The URSP Research Journal

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The URSP Research Journal is the official research journal of the University of Rizal System-Pililla Campus. It is a refereed journal intended to publish the research undertakings of all the stakeholders of the campus which includes but not limited to: faculty members, undergraduate students and graduate schools, administrators, alumni, and partners. The Journal accepts whether it is written in Filipino or English language.

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Editorial Policy

I. AUTHOR GUIDELINES

1. Organize the paper following these major headings and sequence:

a. Title of the Study

b. Author(s)' name(s) First name, middle initial and family name with the email address written below, followed by the department, name of institutional affiliation

c. Abstract. It can be written in any of the two methods:

1) Long method, consists of 200-250 words which includes manuscript's topic, methods, and findings;

2) Short method, composes of three (3) to five (5) sentences that focuses on the research main thesis.

d. Keywords. There should be at least three (3) keywords to assist in indexing the paper and identifying qualified reviewers

e. Introduction. It is the rationale behind the study, significance, limitation, setting, and other related literature and studies.

f. Theoretical Framework. This explains the theory where the research is anchored.

g. Methodology. This states the complete flow of the research giving emphasis on how the data were gathered as well as on the methods of interpretation. Ethical consideration of the study should also be included to inform the readers on the precaution taken.

h. Body/Findings. This includes the discussion of the results of the study which depends on the type of research. Like, quantitative research should include all the necessary graphs and tables to further explain the result, while qualitative research should focus on the flows of arguments in supporting its claim.

i. Conclusions. It is the main thesis of the study which answers the questions posted at the beginning or in the introductory research.

j. Recommendations. Provide suggestions based on the findings as well as the limitations of the study.

k. References. This should follow the American Psychological Association (APA) format where the In-text citation should be (author, year).

2. Write the manuscript on the **Formatted Word Document** which will be sent by the Editor attached with this guideline. Use Times New Roman with 11 font size.

3. The paper should have a minimum of eight (8) pages and a maximum of twenty pages (20). (Note: Extra consideration will be given to researchers with special needs).

4. You may check your grammar using the application *Grammarly* or any similar application. Then submit your paper to any language expert in the University (URS) for further enhancement. Once the paper is already checked, secure a *Certificate of Consultation* with experts' signature. (Reminder: Picture of the certificate should be attached to the submitted manuscript).

> **Note:** Payment or any token to be given to the language expert should be shouldered by the researchers.

5. Submit your manuscript to the editor using this email: ursprj@gmail.com.

Deadline of Submission: _____

6. Wait for the response and recommendation of the editor which will depend upon the reply of the authorities.

II. REVIEW PROCESS

The journal will follow the double-blind review process to ensure impartiality and quality of the paper. The process will flow this way:

1. The manuscript will be sent to two expert reviewers. They will be asked to comment and write their valuable insights regarding the paper.

2. Final recommendation will be asked to the experts with the following considerations:

> a) Publish without revision
> b) Publish with minor revisions
> c) Publish with major revisions
> d) Do not Publish

3. Feedback from the experts will be relayed to the researchers.

4. Immediate publication will be granted to the papers which earned the approval of the two experts without revision, while papers which earned the approval of the two experts with minor revisions will be sent back to the researchers for compliance. Once complied, the paper will be published without giving back to the experts.

5. Papers which demands major revisions will be sent to the researchers and upon compliance will be given back to the experts. For papers that were reviewed but with the remark "not publishable" will be encouraged to submit to other journals or revisit the study for possible correction and publication in the future.

6. In case the two experts have different recommendations, the Editor-in-chief and the Associate Editors will have the power to decide for the benefit of the paper.

III. CONTACT

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From the Editor

The future is so bright for the URS-Pililla research endeavor because of the vision set by those brilliant individuals who started this publication in the past. The steps they had taken were really directed towards greater heights. This volume is the exact representation of their goal which is to unite all the stakeholders of URS-Pililla from the administrators, faculty, students, alumni, parents, and partners in moving forward through research.

