the information from the teacher.

The results of Multiple Intelligences Inventory revealed that Child B's strength is on interpersonal intelligence. However, the child said that working alone would not be bad either. Figure 2 shows the result of Child B's Multiple Intelligences Inventory.

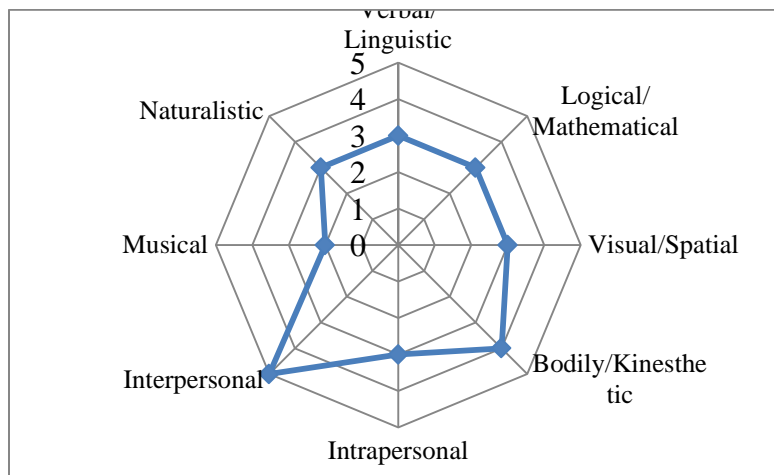


Figure 2. The result of Child B's Multiple Intelligences Inventory.

The results of the inventories clearly outline the similarities and differences of Child A and Child B. Both children have high interest in science. They have similarities on how they can learn science best. For example, they both like to read books and articles, solve problems, collect data, and do projects such as models animal.

However, Child A prefers to use magnifiers while Child B likes to watch movies or slideshow presentations. On the other hand, Child A's strength is on intrapersonal intelligence while Child B's strength lies on interpersonal intelligence.

The researcher identified the learning preferences of children based on the results of the inventories. The results of the inventories were used as source on how to differentiate the curriculum. These preferences were considered in doing the activities. The students were grouped according to their interests, characteristics, and learning preferences when learning activities were presented.

The Designed Differentiated Curriculum in Science Provided for Gifted Children

The results of the inventories were used to design a differentiated curriculum in science. Two lessons were developed for this study. Each lesson included the objectives that the teacher intended to achieve after the instruction; the content of the lesson; the learning experiences provided for the children; and the evaluation tools that were used to assess children's learning. Sixty minutes were allotted for each lesson as presented in Table 1.

Table 1. Coverage and time allotted for each lesson.

Lesson No.	Coverage	Allotted Time
Lesson 1	- Kinds of animals; characteristics of animals	60 minutes
Lesson 2	- Body parts of animals; function of each body parts	60 minutes

As mandated by DepEd, English was used as medium of instruction for both lessons although the teacher often used code switching wherein sentences in English was translated in Filipino language. The following were the descriptions of the two science lessons that were tried out with the group of gifted children:

Lesson 1

The topic for Lesson 1 was on the different animals around the community and their various characteristics. The objectives of the lesson were for the children to: a) observe different kinds of animals; b) describe the various characteristics of each animals; c) classify animals according to their characteristics; and d) compare and contrast the characteristics of animals. The lesson evolved on the core scientific understanding that focused on the different animals around us and the different characteristics that they have. This core was supported by enrichment, extension, and acceleration activities. The lesson was divided into parts following the suggested model guide of Gregory and Hammerman.

The purpose of this activity was to motivate the children to the lesson. The lesson started with the *Engage* phase. For this activity, three covered containers were

presented to the class. Children were asked to guess the animals in each container. The teacher removed the covers to reveal what animal was in each container.

After the Engage phase, the children were divided into three groups and were asked to alternately observe the animals. The children were grouped according to what animal they wanted to observe. Each child was provided a worksheet in which written were 15 sentences that describe the characteristics of the animals and five sentences which do not describe the animals. The children were asked to check the columns which describe the animals.

As part of the activity, the children were asked to share the results of their observation. Withdrawing from their observations, the groups of animals were introduced to the children. These groups were: mammal, bird, and fish. After the discussion, the children were asked and encouraged to give examples of animals that belong to each group. These activities were part of *Explore* and *Explain* phase.

For *Enrich* phase, various pairs of animals were presented to the children: 1) mammal and fish; 2) fish and bird; and 3) mammal and bird. The children were asked to choose and group according to their choices and interests, strengths and abilities. After this, they were asked to compare each pair of animals based on their selected activity. Each group presented their answers in front of the class by choosing one of the following means: write a story; compose a song; draw illustration; or perform a dance step or a routine exercise.

A modeling clay was distributed to each child in the class as part of the *Evaluation* phase. The children were asked to create a model animal using the clay. Aside from the model, they were asked to create a name and write descriptions for the animals that each one of them made. The model animals were evaluated based on the following: 1) originality; 2) creativeness; 3) neatness; and 4) description.

For *Extend* phase, the children were asked to create a list of ways on how they could help preserve wildlife in their science notebook. They can search from different resources like books, web page, and even human resources like their parents.

Lesson 2

The topic for the second lesson was about parts of the body and movements of animals. The objectives of the lesson were for the children to: a) identify and compare the body parts and functions of ; b) infer the importance of each part of the body; and c) observe how each part helps animals to move. The core of the lesson was: animals have different body parts and each has functions, and not all animals have the same body parts. Likewise, the core of the lesson was supported by enrichment, extension, and acceleration activities. These activities were also arranged and organized by the previous model guide.

In the *Engage* phase, the teacher started the lesson by showing the class a picture of a carabao and asked the children if they had seen a real one. The picture was used to introduce a short story wherein the main character was a carabao. The short story was presented through a slideshow during which the children were also asked to read parts of the story alternately. After this, questions about the story were asked to

children to assess their comprehension. The story was used to engage and motivate the children to the new topic.

As part of the *Explore and Explain* phase, the teacher showed once again the picture of the carabao and asked the children to identify the body parts of the animal. After the body parts were identified, the children were asked to infer the function of each part. Discussion about their answers followed.

To further understand the lesson, another activity was presented to the children. The teacher divided the class into groups according to their chosen pictures. Using a worksheet, each group was asked to identify the body parts of the animals they had selected. The children also identified the functions of each body parts. Then, the children presented the results to the class. The results were used for the children to learn and understand that animals have different body parts. Some parts may be or may not be present on other animals. The functions of each body parts were also discussed in this activity.

As part of *Enrich* phase, several *what if* questions were asked to the children. For examples: *What if an elephant has wings?* or *what if a fish has legs?* Children were asked to write the answers in their science notebook.

Another activity was provided for the children to assess their learning of the concept as part of *Evaluate* phase. The teacher presented three pairs of animals: Pair 1 – frog and snake; Pair 2 – bird and butterfly; and Pair 3 – shark and whale. The children were grouped according to the pair they had selected. The children were asked to compare the parts the animals used for moving and to present their answers through a song, a drawing or a movement. Discussion was done every after presentation. The children were assessed based on the following: a) accuracy of information; b) clarity of presentation; c) creativity and originality; and d) neatness of output or execution.

For *Extend* phase, the teacher presented different activities for the children to choose and do at home. These activities were: 1) make a list on how to properly take care of animals; 2) compose a poem about animal and its body parts and movements; and 3) draw a diagram of animal's body parts.

Both lessons offered individual and group activities to cater to the learning preferences of children. It is acknowledged that there are children who prefer to work alone like Child A and there are those who prefer to work in pair or in-group like Child B. In both lessons, differentiation was applied in the materials, activities, and outputs or products that the children produced. The lessons were not only designed to address the learning preferences of each child, but also their interests and characteristics. They were also allowed to select and create products based on their own strengths. The activities included in the lesson gave Child A and Child B an opportunity to develop creativity, originality, and thinking skills. Also, they were able to improve and practice their skills in analyzing and communicating ideas.

Responses During the Tryout of the Differentiated Curriculum in Science

One of the purposes of this research is to investigate the responses of the children and the teacher during the trial of the lesson. Although the principles of

differentiated curriculum is not new in education, this is the first time of the teacher to implement and provide curriculum that is differentiated and the first time also for the children to study science lessons with different activities that provide them choices. The responses of the teacher and the children will be important aspect in this research because it will determine the positive contribution of differentiate curriculum to group of gifted children in the Philippine setting and the possible challenges and things that need to improve while implementing the differentiated curriculum in science. Detailed responses of children and teacher are presented below:

The Children's Responses During the Tryout of the Differentiated Curriculum

Child A

During the first lesson, when the teacher showed three covered containers, Child A was excited to see what were in front of the class. The teacher asked the children to guess what were the covered objects in front of them. Because the child was very interested with the lesson, the child was the first one to raise her hand. Child A enthusiastically guessed the contents of the container. When the teacher unveiled the objects, the child went in front to get a closer look at the animals and spent more time looking at the gold fish.

In the first activity, the teacher asked the class to observe the animals and check the characteristics that described each animal. Child A showed eagerness to answer the observation sheet. Because Child A preferred to work alone, the child was the first one to finish answering the observation sheet. In addition, after finishing the activity, Child A even assisted other children in doing their activity. Child A explained to the classmates what "wiggle" means and even acted it out.

Child A's strength was in visual or in drawing. Her teacher included her in the group of children that shared the same strength. The group was asked to make a comparison of animals through picture story. At the beginning, it was very noticeable that Child A has difficulty of working with the group. The child was quietly observing other group members while they were working. The teacher noticed Child A and asked to write the story for the group because the child was also good in writing. Through drawing and story, the children used what they already knew and what they learned about animals. In another activity, the children were asked to create model animals using molding clay. Child A showed interest and enthusiasm in doing the activity and enjoyed it. As shown in Figure 3, the child was able to create a detailed model of a dog.



Figure 3. Sample model animal created by Child A.

In lesson one, the child was already engaged in the lesson when the child saw real animals. The use of real animals seemed effective in getting the interest of children in general, particularly with Child A.

Child A seemed not interested in the second lesson because it was a group activity. However, during the individual activity Child A's enthusiasm came back. When the teacher asked the class to identify the parts of the body of a carabao the child promptly raised his or her hand and went in front to answer.

Although, Child A was not comfortable working in a group, he or she tried to work well in the group. The child participated and gave information when their group was asked to compare two types of animals. In this activity, the children exhibited their ability to compare the parts of animals and its functions.

In both activities, the child showed enthusiasm during the individual activity. Child A was not comfortable working with the group although he or she participated in group activities. Through the lessons, Child A learned different skills like analyzing, comparing, and sharing information. Furthermore, the child learned to work and deal with other children, although at first it seemed hard. Learning how to deal with other people is one of the important skills that gifted children must learn because it can make their project successful.

In general, the two lessons addressed and met the needs of Child A. During the lesson, Child A showed development of important skills such as applying, analyzing, synthesizing, and evaluating. The child's innate ability to ask questions was also manifested during the lesson because Child A was asking many questions to the teacher. Furthermore, it seemed that Child A could adjust to differentiated curriculum if the teacher would use it in designing the lessons that she would provide.

Child B

The same lessons were provided to Child B. The first lesson was about the different animals that can be seen in the community and the characteristics of each animal. In the beginning of the lesson, Child B already showed enthusiasm and interest in the lesson. When the teacher asked the class to guess the animals in the containers, he raised his hand and answered. There was one point in the lesson when Child B gave an unusual answer. When the teacher asked for more guesses, the child suddenly shouted *unicorn*. It seemed that Child B acquired some knowledge about the mythical animal. Another observation on the child is that he frequently asked questions about the animals to the teacher. The child also shared other information about the animals to other children.

One of the learning preferences of Child B is to work with a group. Hence during the lesson the child was very comfortable in working with other children. Child B shared and discussed information with his group mates.

Even during group activities, each child learned different skills like dealing and working with other children. As observed, Child B and the group members were carefully planning how they would execute the activity they chose to do. In science, planning is one of the important skills that children need to learn. After making hypothesis, children identified the steps that they needed to do in order to get the most accurate results. .

Child B's group composed a song that described and compared the characteristics of animals and in this way the skills of planning and using what they have learned from other subjects were applied. For example, the characteristics that they have identified about the animals and using the words that they have learned from their English subject..

The next lesson focused on the topic about *Parts of the Body and Movement of the Animals*. After the lesson, the children were expected to infer, observe, and compare the body parts of animals and its functions. At the beginning of the lesson, Child B showed eagerness to participate in the class when the teacher used slideshows in presenting the story. The lesson presented a story to accommodate the needs and interest of children in reading and viewing slide show as well. As observed, Child B eagerly volunteered to read some verses of the story.

In the next activity, the children were asked to compare the animals Showing them the pictures of animals, the teacher asked the children to choose an activity for identifying the body parts and functions of the animals. Child B and his group decided to identify the body parts of a fish. The group carefully looked at the pictures of the different fishes and identified their body parts. . The group was successful in identifying the body parts of the fish and the functions of each body parts. However, it seemed that because they are still young and in the stage of learning the language, some words were still misspelled as shown in Figure 4.

Animal	Part	Function
Striped Manta-Ray EMPEROR FISH L Fish emperor angel fish	eyes	see
	fins	swim
	tail	swim
	mouth	geting food
	scales	protect
	wings	fly

Figure 4. Sample product of Child B's group.

As observed in Child B's behavior, both lessons were successful in addressing and meeting his needs. The lessons were successful in engaging Child B to the lesson, especially during the group activities. The child applied prior knowledge in the group activities which is important for the children in doing more complicated science activities.

In both lessons, it was noticeable that Child B's strengths, interests, and learning preferences were addressed. In the first lesson, the child enjoyed working with other group members and learned the importance of socialization. Also, Child B learned to share opinions with other group members. While in the second lesson, the teacher was successful in engaging Child B with the lesson through the use of slideshow presentation. Different important skills were also developed with the child such as: planning, analyzing, comparing, and sharing information and expressing ideas.

Teacher's Response During the Tryout of the Differentiated Curriculum

It was the first time for the teacher to use the differentiated lesson. Before the tryout of the lessons, the researcher explained the purpose of differentiation and the study. Lesson plans were presented to the teacher for comments, suggestions, and further clarifications. Although the teacher seemed nervous in using the lesson plan, she showed excitement in learning new ways of designing science lesson, especially that she is teaching in a special science class.

While browsing the activity, the teacher was worried that children might not be able to do some activities, particularly in composing songs. However, the researcher explained to her that we could not underestimate the children's capability and that activities would be given to children who enjoy song and music. When she grouped the children and asked them to choose activities, she was surprised that those children who chose to compose a song, were able to compose a song.

During the tryout of the two lessons, the teacher showed enthusiasm in executing the lessons. She showed patience in explaining to the children the activity

that they had to do, especially in the first tryout of the lesson, because this was the first time that the children were asked a different kind of output.

In general, the teacher did well in the tryout of the lessons. After each execution, the researcher asked comments from the teacher. According to the teacher, the use of differentiation made the science class more activity-based. The children were very interested and enthusiastic during the lesson. Learning experiences become more meaningful for her students, especially because she teaches gifted children wherein expectations are higher than that of a regular class. However, she also sighted some disadvantages in differentiating curriculum, especially in Philippine setting: 1) it can be difficult for a teacher to think of different activities in one lesson because of the additional paper works that they need to accomplish; and 2) the materials that they need to use for the activities are inadequate because of the limited funding provided by the national and local government.

DISCUSSION AND IMPLICATIONS

During the trial of the differentiated curriculum in science, various points were noted that contributed to the improvement of the teaching and learning of science for the gifted children and the teacher. These points were the following:

- a) *Differentiation of the science curriculum effectively makes use of learning through activities.*

During the tryout of the lesson, various individual and group activities were provided for children. Through these activities, the children can deeply learn different science concepts about animals. It gave more opportunities for children to construct ideas and use concepts that they have learned to and from other subject areas. Furthermore, it does not limit children to memorize science terms. Hence, it is imperative that gifted children be provided with activities according to their learning preferences and be given choices.

- b) *The use of various instructional media that are available, easy to use, and culturally related to the child and that are based on the interest, needs, and learning preferences of children can help teacher to make the science lessons more engaging and interesting for children.*

During the lessons, the teacher used various media such as real objects, slide show presentation, and story. It helped the children practice and learned different science process skills like observing, comprehending, and analyzing through the use of these materials. However, it is also important that the teacher should be careful in choosing the instructional materials. Hence, it is essential that science teachers, especially for young gifted children, use materials that are engaging for the children. Most importantly, the instructional media should be: available and easy to find, effective, and culturally appropriate to the learners.

c) *Differentiation puts children in the center of the learning process.*

During the tryout of the differentiated curriculum, it was observed that the children actively participated in the lessons because the activities were based on children's needs, interests, and learning preferences. In this scenario, the teacher becomes facilitator of learning. Hence, in designing a lesson, teachers should consider the needs, interests, and learning preferences of each child and should teach the class and not focus on few children.

d) *Enrichment, extension and acceleration activities may be an effective way to make the learning of the science concepts and topics meaningful and relevant for children in the special science class in the Philippines.*

Teachers often prepare single type of activities and discussions are limited in what are included in the textbooks. However, by adding these three elements in the science curriculum, gifted children are given the opportunity to extend the concept they have learned with other concept and study other topic aside from those written in the textbook. Hence, through these activities learning may become meaningful and challenging for gifted children.

e) *Through differentiated activities, children may learn to think, plan, share, and communicate.* These are important skills that gifted children need to acquire.

f)

During the activities, the children exchange and share opinions and ideas with each other. They learn to communicate their output with other children in the class. These skills are very important for gifted children to acquire. It can help them deal and communicate with other people in the future. Hence, science activities should focus on helping children acquire scientific skills such as observing, thinking, planning, analyzing and organizing data, and communicating results.

g) *Differentiation may challenge science teachers to become flexible and creative in planning and preparing science lessons for gifted children.*

In differentiation, the teacher should prepare variety of activities based on children's attributes, hence teacher needs to become creative in selecting appropriate and meaningful activities. In the two lessons, the teacher provided activities that helped the children learn different skills that they needed for doing complex activities or solving problems in the next grade levels. Hence, it is necessary for the teacher to carefully plan and design science lessons for gifted children.

h) *Proper groupings should be considered in differentiating curriculum*

In a classroom, children have different characteristics, learning styles, and preferences. To make differentiation effective and successful, the teacher should group the children properly. Hence, the science teacher should have deep understanding of the children's individual differences and characteristics to be able to group them well. Proper grouping can also help the teacher to provide appropriate activities for each child.

i) *Differentiation encourages the teacher to become research- oriented and well-versed of the content and subject.*

It is necessary for teachers to study and learn much information about the topic or the concept that they are teaching, especially those who are teaching gifted children. Often, these children have many questions, hence, teacher should have broad knowledge about the topic, or else, there will be limited discussion.

j) *Differentiation may limit the use of textbooks in teaching science for gifted children.*

In the Philippines, teachers often rely on activities written in the textbooks. With differentiation, textbooks become references that teacher and children can use to validate their findings and acquire further information. It can challenge teachers' creativity in creating worksheets that are appropriate to the interests, characteristics and learning preferences of their students. Teacher-made worksheets can be beneficial for public schools in far provinces wherein textbooks are limited and not sufficient for all children. Hence, teachers should be creative in developing worksheets that challenge and develop children's abilities.

CONCLUSION

The current study is successful in designing differentiated curriculum in science for gifted children. Science curriculum became more interesting and engaging to gifted children because they have the degree of freedom to choose activities according to their preferences. Through the tryout of the differentiated curriculum, the children were able to produce creative products and they were given opportunities to construct their own knowledge and ideas. The science focused on learning of the science process skills and not merely on memorizing factual information written in textbooks. Furthermore, it helped teacher to offer learning experiences focusing on the development of higher-order thinking skills of gifted children. The study revealed the importance of the teacher's abilities and skills in teaching and learning science, especially for the gifted children. Teachers should have far better knowledge of the science content for them to be able to consistently provide deeper, meaningful, and relevant discussion about science concept being taught. They should possess the ability of asking divergent and

thought-provoking questions that maximize and challenge the highly curious mind of gifted children. Furthermore, the integration of culture and the use of culturally related and available materials can make the lesson more meaningful and relevant to gifted children. However, although children showed positive impression on the differentiated curriculum, further study on the effect of this kind of curriculum, especially for gifted children, deemed necessary. The study on teachers' performance on differentiating curriculum in science for gifted children also revealed similar implications.

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INTEGRATING PEACE CONCEPTS IN THE PRESCHOOL CURRICULUM OF HARRIS MEMORIAL COLLEGE

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ABSTRACT

The study of peace had been focused most of the time to demilitarization, reconciliation, and gender issues. Peace education had been directed towards the goal of eradicating violence and strengthening the respect for human rights and other fundamental freedom. These peace concepts have been introduced mostly to specific courses in the tertiary and graduate school level as a curriculum. Since “peace” is not limited to one meaning there is a need to look into the possibility that peace related expressions may also exist in the curriculum of students under the basic education level. The purpose of this study is to highlight and identify the Christian values, expressions, behaviors, or attitudes that advocates for peace that is embedded in the curriculum of Harris Memorial College (HMC) for the preschool education. This is important because HMC is a Christian center for developing responsive and effective servant leaders. The noted expressions of peace concepts in the Preschool Curriculum of HMC is crucial to the attainment of the school’s mission: to teach and train persons to become rooted in the word of God; build a community of persons where God’s love is experienced and expressed; and provide excellent teaching-learning opportunities for deaconesses to serve in various ministries. The study analyzed the different domains of the curriculum that served as a guide to the teachers in preparing their instructional plans. The study opted to answer the following questions: a) What peace related expressions and concepts were integrated in the preschool curriculum of HMC? b) What teaching strategies and activities were used by the teacher to strengthen the integration of the identified peace-related expressions and concepts? The study was able to identify that the preschool curriculum of HMC based on the standards presented had been integrating peace related expressions and concepts through the different learning experiences that was set in the curriculum and performance standards. The peace-related expressions and concepts are knitted together through values-forming activities that mold attitudes and behaviors that lead to peace. The strategies utilized by the teacher in teaching the different domains of the curriculum played a big role wherein the peace-related expressions and concepts can be realized and experienced by the young students.

INTRODUCTION

According to Quisumbing (1996), education for peace, human rights, and democracy, for international understanding and tolerance is essentially a matter of changing values, attitudes, and behavior. Hence, the need and importance of values education for our citizenry, especially the youth-at home, in the school, and in the total learning environment of society-should be our absolute priority if we want our children

to live and develop in a genuine culture of peace and tolerance where people learn to live together in harmony, and where citizens of a nation and of the global community can work together in solidarity and in peace.

Nele (2008), stated that education has the potential to instill new values, attitudes, skills and behaviors that can help promote new social relations that will build resistance to conflicts. He mentioned that 'Peace education' is a generic term used to describe a range of formal and informal educational activities undertaken to promote peace in schools and communities through the inculcation of skills, attitudes, and values that promote nonviolent approaches to managing conflicts and promoting tolerance and respect for diversity." He further mentioned that peace education is not a separate subject aimed at learning and practicing peace, but it is infused in all subjects because of its democratic nature. Weil (2003, as cited by Nele, 2008, p39), mentioned that holistic education for peace is defined as "a method of education inspired by active methods, directed to the person as a whole to help him or her maintain or reestablish harmony between senses, feelings, mind and intuition."