There are nine research papers in this volume which are coming from different fields and different stakeholders. There are three research papers from the administrators and faculty who talk about instructional flexibility and the direction of education in the Philippines. These papers show the mission of the administrators and faculty to be involved not only in the local issues but also in the national concern. Four research papers are coming from the alumni who talk about new leanings from their field which are very valuable to the students of today. The big number of contributions from the alumni simply mirrors the research culture they have learned and embodied during their stay in the university which they are using now in their professions. Then two research papers are coming from the industry and research partners talk about ethics and the flight of the OFW. These contributions from the partners of the university show that the exchange of ideas, technology, and practices to the other field is very healthy.

As this volume reaches the readers, it is the wish of the editor that it may bring them questions and inspirations. The same as the researchers if the readers will have the courage to ask questions, then they might as well have the courage to do other research to find the answer. If strengths or weaknesses were found in the researches, may it bring them the inspiration to write and conduct researches as well. At the end, whatever they may find it is the hope of the editor that the readers will be contributors to this journal in the bright future!

Jerwin M. Mahaguay
Editor-in-Chief

Instructional Flexibility in Out of Field Teaching

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Abstract:

This research aimed to establish that the specialization of teachers and the subjects taught provide differences on the performance of the students in Math, Science and English subjects. This utilized the Quantitative-Qualitative method involving documentary analysis, survey and interview type involving the two-group of respondents. A significant difference was noted on the level of performance of the high school students under the instruction of specialist and non-specialist teachers and thereby illustrating the teacher's effectiveness in the subjects they are teaching. The findings had proven that academic background is not enough to positively affect the academic performance of high school students but a thorough planned professional development such as training on the specialization in teaching a subject will be a lot of help which strongly established the idea that highly-qualified, trained and specialized teachers in the classroom results in better and higher level of academic performance of students. Thus, it also proved that teachers always find ways to cater to their own needs as they deliver the lessons assigned to them.

Keywords: *specialist and non-specialist teachers, academic performance, subject-specialization, academic qualification, out-of-the field teaching, mismatched teaching*

Introduction

Education has an end goal to establish that knowledge and skills will likely help individuals solve problems as each prepared to be ready as productive members of society and among the influential factors that may likely attain this are the teachers, their qualifications and experiences as they enter the teaching field.

Teachers are known to be the foundation of a country's educational system. Ngada in Fajonyomi (2007) stated that the achievement or failure of any educational program depends on the adequate supply of professionally qualified, competent and committed educators. In any national education system, (Ohio TES, 2015), teachers are the most important element where the quality of education concerned, just as teachers are being evaluated, student learning and achievement are considered.

Valisno (2012) as cited by Ison (2017), a great teacher in every classroom is a long battle cry in the Philippine education system and elsewhere in the world. It has been an issue for changes, for nothing has a bigger impact than a teacher on the quality of a young citizen's education.

From the critical role of the teacher as a catalyst for change, a promoter of understanding, tolerance and democratic principles, and a molder of the characters and minds of the new generation, teaching was further reinforced with the passage of Republic Act 7836 or An Act to strengthen the regulation and Supervision of the Practice of Teaching in the Philippines and Prescribing a Licensure Examination for Teachers and for other purposes

Rice (2003) mentioned that teacher quality is a big issue. Teachers, from different educational levels perform varied and undeniably huge tasks of creating conditions and developing processes for building human skills and capacities that are considered to be critical for economic growth, prosperity, social well-being, and individual development.

This is attached to the subject-matter background teachers have mastered during their schooling and pre-service training. The evidences from varied studies are contradictory. Many studies revealed a relationship between teachers' preparation in the subject matter they later teach and student achievement (Darling-Hammond, 1999, 2000; Goldhaber & Brewer, 2000; Guyton & Farokhi, 1987), while others have fewer clear results. Monk and King (1994) find both positive and negative effects of teachers' actual field

preparation on student achievement. Goldhaber and Brewer (2000) find a positive relationship in mathematics, but none in science. Also, Rowan, Chiang, and Miller (1997) reported a positive relationship between student achievement and teachers' majoring in mathematics. Monk (1994), however, finds that having a major in mathematics has no effect, and a significant negative effect of teachers with more coursework in physical science. As mentioned by Syed (2009), measurement of teachers' competence related to the performance by the students is quite difficult though the evaluation procedures largely depend on the output of their students.

In this paper the researcher wanted to analyze the link between teachers' academic background and their students' achievements in the three-respondent school. Specifically, this tried to answer the following questions:

1. What is the level of performance of the students in three respondent schools under specialist and non-specialist teachers?

2. Is there significant difference of the performance of the students in three respondent schools under specialist and non-specialist teachers?

3. What are the problems encountered by the non-specialists in teaching subjects that mismatched the area of specialization?

4. How flexible were the teachers in delivering their lessons that mismatched their specialization?

5. What recommendations were derived based on the result of the study?

Theoretical Framework

According to Bourdieu's (1979) as cited by Patalinghug K, (2017), Social Field theory is being-in-the-world amounts to a non-thematic circumspective assimilation in everyday activity. The world is fathomable, immediately endowed with meaning because we have been exposed to its regularities from the start. People, therefore acquire dispositions or systems of dispositions: habitus (Bourdieu, 1990, 1997; Bourdieu & Wacquant,

There exists an adjustment then acceptance on the structures of the environment and the structure of habitus. Thus, the theory confirms the dynamism of teacher development and teacher change by focusing on the significant relationships between structure and agency within an environment.

Focusing on the result of the interviews, teachers have been flexible to the call of the classroom situations in order for their strategies, approaches and techniques to fit the instructional dilemma they are in.

Methodology

In order to determine the level of performance of the students under specialist and non-specialist teachers, the researchers utilized quantitative-qualitative method which describes trends including a systematic, actual, accurate and objective situation, problem, or phenomenon as the same time explore and understand of a central phenomenon (Garcia, 2003; Creswell, 2002). This involved documentary analysis, survey and interview. The first part of the questionnaire requested the participants' profile. The second part included the survey questionnaire checklist used during the classroom observation for both the specialist and non-specialist teachers the researchers also undertook a documentary analysis of the student-participants' records. A focus group discussion was done to complement the result of the survey and obtain the exact result pertaining to the instructional flexibility in the lesson delivery.

Findings

Table 1. The profile of the teacher-participants in terms of teaching loads.

Subject	Frequency		
	Teacher	Specialization Load	Non-Specialization Load
Math	6	4	3
Drafting	1	0	3
Science	6	3	3
Agro	1	0	3
English	6	1	3
GC	1	0	1
Filipino	1	1	1
Accounting	1	0	1
TLE	1	0	2

It can be seen that although teachers are handling subjects that they are specialized, along with the rest, there are teachers who are teaching subjects that are not their specialization. Based on the interview, they consider that other subjects are easier to teach and that they expect teachers to be flexible. This was an evidence that in the department, teachers are given other subjects to teach even though it is not their

specialization specifically those who have just taken supplemental units in professional education.

Table 2. The level of performance of the students in School A under specialists and non-specialist teachers.

Area of Specialization	Teaching Load	Mean	Verbal Interpretation
Mathematics	Math[a]	85.60	Very Satisfactory
Mathematics	TLE[b]	82.17	Satisfactory
Mathematics	AP	82.63	Satisfactory
Science	Science[a]	85.65	Very Satisfactory
Science	English[b]	80.98	Satisfactory
English	English[a]	85.06	Very Satisfactory
English	MAPEH[b]	81.29	Satisfactory

[a]Specialist. [b]Non-Specialist.

As gleaned from the table, the performance of the students School A under specialist teachers teaching Math, Science, and English garnered a mean of 85.60, 85.65 and 85.06 respectively and verbally interpreted as Very Satisfactory.

On the other hand, the performance of the students under non specialist teachers teaching TLE, Araling Panlipunan, English, and MAPEH garnered a mean of 82.17, 82.63, 80.98 and 81.29 respectively and verbally interpreted as Satisfactory.