The purpose of this study is to analyze and identify the peace-related expressions and concepts that is implanted in the preschool curriculum of HMC. This peace-related expressions are demonstrations of the student's specific values, behaviors, or attitudes that are expressed in the performance standard of the curriculum. Although the word "peace" literally did not exist in the context of the curriculum; the researcher looked into the performance standards that reflected expressions that lead to peace. The evaluation was based on the dissection of the preschool curriculum as well as the instructional plans that were used by the teacher in teaching in the classroom. The researcher examined its content, execution, and activities that lead to the teaching of values-oriented attitudes and behaviors that were reflective to peace.

The first part of the study provided an overview of the development of Harris Memorial College and its Preschool Program. It mentioned some of the highlights of the philosophy, vision and mission of the Preschool Curriculum that is holistically developed and child-centered. The second part discussed the theoretical background on the role of moral values that are strongly reinforced in education as the medium where peace-related expressions and concepts can be injected. The third part provides a short background of children's concept of peace and their understanding of what peace is; finally, the fourth part of the study presents the result of the evaluation of the school's program.

Harris Development Center for Children and its Curriculum

The Preschool Program of Harris Memorial College started in 1922 through Mrs. Brigida Garcia-Fernando; a Filipino, who obtained her Kindergarten Education training at the Columbia University Teachers College in the United States. The first kindergarten class took place in 1922 at P. Paredes, Sampaloc Manila. The Kindergarten Teacher Training Program was launched through Mary A. Evans and Brigida Garcia in 1924, thus making Harris the pioneer in Kindergarten Education in the Philippines. In the

same year, the kindergarten class became the laboratory school for students training under the Kindergarten Education Program. (Celebrating A Century of God's Faithfulness, 2003).

The Harris Development Center for Children had been guided by its philosophy, vision, mission and core values that were parallel to the VMG of the school. Its philosophy: that children are created in the likeness of God and are endowed with varied abilities and potentials; that the role of early childhood education is to prepare children for life-long learning; that a learner-centered education that considers and respect nature and the needs of the learners are prioritized; that learners learn best through collective designed groups and individual activities; and that special programs should be developed to address the needs and the nature of the learners, as well as the demands and needs of the society. Its vision: quality education for a Christ-like service. This coincides with its mission that as a social institution, it is committed to teach the values of democracy, respect for the rule of law, service to others, and respect for cultural diversity; and as a Christian school, it seeks to develop learners who have strong faith in God and be deeply involved in the mission of providing quality education in a Christian atmosphere (The Harris Preschool Curriculum, 2012).

Concept of Peace

Castro (1989) performed a study on grade school students to identify their concepts towards peace. She was able to list down the students responses of peace as: cooperation and unity in the country; sharing and giving that includes either material thing such as clothes, food, things and others, and non-material aspects such as wisdom, information and knowledge, spiritual guidance, making amends, love and happiness. Based on Castro's data, the following attitudes were identified as reflective of peace: joyful, courageous, diligent, respectful, kind, loving, clean, fair, humble, honest, generous, helpful, selfless, industrious, and God-fearing.

Donor (2005), in her study about "Children's Concept of Peace," associated the meaning peace with traits of generosity, helpfulness, selflessness, obedience, joy, courage, diligence, respect, kindness, love, non-violence, cleanliness, cooperation, industry, fairness, humility, honesty, and fear of God. Most of the attitudes cited by the children were related to social responsibility and self-respect, similar to the list of attitudes and values identified by Castro(1989). They identified attitudes of selfishness and activities like destruction of nature as obstacles to peace.

Donor further emphasized that children equated peace with the expressions such as: ecological beauty and diversity, freedom and prosperity, altruism and cooperation, unity and solidarity, stewardship, serenity and absence of killing, following the law or rules, absence of crime and violence, working together, helping one another, clean environment or cleanliness, patriotism or love for one's country, respect for life form, abundance of life, God-centeredness, praying, fear of God, a peaceful society with good relationship with other culture, fulfillment of the basic needs, and love.

Along with the identified traits and expressions, she also mentioned that non-abusive and non-violent attitude were essential to the attainment of peace.

Similar to the previous identified concepts, traits and behavior Castro and Galace (2008), opined that self-respect, respect for others, respect for life, gender equality, compassion, global concern, ecological concern, cooperation, openness, tolerance, justice, social responsibility, and positive vision in life are values that lead to peace. They further identified the skills such as reflection, critical thinking and analysis, decision-making, imagination, communication, conflict resolution, empathy and group building as learning experiences that can cultivate peace.

In its Declaration on the Culture of Peace, UNESCO identified the following set of values, attitudes, traditions, and modes of behavior and ways of life leading to peace: a) respect for life and for all human human rights; b) rejection of violence in all its forms and commitment to the prevention of violent conflict by tackling their root causes through dialogue and negotiation; c) commitment to full participation in the process of equitability meeting the developmental and environmental needs of present and future generations; d) promoting of the equal rights and opportunities of women and men; e) recognition of the rights of everyone to freedom of expression, opinion and information; and f) devotion to principles of justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding between nations, between ethnic, religious, cultural and other groups, and between individuals. (cited by Castro, 2001).

Peace is not a natural occurrence in a person's system according to Castro and Gallace (2008). It is not encrypted within our DNA's; to reach peace, we need to teach peace. Thus, it is imperative that education for values that are associated with peace should be taught to students as young as preschool. It is in these formative years that children engage themselves in activities wherein they can encounter conflicts with other children, develop dominance in hierarchies in a child's peer group, increase their interaction, and engage themselves in cooperative play (Keenan, 2002). These are the opportunities wherein educators can imprint a strong values system that will lead to peaceable individuals.

The Task of Setting Strong Values Related to Peace Concepts

Esteban (1990) opined that a child is born with a certain temperament and physical/intellectual capabilities but he is not born with knowledge of specific moral values; rather he is born with the potential to know and understand universal truths through the intellect and to apply them through the exercise of will and practice of virtues. Thus, education in values is developmental, a gradual on-going process during which the child learns how to reason out truths (cited by Gaveria, 2009).

In the Philippines, the 1986 Constitution mandates all educational institutions to promote values education that: inculcates patriotism and nationalism, foster love of humanity, respect for human rights, appreciation of the role of national heroes in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, encourage critical and creative thinking, broaden scientific and technological knowledge and promote vocational efficiency (Philippine Constitution, 1986, Article XIV, Sec 3, [2]).

Peace and values cannot be disconnected from one another. Their paths are intertwined and directly complement each other. Castro (2003), expressed that education is at the heart of both personal and social development and can be an instrument in forwarding a new vision. With the above mentioned, schools are powerful avenues for peace building. Quisumbing (1996), further cited UNESCO's Medium Term Strategy that stated, "Education is at the heart of any strategy for peace-building. It is through education that the individual acquires the values, skills, and knowledge needed to build a solid basis of respect for human rights and democratic principles and, at the same time, the complete rejection of violence, intolerance, and discrimination."

Teaching Peace to Young Children

Cedeno (2001), emphasized that the teaching of peace should be stressed in Christian values within the domain of social dynamics. Thus, Quisumbing (1996) mentioned on improving teacher training, curricula, content of textbooks and lessons, and other educational materials and new educational technologies. Quisumbing wished to shift education to the view of educating citizens to be caring; open to other cultures; able to appreciate the value of freedom; respectful of human dignity and differences; and able to prevent and resolve conflicts in a non-violent means.

Preparing students in preschool embeds the concepts of peace deeper within their system. Kail (1998) mentioned that the children's understanding about peace expands as they start schooling. It is therefore clear that young students have a notion of what peace is. It is with the guidance of the primary care givers that students in the preschool level apply these concepts in their daily life. As Maria Montessori articulated, those who want a violent way of living prepare young people for that; but those who want peace have neglected their young children and adolescents, and made them unable them to organize themselves for peace (as cited by Castro and Gallace, 2008).

Concepts and expressions related to peace can be integrated in many disciplines. Toh-Swee-Hin (2001) articulated that peace education that is rooted in various sources of inspiration, role models and practices located in specific historical, social, cultural, economic and political contexts allow children to learn. The curriculum of a school is one of the important medium where peace-related expressions and concepts can be incorporated. It can be tailored according to the needs of the young students. A curriculum according to Wiles and Bondi (as cited by Calderon, 2004) is a sequence of potential experiences set up by the school for the purpose of disciplining children and youth. The curriculum that reflects the school's vision, mission and goal is an abundant source of values.

METHODOLOGY

The study applied document analysis in identifying the peace-related expressions and concepts that were embedded in the curriculum and instructional plan used by the Preschool Department of HMC. The researcher also identified the teaching strategy facilitated by the teacher that enhanced the learning experience of the peace related expressions. The curriculum used by HMC was fully developed and implemented

in 2012 by a group of curriculum experts and preschool education teachers. The development of the curriculum underwent four phases: situational analysis; developing philosophy, goals, and objectives; designing curriculum standards; and validation and revision of curriculum standards. The writing team of the curriculum analyzed the previous curriculum content in 2006 which was used by the preschool of HMC prior to its revision in 2012. They adopted several contents of the previous curriculum guide and modified them to become content and performance standards of the new curriculum. The team benchmarked with the different curriculum standards for preschool in the United States and the new Kindergarten Curriculum of the Department of Education in the Philippines.

The curriculum was categorized under the six domains: Domain I, Physical Development, Health and Safety; Domain II, Personal and Social Development; Domain III, Language and Communication Development and Literacy; Domain IV, Cognitive Development; Domain V, Creative Development; and Domain VI, Spiritual Development and Values Formation. Each domain is further categorized to different performance standards. The curriculum based its philosophy to learner-centered education. It revolved around the child considering his/her nature, interests, and needs.

The researcher also analyzed the instructional plans prepared by the teacher in preschool. These instructional plans were inspired from the new preschool curriculum wherein considerations on the following factors were observed: Harris Philosophy of Education; the background of the learners and his/her needs; the subject matter based on the Harris Curriculum and government curriculum standards; the learning environment; and the assessment and evaluation tools applied by the teacher.

The researcher looked into the method or the teaching strategy utilized by the teacher in teaching the different domains where the peace related expressions and concepts may be embedded. These strategies were assumed to aid the learning experience that will further strengthen the peace concepts. The inclusive dates of the analyzed instructional plan were from June 18 to November 16, 2012. Sixteen instructional plans for kindergarten 2 were analyzed for peace-related expressions and concepts. These instructional plans were submitted weekly by the kindergarten 2 teacher to the respective preschool coordinator for checking and were validated by a curriculum expert.

The researcher's components of peace were derived from the framework of four sources: (a) the skills, attitudes, and values identified by Castro and Gallace, (2008) in the book *Peace Education: A Pathway to a Culture of Peace*, p25-29; (b) the UNESCO Declaration on a Culture of Peace, cited by Castro in 2001; (c) the Philippine Constitution of 1986 (Article XIV, Sec 3, [2]) on the mandate of values education; and (d) the master thesis conducted by Donor (2005) on *Children's Concept of Peace*. The researcher reviewed and analyzed the four sources and connected them with the attitudes, values, and behavior that expressed peace. The researcher created peace concepts based on the four sources that were suitable to the expressions of peace which were visible in the preschool curriculum of HMC, as well as in the instructional plans utilized and designed by the teacher. The researcher categorized the expressions of values, attitudes and behaviors of peace as expressed in the performance standard.

After identifying and categorizing the peace-related expressions the researcher had come-up with twenty-eight concepts based from the four resources mentioned. The categorization of the peace related expressions were validated by the class adviser who created the instructional materials and the coordinator of the Preschool Department.

The research focused on two parts: 1. What peace related expressions and concepts were integrated in the preschool curriculum of HMC 2. What teaching strategies or activities were used by the teacher to strengthen the integration of the identified peace related expressions and concepts? The first phase focused on the analysis of the HMC Curriculum for Preschool Education as well as the instructional plans. The curriculum was analyzed per domain and per curriculum standard to identify the peace related expressions based on the standards of the four sources mentioned. The instructional plans were also scrutinized to see the parallelism between the teacher's identification of the appropriate performance standard as identified within the specific domain.

The second phase focused on the approaches and strategies the teacher implored to teach the topics under the different domains. The purpose of this was to identify the strategies wherein the specific peace related expression or concept can be further intensified as the students engage in the different activities in the class.

Identifying the peace-related expressions and concepts as well as the teaching strategies implored by the teacher, may possibly facilitate in teaching a young student to a lifestyle that is centered on Christian values, behaviors, and attitudes that will advocate for peace.

RESULTS AND FINDINGS

1. What peace related expressions and concepts were integrated in the preschool curriculum of HMC?

Twenty eight peace related expressions and concepts were identified in the curriculum of HMC as reflected in Table 1. These peace concepts were patterned from the following sources: a) the skills, attitudes and values identified by Castro and Gallace, 2008 in the book *Peace Education: A Pathway to a Culture of Peace*, p25-29; b) the UNESCO Declaration on a Culture of Peace, cited by Castro in 2001; c) the Philippine Constitution of 1986 (Article XIV, Sec 3, [2]) on the mandate of values education ;and (d) the unpublished master thesis conducted by Donor (2005) on *Children's Concept of Peace*. The researcher categorized the expressions and concepts of peace that closely resemble the attitudes, behaviors, values, and concepts presented in the preschool curriculum of HMC.

The researcher observed that there was a repetition of the concepts of peace in the different domains. This was probably because in a particular domain a definite performance standard had to be met. In every performance standard, there are numerous expressions or concepts that can be associated to peace.

Table 1. Identified Peace Related Expressions and Concepts from the Preschool Curriculum of Harris Memorial College

Peace concept	Domain I : Physical Development , Health and Safety	Domain II : Personal and Social Developmen t	Domain III: Language and Communicatio n Development and Literacy	Domain IV : Cognitive Developmen t	Domain V : Creative Development : Aesthetic Appreciation	Domain VI : Spiritual Developmen t and Values Formation	Tota l	Percentag e
1. Diligence	0	0	5	9	0	1	15	10.1%
2. Appreciation	0	1	2	6	2	1	12	8.1%
3. Active Participation/ Belongingnes s	1	1	2	4	2	1	11	7.4%
4. Respect for oneself and for others	2	0	1	4	1	2	10	6.7%
5. Patience	1	1	4	3	0	1	10	6.7%
6. Self- discipline/self -control	2	2	2	1	1	1	9	6.0%
7. Care	1	0	1	6	0	0	8	5.4%
8. Politeness	0	3	4	0	0	0	7	4.7%
9. Sense of Achievement	0	1	0	1	3	0	5	3.4%
10. Obedience	1	0	1	0	3	0	5	3.4%
11. Friendship	1	1	0	0	2	1	5	3.4%
12. Giving and sharing	1	0	0	2	1	1	5	3.4%
13. Love	0	0	1	0	0	4	5	3.4%
14. Gratefulness	0	0	0	2	1	2	5	3.4%
15. Sense of Responsibility	2	1	0	1	0	0	4	2.7%
16. Cooperation	0	2	0	1	0	1	4	2.7%
17. Patriotism	0	0	0	2	1	1	4	2.7%
18. Analytical thinking	0	0	0	3	1	0	4	2.7%
19. Fairness	0	0	0	3	0	0	3	2.0%
20. Thankfulness	0	1	0	0	0	2	3	2.0%
21. Self Expression	0	0	0	0	3	0	3	2.0%
22. Self- confidence	0	0	0	0	3	0	3	2.0%
23. Kindness	0	1	1	0	0	0	2	1.3%
24. Humility	0	0	1	0	0	1	2	1.3%
25. Joy	0	1	1	0	0	0	2	1.3%
26. Accepting oneself	0	2	0	0	0	0	2	1.3%
27. Forgiveness	0	0	0	0	0	1	1	0.7%
28. God fearing	0	0	0	0	0	1	1	0.7%
Total	12	18	26	48	24	21	149	100%

In the table presented, the peace concept “diligence” scored the highest with 10.07%. The score was reflected among the domains for cognitive and language development. The said domains focused on the learning experiences for Mathematics, Science, Social Studies, and Language and Communication.

The peace concept “appreciation” presented itself within domains II-VI but scored high under cognitive development. Appreciation within the said domain varied from the practical application of numbers, the unique function of the body, the aid of technology in making man’s life easy, the roles played by community leaders, events that shaped Philippine history, and the unique qualities and culture of another country. Appreciation for the rest of the domains focused on: oneself and others, one’s

achievements, the sound present within the environment, uniqueness of God's creation, music, singing, dancing, and God's love for children.

The peace concept "active participation" or the "sense of belongingness," was also dominant in cognitive development. The result varied from participation in mathematical activities; experiments and investigations for science; community tour, following directions, and festivals for social science. Active participation within the rest of the domain was summarized as: participation in a group dynamics, recitation, singing, movement activities, and actions that strengthen Christian values.

The peace concept "respect for oneself and for others" ranked high under the cognitive domain. The concept of respect focused on respect for all forms of living things, cultural practices and traditions, respect for one's neighbor, and respect for one's country. Other identified concepts that suggested respect within the rest of the domains were: respect for individual differences, for classmate's belongings, classmate's opportunity, and for God.

The peace concept "patience" showed the same percentage as "respect." The domain for language and communication reflected the highest score. Patience in waiting for one's turn to speak, and in answering an activity, reading, and writing were identified. The performance standards that reflected the identified concept were: to read words correctly and with comprehension; demonstrate skills and interest in writing; and develop vocabulary skills. The rest of the domains reflected patience in varied ways: in waiting for one's turn in the line, in dealing with a fellow classmate during an activity, in classifying and identifying objects, in recognizing numerals, in applying mathematical operations, and in practice as a way of life.

"Self-discipline" and "self-control" as a peace concept appeared in domains I-III. Self-discipline and self-control, identified under the different performance standard for the mentioned domains were summarized as: performing activities that can make the body healthy; avoiding things that can harm oneself; controlling one's emotions; following time schedules for activities; saying words that will not hurt others; and focusing in one's lessons. Self-discipline and self-control reflected the curriculum standard that demonstrated good health habits; understand the importance of a safe physical environment; express feelings and emotions appropriately; develop positive behavior; use appropriate language and expressions in conversation; and read words correctly with comprehension.

"Care" as a peace concept was repetitive under the cognitive development. This was due to two learning experiences under the said domain. The peace concept was reflected through the care of body, the environment, for plants and animals, and the Earth were the topics identified for science. While, care for the needs of the family and its members, for one's neighbor, community and country were topics identified for social studies. The peace concept of caring traverses the learning experiences for the: human body, weather condition, plants and animals, family, community, and being a Filipino.

For the peace concept "politeness," language and communication development under domain III marked several repetitions. Politeness under the curriculum was reflected by the curriculum standards that encouraged the use of polite expressions and

proper greeting of classmates and teachers. The use of “po” and “opo” when being talked to were also included.

The peace concepts “sense of achievements, obedience, friendship, giving and sharing, love, and gratefulness, revealed an equal percentage as it appeared in Table 1. For the sense of achievement, obedience and friendship; the creative development or domain V was able to reflect the highest scores. The following activities reflected sense of achievement as one’s art work is accomplished and displayed; recreates rhythm and melody and carry a tune; and perform his or her own dance and movements.

The peace concept of “obedience” was reflected through the curriculum as the child followed activities based on the teacher’s instructions. The concept of friendship, on the other hand, was developed through sharing of art materials, activities and participation in different production. The two concepts complemented one another because most of the activities identified were under the curriculum standard for expression through a variety of art media, musical experiences, and creative movement.

The peace concept of “giving and sharing” scored high under cognitive development. It appeared under the learning experience for mathematics. The sense of equal sharing, appeared under the curriculum standard for understanding number concepts and applying mathematics in daily life situations.

“Love” as a peace concept appeared high under the spiritual development and values formation. The concept is manifested through love of God, God’s unconditional love, love for peace, and love for others. The following are reflected in the curriculum standards for: understanding the Bible and God’s people; God is great and loving to all; knowledge about the life and works of Jesus; and internalizing Christian values.

“Gratefulness” as a peace concept was reflected with similar scores in the cognitive development and spiritual development. The said concept under cognitive development manifested through gratefulness to the Creator for creating the Earth and gratefulness to the national heroes and their contribution to the country. These were under the curriculum standards for developing ones knowledge about the Earth and other heavenly bodies, and demonstrating knowledge about one’s country. For the spiritual development, the performance standards that showed gratefulness for Jesus’ sacrifice and gratefulness for giving us life, were identified. The peace concepts mentioned above were under the curriculum standard that showed understanding of God’s greatness and love to all people and the knowledge about the life and works of Jesus.

The following peace concepts: “sense of responsibility, cooperation, patriotism and analytical thinking,” revealed an equal percentage. Sense of responsibility manifested highly in physical development, health and safety. Activities that encouraged taking care of school properties and taking care of one’s personal belonging falls under the performance standard for the development of basic self help skills.

The peace concept “cooperation,” manifested under personal and social development. It was reflected through the activities that promoted the performance standard of working together with the teacher and classmates and cooperation during play time and classroom activities. The identified concepts fell under the curriculum standard that developed positive social skills and interest for learning.

“Patriotism” showed strength in the cognitive development. It was focused under the learning experience for social studies. The performance standard that promoted patriotism was focused in knowing the Filipino heritage and respect for ones flag. The curriculum standard identified with the said concept focused in understanding the unique characteristics of every Filipino and his family and demonstrates knowledge about one’s country.

The peace concept “analytical thinking,” manifested strongly under the domain for cognitive development. It reflected the application of analytical thinking with the use of non-standard measuring tools for the learning experience in mathematics and observing how plants grow and the changes that take place in a matter for the learning experience in science. The curriculum standard that met these concepts developed the knowledge for spatial concept; observed and investigated plants and animals; and observed and investigated matter and energy.

The peace concepts: “fairness, thankfulness, self-expression, and self-confidence,” showed an equal percentage. Fairness is reflected high under the cognitive development within the learning experience for mathematics. The performance standards that showed the concepts for equality and fairness were associated with the measurements and numbers. These also included topics that dealt with the use of equal and non equal signs and the concepts for less and more.

The peace concept “thankfulness,” was manifested in the domain for spiritual development and values formation. Thankfulness reflected the curriculum standards that promoted the value of praying and internalizing Christian values. The peace concept self-expression was reflected under the creative development domain. The curriculum standard that suggested self-expression through the use of the different art media, music, and creative movements were also included in this concept.

The peace concepts such as “kindness, humility, joy, and self-acceptance” ranked equal with one another. Kindness was reflected with the use of kind words in dealing with others. This concept manifested under the domains of personal and social development and language and communication. Activities such as: expressing feelings and emotions appropriately and the use of appropriate language and expressions in conversations, were identified as examples of this concept. The peace concept “humility,” on the other hand, reflected the performance standard that promoted humility in oneself and in calling on God for help.

The peace concept “joy,” was reflected through the performance standard that promoted satisfaction in oneself, family, and accomplishments. This also included the joy one experiences in reading. The domain II and III under the curriculum standard showed positive self-concept and develop an interest in reading various forms of literature. Self-acceptance was reflected through the activities that encouraged accepting one’s unique qualities as an individual. This included acceptance for one’s strength and weakness as during games and activities. The curriculum standards for the said concepts were identified as: developing positive self-concept and positive social skills. Both were focused on the personal and social development of the child.

The peace concept that least appeared among the 28 concepts were forgiveness and fear in God. These concepts were found under the spiritual development and values

formation. These were reflected through the curriculum standard for internalizing Christian values.

Analysis

The 28 identified peace related-expressions and concepts that were visible in the Preschool Curriculum of HMC and in the instructional plans that were utilized by the teacher for kindergarten 2 were compared to the sources of Castro and Gallace (2008), in the book *Peace Education: A Pathway to a Culture of Peace*; the UNESCO Declaration on a Culture of Peace; the Philippine Constitution of 1986 (Article XIV, Sec 3, [2]) on the mandate of values education ;and the finding of Donor in her master thesis on *Children's Concept of Peace*.