This supports the concept that learners' achievements are considered an exact gauge of effectiveness and has become basis for teacher's evaluation systems (Braun, 2005; McCaffrey, Lockwood, Koretz, Louis, & Hamilton, 2004; Sanders, 2000; Sanders & Rivers, 1996).

Table 3. The level of performance of the students of School B under specialists and non-specialist teachers.

Area of Specialization	Teaching Load	Mean	Verbal Interpretation
Filipino	Filipino[a]	86.45	Very Satisfactory
Filipino	MAPEH[b]	80.61	Satisfactory
Math	Math[a]	85.80	Very Satisfactory
Math	MAPEH[b]	81.52	Satisfactory
Math	ICT[b]	81.05	Satisfactory

[a]Specialist. [b]Non-Specialist.

From the table, the performance of the students in School B under specialist teachers who are teaching Filipino, and Math garnered a mean of 86.45 and 85.80 respectively and verbally interpreted as Very Satisfactory. Moreover, the performance of the students under non specialist teachers teaching

MAPEH, MAPEH, and ICT garnered a mean of 80.61, 81.52 and 81.05 respectively and verbally interpreted as Satisfactory.

This is similar to the result from the study of Owolabi (2012) that students who were handled by teachers with higher credentials performed better than those by teachers with lower qualifications.

Table 4. The level of performance of the students in School C under specialists and non-specialist teachers.

Area of Specialization	Teaching Load	Mean	Verbal Interpretation
Science	Science[a]	84.08	Satisfactory
Science	TLE[b]	81.79	Satisfactory
English	English[a]	84.65	Satisfactory
English	TLE[b]	77.69	Satisfactory
English	MAPEH[b]	79.79	Satisfactory
English	Filipino[b]	81.65	Satisfactory
Math	Math[a]	83.91	Satisfactory
Math	MAPEH[b]	78.92	Satisfactory

[a]Specialist. [b]Non-specialist

Table 4 shows the performance of the students of School C under specialist teachers teaching Science, English, and Math which garnered a mean of 84.08, 84.65 and 83.91 respectively and verbally interpreted as Satisfactory. Moreso, the performance of the students under non-specialist teachers who are teaching TLE, TLE, MAPEH, Filipino, and MAPEH garnered a mean of 81.79, 77.69, 79.79, 81.65 and 78.92 respectively and verbally interpreted as Satisfactory.

Although, the performance of the students under non-specialists are satisfactory, the grades are lower than subjects taught by specialists. Out of field teaching has been also the concern of Washington State (Linn, 2003) who noted that in 1999-2000 school year 38% of all 7-12th grade school teachers who handled a math class or more did not have either a major or a minor in that subject, related disciplines About one third of all 7-12th grade teachers who taught one or more English classes had neither a major or minor in English or related subjects such as literature, communications, speech, journalism, English education, or reading education. In science, slightly lower levels—about 28% of all 7-12th teachers who taught one or more science classes—did not have at least a minor in one of the sciences or in science education. Finally, about a quarter of those who taught one or more social studies classes were without at least a minor in any of the social sciences, in public affairs, in social studies education, or in history

Table 5. Significant difference on the level of performance of students School A under specialists and non-specialist teachers.

Teacher	df	t
Math Teacher Teaching Math[a] VS Math Teacher Teaching TLE[b]	229	9.722*
Math Teacher Teaching Math[a] VS Math Teacher Teaching AP[b]	223	2.327*
Science Teacher Teaching Science[a] VS Science Teacher Teaching English[b]	223	28.81*
English Teacher Teaching English[a] VS English Teacher Teaching MAPEH[b]	223	0.666*

[a]Specialist. [b]Non-specialist
*$p < 0.05$

It was revealed that there is significant difference on the performance of the students in School A between the specialists and non-specialist teachers since the obtained p-values of 0.003, 0.021, 0.000 and 0.003 respectively are less than 0.05 level of significance, hence rejecting the null hypothesis.