The researcher was able to identify five related peace expressions that were not presented in sources mentioned. These expressions were: sense of appreciation, diligence, sense of achievement, thankfulness/gratefulness, and self acceptance. The peace concepts mentioned were embedded in the learning experiences that dealt with cognitive, creative, physical, and spiritual development domains.

The five expressions may not be mentioned from the four major sources of peace related expressions and concepts because the researcher took into consideration the student's expected learning competencies in correlation with the curriculum and the instructional plans that is suitable to preschool. Since the study was focused in the school setting, it is also possible that the operational meaning might be different. It is also possible that the peace related-expressions and concepts presented by the sources were in general or was geared towards the direction of global action as mandated by the United Nation.

Diligence in Filipino means "kasipagan" or "sikap." This means industrious, hardworking, involved and engrossed. Patience, on the other hand, means "sikap," "tiis," and "pasensiya" (Timbreza, 2003). Timbreza stated that patience is necessary to be able to maintain one's diligence, and diligence is important in order to prolong and sustain one's patience. He further mentioned that these two are necessary for one's own growth and development. Based in the preschool learning competency, these peace concepts both manifested within the language and cognitive development domain. Preschool students were expected to develop determination in pursuing the different tasks as they course through the different learning competencies. This may also lead them to develop appreciation of the different learning activities presented by their teacher. These two related peace expression are emphasized within the Filipino culture because of their belief that "There is no substitute for hard work in order to succeed" (Jocano, 2000).

Jocano (2000), mentioned that the values that establish teamwork were the expressions: politeness/respect (galang), care/concern (pagkabahala), and responsibility (pananagutan). These were identified as part of the peace-related expression because these encouraged students to develop the sense of belongingness wherein he/she can actively participate in a group. Students can also develop analytical thinking as he/she works in a team thus leading to cooperation. It also develops friendship as students

learn to share and to give and thus, farther develop fairness and equality. The researcher observed that various peace concepts are intertwined with one another. The peace related expression and concepts are dependent to each other. One cannot acquire only one concept without developing the others.

Amor propio means “accepting oneself/self love” or “self-confidence/self-esteem” (Jocano, 1997). These two peace concepts as mentioned by Jocano develop self-respect and pride. These were examined by the researcher in the preschool curriculum to aid student to socialize with others and to participate in different classroom activities wherein he/ to have the will acknowledge his/her worth. The acceptance of one’s capability may also lead to the concept of joy/happiness, a positive trait that can encourage relationships and a positive disposition in life.(Tmbreza, 2003) Self-confidence based on Table 1 showed “self-confidence” to have the same strength as of “sense of achievement” and “self-expression” under the creative domain. These three peace concepts develop the sense value and worth in a child.

The peace concept “love” according to Esteban (1990) is the strongest and deepest emotion which every human being needs to experience. Esteban pointed out that human love is an expression of God’s love for man. This is total self-giving, unconditional, and irrevocable. It acts in the best interest of and unite with others through the practice of virtues such as understanding, sincerity patience, truthfulness and justice. The peace concept love based from the curriculum and the instructional plan transpired through the peace concepts: gratefulness, thankfulness, forgiveness, and fear of God. Although the mentioned concepts were identified to be the list presented in Table 1, it is also common to the theme that linked the students to God.

Obedience was defined by Esteban as esteem for authority figures. This peace concept was observed through the curriculum and the instructional plan as a concept that can foster the atmosphere of love, dignity, respect, and understanding. This concept is essential to be taught to preschool students as they develop proper language and respect with the rules and regulation of the school. This can foster unity and peacefulness in the classroom.

According to Timbreza (2003), patriotism or love of country is inert to Filipinos. Filipinos are ready to sacrifice their life to attain freedom. This peace concept is important for preschool students to understand because this may teach them to value the freedom that they experience and the symbols that represent the Philippines.

2. What teaching strategies and activities were used by the teacher to strengthen the integration of the identified peace related expressions and concepts?

Salazar -Clemeña (1997), opined that values infusion consists of incorporating concepts, knowledge, skills, attitudes, and activities into appropriate segments of the basic subject matter content. It involves matching concepts and matching activities. In

matching concepts, one first looks at the original aim of the lesson and then introduces a related value concept. In matching activities, one first observes the original planned activities and then expands, modifies, or tailors one activity to develop the target value (Castillo, 1995, cited by Clemena, 1997).

As reflected in Table 2 topic-oriented art activities was the most common strategy applied by the teacher. The use of art (18.9%) that transcended within the six domains of the student's learning experience was identified as the most utilized strategy where peace related expressions and concepts can be associated.

Table 2. Teaching strategies and activities used by the teacher in kindergarten

Identified Strategies	Percentage
1. Topic Oriented Art Activities	18.9%
2. Teacher-Student Interaction/Demonstration	16.5%
3. Story Reading/Telling/Listening	15.9%
4. Recitation	13.9%
5. Topic Oriented Games/Free Guided	12.9%
6. Music and Movement/role playing	11.4%
7. Observation/ Investigation/ Exploration	4.5%
8. Answering Activity Sheets	1.5%
9. Writing and Tracing	1.5%
10. Film Viewing	1.0%
11. Community Tour	1.0%
12. Program Celebration	1.0%
TOTAL	100%

Teacher-student interaction/demonstration (16.5%) were the teaching strategies that ranked second to the most applied approach in teaching students in the preschool. This approach can be capable of opening avenues for values and peace-related expressions because the teacher can emphasize concepts and expressions that lead to peace. Students can also be encouraged to give their opinion without fear of being wrong. The teacher used modeling as a tool to demonstrate how things were properly done. The use of resource speaker coming from the parents was also utilized under the instructional plan.

Story-telling, reading, and listening (15.9%) were approaches that ranked third to the most employed strategy. These were strongly observed in the domains for language and communication and spiritual and values formation. The teacher used values-oriented stories related to the main theme allowing an avenue for interaction between

the teacher and the students. The fourth used was recitation (13.9%). The use of this strategy included recitations performed during math wherein students participated in rote counting and language and described something about an object or a picture introduced by the student or the teacher.

The fifth identified approach was the use of topic oriented games and free guided play (12.9%). This approach was seen through the instructional plan as well as the curriculum that encouraged free guided and outdoor play. This was also visible in the daily schedule of the preschool students as reflected in Figure 1.

The sixth identified strategies applied by the teacher where peace-related expressions and concepts can be reinforced were through the use of music and movements and role playing (11.4%). The teacher used simple songs and actions that coincided with the target learning experience. The songs that were commonly chosen were those with Christian themes or with rhymes. Role playing was also utilized to create scenarios wherein students wore costumes that were suggestive of the role and scenario that they played.

Figure 1. Sample Daily Schedule of Preschool Students at HMC

Time (Morning)	Activity	Domain Focus
7:45-8:00	Arrival and Prayer	
8:00-8:15	Free Guided Play/Individual and Group Activities	Physical Development, Health and Safety: Emotional and Social Development Spiritual Development
9:00-9:15	Circle Time	Language Development and Literacy; Creative Development
9:15-9:45	Integrated Periods/Group Instruction	Cognitive Development Science, Social Studies, Spiritual Development
9:45-10:00	Snacks and Clean-up	Physical Development, Health and Safety
10:00-10:10	Rest Time	
10:10-10:40	Individual and Group Instruction	Language Development and Literacy; Mathematics
10:40-11:00	Storytelling/Outdoor Play	Language Development and Literacy; Physical Development, Health, and Safety; Emotional and Social Development; Spiritual Development
11:00	Prayer and Dismissal	

The seventh recognized teaching strategy was the use of observation/investigation/exploration (4.5%). This approach reflected the domains for cognitive development specifically science.

The eighth identified teaching strategy was shared by answering activity sheets and writing or tracing letters (1.5%). These approaches were marked as not very popular to the teacher because students were commonly given photocopies of schedules, notes, or activities. The instructional plan and the curriculum also encouraged outcome-based activities, rather than, the paper and pen technique.

The ninth discovered teaching strategy that the teacher utilized were film viewing, community tours, and program celebrations (1.0%) These approaches were the least used by the teacher because tours and festivities are scheduled and mandated by the school, following the calendar of the Department of Education. The use of film viewing was also limited because movements were preferred.

Analysis

The study was able to identify twelve teaching strategies that the teacher commonly used in the classroom. The identified strategies were limited to the approaches that were expressed by the teacher in the instructional plan. The researcher used the preschool curriculum to explain possible reasons why these were the usual strategies manipulated by the teacher. The researcher compared the instructional plan, preschool curriculum, and Table 1 to match the possible concept that can be incorporated in the identified strategies

The use of topic oriented art activities were immensely utilized by the teacher because, as Barnes (2002) pointed out, art works of children are evidences of their development. The preschool curriculum of Harris included creative development as part of the learning wheel together with the emotional and spiritual aspect of the child. Peace-related expressions and concepts can be incorporated through this strategy because the activities such as: coloring, painting, drawing, tracing, cutting and pasting, collage making, art mosaic, and clay molding may demonstrate peace concepts such as: self expression, appreciation, friendship, sense of sharing, sense of achievement, and analytical thinking.

The preschool curriculum of HMC acknowledged that “Children are best imitators” (Harris Preschool Curriculum, 2012), thus, through teacher-student discussion and demonstration, the teacher can teach peace-related concepts by modeling. The use of polite expression such as “po and opo,” the proper way of respecting the Philippine flag, the proper way of taking care of things that belongs to you and to others, and ways on how to be healthy, were few of the identified examples. The presence of a resource speaker who was tasked to teach students of the proper way of greeting in another language was also observed in the instructional plan. This strategy may teach the peace concept of self disciple, politeness, patriotism, and respect as expressions related to examples listed above.

The use of storytelling, reading and listening may occur during the circle time, individual and group instruction, or the designated storytelling, as reflected under the

language and development and literacy. These strategies can reinforce the peace-related expressions and concept because Christian values are being inculcated to children through storytelling. As reflected in the curriculum and the instructional plan, Bible stories and contemporary narratives with Christian values are being utilized by the teacher. These approaches may also lead to recitation/ rote counting/ show and tell as language and mathematics may occur under the same period as seen in Figure 1.

Music and movement and role playing can be effective strategies that support peace-related expressions. The preschool curriculum of HMC applies music and basic movements to release the students' emotions and physical stress. Based on curriculum and the instructional plan, students were given the chance to be creative in developing actions that would go with the beat of a given tune. This, perchance, can develop self confidence, analytical thinking, sharing, sense of achievement, and sense of belongingness in a group. At the same time, role playing provided an avenue for self expression and creativity as students play roles like doctor, nurse, or baker.

The teaching strategy observation/exploration/investigation reflected the performance standard for the cognitive development. The examples of activities that employed this strategy were identified as: walking around the school to familiarize pathways, buildings, and people; nature walking; observing the different parts of the body and its function; eating different kinds of food to distinguish its taste; and touching objects to know its texture. In the instructional plan of the teacher, the students were exposed to situations which encouraged them to use their different senses. This is a possible opportunity where peace-related expressions and concepts can be highlighted because of the values and expressions related to teamwork.

The use of activity sheets and writing and tracing were noted as one of the strategies with low percentage. The use of the activity sheets were identified in the instructional plan as part of the activities for mathematics. Examinations were not mentioned as part of this category because the preschool curriculum of HMC used portfolio assessment, anecdotal reports, and developmentally appropriate checklist that was designed by curriculum experts as assessment tools. The curriculum as well as the instructional plan is focused on the performance output rather than performance assessment based on examinations and quizzes. Despite its low percentage result, using the mentioned strategy can teach peace-related expression of patience and diligence to the students.

Film viewing, community tours, and program celebrations were identified as the least used strategy in preschool. The use of film may encourage students to voice out their opinion about what the students have seen. In the instructional plan, the teacher made the students watch a video about activities done in school. The peace related expressions such as self-confidence in giving one's opinion and maintaining silence to show respect for others were possible peace concepts that can be achieved with the use of this strategy. On the other hand the use of community tour and program celebrations can teach peace concept through active participation. The community tour that was focused on knowing the community helpers and the places near the school and the program celebration that focused on nutrition and love for the Filipino language, can

foster the student's behavior or attitude that leads to appreciation, care, patriotism, and gratefulness.

INSIGHT GAINED FROM THE STUDY

The result of the study provided the insight that peace education is being taught to the preschool students of HMC through their preschool curriculum and instructional plan. The twenty eight identified peace concepts were seen to be embedded and connected with the different domains and learning competencies of the curriculum. The different learning competencies were related to the various peace expressions that is geared towards Christian values, behavior, and attitudes.

The students practiced the peace-related concepts through the aid of the teaching strategy used by the teacher. The twelve identified strategies could have possibly assisted in the amplification of the peace concept through the output of the students.

The curriculum played an important role in guiding the teacher to create an instructional plan based on the philosophy of the school, the learners need, the subject matter, the learning environment, and the assessment and evaluation tools. The teacher teaching in the preschool level is confronted to plan an effective instruction that is motivating and suitable for the students.

The analysis further revealed the following:

- The teacher should be well versed with the domains of the curriculum and its various performance standards so as to fulfill the learning experience of the child. Mastery of the curriculum will allow the teacher to integrate more peace related expressions.
- A curriculum designed for preschool students can become avenues for peace education. By identifying the needs of the child, the vision, mission and goals of the school, and the standards mandated by the government for kindergarten education; an institution can create an education program based on values that advocate for peace.
- The Christian values, behaviors and attitudes that are integrated in the various domains and performance standards of a curriculum can be related to expression that lead to peace. Identifying specific peace concept intertwined with Christian values can serve as the focal point of the learning experience of the child.
- Filipinos believe in God and that everything was created by Him. In the process of identifying the peace concepts within the curriculum, it was observed that love for God, gratefulness for His blessings, respect for the Creator and His creation, and fear of God were few of the expressions that may lead to peace. The preschool curriculum of HMC advocates for Christian education, servant

leadership, academic excellence and responsible citizenship. The mentioned core values can aid a student to become an individual who can advocate for peace.

CONCLUSION

A curriculum is a valuable tool wherein the vision, mission, and the goal of an institution can be integrated. Furthermore, it is an indispensable tool wherein standards are set as the foundation for teachers to map and develop instructional materials. The preschool curriculum of HMC is centered in providing Christian education that promotes the values behavior, and attitudes that are good sources of peace-related expressions and concepts.

The concept of peace varies per person; it is not limited to the broad spectrum. The meaning of peace is able to transcend from various experiences and expressions. Therefore, it is possible to introduce peace education with the use of a developmentally-appropriate curriculum. Peace-related expressions and concepts that reflect values, behaviors and attitudes can be utilized to emphasize a certain peace concept.

Educators should look into the possibility of creating a curriculum wherein peace related concepts can be integrated in the various subjects of the basic education (preschool, elementary and high school). Identifying specific peace concepts for the young students can aid in uprooting behaviors and attitudes that lead to violence. It may also develop the ability of the students to resolve and manage conflict.

This study proposes that peace education should be part of the curriculum for teacher education. A teacher who would be teaching peace concepts in the basic education should be equipped with the principles and techniques that will ensure his/her effectiveness in teaching the peace concepts in the classroom.

The study supports the use of varied strategies that can emphasize the values, expression, behaviors and attitudes that will lead to peace. Integration of peace to the different subjects, topics, or domains allows the peace concepts to be universal, thus, it does not limit itself to one subject.

Finally, this study welcomes researches that will promote the awareness of young students about peace and further fortify the peace-related concepts and expressions that are integrated in the curriculum of students in the basic education.

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THE CLEANING OF ONE'S HEART AND MIND

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ABSTRACT

Due to the significance of the building of the findings on school cleaning, a lot of educators throughout the world became so interested in acquiring more ideas about school cleaning as is theorized and practiced. This study was undertaken in the Division of City Schools of the Department of Education, Urdaneta City, Philippines, during the school year 2007-2008, in order to determine the practices of school cleaning, as part of the curriculum, in improving the values of learners from kindergarten to high school. School cleaning was found out in this study as a part of traditional education practice that has the original purpose of providing ascetic training to the school populace in the Philippines. It is important to know the philosophy of using school cleaning in the classroom setting. The types of school cleaning used in the schools surveyed included professional cleaning, student cleaning, and hybrid. The student cleaning type is used because of the lack of fund and in some cases cleaning is considered an important part of purifying one's heart and mind. Other schools, just like in other countries, clean the school surroundings because of hygienic reason.

INTRODUCTION

This study was undertaken in the Division of City Schools of the Department of Education, Urdaneta City, Philippines, during the school year 2007-2008, in order to determine the practices of school cleaning, as part of the curriculum, in improving the values of learners from kindergarten to high school. It made use of the historical and descriptive methods of research. Presenting this study to you has given me the opportunity to share with you the interim report of my paper titled "The Cleaning of One's Heart and Mind" which I have started during the Academic Year 2007-2008.

I learned a lot of valuable educational ideas from the many prominent educators in Japan and in the Philippines by having attended several lectures, seminars, and other forms of educational meetings undertaken by various universities in Japan and in the Philippines. I found out that the books and lectures I have read and listened to from Dr. Yutaka Okihara, a former President of Hiroshima University, Japan, and Dr. Pedro T. Orata, a former president of the Urdaneta City University, Philippines, are so stimulating to me. I discovered in them the existence of the real Asian spirit of education. Many of the current education theories, philosophies, and systems that are being observed in Japan were influenced by the Western society. The products of education that many educators from Japan have acquired from the Western countries have been implanted in the school curriculum. On the contrary, the ideas of Dr. Okihara centered on the contribution of Asia and the Pacific Region towards the development of the educational

practices in Japan. Dr. Okihara was able to uncover biases in the educational system of Japan acquired from the Western education. Dr. Orata similarly adheres to the idea that the Asian people should value the educational practices and beliefs that they themselves have developed based on the traditional customs and cultures of the people. There is a pressing need, therefore, to study Asian curriculum as influenced by school cleaning so that we could continue maintaining its excellence.

Having been impressed by the ideas of Dr. Okihara and Dr. Orata, I attempted to concentrate in discussing today about the philosophy in education that has long been a pioneer. Their ideas have actually expounded the value of cleaning in educating the “heart” and the “mind” of the school children. The idea on cleaning by Dr. Okihara simply exemplifies one of the many Asian concepts in education that the people in the region ought to emulate and preserve. It is our hope, therefore, that through our discussions, we shall be able to pinpoint some of the other educational thoughts that possess real value towards improving education in our region and throughout the world.

Cleaning and Character Building

Turning Point of School Cleaning

A Jewish proverb suggested that the baby and the bath water used to clean it should not be discarded together. It gives the implication that the world is composed of things that can either be discarded or not discarded. This fact also holds true in education. After World War II, a lot of educational practices have been discarded in the educational system. Likewise, there are educational practices that have been retained, and one of them is school cleaning.

It has been said, however, that school buildings in the Philippines nowadays lack the clean environment that they formerly possess during the prewar days. This could probably be attributed to the fact that in schools, nowadays, the educational significance of school cleaning has not been fully understood and appreciated resulting to the disappearance of its real meaning and spirit. Also, in recent years, only a sizable number of parents allow their children to do household chores. Very few children are taught how to clean the house. These conditions have surprisingly brought about a great number of children who lack the skills in wringing a cleaning cloth and in using a broom properly.

Accordingly, children nowadays dislike cleaning at the school. The children seem to lack the sense of guilt even though they happen to make the school surroundings dirty. A remarkable number of children in recent years seem to doubt the existence of school cleaning system. The “War on Waste” or WOW has been started in the Philippines to encourage children to clean.

The school officials in all schools today, however, assert that assigning pupils to do cleaning tasks would develop proper attitude and custom towards the value of being clean and hygienic, the value of being orderly, the value of loving labor, and the value of sensing positive public morality.

An example, which clearly illustrates the tendency to dislike school cleaning, is the case of asking the withdrawal of school- cleaning duty of children in Hokkaido, Japan. In 1962, an interesting lawsuit related to school cleaning was filed at the Sapporo District Court in Hokkaido by a sixth grader from an elementary school which made the school principal and the town officials become the defendants. The plaintiff's first argument was that neither the School Education Act nor the Courses of Study for Elementary School prescribed school cleaning. Secondly, the voluntary action of the pupil was not sought prior to the performance of the cleaning activity, but, instead the teacher did mandatory action. Thirdly, school cleaning was considered a trivial school activity. And finally, the assigning of pupils to clean the toilet violated the "Child Welfare Act" and the "Constitution" of Japan.

The Sapporo District Court finally made the decision in favor of the school in 1963. The decision affirmed that school cleaning has been practiced as part of educational activity and that the exercise of public power in assigning the pupil to perform cleaning tasks is part of the function of the school.

However, even up to the present, there are still some parents who adhere to the idea that children are not sent to school to perform cleaning jobs. They, furthermore, argued that school cleaning should be done through the use of public funds. This condition seems to suggest that school cleaning in the Philippines has reached its turning point. The direction of the school cleaning system is one of the most important educational issues today. The data in this study were gathered in Urdaneta City, Philippines during the Academic Year 2007-2008. The data were interpreted using the theories developed by Dr. Okihara of Japan and Dr. Orata of the Philippines.

Ascetic Practice and Cleaning

As more homes are built using new types of building materials, such as the utilization of reinforced concrete and related materials, the phenomenon of finding more children who lack the skills in doing simple cleaning tasks such as wringing a cleaning cloth has become observable. Not only domestic houses but also schools have evolved so fast from using wooden building materials to using the more reinforced concrete building materials. This modernization brought about by the newly developed construction materials seems to have started the changing of the school environment for the children that does not exclude school cleaning. Apparently, there are an increasing number of children who regard school cleaning as a kind of a toil exposing them to the feeling of hardship and so they start abhorring it. There is therefore a need to reexamine the original meaning of cleaning.

Twenty-two years ago, Dr. Yutaka Okihara had the chance to visit an ancient city of the People's Republic of China where stood a beautiful temple surrounded by a pond fully ornamented with lovely lotus flowers. In one section of the temple where images of 500 disciples of Buddha could be found, he was deeply impressed by the disciple named "Shurihandoku" who was shown projecting a gentle smile. "Shurihandoku" was believed to have possessed a weak witted mind although he has a brother who acquired a high reputation from the people because of his being too clever. It was said that "Shurihandoku" sometimes could not even state his own name. He was characterized to possess a weak mind and so he found it impossible to learn by heart the teachings of Buddha which prohibit wrong doings bodily, verbally and mentally, damaging living creatures, and indulgence to human desire.

"Shurihandoku" being slow minded person has been scolded by his own brother and has been directed to just stay at home because he does not deserve to be going to school. Upon hearing the words from his brother, he became so melancholic and so he walked back home until he found himself to be standing at the gate of the residence of Buddha. When Buddha saw him to be so sad, he was told not to lose hope. He was given a broom by Buddha and was taught the proper way of sweeping the garden of the residence everyday, while at the same time reciting the phrase "get rid of dust and filth." While observing the teachings of Buddha, he concentrated on sweeping everyday, never paying attention to the weather, even if it was hot or cold, rain or shine. For many years, he was enlightened by the fact that cleaning actually provides people the chance to clean the dust of the mind, the filth of the mind, and the dilution of the mind. Due to the enlightenment brought about by cleaning the garden, Buddha was convinced that all the other disciples must follow the example of "Shurihandoku," so that they could experience doing just one thing perfectly, whatever it maybe.

One time, while Buddha was walking about in his garden, as part of his religious meditation, he found out that the garden was so dirty. At that time, cleaning was not the job of a monk but of a layman. Even though this belief exists at that time, Buddha took a broom by himself and started sweeping the ground. Upon seeing Buddha, his disciples hurriedly offered their help, and therefore, all of them started cleaning the residence.

After the said incident, Buddha started teaching the five merits of cleaning. To wit: a) to clean one's own mind, b) to clean other people's minds, c) to make all existing things on earth lively, d) to allow the inculcation of desirable behavior, and e) to enable people reach heaven after death.

It can be surmised that cleaning has traditionally provided a means of ascetic training that make possible the existence of a human race with a clean heart. This supports an adage on cleaning, which says that the brightness of the floor projects the brightness of the light from the heart. The act of cleaning the floor simultaneously

exemplifies the purification of the heart . The implication of cleaning is grounded on a religious belief.

Cleaning Practices by Masters and Disciples.

The wonderful Japanese tradition of cleaning has been traced to have continuously flourished from one generation to the other since the establishment of the temple education in Kamakura area, private education during the Edo Era, and school education during the Meiji Era. School cleaning has become the common experience by the ancestors as well as the new generation citizens of Japan, although the degree on its practice has gradually changed.

It is very important to note that in the current Japanese educational system, there is a need to polish the heart of the children through the utilization of cleaning in schools which already has a long historical background. The children must be taught about the importance of cleaning some parts of the school such as the toilet. In other words, cleaning is one of the most important educational practices that the Japanese educational system must preserve.

Dr. Yutaka Okihara had the chance to be invited to deliver a lecture at the National Teacher Training University of Japan with regards to school cleaning. One of the students wrote in his report the following:

“Through your lecture I was able to understand the importance of school cleaning in character building and therefore it can be considered as an excellent educational tradition. When I will have a chance to become a teacher in the future, I would like to teach my pupils wholeheartedly on the art of cleaning the classroom. Incidentally, please allow me to relate the memory I got about school cleaning when I was at my lower secondary school years. I was given one time the task of cleaning the toilet and it so happened that the toilet bowl was clogged thereby producing confusion among all of us in our group. A teacher saw us and inquired what we were doing. We told him about the condition of the toilet bowl and upon hearing about it he immediately rolled-up the sleeves of his shirt and took out the stuff that caused the clogging of the toilet. The toilet bowl was soon cleared swiftly with the filth found in it; thereby once again look gleaming and very clean. We all watched what the teacher did. Everybody was so impressed and flabbergasted on what he did and therefore got the admiration and respect from among the student populace.”

This can be a very impressive illustration that certainly could demonstrate the act of cleaning jointly involving a master and his pupils. However, this wonderful educational situation on school cleaning does not happen daily in our classrooms nowadays. Therefore, there is a felt need of reappraising the role of cleaning with that of character building – a tradition that has long been practiced in Asian countries like the Philippines.

National Character and Cleaning

When we try to think about the meaning of cleaning, we should not neglect the factor which is related to the national character. In his writings, Hagar (Okihara, 1982) made some comments about national character and thus stated that “We, the Japanese, are people who love cleanliness indeed.” The true meaning of cleanliness in this statement by the Japanese people refers to spiritual cleanliness. When a Japanese goes to worship at the shrine, for example, he is usually impressed by the kind of serenity and freshness found in the place where the shrine is located. This holds true because the shrines are always kept clean because of the belief that God hates the status of being unclean. It is said that in the Philippines, the concept has originated from the concept of public hygiene in order to protect the people from getting in contact with infectious diseases such as pest and cholera. In Japan, cleaning has a background of Shintoism which emphasizes the value of being clean. To the Japanese, being dirty physically also means being dirty spiritually. The Japanese custom of avoiding spiritual unseemliness makes them become cleanliness prone people.

Traditionally, in Japan, there are two events done annually in order to get rid of dirty surroundings which are called “Ooharai” and cleaning the inner and outer portion of the house. The existence of “Shogatsurei” done during the New Year’s Day and “Bon Gyoji” done during summer time can also be observed in Japan. Both activities are preceded by the general cleaning done inside and outside the house. The cleaning task done during the New Year actually enables the people to prepare for a good welcome for the God of New Year. Before the “Bon” Season comes, the Buddhist altar and its fittings are also kept clean in order to provide a clean environment. In the Philippines, schools and houses are cleaned because of the tradition of respecting cleanliness and abhorring things to be unclean.

It can be concluded that the practice of cleaning has been strongly influenced by religious teachings and which has become the bases of the development of the national character of loving cleanliness. Therefore, the tradition of cleaning has provided a strong bulwark of creating a national character that values cleanliness physically and spiritually.

Educational Significance of School Cleaning

Formation of character. As has long been stated, cleaning is closely interwoven with the culture and they believe it has fundamentally the role in character building. Accordingly, the primary educational significance of school cleaning is that it actually helps the pupils acquire a well- developed acceptable character. We can see this philosophy even during the prewar education in Japan. In an elementary school in Hiroshima City, using the assumption that studying in a clean and tidy classroom would actually influence the character formation of the learners, the value of improving the hygienic condition and self-training on the children has been given much emphasis.

Even today, we can still see some schools which regard school cleaning as an important means of developing a good character formation. In these schools, the pupils are given the task of “silent cleaning” in order to simultaneously emphasize the “cleaning of one’s heart.” These schools allot the time from 10:00 to 10:20 everyday for cleaning activities in order to train children to concentrate and forget about worldly things, and to enable them acquire the strength to struggle with life by utilizing their own strength. These schools became so successful in forming good character among their pupils by means of using cleaning activities in their daily school program.

Development of cleanliness focused attitude and custom. The second educational significance of school cleaning is directed towards the development of a cleanliness- prone attitude and custom. As stated earlier, the Japanese people are considered as purity- prone people and, in their homes, the family members have actually been strictly disciplined in maintaining cleanliness. School cleaning in the Philippines has also provided great contribution in the development of attitude of children towards cleanliness. During the prewar days, educators such as Masayuki Ogawa and Kagegawa Kawamura (Okihara, 1982) asserted that school cleaning was educationally effective in developing cleanliness- prone attitude among the learners. This was confirmed by the result of Okihara’s research (1982) with nations such as Japan, Korea, Thailand, Philippines, Indonesia, Ghana, etc. that value school cleaning as a method of developing a cleanliness-prone attitude among the pupils.

Promotion of health. The third educational significance of school cleaning is directed towards the promotion of health among the pupils. During the prewar days, the value of cleaning the school was regarded as a means to safeguard the good health of the learners. The tradition continued even up to the postwar days and so it is interesting to note that the educational practice of promoting the health of pupils through school cleaning is still observable at the Tokuyama Elementary School in Yamaguchi Prefecture in Japan. The promotion of the pupil’s health through school cleaning was emphasized and the school was awarded first prize in 1975 for the successful program of promoting the health of pupils (Okihara, 1982). This school aimed at dedicating itself to nurturing healthy learners by means of allowing them to concentrate in their cleaning task for 20 minutes everyday and not allowing them to do any other thing that could distract their attention. It is a very impressive achievement. In the Philippines, it has been reported that the health of the pupils of the school has been elevated and that the ability of pupils to value concentration and perseverance has been improved.

Development of public spirit and cooperativeness. The fourth educational significance of school cleaning is related to the development of public spirit and cooperativeness. Since the prewar days in Japan, cleaning duty was regarded as an important factor in enforcing discipline. It was believed that the custom of cleaning the classrooms, desks and chairs, and putting them in proper order, could actually be

utilized eventually by the learners at home. This kind of attitude, if acquired, could also develop the pupils' sense of nationalism.

In the Philippines, there are some schools, even these days, that assign cleaning tasks to pupils with the purpose of meeting the ideals of this worldview. In these institutions, cleaning is highly evaluated as one educational method of emphasizing these philosophy: a) the act of cleaning is a necessary attitude for all members of the society, and b) facilities and equipment are the properties of the society and so everybody are required to protect them in order to maintain their usefulness.

Learning the value of labor. The fifth educational significance of school cleaning is the provision of the chance to learn to value labor. During the prewar days, an educator named Masaitchi Suetake (Okiyama, 1982) argued in his writings that in order to improve the education at the elementary schools, teachers should develop the customs and attitudes of the pupil by means of teaching them proverbs related to cleaning. Examples are: "A good class is composed of pupils who are willing to exert efforts to work" and "Good schools are institutions where many pupils work or deal willingly with labor." In other words, he emphasized the importance of allowing pupils acquire mastery and appreciation of the value of labor through cleaning activities. To our regret, however, we now hardly could find exemplary pupils who voluntarily work at home or at school. It is therefore expected that pupils will have the experience of dealing with labor through sweeping, weeding, watering flowering plants, etc. It is stated in the Fundamental Education Law of Japan that "labor and responsibility should be respected" and in the same manner the Courses of Study for the elementary, lower secondary, and upper secondary schools emphasize the value of experiencing labor on the part of the learners. The bases for school cleaning could be said to have closely interwoven with these concepts. In the Philippines, we have high regard to the educational significance of teaching the value of labor through cleaning.

Future of School Cleaning

Although the educational significance of the utilization of school cleaning is recognized, there have been some objections to it also. Firstly, it is argued that allowing pupils to clean school buildings and other facilities, such as toilets, can be considered bad hygienically, and therefore, it might cause damage to health. Secondly, it is believed that school cleaning might expose the children to danger resulting from accidents. For example, while cleaning the windows, a pupil might fall and which might also cause his/her death. A few cases like this have already been seen.

Various accidents usually happen during the cleaning period. In 1970, a total of 11,600 accidents related to cleaning in were recorded to have occurred in the elementary, lower secondary, and upper secondary schools in Japan. In effect, the method of cleaning was changed from cleaning with brooms and dust cloths to cleaning with mops and wax. In some schools, the cleaning of toilets and windows, or the tasks of waxing,

has already been entrusted to the professional cleaners. It is argued that the pupil- and- student cleaning system can bring about various problems and therefore, it must be rationalized. This does not mean, however, that the current Japanese school cleaning system will be changed to the European style of utilizing professional cleaners for the school cleaning system.

In the Philippines, however clean and beautiful school buildings will become if the professional cleaners would be provided to clean, the greater the loss could be made because the Japanese education would be failing to implement the real function of cleaning which is related to character building of the youth. We should not forget the educational role of school cleaning; although a chance to modernize and rationalize school cleaning system could be made.

SCHOOL CLEANING IN THE WORLD

In the Philippines, both parents and teachers believe that it is part of their role to allow pupils to experience cleaning the school. We have the assumption that the same pattern of thought holds true throughout the world, however, this is not true. According to the survey on school cleaning conducted by Okihara in 105 countries the types of cleaning could be categorized into three namely: a) professional cleaning type; b) professional and pupil cleaning type; and c) pupil cleaning type.

Professional Cleaning Type

The first type included countries where professional cleaners, instead of the pupils, clean the schools. Countries in Europe such as United Kingdom, France, West Germany, Spain, and Portugal; the countries in North and South America which include United States, Canada, Mexico, Brazil, Chile and Argentina; the countries in the Mid-, Near-, and North-African countries such as Israel, Iraq, Kuwait, Egypt, Tunisia, Australia, New Zealand and South Africa constituted the nations which are classified into the professional cleaning type.

These countries provide four reasons why they do not entrust the cleaning jobs to the pupils:

View of cleaning. The countries belonging to this type have been influenced by the Greek and Roman cultures wherein cleaning is regarded as a business that characterizes a low social acceptance. This was stated in a comment by Almeida e Costa of the Ministry of Education of Portugal (Okihara, 1982):

“Cleaning has been regarded as a humble business due to the Greek and Roman influence in the Latin countries.

Cleaning is fundamentally a dirty job as shown in the past that cleaning was done mainly by the slaves.

In the early years, cleaning and other related jobs were commonly done by slaves thereby bringing even up to the present time the idea related to social hierarchy which made cleaning a lowly and humble job."

The ancient Greek and Roman civilizations despise the exertion of oneself to physical labor. This belief about cleaning in the European society has led to the tradition of school cleaning done by professional cleaners instead of the pupils. In the American schools, the existence of the Greek and Roman cultures can be noted. A Japanese teacher who visited a high school campus in Texas, United States, made the following observation:

"When I visited the school, I was so surprised to find out that the cafeteria was so dirty due to the existence of littered waste papers even though the place is equipped with modern facilities and equipment (Okihara, 1982)."

In a similar situation, teachers in Japan usually would require students to pick up the littered pieces of paper and then clean the room.

The Japanese teacher asked the Vice-Principal of the school what he intended to do with the situation. The vice principal's answer was: "If I ask the students to pick up the litters, of course they would obey me. However, upon arriving at their homes, they will tell what happened to their parents. The following day, parents would come and make the argument of why we asked their children to do the cleaning job instead of the professional cleaners. That situation may cause my being out-of-job." The Vice - Principal further stated that in the United States, cleaning is regarded as the lowest type of task and parents usually get angry when they learn that their children were ordered to do it. We can see clearly from these statements that in the United States the idea of cleaning is also similar to that of the European countries. This Greek and Roman concept about cleaning has not only influenced the American continent, but also Australia, New Zealand, and South Africa as a result of immigration. Furthermore, these countries have long been influenced by the Greek and Roman cultures since the ancient time.

The North African countries around the Mediterranean coast such as Tunisia and Morocco have also been strongly influenced by the Greek and Roman cultures, and so in these countries it is very interesting to note that pupils are not given any cleaning jobs at school.

View of the school. Traditionally in Europe, the school is considered as the place for study. A reply from the Embassy of Belgium (Okihara, 1982) stated that if cleaning will be allowed to be performed by the pupils, it will invite a claim from the people that pupils must go to school to study and not to clean. As they grow up, they will learn by themselves how to clean and how to put things in their proper order. Cleaning has not been taught at school. It is a European view to empower the school to impart

intellectual training, being the main task of schooling, and therefore, the cleaning tasks should not be assigned to pupils.

Rationalism. European people also have developed rationalism and through it they have learned proper way of controlling the economy and raising efficiency. In the countries where professional cleaning is utilized, school cleaning has been considered from the point of view of rationalism. In support to this idea, the Ministry of Education of Denmark (Okihara, 1982) claimed that: "The schools are cleaned by professional cleaners because it is believed pupils can not perform tasks from the point of our satisfaction. " Okihara (1982) further stated that the Ministry of Education of Switzerland also claimed that various problems seem to have evolved from the organization and efficiency. Rationalistic attitude limits the cleaning job to be assigned to pupils.

Labor opportunities for workers. By not assigning students any cleaning job in the first category countries, the provision of job opportunity for workers could also be enhanced. A certain school district in California, United States (Okihara, 1982), for example, discharged professional cleaners and entrusted jobs to privately- operated business-cleaning specialists. However, courts may judge it illegal. Okihara (1982) further stated that New Zealand supported this view stating that, "We employ cleaners for the cleaning of the school." They claim that if they use pupil labor in schools, reduction of job opportunities for workers could be reduced and thus labor union friction would certainly occur. It is clear that in the professional type cleaning countries, assigning pupils to do school cleaning would deprive other workers the chance to find jobs related to cleaning. In this respect, the tax payers' consciousness is a contributing factor. In these countries, professional cleaning wages that are paid to workers come from taxes paid by the people to the government.

Professional and Student Cleaning Type

The second type of school cleaning applies in countries where cleaning of the school is fundamentally done by both professional cleaners and pupil population. Belonging to this category are the socialist countries such as the former Soviet Union, East European nations, and Cuba. These countries are fundamentally similar to the first group due to the influence of Greek and Roman cultures also in their cleaning system. The difference, however, is that they added the socialism factor of the West European concept in cleaning.

In these countries, a view related to education is somewhat different compared to that of the capitalist countries. In the Soviet Union, for example, education is aimed at developing citizens who can contribute to the harmonious development of socialism through exposure to six types of training, to wit: intellectual, moral, physical, aesthetic, labor, and integrated technology. In particular, the combinations of education and labor, as well as, learning and production are being emphasized. In the Soviet Union, a

law concerning the strengthening of the combination of school and life was enacted in 1958. This is known as “Khrushchev Educational Reform” and so the government established the principle allowing involvement with labor without the stigma of criticism against physical labor (Okihara, 1982). Based on this principle, schools in the Soviet Union dealing with productive labor became the requirement of at least two years of presupposed labor became the requirement of entering the universities. Khrushchev’s educational reform was modified in 1964, but the basic principle of combining labor and education still exists today in the country. They require two classes of labor education weekly in the four years of the higher grades. In the Soviet Union, in addition to the cleaning specialists, students are given the task of cleaning and are considered part of a socially- useful labor. Socially - useful labor consists of varied activities done by pupils in order to provide societal benefits ranging from simple manual labor to high-level labor productivity. Cleaning has an important role as a socially- inclined labor.

Based on this philosophy in the Soviet Union, basic cleaning is done by professionally- trained cleaners and pupils, on a rotation basis. They do simple tasks like wiping the blackboard, arranging desks, and bed flower gardening (Okihara, 1982) Ratopia and Etonia present classroom and ground cleaning as pupil labor. The same situation also exists in Poland since, traditionally, students do not clean the schools, but they are now required to do so as part of their labor education. Students are required to clean the classrooms, school buildings, grounds and adjacent areas, roads, squares and parks. In Hungary, cleaning the floors, windows and toilets are done by the specialists, while the picking up of liters in the classrooms and gardening are done by the pupils themselves. In Rumania, the pupils clean the hall and the ground. In Czechoslovakia, the pupils are assigned to raise flowers in their gardens.

In the second category countries, schools are maintained by the cleaning specialists, but the pupils are also given the task of cleaning in view of its advantage as a socially useful labor.

Student Cleaning Type

Student cleaning type applies to countries where the pupils are required to clean the schools. In this category, the following Asian countries with Buddhist tradition include Japan, Korea, People’s Republic of China, Vietnam, Thailand, Burma, India, and Sri Lanka (Okihara, 1982). In addition, countries in the East Central and part of West Africa such as Chad, Ghana, Guyana, Madagascar, Tanzania, and Zaire also adhere to the practice of having the pupils clean the school. In the Philippines, this is also implemented in schools although it is a Christian country.

Buddhism and cleaning. The countries that engage the pupils in school cleaning are primarily Asian countries with Buddhist tradition. In these countries, the interrelationship of Buddhism and school cleaning by pupils can be noted easily. Buddhism, which originated from India, spread into two directions. One direction went

to China, Korea and Japan, and is called the Mahayanist Buddhism. The other type, which covered countries in the Southeast Asia, is called the Hunayana Buddhism or Theravada Buddhism. In the Sutra of Mahayanist Buddhism, a story of Shurihandoku has become so famous when cleaning is concerned. Shurihandoku has been characterized as the person who acquired enlightenment by means of his job of cleaning everyday for a long period of time.

In the Mahayanist Buddhism, cleaning is regarded as an important practice. Through it, people attain enlightenment. In Eihei-ji, a famous Zen Temple established by Dogen, the monks do one of their important tasks of performing aesthetics by cleaning the inner and outer part of their place from 8 to 9 every morning. After supper, the monks would again do another stint of cleaning after dinner. In Zen temples, the traditional axiom has noted cleaning as the first, reading and Sutra as the second, and reading as the third. Therefore, cleaning is considered to be the most important of their training in the temple. In their belief, sweeping the garden and cleaning the floor means the cleaning of one's heart and mind. The aesthetics of cleaning was regarded as the most important part of meditation. In Jodo-in of Inryaku-ji Temple, they practice the cleaning pattern called hell cleaning. The central purpose of ascetic training is cleaning lasting usually for 20 years. In Japan, cleaning is viewed to be a good method of human training that has been inherited from the temple education and passed on to private elementary schooling in the Edo Era of Japan called "Terakoya" and to formal education in Meiji Era. This still exists to the present day education in Japan. In a Sutra of the Hinayana Buddhism, a plain story about the monk, which embodies the teaching of Buddha, is notable. The daily life of a monk consists of six tasks that include meditation, face washing, religious mendicancy, and cleaning. Cleaning is considered as the most important function of all.

If we observe the Buddhist monks today in Myanmar, their action of cleaning can be easily recognized. For example, in a typical temple in Myanmar, the monks usually get up at five in the morning in order to wash their faces at first. And then they meditate for 10 to 15 minutes while facing the image of Buddha. Next, they do their daily labor which includes the cleaning of the small hall located in the second floor of their temple, study halls in the first floor, and the other annex structures. The method of cleaning is done by means of cleaning the wall boards first. This is followed using the monk's canonical attires in wiping the floor. Afterwards, they fold their attires and then step on them. This is followed by rubbing the floor while walking. This is different compared to the practice in Japan of wiping the floor by hand with wet cloth. In Myanmar, the wet cloth is considered good during the dry season, but is considered not hygienically good during the rainy season. In Thailand, the Buddhist monks usually clean their temples and residence halls twice a day starting 8 in the morning until sunset.

Temples in Myanmar and Thailand are deeply involved in the elementary education of the people by means of providing them the proficiency of the 3 R's, as well as religious lessons that promote moral discipline. We can conclude that countries in

Southeast Asia, like Myanmar and Thailand, are influenced by their Buddhism beliefs on the value of cleaning as part of school activity.

Economic standard of cleaning. When we think about the culture and economic background of a certain country involving pupils in school cleaning, we can recognize easily the influence of Buddhism. While in African countries, the reason that could be given would be the economic condition. In the East Central and West African region, which consists of developing countries, the act of cleaning in the school is delegated usually to the pupils. These countries are facing economic difficulty.

Due to meager budget, they resort to requiring the pupils to do the school cleaning. However, educators in these countries also believe in the importance of school cleaning in the school curriculum. For example in Ghana, the pupils are involved in cleaning in order to develop the attitude and practice of being clean. In Uganda, educators believe in cleaning as a useful means of developing cooperativeness and promoting the public spirit of unity.

In the Philippines, the true value of labor is being taught to the pupils through cleaning. However, we cannot deny the fact that economic reasons also drive educators to utilize the labor of pupils in order to keep the school to be clean always. As to the method and place of school cleaning is concerned, it is difficult to compare, in the strict sense of the term, that in student cleaning classrooms in various countries are cleaned by the students, but the cleaning of windows and toilets vary from country to country.

CONCLUDING STATEMENTS

Due to the significance of the findings of Yutaka Okihara (1982) on school cleaning, a lot of educators throughout the world become so interested in acquiring more ideas about school cleaning as theorized and practiced in Japan and in other nations worldwide. Based on this research, three types of school cleaning exist, to wit: 1) Professional Cleaning Type, 2) Professional and Student Cleaning Type, and 3) Student Cleaning Type. The third type of cleaning is utilized in some nations, just like in the Philippines, because of the lack of funding, and in some cases, cleaning is considered an important part of purifying one's heart and mind. Other countries clean the school surroundings too because of hygienic reasons.

As evidenced by the worldwide acclaim of the research findings of Okihara (1982) on school cleaning, educators such as Mati Koshenniemi of Helsinki University, Finland and J.Ronald Gentile of the University of Buffalo, United States, have utilized a lot of issues from the research findings on school cleaning as practiced in Japan in the books they have written on the topic. School cleaning has become an important issue in the field of education after the publication of the research report entitled "Pupil Participation in School Cleaning: A Comparative Survey" that was written by Yutaka Okihara. He published a lot of books and research papers on this topic because of his

belief that school cleaning must be maintained due to its significance in helping the learner acquire a purified “heart” and “mind” which is the essence of Asian education. College students in the field of education are also using the philosophy of school cleaning in their classroom discussions. School cleaning is part of the traditional educational practice with the original purpose of providing ascetic training to the school populace in Japan. Orata has provided the rationale of using school cleaning in the Philippines.

The real value of school cleaning, as stipulated by Okihara, would surely convince educators to continue its appropriate utilization in schools. The importance to allow students clean in the real classroom setting can be found in the words of Gentile in his letter to Okihara (1982), to wit:

“Although I had visited some Japanese schools previously as a member of a Rotary International Group Study Exchange Team in 1974 – I had been treated as an honored guest on my tours in classrooms. Thus I was greatly surprised on my next visit, in 1976, to see the manner in which students participate in cleaning up the school. I stayed with a class through the whole school day, eating lunch with them, taking playground breaks with them (even playing dodge ball with them). But nothing surprised me more than the end of the day when the students moved back their desks and chairs and washed down the rooms, halls, stairs, etc., getting the whole school ready for tomorrow. Then they left school...”

The significance of the findings on school cleaning made a lot of educators throughout the world interested in acquiring more ideas about school cleaning as is theorized and practiced. This study was undertaken in the Division of City Schools of the Department of Education, Urdaneta City, Philippines during the school year 2007-2008 in order to determine the practices of school cleaning, as part of the curriculum, in improving the values of learners from kindergarten to high school. School cleaning was found out in this study as a part of the traditional education practice that has the original purpose of providing ascetic training to the school populace in the Philippines. It is important to know the philosophy of using school cleaning in the classroom setting. The types of school cleaning used in the schools surveyed included professional cleaning, student cleaning, and hybrid. The student cleaning type is used because of the lack of funds, and in some cases, cleaning is considered an important part of purifying one’s heart and mind. Sample schools in Urdaneta City, Philippines, just like in other countries, clean the school surroundings because of hygienic reason.

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ANALYZING THE TEXTBOOK USED FOR PUBLIC KINDERGARTEN CLASSROOMS IN THE PHILIPPINES

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ABSTRACT

Textbook is one of the common and widely used instructional materials that can be found in most kindergarten classrooms in the Philippines. Hence, the purpose of this study is to analyze the textbook prescribed by the Department of Education (DepEd) for public kindergarten classrooms in the Philippines. Specifically, it focused on answering the following questions: (1) What are the contents included in the kindergarten textbook?; (2) What are the types of learning activities that can be found in the textbook?; and (3) What are the skills that can be developed through the learning experiences and are these skills leading to the achievement of the goal of kindergarten as stated in the K to 12 Program? The study highlighted the contents included in the textbook and the types of learning activities provided for young children. Contents were divided into five learning areas: Filipino, English, Numeracy, Sensory-perceptual and Socio-emotional and were arranged from simple to complex. However, most learning activities focused on identifying, matching, fill in the blanks, and coloring only few activities develop higher-order mental skills such as problem solving and creative and critical thinking skills. Furthermore, the study revealed that learning activities were redundant and were lacking of interactive activities and exercises that stimulate children's thinking. Textbooks for kindergarten should include more activities that encourage children to think creatively and critically for them to become problem solvers. The activities should encourage children to think and to relate the learning experiences to their everyday lives.

INTRODUCTION

Education is continuously evolving. Different curriculum reforms are done in the educational system to meet the demanding needs of the stakeholders (Mahmood, Iqbal & Saeed, 2009). At present, the Philippines is undergoing significant reform in its educational system. In school year 2012 - 2013, a new system is implemented in the country: the K to 12 Program. The implication of the implementation of the new system is the change of curriculum and the instructional materials that will support this kind of curriculum, especially the textbooks that will be used. . Two more years were added to the old system including the Kindergarten level. In the past, kindergarten was not compulsory, however, now young children should finish this level before they can be accepted in Grade 1. The kindergarten level is now a compulsory and mandatory formal

education as stated in the Kindergarten Education Act of 2012. Further, the inclusion of Kindergarten, as integral part of formal education, is the answer to the government's Millennium Development Plan that aims to achieve Education for All (EFA) by the year 2015 (see R.A. 10157).

The country, through the Department of Education (DepEd), believes in the importance of providing quality and appropriate activities for young children. Hence, the department has implemented various programs for young children or preschoolers for more than a decade. Kindergarten is the most critical stage for young children because this is when their different skills, abilities, and moral foundations are established. In view of this concept, it is essential that kindergarten children be immersed with activities that give them the opportunity to use their senses, like in games and in plays. These activities should help them acquire skills and competencies that are appropriate for their holistic development as emergent learners and prepare them for formal school (DepEd K to 12 Curriculum Guide for Kindergarten, 2012).

The first year of a child's life is globally acknowledged to be the critical year for lifelong development because the pace of development during these years is extremely rapid (National Council of Educational Research and Training, 2006 as cited in the K to 12 Curriculum Guide - Kindergarten). Further, the National Association for the Education of Young Children (NAEYC) (2009) opines that this stage of children need to be provided with activities that nurture positive approaches to learning and prepare them for more complex academic expectations of the primary grades. Hence, kindergarten teachers should provide them with an engaging and creative curriculum that is developmentally-appropriate, age-appropriate, individually-appropriate and socio-culturally appropriate (DepEd K to 12 Curriculum Guide for Kindergarten, 2012).

The curriculum should be supported with different instructional materials. Textbook is one of the most common instructional materials that teachers frequently use. In the educational reform, textbook is the revised tool in the process of reformation (Mahmood, Iqbal & Saeed, 2009).

Textbook has massive influence in the teaching and learning process. Often, its contents dictate what and how to teach, especially for novice and inexperienced teachers. John (2001) utters that majority of teachers used textbooks as their principal curriculum guide and source of lessons. Tyson (1997) added that those teachers, who are new in the field and those who do not have enough time for lesson planning, might actually teach from the first page of the textbook to the last. Hence, it becomes part and parcel of the educational system, especially in developing countries wherein textbooks are the only available learning materials in most schools (Mahmood, Iqbal & Saeed, 2009).

In an article written by Schader, Demolli, Devetaku, & Gashi (2008), they suggested standards that make sure of a quality textbook. Educators should look into the following: 1) The formal aspects, design, etc. This includes the compatibility of textbook to the curriculum, design, presentation, transparency, and illustration. The textbook is aligned with the principles of the curriculum, nature of the subject and level of the students. 2) Methodological-didactical aspects that include quality in regards to the contents and subject matter; relevance and topicality, age-appropriateness, didactic

approaches, and questions and task instructions. 3) Pedagogical aspects that focus on relation to social, historical, and political reality, relation to aspects of education, maturity/autonomy, education for democracy and peace, relation to gender aspect, and relation to important additional pedagogical concerns; 4) Aspects related to practice that includes commentary/assistance for teachers and manageability, additional materials for the textbook and tried and tested in practice; and (5) additional subject-specific standards. These standards can be helpful for educators in evaluating the textbooks that they are planning to use or that they are presently using.

In the Philippines, the National Book Development Board (NBDB) reviews textbooks under textbook review service. This agency was established through Republic Act 8047 with the mandate to: a) formulate, adopt, and implement the National Book Policy and the National Book Development Plan; b) provide capability-building services for the agency's stakeholders, such as publishers, authors, printers, and other publishing entities that will need its support (National Book Development Board, 2008). Included in the policy are: 1) coverage of learning competencies; 2) accuracy of content (i.e., conceptual, factual, pedagogical, grammatical, etc.); 3) appropriateness of presentation, language, and visual to target users, to society, and to culture; and 4) grammatically correct use of language that can be understood easily by the target users. In addition, DepEd also developed a manual of textbook style and standard to ensure quality textbook in the Philippines which includes: 1) general and technical standards (size, paper stock, cover stock, preferred bidding); 2) cover specification (use of logos, font, font size, general layout, qualifiers); and 3) printing specifications (font types and size, suitable per grade level) (DepEd Textbook Policy, 2004).

The DepEd prescribed a textbook or workbook that teachers can use in teaching kindergarten children in 2008. Each child should have one copy of the textbook/workbook (DepEd Order No. 21 s. 2012). This textbook was published even before the implementation of the K to 12 Program, however, it is still used by kindergarten teachers in the country as of the moment when this article was written. A new Filipino version of the textbook was distributed to public school teachers to meet the Mother-Tongue Based–Multi-Lingual Education (MTB-MLE) policy.

Textbook is an important instructional material in Philippine classrooms. It is helpful for teachers especially in providing activities for children. Hosono (1995 as cited by Sumida and Shinomoiya, n.d.) reiterates that more than half of elementary and high school teachers would use topics or concepts shown in their textbooks. Review and revision of textbooks is necessary to ensure quality. Every country, including the Philippines, has a procedure in evaluating textbooks. However, at present, only a few studies were done that focus on the content and activities included in the textbooks, especially for kindergarten in the Philippines. Hence, the purpose of the study is to analyze the kindergarten textbook used in the Philippines. Specifically, it will focus on the contents, learning activities and the skills that can be developed from the learning activities. Furthermore, the study will look on the appropriateness of the textbooks to the present kindergarten curriculum.

METHODOLOGY

The study analyzed one (1) kindergarten textbook prescribed by the Department of Education in the Philippines for public kindergarten schools in the country. The *Readiness Skills Workbook* was published in 2008 and at present it is still used by kindergarten schools all over the country for children exercises after teaching the lesson. Most of time the book is used to evaluate the children's learning. This book was composed of different areas: Filipino, English, Numeracy, Sensory-Perceptual and Socio-Emotional areas. In the Philippines, public schools often use the books prescribed, inspected, and authorized by the department. Textbooks pass through rigid inspections from authorized individuals from the department to ensure that all the contents are parallel with the curriculum and to ensure quality.

The data were gathered and analyzed using three phases. Phase One focused on the analysis of the contents of the textbook. The contents were analyzed based on the following: 1) scope of the content; 2) sequence of the content; 3) the appropriateness of the content to the target audience; and 4) support the kindergarten curriculum. Furthermore, to identify the different concepts taught from the different contents. Phase Two involved identification of the different learning activities included in the contents of the textbook. It involves 1) the number of activities provided for each learning area; 2) the type of activities for each learning area including pictures and illustrations; and 3) integration of the concept to other concepts. The last phase focused on the different skills that can be developed from each learning activity. These phases were done to analyze the skills that can be developed by the contents and learning activities, and the suitability of each to kindergarten children. And by these phases, the learning activities were examined if they can help achieve the national goal of kindergarten education in the Philippines: to develop various skills and competencies needed for the holistic development of young children. The skills were analyzed and categorized based on the original Bloom's Taxonomy that is composed of seven categories: knowledge, comprehension, analysis, application, synthesis and evaluation

RESULTS OF THE STUDY

This part provides the results of the analysis from the data gathered from the kindergarten textbook. The analysis of the study focused on the content, learning activities and skills that can be developed through the learning activities. The detailed descriptions and answers were stated below:

1. What are the contents included in the kindergarten textbook?

The textbook used for kindergarten classes in public schools, as mentioned, was provided by the Department of Education. Based on the results of the analysis the textbook was divided into several learning areas. These areas were: Filipino, English, Numeracy, Sensory-Perception and Socio-Emotional. Each area was composed of contents that kindergarten children need to learn. The textbook revealed that the

number of contents for each learning areas were: 19 contents for Filipino, 13 for English, 9 for Numeracy, 13 for Sensory Perceptual and 15 for Socio-emotional. Every area has different focus. For example, the content in Numeracy will help young children to be exposed in different math concepts such as colors, shapes, measurements, numbers, patterns, sets, and ordinal numbers. The contents included for Numeracy area were shown in Table 1.

Table 3. Contents Included for Numeracy Area

Learning Area	Content
Numeracy	<ul style="list-style-type: none"> • Identify Objects using Familiar Colors • Identifying Shapes of Objects • Identifying Sizes of Objects • Identifying Length of Objects • Identifying Number of Objects in a Set • Reading and Writing Numbers 1-10 • Completing/Arranging Patterns • Identify Ordinals • Comparing Two Numbers Using One-More and One-Less Order

The sensory-perceptual area focused on the learning of science ideas and concepts such as: Knowing oneself, including the appropriate clothes that each child needs to wear; five senses and the use of each sense; the importance of keeping the body clean and the things needed to keep it clean as shown in Table 2. These concepts can help children to know their body and the importance of respecting and keeping their body clean. In addition, children were taught of the food that they needed to eat in order to grow strong and healthy. Practicing safety habits while in the house, in school, and in crossing the street were also taught to the children. In this area, basic topics about Plants, Animals, Matter, Water, Light, and Weather were also introduced to children.

Table 4. Contents included in the Sensory Perceptual area

Learning Area	Content
Sensory-perceptual	<ul style="list-style-type: none">• Knowing Oneself• Clothes I wear• Body Parts• Five Senses• Keeping Oneself Clean• Nutritious Foods• Safety Every Day• Plants• Animals• Smooth and Rough• Water• Light• Weather

In Socio-emotional area, the contents included were: being proud of one's name, different feelings, cleanliness and orderliness, proper way of preparing food and cleaning the dishes, love and respect for family members and for other people in the community, being good member of the family and society, love and respect for people in the school. Even young children were taught about nationalism with the topic on respect for the national flag. Children were also taught about love for God, care for plants and animals, and for the environment. These topics can help children to become good, respectful, and better citizens of the country in the future. Topics for Socio-emotional were presented in Table 3.

Table 3. Contents included in the Socio-emotional area

Learning Area	Content
Socio-Emotional	<ul style="list-style-type: none">• Pagmamalaki sa Sariling Pangalan• Mga Anyo ng Mukha• Pansariling Kalinisan at Kaayusan• Wastong Paghahanda ng Pagkain• Pagliligpit ng Pinagkainan• Pagmamahal at Paggalang sa mga Kasapi ng Mag-anak• Pagmamalasakit sa Kapwa• Paggalang sa Kapwa• Mabuting Kasapi ng Mag-anak• Pagmamahal at Paggalang sa mga Katulong sa Paaralan• Tuntunin sa Paaralan• Paggalang sa Watawat• Pagmamahal sa Panginoon• Pangangalaga sa Hayop at Halaman• Pangangalaga sa Kapaligiran

Lastly, two separate areas were provided for children in learning reading and language for both Filipino and English. Children were taught of reading and speaking in the national language of the Philippines, which is Filipino or Tagalog, and the other is in English. Both included topics such as: directions that will help children to practice proper way of reading books and text; words that rhymes, big and small letters, syllables, words and sentences. Letters were not taught in exact order but in random. Further, children were taught of answering simple What, Where, and When questions. At present, due to the implementation of Mother Tongue Based – Multi-language Education (MTB-MLE) at the first semester, children were taught in Filipino, while on the second semester they were taught in English in skills such as reading, speaking, listening and writing. Table 4 and 5 showed the contents in Filipino and English areas.

Table 4. Contents included in Filipino area

Learning Area	Content
Filipino	<ul style="list-style-type: none"> • Wastong Galaw ng mga Mata sa Pagbasa • Mga Salitang Magkakatugma • Mga Magkakatulad na Tunog • Magkakatulad na Larawan • Magkakatulad na Titik • Magkakatulad na Salita sa Pangkat • Mga Naiibang Larawan sa Pangkat • Mga Naiibang Titik sa Pangkat • Mga Naiibang Salita sa Pangkat • Bahaging Kulang sa Isang Bagay • Bahaging Labis sa mga Larawan • Magkakaugnay na mga Bagay-Bagay • Mga Titik ng Alpabeto • Mga Nakalimbag na Ngalan ng mga Bagay sa Silid-Aralan • Mga Tanong na Saan, Ano, Alin • Pagsusunod-sunod ng mga Pagyayari • Mga Maaaring Kalabasan ng Kuwentong Larawan • Mga Salita at Parirala • Mga Pangungusap

Table 5. Contents included in English area

Learning Area	Content
English	<ul style="list-style-type: none">• Sounds of Animals• Sounds of Tings/Objects• Words that Rhyme• Similarities of Objects/Pictures• Similarities on Letter Forms• Similarities in Words• Differences of Objects/Pictures• Difference in Letter Forms• Big and small letters• Which Letter pairs come after the given letters?• Which letter pairs come before the given letters?• Sounding out letters• CVC words, phrases and Sentences

Contents included in the kindergarten textbook were arranged from the simple to complex concepts and ideas. However, it seems that the sequence of the contents were confusing, especially the arrangement of letters in Filipino and in English. The model and the approach on how the letters were arranged are not clear. It seemed that letters were taught using the *Marungko Approach*, however, when the researchers checked the sequence of the letters, they were different. In the book, the teaching of letters started from B, M, A and so on, while in the *Marungko Approach*, teaching of letters started from M, S, A, L, O and so on (See *Marungko Approach*). With this, confusions may occur, especially for the teachers. It is essential that the department conduct workshops and training for kindergarten teachers who are usually not familiar with this approach in teaching letters and reading.

2. What are the types of learning activities that can be found in the textbook?

Various skills can be developed to young children through the different learning activities that are provided to them. With this, it essential that the learning activities should be developmentally- appropriate for young children and that it can develop high order thinking skills. This is the goal of the new educational program of the government. In school, teachers often use textbook in their classes and rely on the textbooks activities.

As mentioned, the textbooks for public kindergarten classrooms were divided in five different learning areas. Each learning areas offered different learning activities for young children. Pictures and illustrations supported the learning activities of the textbook. Based on the analysis, there were 425 learning activities included in the kindergarten textbook. Different learning areas were composed of different learning

activities: Filipino has 125 (29.4%); English has 190 (44.7%); Numeracy has 56 (13.1%); Sensory-perceptual has 34 (8.0%); and Socio-emotional has 20 (4.7%). There were more learning activities provided in the English area and fewer activities were provided for socio-emotional as shown in Figure 2.

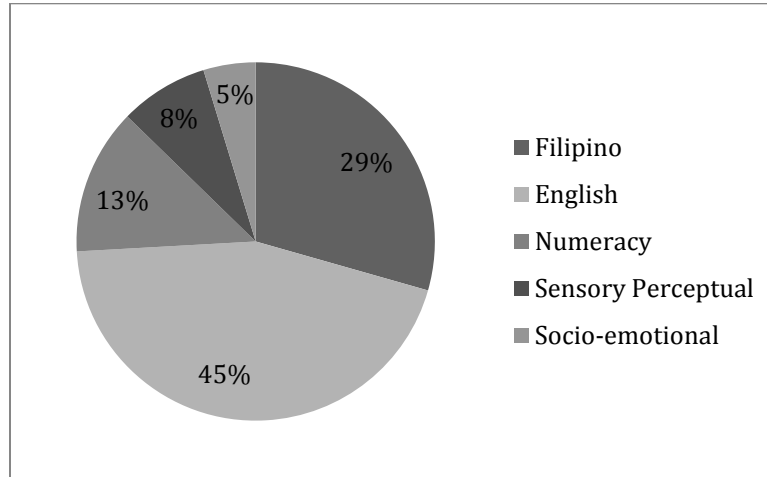


Figure 2. Percentage of Learning Areas in the Kindergarten Textbook

According to the analysis, there were 14 identified types of learning activities provided to the children. Bulk of the activities focused on writing, like Fill in the blanks, which was 29.6% of the total number. However, few numbers were given in allowing children opportunities to answer simple questions. The types of activities for Filipino were shown in Table 6.

Table 6. Number and Percentage of Learning Activities in Filipino

Filipino		
Learning Activities	Number	Percentage
Write	37	29.6%
Encircle	27	21.6%
Pronounce/Say	25	20.0%
Match	10	8.0%
Read	4	3.2%
Draw	4	3.2%
Trace	3	2.4%
Check	3	2.4%
Cross	3	2.4%
Box	2	1.6%
Sequence/Arrange	2	1.6%
Underline	2	1.6%
Predicting Outcome	2	1.6%
Answering Questions	1	0.8%

The textbook in English was composed of 190 various types of learning activities. Majority of the learning activities focused on asking children to Name (18.4%) the picture. In this activity, children were asked to look at the picture and name it. This required children to associate the name of the object to its picture. While 17.3% of the learning activities asked children to check or choose the answer by checking the right pictures, picture that is associated with the letter, or which does not belong to the group. A total of 13.1% was allotted for the children to write letters. 12.6% asked children to sound the different letters in the alphabet. The actual number and percentage of learning activities for English were presented in Table 7.

Table 7. Number and Percentage of Learning Activities in English

English		
Learning Activities	Number	Percentage
Name	35	18.4%
Check	33	17.3%
Trace	25	13.1%
Pronounce/Say	24	12.6%
Listen	19	10.0%
Underline	19	10.0%
Encircle	15	7.8%
Color	10	5.2%
Read	3	1.5%
Cross out	2	1.0%
Box	2	1.0%
Copy	2	1.0%
Draw a line	1	0.5%

Young children can learn various mathematical concepts in the Numeracy learning area. In the textbooks, several learning activities were included to expose young children with different math concepts. Results of the analysis showed that 28.5% of learning activities were allotted for checking activities. The children identified what may or may not be included in the group or checked which set has the right content based on the given number. Same percentage was allotted for coloring, tracing, and writing activities, each has 17.8%. In these activities children were asked to color the correct shape with a specific color. While in tracing activity, children were asked to trace the shapes and numbers. The last activity was writing in which children were asked to write shapes and numbers without any guide. However, it was noticeable that there were few counting activities given to children. The researcher was able to note only one counting activity for children. The complete list of learning activities, and the total number and percentage for each activity were shown in Table 8.

Table 8. Number and Percentage of Learning Activities in Numeracy

Numeracy		
Learning Activities	Number	Percentage
Check	16	28.5%
Color	10	17.8%
Trace	10	17.8%
Write	10	17.8%
Box	2	3.5%
Cross	2	3.5%
Connect	2	3.5%
Circle	2	3.5%
Draw	1	1.7%
Count	1	1.7%

The sensory-perceptual area taught children the different concepts and activities that encourage them to use their senses. At an early age, it is imperative that children be provided with various science activities that develop basic scientific skills such as observing, making hypothesis, designing and conducting experiments, analyzing and interpreting data, and sharing results. However, based on the analysis of the textbooks, majority of the learning activities asked children to check (35.2%) which one belongs or does not belong to a group or which one is correct or not. 23.5% was allotted for activities that asked children to encircle while 14.1% asked children to draw in various ways. There was low percentage about asking children to name the uses of water (2.9%). Table 9 showed the complete results of the analysis of learning activities for sensory-perceptual area.

Table 9. Number and Percentage of Learning Activities in Sensory-Perceptual Area

English		
Learning Activities	Number	Percentage
Check	12	35.2%
Encircle/Ring	8	23.5%
Draw	5	14.7%
Box	3	3.8%
Match	2	5.8%
Name	1	2.9%

The last learning area was the Socio-emotional. In this area, children were taught different values. These were Filipino and Christian values that children need to learn in order to have good relationship with other people like their family members and people in the community. They were taught of loving and respecting God and the environment such as plants and animals. Most importantly, children were taught of having good self-concept. They were taught to be proud of their name and of who they are. The results

of the analysis of learning experiences provided for the children revealed that 45.0% were allotted for checking activities wherein children were asked to select the correct things or situations. The same percentages were allotted for encircle, draw, and predict outcome activities and each has 15.0%. While cross out and reading activity have 1.0% each. Table 10 showed the complete results of the analysis of learning activities for socio-emotional area.

Table 10. Number and Percentage of Learning Activities in Socio-emotional

Socio-emotional		
Learning Activities	Number	Percentage
Check	9	45.0%
Encircle	3	15.0%
Draw	3	15.0%
Predicting outcome	3	15.0%
Cross	1	5.0%
Read	1	5.0%

The analysis in general revealed that majority of the learning activities included in the kindergarten textbooks focused on answering worksheets. Children were often asked to check, encircle, draw, write, etc. Although these activities could help children gain knowledge and information, limited opportunities based on these activities were given for young children to develop high-order thinking skills such as creative and critical thinking, synthesis, application, evaluation, and problem solving skills.

1. What are the skills that can be developed through the learning activities included in the textbook?

Learning activities are given to children to develop the skills they need to acquire. These skills can help them to prepare and become competent in facing future challenges. The analysis revealed that the learning activities included in the textbook developed various skills. These identified skills were classified according to original Bloom's taxonomy: Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation. On the other hand, those identified skills not included in these categories were included in skills that focus on affective and psychomotor. Figure 3 showed the percentage of skills that can be developed through the different learning activities included in the kindergarten textbook.

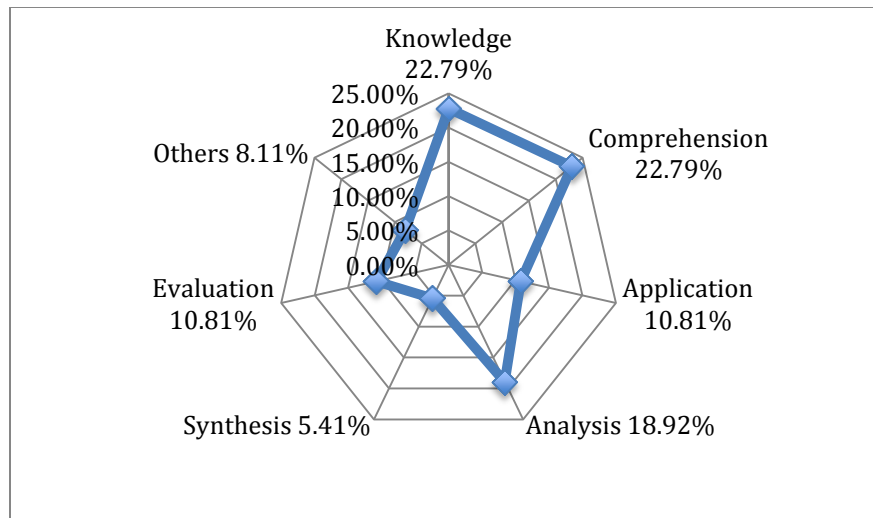


Figure 3. Percentage of skills that can be developed through the different learning activities included in the Kindergarten textbook

The skills that can be developed in the learning activities in the textbook for all learning areas under the Knowledge (22.7%) category were: matching, naming, tracing, reading, associating, organizing, and recognizing. The skills under the Comprehension (22.7%) were: identifying, describing, demonstrating, expressing, drawing, recognizing, classifying, inferring, listening, and speaking. The skills for Application (10.8%) category were: applying, demonstrating, counting, writing, and following direction.

For Analysis (18.9%) category the following skills developed for children were: analyzing, comparing, differentiating, inferring, and sequencing. Included in the Synthesis (5.4%) category were: composing, reasoning, and telling. Lastly, the skills included in the Evaluation (10.8%) were: predicting outcomes, demonstrating, discriminating, and describing. The skills that were not under any of the categories mentioned in Bloom's taxonomy were: good values, eye-hand coordination, tracing, and coloring. These skills focused on the development of psychomotor and effective domains.

The data exposed that majority of the learning activities of the kindergarten textbooks developed knowledge and comprehension skills. These skills according to Bloom were part of the low level in the taxonomy. Although these skills were also important, it is essential that learning activities provided for young children focus on the development of higher-order thinking skills. However, the result showed that among high-level group, only the analysis categories were given much emphasis. Less emphasis was given to the development of application, synthesis, and evaluation skills.

In addition, it was noticeable that activities focused more on answering the exercises and not on developing process skills among young children. Learning activities do not give many opportunities for children to perform and produce concrete output that is a product of their creativity and critical thinking. Moreover, very few activities were given to children to understand, interpret, and apply concepts and ideas that they have

learned. Figure 3 showed the percentage of the skills that can be developed through the different learning activities included in the kindergarten textbook.

IMPLICATIONS FROM THE STUDY

Based on the discussion and analysis of the textbook for public kindergarten school, the researchers have stated and came up on the following implications. These implications can be helpful for kindergarten teachers in selecting textbooks for their students. It can also be a helpful guide for teachers and book writers who planned to write and to publish textbooks for kindergarten schools.

- Contents of the textbooks should be based on the national curriculum and appropriate to the intended audience.

Contents of the textbooks should be anchored in the national curriculum to ensure uniformity of contents. This will ensure the same content learned by the children all-over the country. Although, textbooks writers were given prerogatives for the contents that can be included in their textbooks, it is necessary that uniformity of contents be observed. On the other hand, contents should be appropriate to the intended grade level. Contents should not be very easy nor hard for children.

- Contents for every learning area should be critically and properly organized and sequenced.

The results of the analysis of the kindergarten showed that contents were organized and sequenced from simple to complex. However, it was noted that organization of the contents in English and in Filipino seemed to be confusing, especially on the arrangement of the letters of the alphabets. Various researches suggested ways on teaching alphabets for young children. Among the popular approaches was the *Marungko Approach* in reading where letters were taught according to the most common and familiar letter for the children. Proper sequence of contents may help children to organize their thoughts and ideas. Hence, textbook writers should properly sequence and organize the contents that they include based on research.

- Contents of the learning areas should be integrated and connected with each other.

Textbook writers should look in to the connection of the contents from one learning area to another. When children see the connection of what they are learning in a particular area they can appreciate and value more the information and knowledge that they gain. Hence, it is essential that contents of the textbooks be connected with one or many learning areas.

- Teachers should be provided with trainings and workshops on how to use the textbook properly including various strategies and approaches.

The publishing company and the DepEd need to provide trainings and workshops for preschool teachers on how to use the instructional material particularly in Reading both in Filipino and English. This could help teachers learn various approaches and strategies on how they can properly use the textbook in their preschool classroom. Hence, the role of textbook can be clearly defined – supplementary material for children learning and will not dictate teacher what they should teach.

- Pictures and illustrations included in the kindergarten textbook should be clear, the size should be appropriate for the children to see and culturally related to the children.

It is essential to present objects for children however for textbooks they should clearly identify and see pictures. These pictures can help them understand and visualize the concepts that teacher wants to teach. Sizes of the picture should be considered and should be enough for children to see. On the other hand, it is important that pictures and illustrations should be culturally related so that children can appreciate them more. Further, using these kinds of pictures and illustration can promote awareness of culture for children.

- Learning activities provided for young children should be interactive so that children will enjoy working on them.

Children can learn and acquire different skills through the learning activities that are provided for them in the textbooks. Learning activities should be enjoyable for children. These can be done if the learning activities that are provided for them are interactive and do not merely focus on common activities like: checking, matching, and encircling. Furthermore, if the learning activities are interactive learning becomes more meaningful.

- Learning activities should also focus on the development of affective and psychomotor domains.

Based on the results of the analysis, the researchers found out that majority of the learning activities focused on the development of cognitive domains and less activities were allotted for affective and psychomotor domain. With this scenario, the goal of education might not be met. Hence, it is essential for kindergarten textbooks to provide learning activities that can help develop other important domains such as affective and psychomotor.

- Learning activities of the textbook should focus on the development of higher-order thinking skills that are parallel to the demand of the 21st century.

One of the goals of education is to produce children that are functionally literate and globally competitive. Textbooks are commonly used by teachers in teaching children, however, based on the analysis, bulk of the learning activities focused on development of knowledge and comprehension. Although, there were learning activities that developed analytic skills, these were not enough for young children to develop higher-order thinking skills. Therefore, kindergarten textbooks should provide activities that focus on development of skills such as application, synthesis, and evaluation.

- Learning activities should be related to children's daily lives.

Learning can be meaningful for children if they can see the relationship and connection of it to their daily lives. Hence, it is vital that textbooks provide learning activities that are connected with the daily activities for them to see the importance of what they are learning in their lives.

CONCLUSION

Teaching is a challenging task for a kindergarten teacher. One of the instructional materials that teachers commonly use is the textbook. In this study, the textbook used in public kindergarten classroom was analyzed. The results of the analysis revealed that the textbook is divided into five learning areas. Contents were properly sequenced and arranged, however the writers should look on the arrangement of the contents for English and Filipino, particularly in letters of the alphabet. The organization of letters should have a basis and the method on how to teach it should be clear for the teacher. The textbooks appear to follow the subject design model because each learning areas are standing alone, although in kindergarten, contents should be connected with each other. In terms of learning activities, these are present in the textbooks; however limited skills can be developed. Majority of the activities focused on Knowledge, Comprehension and Analysis categories of the original Bloom's Taxonomy and very few focus on Application, Synthesis and Evaluation categories.

With regards to the K to 12 Program the textbooks used in kindergarten need to be updated. With the new curriculum content and approach of the program, the textbooks should be more interactive and relevant to meet the standards of the DepEd in producing individuals who are functionally literate and competitive for the modern times. Textbooks should be properly aligned with the program so as to maximize the learning experiences of the child.

Textbooks are important part of the teaching- and -learning processes in the Philippine classrooms. This study can be helpful for educators who are interested in writing textbooks for kindergarten children. OR this: Educators will find this study significant and helpful, especially for those who plan to write textbooks for kindergarten children.

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COUNSELING NEEDS OF COLLEGE STUDENTS AND GUIDANCE PROGRAM OF HARRIS MEMORIAL COLLEGE

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ABSTRACT

This study aimed to identify the stressors of the college students of Harris Memorial College and to analyze the Guidance Program that provides services to them. The study employed two phases of data analysis. The first phase identified issues from the counseling records of students during counseling sessions. The second phase analyzed the Guidance Program in relation to the issues and concerns that were analyzed and classified. The two phases were utilized to determine whether Harris Guidance Program addresses the concerns and issues of students as revealed during the counseling sessions. The results reveal that the common stressors experienced by students are related to Social Relationships, Academic, Family, Adjustments, Financial, and Self. The Harris Guidance Office addresses the needs of the students through its different programs. This study presents ideas for college counselors to conceptualize a program that is suited to the needs of the students.

INTRODUCTION

Harris Memorial College started as a training school for deaconesses in 1903. Under the deaconess program, students are trained to become church workers as Preschool Teachers and Christian Educators. Students are required to stay in the dormitory for the deaconess training. In 1980s, the Student Affairs' Guidance Program was started by a part-time guidance counselor to see to it that students are doing well emotionally and psychologically while going through the deaconess training. During those years, guidance and counseling work was collaboratively performed by faculty members and school administrators. It was only in the 1990s that a full time Guidance Counselor was hired. The task of the Guidance Counselor in Harris involves individualized and collaborative approaches, as well as implementation of the Deaconess training, which may be unique, as it requires students under the deaconess program to follow strict rules, disciplines, and responsibilities to given tasks. These are all part of the deaconess training.

Students who are under the Deaconess Program are in need of attention, guidance, and individualized counseling since they live in the school dormitory away from their families and are socially involved all the time (Robledo, 2001). In response to these needs, the Guidance Services of Harris Memorial College provide various programs to the students such as individual counseling sessions, the peer counseling

program or the Junior Counselors Program, Scholarship program, Enrichment Activities, Battery of Psychology Test for seniors, Group Process and Retreat for the graduating class and YAKAP program.

The Guidance Programs and Services Office under the Office of the Student Affairs Services work to address the needs of the college students. It is important to evaluate how the Guidance Services are effectively providing these needs so that the students under the deaconess program, who would be assigned in local churches after their graduation, would become responsible and self-driven individuals. As Carl Rogers, a Humanistic Psychologist noted that for an individual to become a fully functioning person, he or she must exhibit an awareness of all experiences; has a trust in oneself; has a sense of freedom to make choices; adaptive to her environment, even as conditions change; and is capable to face difficulties (Schultz, 1998).

This study aims to look into the sources of stressors that these college students encounter. It will analyze how the Guidance Program is addressing these problems and whether it is relevant to the students' needs or not.

COUNSELING COLLEGE STUDENTS

Filipinos view education as an individual need and a prerequisite to a successful future life. Through education, an individual accumulates knowledge and develops skills, habits, and attitudes, which build up his productivity. As one moves from high school to the tertiary level, some adjustments need to be made. The transition experienced by students poses anxieties, difficulties, and problems, which affect them and their studies. Students feel the need to live up to their parents' hopes (as well as the church people's expectations, as in the case of Harris students enrolled in the Deaconess Program) of finishing college. These students who come from different cultures and family background need to adjust to a new set of friends and mentors, to the environment, to schedules and demands of the different subject areas. Students also encounter stiffer competitions and pressures from their daily experiences in the academe (Silva, Tadeo, Delos Reyes and Dadigan, 2006).

Students in their first years in college may go through the Adjustment Process of Honeymoon, Culture Shock, Initial Adjustment, Mental Isolation and Acceptance and Integration (Smith, 2012). People with low self-concept have a poor opinion on themselves and feels helpless and unable to cope with the demands of life (Schultz, 1998).

A college student in the Philippines is expected to have greater independence in thought and action and many would like to be treated as an adult, yet unprepared to assume the role. In fact, many students feel lost in college. Some students even express that they receive little or no direction and encouragement from others and that some teachers are indifferent to their adjustment difficulties. Whatever situations they

may be into, it tests how much they have achieved from the previous trainings as students. If they are unable to rise above the pressures and difficulties that they face, they may suffer academic failure (Silva, Tadeo, Delos Reyes and Dadigan, 2006).

Students encounter problems primarily because of the dominant behavior of the teacher and the submissive behavior of the student which may or may not invite complimentary friendly or unfriendly behaviors (Strong, Hills, Kilmartin, DeVries, Lanier, Nelson, Strickland and Meyer, 1988) (As stated by Stephen Worchel, 2000). Mistakes take place as well when the student's mode of thinking may be inappropriate about the teacher (Worchel, 2000).

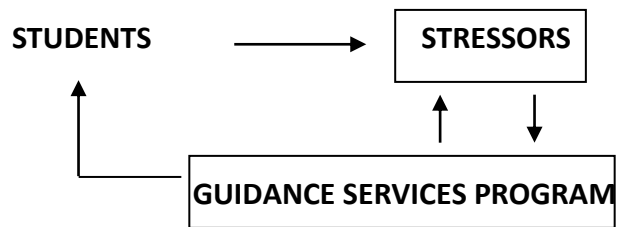
Zulueta & Distajo (2011) point out that the disagreeable changes in life affect individuals psychologically by causing anxiety and worry. Life changes are sources of stress. Students who are stressed are in need of guidance and counseling. Stress is defined as a demand on an individual to cope and to adapt to her environment (Zulueta & Distajo, 2011). Students need to have a place where they can express their concerns, emotions and seek solutions to the challenges that face them in their ever expanding personal lives (Tulio, 2008). Emotions play a significant part in the school setting. Schultz and Laneheart (2002, p.67) states that "Emotions are intimately involved in virtually every aspect of the teaching and learning process and therefore, an understanding of the nature of emotions within the school context is essential."

Hazan & Shaver (1994) reiterate that counseling may be a major task in the Students Programs and Services because it deals mainly with college students' issues which include social relationships, family, academic and financial-related matters. In social relationships, college students particularly those who live in the dormitory and away from their families develop attachment with another person whom they perceive to be the same as they are and bonds for emotional satisfaction and safety. Without the appropriate knowledge and understanding of the needs and characteristics of the students, counselors may not know how to contribute to their academic, social and personal development (Reiss and Colbert, 2004). Furthermore, the counselor's role is to provide ways for students to examine their thoughts, feelings and actions and eventually arrive at solutions best for them (Corey, 2001).

Students need to have a place where they can express their concerns and frustrations, explore their own identities, and seek solutions to the challenges that face them in their personal lives. The Counseling program seeks to focus on the holistic growth of each student, within an atmosphere of mutual trust, reinforcement, and caring. The Guidance Services which are prevention and developmental in nature, are integral part of the entire educational process, they are intimately connected with the programs geared toward the implementation and realization of the thrust of the institution (Tulio, 2008).

The primary function of the school counselor is to work individually and collaboratively with others to implement a comprehensive developmental school counseling program to ensure that the program is effective in responding to the needs of the students. School counselors work individually and with educators to meet the psychological and developmental needs of all students (American School of Counselors Association (ASCA) 2003).

Figure 1. Framework of the Study



The figure illustrated above presents the Guidance Services Program of Harris Memorial College. It seeks to address the issues and concerns confronting the students who are preparing themselves to become deaconesses of the United Methodist in the Philippines. These programs include individual counseling with the students, peer counseling, group process and retreat, psychological assessment, YAKAP program, and enrichment activities. These programs are unique because these are designed to assist the students in their holistic development as stated in the mission statement of the school. Also, there is a provision for Healing and Wholeness Room where the students can freely express their emotions in creative and constructive ways.

BACKGROUND OF THE STUDY

The study aims to look at the stressors the students encounter as students under the deaconess program, and how the Guidance Services Programs address these needs. Primarily this study seeks to answer the following questions:

1. What are the sources of stressors that these college students encounter?
2. What Guidance Programs are provided to students?
3. What are the implications of the Guidance Program to the College Students of Harris?

METHODOLOGY

The research conducted is descriptive in nature. The student records were obtained from the counseling sessions facilitated by the counselor. The counseling

sessions were conducted with the college students of Harris Memorial College during the school year 2011-2012, and first semester of the school year 2012. In the first semester of school year 2011-2012, 17% of 170 enrollees were counseled, while 1.21% of the 164 enrolled students were counseled during the second semester. The individual counseling sessions were conducted by the Guidance Counselor and the 13 Junior Counselors for the school year 2012-2013. While there were 29.7% of the 167 students came for counseling for the first semester of the school year 2012-2013.

The data came from the 114 records of counseling sessions with students who are from first year to fifth year levels. The 98% of the records are females, while the remaining 2% are males. The counseling records were in a narrative format, the researchers analyzed the records and identified the emergent issues.

The data analysis involved two phases. The first phase included identifying stressors from the counseling records of students during counseling sessions. The recorded statements were then clustered according to categories: Social Relationships, Academic, Family, Adjustments, Financial and Self. The data were taken verbatim from the counseling records. Due to the confidentiality of the records, the names of the students were replaced with Student #1, Student #2, Student #3, and so on.

The second phase is the analysis of the Guidance Program by discussing its purposes, strengths, and weaknesses. The two phases were utilized to determine whether the Harris Guidance Program addresses the concerns and issues of the students as revealed during the counseling sessions.

RESULTS AND DISCUSSION

1. What are the sources of stressors that these college students encounter?

After analyzing the data from the counseling records, and classifying the concerns and issues the students encounter, the result reveal that Social Relationships, Academic, Family, Adjustments, Financial, and Self are the issues the students (under the deaconess program) encounter.

Table 1 shows the classified list of issues and concerns the students discussed with the counselor. These are the sources of stressors that affect the social and emotional problems these college students encounter.

Table 1. Stressors Experienced by Students

SOCIAL RELATIONSHIPS
• Frustrations due to expectations from other people.
• Issues with boyfriend relationships
• peer groups and pressure
ACADEMIC
• Difficulty in Piano/ organ, Philo of Educ.
• Relationship with the teacher
• Weekend appointment
FAMILY
• Issues in the family
ADJUSTMENTS
• Homesickness
• Time management
FINANCIAL
• Support & scholarship
SELF
• Leadership responsibility
• Poor self-concept

Social Relationships

The students experience peer pressure in social relationships as one of the most source of stressor. Individuals want to please other people because there is a need for approval (Crown and Marlowe, 1964), or we want them to behave in certain ways (Arkin, 1980). Thus, in general, we try to conform to other's expectations and preferences (Baumister, 1996) (As stated by Stephen Worchel, 2000). Students live in the dormitory and deal all the time with their peers. Dormers (students who live in the dormitory) feel the need to interact and get along well with everyone whom they come in contact with, results to pressure and conflict among other dormers.

First year students have the most number of counselees with the aforementioned issue because of their adjustments to their environment in dealing with peer group and individuals. Freshmen students were required to undergo counseling sessions with the Counselor to see how they were coping with their lives as new Harris

students who have been going through major adjustments. The statements gathered were from counselees taken verbatim from counseling records:

Student # 1 : She is disappointed by how some students in the higher year levels treat her. She is hurt because they are talking against her behind her back. She feels frustrated because she expects that students in the higher year should be more understanding with the situation.

Student # 2 : She had a conflict with her three classmates and she had an argument with a classmate regarding her class attendance. She thinks that her three classmates with whom she had a conflict are talking against her back.

Student # 3: She is hurting because she recently broke up with her boyfriend because a lot of her friends in the dorm oppose of their relationship.

Academic

Academic can be a source of stressor for students who are seriously into their studies. Problems occur primarily because of the dominant behavior (teacher) and the submissive behavior (of the student) which may or may not invite complimentary friendly or unfriendly behaviors (Strong, Hills, Kilmartin, DeVries, Lanier, Nelson, Strickland and Meyer, 1988) (As stated by Stephen Worchel, 2000). Mistakes take place as well when the student's mode of thinking may be inappropriate about the teacher (Worchel, 2000). This may result to students experiencing difficulties in meeting the demands of the teacher which eventually lead to the teacher scolding the student. The student then feels fearful and experiences fear in dealing with the teacher whom the student perceive to be a dominant figure.

Difficulty in Piano/organ and Philosophy of Education (for freshmen students) subjects contribute to the stress experienced by the student. The reasons given by the students who experience these stressors point out to the fear they feel about the subject, the high expectations and standards given by the teacher, the demand of time they need to practice (in piano and organ) and to read articles and books related to the subject, which they don't seem to understand. Also, students have the difficulty comprehending the lesson due to teacher's method of instruction. Students in all of the year levels experience difficulty in dealing with their teachers.

Student # 4: Finds difficulty in Philosophy of Education because she does not understand the discussions well, she is having a hard time memorizing and reading a lot of articles.

Student # 5: No matter how much practice she does in her piano lesson, she still can't play it right because she trembles at the presence of her teacher.

Student # 6: She felt stressed because she is not in good terms with the deaconess whom she works with in her weekend church appointment.

Family

College students experience stress from issues that have not been resolved. Students who underwent counseling sessions with the counselor admitted that they could not cope with their studies and life as students living in the dormitory because of unresolved issues in their families. Family issues mentioned by students in counseling include: separated parents; financial difficulty of parents to support their daughter in her studies at Harris; hatred felt for a relative; physical and sexual abuse experienced by the student; and conflict with parents and or siblings.

Student # 7: Her parents are separated. Her mother works as an OFW but has not come home for many years. She feels that the burden of taking care of her younger sibling rests on her as the eldest daughter in the family

Student # 8: Experienced sexual abuse by a relative when she was in Grade 3.

Student #9: She fears going home during vacation because her stepfather had attempted to rape her several times.

Adjustment

Adjustments among first year students may seem normal, and common. As one goes through the Adjustment Process of Honeymoon, Culture Shock, Initial Adjustment, Mental Isolation and Acceptance and Integration (Gullahorn and Gullahorn as Presented by Karen S. Smith at the 31st Annual Conference in the First Year Experience at East Carolina University, February 19, 2012). Students who admitted that they have difficulty adjusting to their new environment and life as Harris students experience and difficulty in coping with the challenges they encounter, they eventually feel doubtful about their calling of becoming deaconesses, they contemplate not to come back due to their difficulty of adjusting to their new life as students living in the dormitory.

Student # 10: She feels sad all the time because she misses her family. She has a hard time focusing during class because of what she feels.

Student # 11: She is having a hard time organizing her schedules, she doesn't know which one to prioritize. She feels overwhelmed by all the requirements she has to do. She does not know where to start, thus, she decides to sleep all the time instead.

Financial

All the students under the deaconess program are sponsored by private individuals, local churches or church -related agencies. Students with no definite sponsors, or students whose sponsors who could not fully support them throughout the school year due to unexpected circumstances, express worries about their financial status. They fear that they may no longer be accepted in the coming year, or will not graduate if their outstanding balance is not settled.

Student # 12 : She does not have any money, she doesn't take snacks and waits for the scheduled meals so she can eat. She sometimes borrow money from her friends. She envies her classmate who has money and can buy their snacks anytime they feel hungry.

Student # 13 : She doesn't know what her future holds, she feels anxious about her situation because her sponsor backed out from supporting her, she is not sure whether to continue next semester because the Harris may not be able to accept her in the next enrollment due to her unpaid accounts.

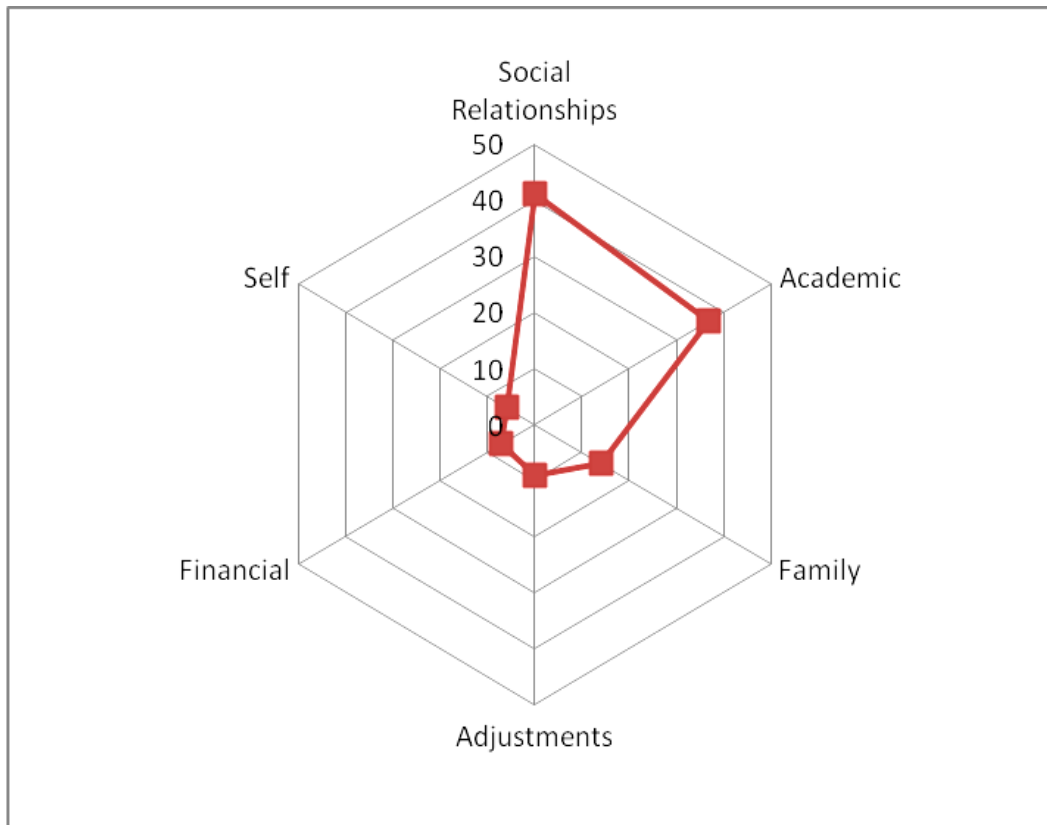
Self

Students feel stressed when they have poor self-concept. They feel that they are not worthy to be part of anything because they do not believe in themselves. Some students do not believe in their capacity as individuals. People with low self-concept have a poor opinion on themselves and feel helpless and unable to cope with the demands of life (Schultz, 1998).

Student # 14: She feels that she is not capable of doing anything right. She always commits mistakes. She believes that other students can do better than what she can do.

The result shown in Figure 2 reveals that students in all levels experience stress in all of the aforementioned areas. However, most of the students encounter problems that are related to social relationships and academic issues.

Figure 2. Students and their stressors.



2. What Guidance Programs are provided to students?

Harris Memorial College is a unique institution that trains students to become deaconesses and church workers when they graduate. The courses offered under this program are the Bachelor in Kindergarten Education (five-year course) and the Bachelor in Christian Education (four-year course). College students in this program live in the dormitory and away from their families experience more stress and issues as they study and live among fellow students.

Guidance Services Program of Harris Memorial College	
Program	Purpose
Individual Counseling Sessions	<p>To present and discuss the result of their Baron EQ test.</p> <p>To discuss their adjustments as new students at Harris.</p> <p>To motivate and encourage the students to share their burdens and to guide them to come up with solutions to their problems.</p>
Junior Counselors Program	To educate them about the basic counseling approaches and to develop their skill and confidence in counseling fellow students.
Battery of Psychological tests	<p>To identify the students' strengths and weaknesses and to discuss this with the student concerned.</p> <p>To provide a psychological report to their respective Committee on Deaconess Service in their annual conferences for reference and placement to suitable church assignments.</p>
Group Process and Retreat	<p>To provide orientation on their future work as deaconesses</p> <p>To help students process unresolved issues</p> <p>To prepare them emotionally of the kind of life they will face outside Harris.</p>
YAKAP Program	<p>This program is for students who have informed the counselor that they have experienced sexual or physical abuse.</p> <p>To educate them on "Violence Against Women" and their rights as individuals.</p> <p>To empower abused students by providing them programs that are based on their needs.</p> <p>To become helpers themselves by counseling those who have experienced the same.</p>

Table 2 shows a comprehensive Guidance and Services Program which is designed to address these needs of the students. The following descriptions and impact of each guidance services and programs include informal verbal feedback from

the students as shared during individual counseling sessions of the school counselor with them.

Individual counseling to freshmen students

All freshmen students are required to undergo counseling session with the counselor. This is to help the students cope with the adjustment process as they encounter significant changes as first year students at Harris. These significant changes affect the individual psychologically and results to anxieties and worries (Zulueta & Distajo, 2009). Thus, individual counseling is provided to the students to help them cope with the adjustment process.

All freshmen undergo psychological assessment through the Baron EQ test, Part of the individual counseling process is the discussion of the result of their **Baron-EQ test** - their expectations, the difficulties they encounter as new Harris students and matters and concerns which the student and the counselor may perceive to be relevant for discussion and resolve. As a result, some freshman students said that the individual counseling helped them adjust with their new life as boarding students and learned to cope with new challenges they encounter.

However, when freshmen students reached their upper year level, they said that they felt obliged to come for individual counseling during their freshman year, and were not willing to open up issues about themselves. They perceive counseling as a fulfillment of the Guidance Office requirement. This is a concern that needs to be addressed by the Guidance Services Office soon.

Individual counseling to students in all levels

All students are encouraged to make an appointment with the counselor for counseling session, however, if the student is in urgent need for counseling, the counselor provide the counseling service as requested by the student. If the student's case involves a serious matter and which the counselor perceive that appropriate action must be taken, with the consent of the student, the matter is reported to the director of Students Affairs for further discussion and action. Counseling students involves helping them with time management and empowerment on dealing with personal and academic difficulties. In Academic matters, the counselor acquires the failing grades of the students from the registrar's office. The counselor calls the attention of the student concerned by discussing the matter with him/her. The counselor helps the student map a plan to improve the student's grades.

Individual counseling sessions with students has helped them manage their emotions. Most of the students come for counseling during examination and requirement periods. The motivation and encouragement provided by the counselor somehow help the students overcome stress and pressures they encounter. Their voluntary and regular visits as well as the students' openness in discussing stresses and pressures with the counselor is an indication that the Individual counseling service provided to these students is effective.

Individual counseling sessions with the students is one of the main programs of the Guidance Services. However, not all students are willing to undergo counseling sessions. Some students have expressed their unwillingness to undergo counseling because they perceive counseling as a waste of time. Other students in the upper year level tend to perceive the individual counseling session as a waste of time due to many academic requirements and other priorities that they need to attend to.

The Junior Counselors Program

The program opens the opportunity for willing students (third year to fifth year) to undergo a once a week class for a one-semester training on Basic Counseling. The students are required to submit application and then to an interview by the members of the Students Affairs. These willing students facilitate counseling among their peers in the dormitory. The program is conceptualized to accommodate all students in counseling. The Junior Counselor will provide a report to the Guidance Coordinator for evaluation and future reference. The matter discussed by the student to the Student Junior Counselor is kept in strictest confidence. As part of the effective counseling process, the Junior Counselors are required to undergo counseling with the counselor for debriefing and whenever the need arises. The Junior Counselors' retreat is also facilitated to ensure psychologically-sound counselors. This program also facilitates the use of the **Healing and Wholeness** room which becomes the venue for individual, and group counseling sessions. The venue is utilized for helping students express their emotions through creative and expressive ways.

This program has provided assistance in reaching out to students in need of counseling even when the counselor is not around. It has helped the Junior Counselors developed the skills of counseling and listening as their form of reaching out to those who are in need of comfort. Some of the students expressed unwillingness to seek counseling services from the Junior Counselors because these students perceive the Junior Counselors to be incompetent. Furthermore, Junior Counselors are also students who have the same schedules as other students. That's why, despite the demand for these Junior Counselors to counsel, they cannot fully commit to provide counseling services to their fellow students at all times.

Scholarship Program

The school counselor serves as the secretary of the Scholarship Committee. The counselor brings the case of students in need of scholarship assistance to the Scholarship Committee for action. The counselor also informs the parents, the pastor, and the Deaconess Service Committee where the student belongs, regarding her financial status.

Due to the limited funding, not all students are provided with scholarships. There were students who were refused admission during enrollment because their fees have accumulated to a certain amount limit.

Enrichment Activities.

The Student Body suggests topics, which they consider to be relevant in their lives as students. The Guidance Services invite resource speakers from other institutions to facilitate the activity. In this manner, the students will acquire inputs from resource persons whose expertise will then be shared to the Student Body.

The enrichment activities have provided help to the students since they are consulted often on what topic will be helpful to them. The enrichment activities provided do not become part of their long- term learning. Some students said that the enrichment activities that the Guidance Office conducted were not effective because some of the topics discussed were not interesting and motivating as presented by the guest lecturer.

Assessment for Graduating class (battery of tests)

The graduating class, particularly students under the deaconess program, need to undergo psychological tests to measure their strengths and weaknesses as individuals. The battery of psychological test includes: Purpose In Life Test, Emotions Profile Index, Sentence Completion And Interview. The result of these tests will then be discussed with the individuals concerned which would include *exit interview and counseling*. The result of the psychological process will then be presented to the students' respective Committee On Deaconess Service (CDS) Chairpersons. In this way, the CDS Chairperson is guided as to the most appropriate church assignment for the student when she graduates. Some students informed the Guidance coordinator that they are not that willing to see the results and fulfill its recommendations. Some of the students refuse to accept the results of the Psychological Tests presented to them. The Committee on Deaconess Service, Deaconess who would be in charge of the student when she graduates, responsible in assigning the student to a specific local church) do not attend meetings. Their absence will not provide them reports that could have helped them (CDS Chairperson, have a better idea as to where these new graduates can be better and effectively be assigned.

Group Process for the Graduating Class

This program for the graduating students is part of the Guidance Program's role to prepare the graduating students to work as professionals in the church. The Guidance Services conceptualized an activity, which would provide them with an avenue to express their thoughts and feelings in a non- threatening setting. This activity that takes several days, is held outside of Harris, and process the graduating students individually in the group. The students are encouraged to honestly express their anxieties, fears, conflicts and unresolved issues. This activity will help the students create their own life's roadmap after graduating from Harris. They will also be oriented on their work as deaconesses assigned in local churches.

This program has helped graduating students process themselves with unresolved personal issues particularly those that are related to their work as would be

deaconesses. It provided solutions and options on which decisions and choices to make as incoming church workers.

Deaconesses who graduated and have undergone group process and retreat during their senior year mentioned about their unwillingness to open up issues in the group during the activity. They said that they felt uncomfortable, thus, rapport must first be established well among students. Furthermore, finding a schedule for this activity is difficult it is usually set on the later part of the school year when the Senior students are already busy fulfilling their requirements for their graduation.

Yakap sa mga Kabataang Nakaranas ng Pangaabuso Program (YAKAP Program).

This is a support group for students who experienced sexual and physical abuse. This program is in the planning stage. Several students who experienced abuse have openly expressed their willingness and cooperation in this program. This will be in partnership with the Center for Extension Services and Development or CESDev of Harris. CESDev will provide education to the participants with Violence Against Women and Children or VAWC for implementation next school year. This program will assist the students who have experienced abuse emotionally and psychologically. Rapport among students who would be prospect members of this advocacy must be strongly established to effectively implement the program.

3. What are the implications of the Guidance Program to the College Students of Harris?

A college counselor who is involved in counseling students can provide help by conceptualizing a comprehensive Guidance Services program and recommendations that would address the issues and concerns that students bring out in the counseling sessions. Individuals have its own unique ways of coping and dealing with stressors. Thus, it is appropriate that academic institutions, particularly with a rigid student - deaconess training like that of Harris, have a school counselor who can be available to students in need of counseling, as well as a comfortable counseling facility to accommodate a student in need of counseling services. It is imperative that freshmen students be required to undergo counseling to help them cope in their adjustment process. It is also necessary that the school counselor would reach out to all students in need of counseling. The school counselor must be willing to spend time with each student in the counseling session, regardless of how long the session will take. She must have a disposition where she can readily offer and establish rapport with the students and is trustworthy to keep confidential matters to herself (Corey, 2000).

The counselor must counsel effectively by being knowledgeable in the various counseling approaches and can provide comfort and help to the students to come up with solutions to her or his problems. So that students would see to it that talking and sharing burdens with the counselor is not a waste of time.

The organization of peer counselors that facilitate peer counseling can be helpful. This program can provide support group for students who need follow-up counseling sessions and attention particularly when the counselee is in dire need of expressing her

feelings about a certain situation, the peer counselors must have availability of time and willingness in providing counseling with fellow students. A well-written module for this program is necessary so that these Junior Counselors would be equipped enough to effectively counsel their peers.

The Guidance Services may also solicit suggestions from the student body to identify which enrichment activity can be provided to them that would contribute to their enrichment as students. There should be a survey to be conducted to determine which topic would be best helpful to these students.

The Guidance Services must have various Psychological Assessment tools to evaluate the emotional and psychological status of the students in all levels. This would enable the counselor to design a program suitable for such group. The Psychological Tests results would serve as documents that would be included in the student's guidance record for future reference. Psychological Assessment tools would provide scientific bases to evaluate and investigate cases of students.

The Guidance Services must have a program for Senior graduating students that is geared towards their preparation in coming out of college after graduation. The program must include discussions of unresolved issues and concerns, orientation about life after college, and expectations which may affect their future as professionals - in the case of Harris, as Deaconesses assigned in local churches. This activity must be coordinated with the Academic Affairs, so that it would be included in the academic calendar for proper scheduling. The graduating students must also be consulted as to how this activity would take place. There should be a collaborative planning between the students and the Guidance office regarding the flow of this activity. The students must be assured that this would help them prepare themselves in church work and that whatever matters discussed in this activity, would all be kept confidential.

Organizing support groups among students who have similar experiences or situation is also relevant as it influences and motivates the individual's behavior. Education-based activities would also be considered to empower these students who have experienced abuse. They should be strengthened as individuals through a well -designed program appropriate for this group so that they become persons who can impart emotional healing to those who has gone through the same experience.

LIMITATIONS AND FUTURE STUDIES

This study identified the stressors among students under the deaconess program of Harris Memorial College. It described and analyzed its programs that address the needs of the students. However, the study comes with some limitations.

First, the programs presented were not evaluated whether these were effective enough for students. A measurement on how the students perform academically, socially and psychologically, would provide contribution on how the Guidance Program address the needs of the students. A study on this area would further give direction as to how the Guidance program would address these needs in the future.

Second, the programs for senior students were stated and analyzed but there were no basis whether the programs implemented for them before their graduation

were helpful. A study about how the students who graduated from Harris are performing in local churches, particularly those students who have gone through the Psychological Assessment and Group Process Programs of the Guidance Services would be helpful to determine whether the programs for senior graduating students are effective.

Third, the stressors and issues presented were taken from counseling records, these students experience stress by their difficulty living socially and academically (the highest numbers as indicated in Figure 2). An evaluation of the dormitory and academic policies might be helpful in determining whether these policies contribute to the stressors experienced by students living in the dormitory.

CONCLUSION

College students encounter stress from social relationships, academic, family, adjustments, financial-related matters, and others. These issues may result in unresolved emotional problems causing subsequent underachievement and may hinder them to become self-driven individuals. This study found out that in addressing these personal issues of students, it is crucial that the Guidance Program is appropriate to the needs of the students and addresses their issues and concerns. The College Counselor's role of counseling students individually is important to solicit feedbacks from the students' social and emotional status. In order to be able to provide a program suitable to them and evaluate whether the program being implemented is effective. Individual counseling of students must be one of the priorities of the Guidance Services. Keeping in touch with the students and knowing their emotional state as individuals is necessary. To encourage the student to come for counseling, the school counselor should be accessible, accommodating, assuring of confidentiality and friendly. The counselor should be creative in conceptualizing programs. A peer counseling program to colleges and universities can be adopted to provide counseling services to students. The Guidance Services office is one area in the academe that is important because its main function is to help students psychologically to succeed and fulfill the purpose of producing self-driven individuals.

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A FEMINIST ANALYSIS OF WOMEN'S ROLE & STATUS AND GENDER RELATIONS AMONG CHURCH WORKERS IN THE UNITED METHODIST CHURCH IN THE PHILIPPINES

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ABSTRACT

The study identifies attitudes, cultural beliefs, and perceptions regarding women and men, and manifestations and effects of gender biases on the role and status of clergywomen and deaconesses of The United Methodist Church. It analyzes the role of the Church as it contributes in the reproduction of gender biases, as well as a site of resistance to the reproduction of gender biases. Church doctrines, gender-related attitudes, and beliefs of church workers, gender relations, and women's responses are the analytical domains being examined. Women church workers articulate their roles, strategies, and methods of resistance to patriarchy in different ways. The study concludes by highlighting the role of culture in the persistence of gender biases and discrimination within the Church.

INTRODUCTION

Every society has a "sex-gender system" which prescribes specific tasks and roles to women and men based on culturally approved sexual and procreative behavior and functions (Eviota, 1992). In many societies, this system reproduces relations of inequality, of dominance, and subordination of men over women. Notions of masculinity and femininity shape women's and men's attitudes and expectations, and, in turn, institutionalize gender differences (Eviota, 1992).

Central to the understanding of gender is the role of ideology which serves to perpetuate the dominant gender definitions. Ideology plays an important role in the construction and reproduction of gender attitudes, beliefs, and discriminatory behaviors. As Sobritchea (1987) had explained, gender ideology is a specific type of ideational distortion which functions to legitimize and reinforce the unequal status between sexes (p.92). In the same manner, patriarchy as an ideology or system of male authority, oppresses women through its social, political, and economic institutions and justifies the continuing male control over women's lives (Mackenzie, 1993).

In the Philippine context, patriarchal practices are evident in Church traditions and biblical teachings, in theological discourses, in polity, and in gender relations. Patriarchy in the context of religion is legitimized and reinforced by making itself more difficult to see amidst the injustices of the church system. Therefore, feminist analysis of women's subordination and contemporary gender relations within the Church fails to be adequately comprehensive, if it

neglects the role of religion. The structural features of religion include a body of ideas, beliefs, doctrines, dogmas, rituals, and ceremonies (Panopio, I and Raymundo A, 2004).

The study aimed to identify attitudes, cultural beliefs, and perceptions regarding women and men, and manifestations and effects of gender biases and discrimination on the role and status of clergywomen and deaconesses of The United Methodist Church. It also hoped to discover and describe forms of resistance by church women workers to address gender biases. There were two primary reasons for conducting this study:

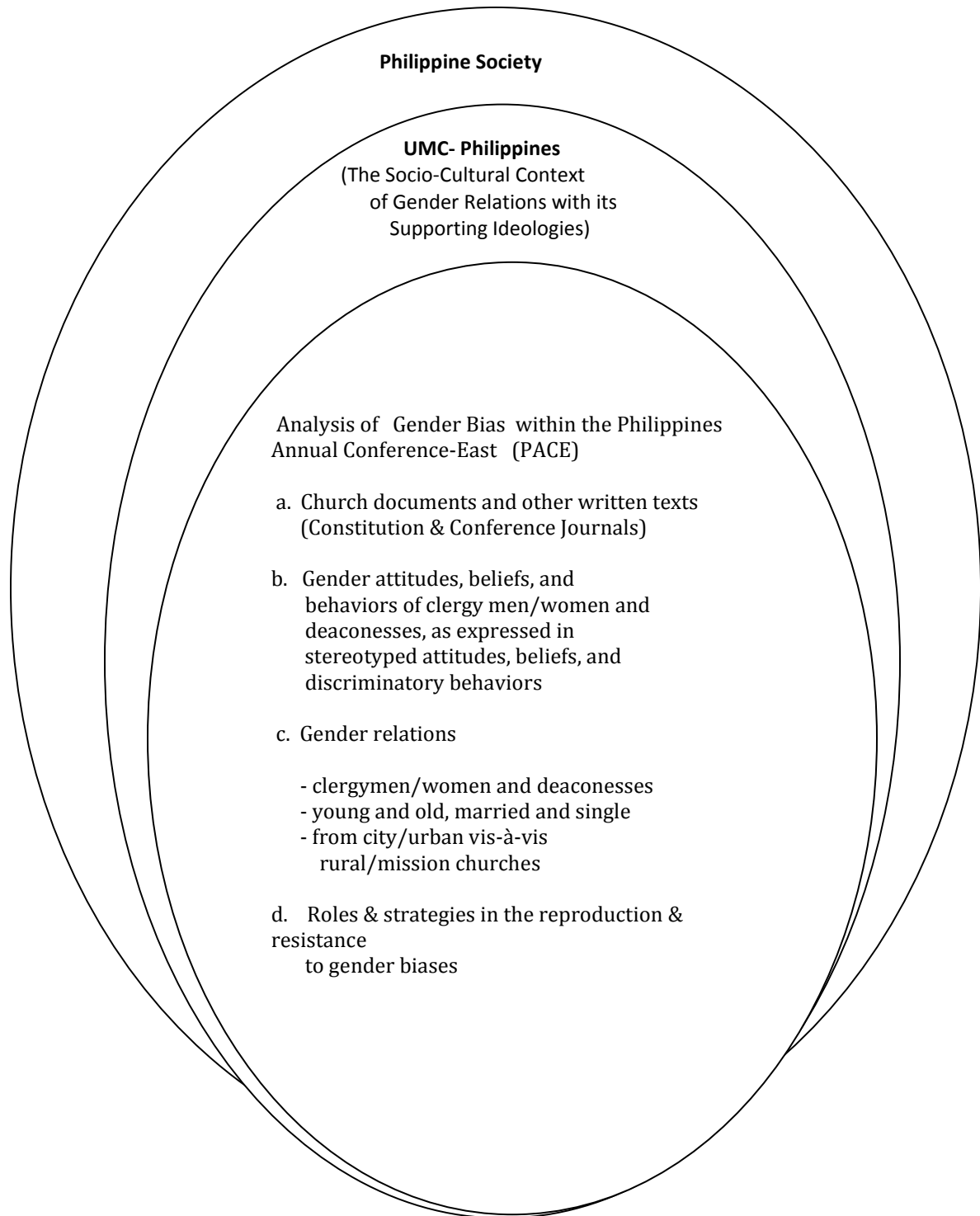
1. Since few researches have been conducted along this topic, the study hopes to generate a deeper understanding of the church's role in shaping attitudes, beliefs, and behaviors about gender. Crucial to this understanding is the realization that gender biases exist in all aspects of church life. Though, within the Protestant Church, while churchwomen have always played an active role in various ministries of the Church, they continue to experience different forms of gender discrimination.
2. The advent of the women's movement in the Philippines in the 1980s and the birth of feminist theology in 1985, paved the way for raising awareness of churchwomen about the unequal status of women and men in society. Such awareness of socio-political and economic issues then contributed to their willingness to undertake an analysis of their situation, and challenge sexism and patriarchal practices within the Church. The study therefore, would identify different forms of resistance by church women to address gender discrimination and patriarchal practices within the Church.

RESEARCH AIMS

The study examined the role and status of clergywomen and deaconesses in The United Methodist Church. It aimed to identify a) attitudes, cultural beliefs and perceptions about women and men; b) manifestations and effects of gender biases and discrimination, and (c) resistance to it by women church workers. Specifically, the study answered the following questions:

1. What are the prevailing attitudes, beliefs, and behaviors of clergymen/women and deaconesses in the Philippines Annual Conference-East of the United Methodist Church regarding women and men, women's rights, issues, and concerns ? What gender ideologies justify or rationalize them?
2. How do these gender biases manifest themselves in gender relations (male and female, young and old, from city/urban or rural/mission churches)?
3. What roles and strategies have clergywomen and deaconesses used to resist and challenge the existing biases against them?

Figure 1. The Conceptual Framework



The study took off from the assumption that the Church, with its elaborate, formal, and bureaucratic structure, hierarchy of church officials, and well-developed dogmas and system of beliefs, provides the ideology that defines gender status and gender relations. The Church organization represented by The United Methodist Church, given its liberal traditions as demonstrated in its quest for liberty and individual freedom, and the rise of feminist theologies in the 1970s within the Church, influences the religious and social orientation of its members through the production of its written texts/church documents, particularly its Constitution, doctrines and doctrinal statements, social principles, general rules, and rules of order. These documents are the basic foundational materials that guide the mission and ministries of the United Methodist Church in the Philippines.

The Church interacts in a very dynamic way with cultural norms and traditions of a society. The interpretations of written texts and church documents are influenced by the specific cultural locations of male and female church members. As the Church interacts with society, it is thereby implicated in the reproduction of gender biases and resistance to the reproduction of gender biases and ideologies.

Gender biases include 1) stereotypical attitudes about the nature and roles of women that have negative impacts on women's status and welfare and on gender relations; 2) cultural perceptions and beliefs about women's relative worth; and 3) myths and misconceptions about the social and economic realities encountered by both sexes (Feliciano, Conaco, & Sobritchea, 2005). Attitudes are defined as likes and dislikes--favorable or unfavorable valuations of and reactions to objects, people, situations, or other aspects of the world, including abstract ideas and social policies (Atkinson, R. & Hilgard, E., 1981).

Gender relations are analyzed by looking into the church positions of key informants: 1) between clergymen and clergywomen; 2) between clergymen and deaconesses; 3) between clergywomen and deaconesses; in terms of their chronological age (young or early adulthood and old or middle adulthood); civil status (married and single); and geographical locations (city/big churches and small/rural/mission churches).

The study examined what roles and strategies have clergywomen and deaconesses used to resist and challenge stereotyped beliefs and attitudes (e.g., prejudices) and discriminatory behaviors against them. Women's daily experience provides the setting for identifying their roles and strategies.

METHODOLOGY

As a feminist research, the study used qualitative research. Integrated in this approach are questions which raise consciousness of the research participants on issues pertinent to structural dimensions of the church, and which explores the representation of stereotypical gendered roles. Case study as a research strategy was used to provide in-depth analysis of a social phenomenon, in this case, the reproduction of gender biases and resistance to the reproduction of gender biases within its real-life context, the Church. The study utilized multiple sources of data also known as triangulation to secure an in-depth understanding of the phenomenon in question, such as semi-structured, in depth face-to-face interview, document analysis, and life stories.

Research Participants

Key informants were the selected clergy members, local pastors, and deaconesses who belong to the Philippines Annual Conference-East (PACE) representing three (3) districts namely: Quezon City District, Rizal District and Laguna-Quezon Mission District. There are 21 local churches where pastors and deaconesses are appointed. There are 23 key informants (8 clergymen, 7 clergy women, and 8 deaconesses) chosen based on the following criteria: 1) they are church workers under Episcopal appointment; 2) they are either appointed in city/urban church or mission/rural church; and 3) they represent the young (25-40 or early adulthood) and old (41-60 or middle adulthood) clergymen, clergywomen, and deaconesses.

Data Gathering Techniques

1. Document Analysis

There were five documents that were analyzed. These include the Church Constitution including its Organization, doctrines and doctrinal statements, general rules and rules of order, social principles, and conference journals. Annual Conference journals from 1996-2007 were scrutinized but only four were used for document analysis. Conference journals were selected on the basis that: 1) they were only produced once in four years for Central Conference journals; and b) that they would have something to contribute in identifying existing gender biases within the Church.

2. Key Informant Interviews

Key informant interviews were used to study general attitudes, beliefs and behavior of church workers toward women and men; and to analyze the prevailing gender relations between and among church workers in the areas of decision-making, leadership participation, and in the allocation of benefits and privileges. Interviews were conducted in the church office, in their place of residence, during the Annual Workers'

Convocation and district meetings/gatherings. The key informant interviews took about two to three hours per informant.

3. Life Stories

Life story which is a “record of one’s inner life” from the individual’s point of view is another useful approach (Guerrero, 1999). It could be complete and “cover the entire sweep of the subject’s life experiences” or topical, covering only a phase of one’s life (Guerrero, 1999:54). Life stories were employed to describe and highlight women’s everyday forms and methods of resistance. Participants were selected on the basis of their experience of important/critical life events that got them to deal with gender issues and enabled them to challenge notions of femininity and masculinity. Through life stories, specific issues and aspects of women’s experience were thoroughly explored and analyzed. There were six women workers who shared their personal experience of gender biases in the local church: two were clergy spouses, two were clergy women, and the other two were deaconesses. It took three to three and a half hours per person to share their life stories.

Study Design

Data Requirements	Methodology	Analytical Domains
a. Church Constitution including its Organization b. Church Doctrine & Doctrinal Statements c. General Rules & Rules of Order d. Social Principles e. Conference Journals	Document Analysis	Church doctrine & doctrinal statements, Social Creed & Social Principles, hierarchy, and structures, (Objective 1)
Gender-based attitudes, beliefs, and behaviors of church workers	Key informant interviews and document analysis	General attitudes, beliefs, and behaviors of church workers toward women and men (Objective 1 & 2)
Prevailing gender relations between clergymen/women and deaconesses; young and old; from urban and rural churches	Key informant interviews and document analysis	Decision-making process, leadership participation, and allocation of privileges and benefits (Objective 2)
Roles and strategies in dealing with gender issues/biases	Life stories	Women’s everyday life (Objective 3)

Data Analysis and Interpretation

As a characteristic of a qualitative research, the researcher made use of thematic analysis. Banister et al., defines a thematic analysis as “a coherent way of organizing or reading some interviews in relation to specific research questions” (Banister, Burman, Parker, & Tindale, 1994). Themes qualify as statements or issues that appear repeatedly throughout the raw data. Data analysis includes the use of three types of coding: 1) Open coding where data were analyzed by organizing them into categories on the basis of themes, concepts, or similar features. Concepts were in the form of themes or generalizations. Data were in the form of text from documents, observations, and transcripts (Neuman, 1997). The researcher focused on events and activities, and how these were perceived by participants. In the process, points of transformation and changes in the discourse were noted as participants reflected and analyzed their own experiences of gender discrimination. Side margins were used to identify any emerging themes and looked out for contradictions as well. 2) Axial coding where concepts were re-examined and comparisons between a category and its sub-categories were made. It is therefore a process of developing main categories and their sub-categories (Pandit, 1996). A new sheet was generated with the main theme heading and participants’ pertinent quotes. 3) Selective coding which refers to the process of selecting the core category and relating it to other categories, validating those relationships, and filling in categories that need further refinement and development (Strauss & Corbin, 1990). Document analysis, key informant interviews, and life stories were coded according to these three types.

RESULTS

Results of the study are presented below in response to the research questions.

1. What are the prevailing attitudes, beliefs, and behaviors of clergymen/women and deaconesses in the Philippines Annual Conference-East of the United Methodist Church regarding women and men, women’s rights, issues, and concerns ? What gender ideologies justify or rationalize them?

Prevailing attitudes of church workers towards women demonstrate a generally positive evaluation of them as reflected in the image of *ulirang ina* where it describes a woman who cares for and nurtures her children, supports and assists her husband in the planning and in decision making in the home, and sets a positive example for her children by practicing what she teaches. Women are believed to be good home managers, nurturers, and spiritual guides in the homes. Another imagery is that of a “super woman” where it describes the ability of women to perform multi-faceted work at the same time; has the skill and facility to relate with different kinds of people; and has the capacity to meet the demands of both domestic and church responsibilities. The role of the wife-mother is seen and experienced by women church workers as a glorious and noble calling. Furthermore, women are also perceived as change agents. As women

called by God into the ministry of love and service, women church workers believe they are called to effect change in the lives of people through their life and service. Rachel finds herself actively involved in the Church and other social concerns as a teacher, a facilitator and a counselor to broken families, victims of rape, and battered women from their outreach communities. Clergywomen and deaconesses are viewed as partners in church ministries.

However, in playing out their multi-faceted roles, balancing the demands of both the ministry and profession and that of their family or personal life is a difficult task that women church workers commonly meet. Crisis situations arise when their work runs counter to those of their husbands' work; when their schedules conflict; when their readiness to move to another church vary; or when arranging schedules for caring for the children becomes complicated.

Nonetheless, there are also attitudes and beliefs about women that affect their well-being and status. First, women's procreative or reproductive function is regarded as their most important role in life. As such, women's worth is measured through their capacity to bear a child. Typifying this attitude is Anna, a clergywoman, who claims that "having a child is the fulfillment of being a woman." Second, because of their procreative function and other reproductive roles such as doing household chores, child rearing, and managing the homes, many have lost their economic independence. A clergy spouse quit her work to support and attend to the needs of her clergy husband. Economic disempowerment is the consequential effect of that decision as she began to depend to her husband for economic support in return for her attention and services at home. Third, women are now confronted with the issue of 'double burden' as they try to cope with the simultaneous responsibilities at home and in the church. The accompanying result is the extension of daily working hours of women which deprives them to engage in other productive activities that will sharpen their intellectual and creative potentials as members of society.

It must be noted that most of the male clergy believe that the domestic and childcare roles of women are merely supportive, and therefore, secondary or even marginal in relation to the traditional male roles. Among the research participants, there is a dominant thinking that man is the head and provider of the family. As head, he is looked up to as the authority figure in the home where decisions must emanate. The idea of women's submission to men was justified by Naomi's father, who happens to be a pastor, by citing biblical passage found in Ephesians 5:22-23, which says, "Wives, submit yourselves to your husband's as to the Lord. For a husband has authority over his wife..."

The prevailing beliefs, values, and norms of church workers are attributed to the existence of three ideological presuppositions:

a. Women are the nurturers and natural caretakers of the home which justifies the nurturing functions as exclusive to women and therefore a woman's place is in the home. While clergywomen and deaconesses were freed from their confinements in the home because of their church work, their church involvement is perceived to be an extension of their domestic work. Deaconesses are typecast to ministries dealing with children, youth and women.

b. Inherent difference between a man and a woman, which stereotypes women and men according to biological or physiological differences. Following this belief, women are consequently described as weak, passive, dependent, less competent and fearful, while men are considered strong, aggressive, independent, competent, and fearless. Men are viewed as more worthy of high positions and more competent at the things that "count most" (e.g., church administration). The preference given to senior male pastors to be appointed as administrative pastors in big city churches likewise discriminates clergywomen on the basis of sex. These actions result in the continued marginalization of clergywomen both in the appointment and election processes.

Likewise, women workers are taught to stay at home, limit their physical activities at night, or go home early at night because they are perceived as easy preys of bad guys in the streets. This is true among single deaconesses where their administrative pastors perform the role of their fathers in case they are staying in the deaconess quarters near the parsonage. Single clergywomen are not only expected to have a chaperon during visitations to evade unsolicited comments or gossips from church members, but also to observe proper decorum in dealing with men, (or especially when dealing with married men) particularly when they are beautiful and smart, lest these men's wives would feel threatened or be insecure.

c. The separate spheres for men and women that institutionalizes the dichotomy between what is perceived to be private and public domain, between reproductive and productive work. Women's governance within the family is legitimate only as it applies to the children and house helpers. Other aspects of decision making such as choice of employment, participation in civic and community activities, and the transfer of place of residence or church assignment (or those that are considered as major decisions) are supposed to be decided by the male.

2. How do these gender biases manifest themselves in gender relations (male and female, young and old, from city/urban or rural/mission churches)?

Gender biases in the church are manifested in four areas, namely:

a. Unequal access to income and other benefits between male clergy and women church workers. The disparity in privileges is explained in terms of 1) church position (e.g., administrative pastor vs. associate pastor and associate pastor vs. Christian Education/Kindergarten Education deaconess); 2) educational qualification (e.g., longer years of studies of clergy members compared to those of the deaconesses); 3) conference status (e.g., being a deacon or elder); and 4) the length of service. Based on these four considerations, the administrative pastor would consequently receive better privileges than those of the associate pastor and the deaconess.

b. Unequal allocation of workload, duties and responsibilities. The Book of Discipline of The United Methodist Church provides the list of duties and responsibilities of a pastor (whether male and female) and the deaconess. However, because of the existence of a hierarchy of power, whereby the male administrative pastor occupies the top position, and the clergywomen and deaconesses those below, oftentimes, this hierarchy is used to take advantage of by the former. This is done by delegating to his associate woman pastor or deaconess some of his responsibilities, thereby putting additional burden on them.

c. Unfair treatment of church members due to male-centered leadership orientation of the Church. It has been experienced and observed by clergywomen in many local churches, whether big or small, male pastors are preferred than clergywomen. Clergywomen assigned in a local church often receive negative feedbacks, and experience prejudices and other discriminatory acts. According to clergywomen-informants, as soon as they arrive at their newly-assigned local church appointments, male lay members would receive them with dismay; such unwelcome comment as *"Ay! Babae ang pastor natin,"* is commonly made. Deborah and Sarah claimed that because they are women, some lay members perceive them as incapable of exercising leadership function. The idea of assigning a clergywoman in a local church is not generally acceptable, more so if she is young. Clergywomen experienced being put down or belittled on account of their age. Some male church members do not like a young woman pastor because they think of her as inexperienced, weak, incapable of making decisions, and fickle-minded. Related to this is the preference for single deaconess over married ones. The reason given is that the church can only afford to give housing with free water and electricity to their Administrative pastor. On the other hand, what can be given to the deaconess is only a small quarter which was used previously as a choir room or an office. Should a married deaconess be appointed, the church members are faced with the problem of providing a house for her family.

d. Discriminatory behaviors and practices of male pastors, part of which is the androcentric interpretation of the Bible and the use of language which excludes women. A repertoire of discriminatory practices include 1) exclusionary tactics which was a deliberate attempt of the pastor to exclude the deaconess from attending special occasions hosted by church members; 2) lack of proper decorum where pastor's feedback about the deaconess' work was never conveyed to the deaconess concerned but was channeled instead to church members, thereby discrediting her work; 3) utmost neglect or lack of concern for the welfare of women church workers e.g. housing & other fringe benefits; 4) indirect sexist jokes belittling the capacity of women church workers; 5) sexual harassment; 6) appointment process that privileges senior male clergy limiting the leadership opportunities of clergy women to be appointed as administrative pastor to a big local church; and 7) election process that privileges senior male clergy and limits the participation of young and able clergywomen. Patronage politics has seeped in inside the Church. Election and appointment processes get influenced by giving favors, such as good local church assignment, and a top leadership position either in the district or the annual conference level in exchange for political

support. It becomes payback time during election of delegates to the Central and General Conference as different groups re-align themselves in support of a particular delegate. Clergywomen are often left out in the process since they do not fully subscribe to the ways clergymen conduct themselves. Other cultural factors such as *pakikisama*, kinship ties, debt of gratitude, regionalism, and presence of different small groups affect the participation of women. All the clergywomen informants declared that they do not stand a chance to get elected as senior male clergy members engage in a tug-of-war for positions. They were not invited in any process where they can voice out their opinions and participate fully in any discussions about criteria for selection of delegates.

The pastor-centered leadership orientation of lay members and male clergy; women's marital status which discriminates married women from single women; chronological age which favors young deaconesses over married ones; and cultural factors such as kinship ties, debt of gratitude and 'padrino system' are the sources of gender biases.

3. What roles and strategies have clergywomen and deaconesses used to resist and challenge existing biases against them?

Table 1 summarizes the different roles and strategies that both clergywomen and deaconesses have used to address gender issues within the church.

Table 1: Women's Roles & Strategies to Gender Biases

GENDER BIASES	SPECIFIC CASES	WOMEN'S ROLES & STRATEGIES
1) Unequal access to income and other benefits	Big discrepancies in salaries and benefits received between male administrative pastors and women church workers	a) Followed existing church arrangements. b) The issue was brought to the attention of concerned bodies of the church.
2) Unequal allocation of workload, duties, and responsibilities	a) heavy work expectations of the male administrative pastor and church members; b) multiple burdens as a wife, a mother and a church worker	a) Complied with the demands of administrative pastors and some church members. b) Adhered to job descriptions but began to be selective in attending church activities. c) Learned to say 'no' to other church requests. d) Asserted to enjoy day off

3) Unfair treatment of women church workers by church members	a) Belittling women's capacities because of gender, age, and civil status	a) Improve work performance to gain church members' support, trust, and respect; b) Visible and active presence in all the activities of the church and meetings of lay organizations; c) Practice accountable and servant leadership; d) Assertion of her rightful place as administrative pastor of the church
4) Discriminatory behaviors and practice of some male pastors	a) Belittling women's capacities because of education qualifications and age; b) Unsolicited comments discrediting their works and personalities;	a) Simply ignored it. b) Focus more on improving one's work.
GENDER BIASES	SPECIFIC ISSUES	WOMEN'S ROLES & STRATEGIES
	c) Lack of concern for women's rights and welfare; d) Husband's Infidelity; e) Social stigma re: husband's infidelity case; f) Unhealthy comments from church members re: husband's case; g) Sexual harassment case;	c) Brought their concerns to selected key leaders of the church. d) Filed a written complaint to the Board of Ordained Ministry and the Committee on Deaconess Service. e) Ignore church members' comments. f) Concentrate on work performance; confide her problems to fellow deaconess and her counselor; and through prayers. g) Filed a written complaint

		to the Board of Ordained Ministry and the Committee on Deaconess Service.
5) Male-dominated leadership structure	a) Lack of deaconess' representation to the annual conference with voice and vote; b) Local church appointment that privileges male, senior pastor; c) Appointment to key positions and election process that favor male, senior pastors.	a) Walked-out during the annual conference session as a sign of protest. b) Accept and follow existing church practice; c) Do not participate in clergymen's meetings during election process.

It could be said that women's responses are located along the continuum of responses from full acceptance of patriarchy to passive resistance to active resistance. The process of reproduction and resistance co-exist at the same time. These were demonstrated in many different ways. The role of culture contributed to this co-existence.

Full acceptance of patriarchy by some women church workers could be explained by their having internalized the practice which, in turn, has led them to ignore it or just simply accept it as normal. Though other women have recognized the existence of gender biases, they were afraid to go against them and rock the boat, for it has been considered part of church traditions. Some were afraid to resist those biases openly for fear of setbacks and retaliation from male administrative pastors and some church members. Others stated that they do not want to create tension nor conflict inside the church. In any case, full acceptance of patriarchy tends to reproduce the existing gender asymmetrical relations in the homes and in the workplace.

Resistance as actions or processes that challenge difficulties those women church workers experience in their everyday lives, were expressed through their silent/passive resistance in the following manner: 1) by adhering to job descriptions but being selective in attending church activities; 2) disregarding the Pastor's remarks and focusing on work performance; 3) delegating other tasks to church members; 4) asking for transfer of appointment; and 5) maintaining a neutral position to avoid conflicts in the face of cultural norms and traditions that emphasize kinship ties, patronage system, debt of gratitude, etc. ; and 6) praying for change.

Active resistance which causes the identity creation and self-realization of women church workers about their situation brought about personal empowerment. Aside from gaining self-confidence and dignity, the outcome of personal empowerment and acts of

resistance by which women church workers contest and challenge gender biases are manifested in the following manner: 1) assertion of their rightful positions within the church as administrative pastors and deaconesses of the church; 2) outright reproach to sexist jokes; 3) saying 'no' to invitations and activities to enjoy day-off; 4) being firm in making decisions that upholds the integrity of the church; 5) bringing economic benefits and welfare issues to concerned bodies of the Church; 6) practicing accountable and democratic style of leadership; 7) filing sexual harassment and infidelity case when necessary; 8) filing a leave status or withdrawing from the deaconess service; 9) not getting involved in any group or activities organized by male clergy; 10) educating and re-orienting church members about their role and status as women church workers with specific duties and responsibilities; 11) historic walk-out of the deaconesses; and 12) a commitment to share knowledge and skills in order to help in the empowerment of future deaconesses.

CONCLUSION

The Book of Discipline of The United Methodist Church through its doctrinal statements, Social Principles, and Constitution provides a gender sensitive/gender fair orientation of the Church as reflected in its emphases in a) the inclusiveness of the Church; b) equality between women and men; c) parenting as shared responsibility; and d) use of appropriate and gender-sensitive language. This progressive orientation interacted with traditional norms and values of Philippine culture as characterized by machismo and patriarchal worldview and systems, which have contributed to the persistence and reproduction of gender biases within the Church as manifested in the: 1) unequal access to income and other benefits between male clergy and women church workers; 2) unequal allocation of workload, duties and responsibilities; 3) unfair treatment of church members which includes among others, the lack of women's representation in decision-making bodies of the church; and 4) discriminatory behaviors and practices of male pastors, part of which is the androcentric interpretation of the Bible and the use of language which excludes women. These gender biases experienced by both clergywomen and deaconesses greatly affected their role and status as women church workers. The pastor-centered leadership orientation of lay members and male clergy; women's marital status which discriminates married women from single women; chronological age which favors young women; and cultural factors such as kinship ties, debt of gratitude and 'padrino system' are the sources of gender biases.

The prevailing beliefs, values, and norms that rationalize male-oriented leadership of the church are attributed to the existence of three ideological presuppositions such as: 1) women are the nurturers and natural caretakers of the home which justifies the nurturing functions as exclusive to women and, therefore, a woman's place is in the home; 2) inherent difference between a man and a woman, which stereotypes women and men according to biological or physiological differences; and 3) the separate spheres for men and women that institutionalizes the dichotomy between what is perceived to be private and public domain, between reproductive and productive work.

Women church workers have employed different strategies to address gender biases within the Church. It ranges from full acceptance of patriarchy to passive/silent resistance to active resistance. Nonetheless, the process of reproduction and resistance co-exist at the same time. The role of culture contributed to this co-existence.

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