This is supported by the research foci of Leowenberg and Williamson (2003) that although the concept that teachers must be knowledgeable on what they are teaching appears self-evident, conformity does not exist about what belongs to subject matter background for teaching and for the sources and output teachers; this is contrasted by Zhang (2008) who clearly found out from her research that specifically in Science, teachers with advanced background in science or education radically and absolutely influenced student science achievement.

Table 6. Significant difference on the level of performance of students of School B under specialists and non-specialist teachers.

Teacher	df	t
Filipino Teacher Teaching Filipino[a] VS Filipino Teacher Teaching MAPEH[b]	98	.643*
Math Teacher Teaching Math[a] VS Math Teacher Teaching MAPEH[b]	96	.941*
Math Teacher Teaching Math[a] VS Math Teacher Teaching ICT[b]	98	986*

[a]Specialist. [b]Non-specialist.
*$p < 0.05$

The table shows that there is significant difference on the performance of the students in School B between the specialists and non-specialist teachers since the obtained p-values of 0.010, 0.000 and 0.033 respectively are less than 0.05 level of significance, hence rejecting the null hypothesis. Goldhaber (2003) emphasized the point of Hanushek (1986) that there is "no strong evidence that the ratio of teacher-student, teacher education, or experience of teachers have an expected affirmative result on student achievement" which somehow jibes with the the implication of the result of this study however, a study in Columbia (2004) stated that having teachers specialized in teaching one subject might be more efficient and effective in delivering the lessons.

Table 7. The significant difference on the level of performance of students in School C under specialists and non-specialist teachers.

Teacher	df	t
Science Teacher Teaching Science[a] VS Science Teacher Teaching TLE[b]	142	3.457*
English Teacher Teaching English[a] VS English Teacher Teaching TLE[b]	142	0.884*
English Teacher Teaching English[a] VS English Teacher Teaching MAPEH[b]	142	9.257*
English Teacher Teaching English[a] VS English Teacher Teaching Filipino[b]	142	8.584*
Math Teacher Teaching Math[a] VS Math Teacher Teaching MAPEH[b]	134	5.371*

[a]Specialist. [b]Non-specialist
*$p < 0.05$

The table shows that there is significant difference on the performance of the students in School C between the specialists and non-specialist teachers since the obtained p-values of 0.001, 0.004 and 0.00 respectively are less than 0.05 level of significance, hence rejecting the null hypothesis. This is supported by the research result of Samillano (2015) that pedagogic competency in teaching arts specifically those who are really specialized in MAPEH has a higher competency that those which are not specialized.

From the consolidated responses obtained through interviews, the following were derived from the non-specialists.

Problems met in teaching subjects that mismatch the specialization.
1. Unavailability of complete module to execute the lessons;

2. Skipping some lessons if there are no means to deliver it clearly and correctly.
3. Resources from the internet as stated in modules are not available.
4. Difficulty constructing questions.
5. Limited knowledge in instructional strategies to deliver lessons that are not the major subject.
6. Limited time to deliver the subjects.
7. Not confident to prepare instructional activities.
8. Activities that were asked to be answered were not checked; as these were only used for get students busy.
9. Difficulty explaining the lessons.

Flexibility in delivering Lessons that mismatched the Major/Specialization.

Outsourcing	The teachers tend to explore all available resources from printed to internet sources. • Downloading the materials like activity sheets; • Downloading ready made presentations • Downloading film clips from educational sites • Require students to download additional materials
Conducting exchange teacher plan	Teachers collaborate with colleagues who are specialists on the materials they can use; sometimes borrowing the prepared materials.
Calling a Friend	Teachers request colleagues to teach the lessons that they do not know once in a while.
Empowering students	Teachers assign students by group to explore, research and make presentations on the topics.

Conclusions

It can be concluded that the students under the instruction of specialist teachers performed better than the students under the instruction of non-specialist teachers. The presence of a highly-qualified and trained teacher in a classroom resulted in better and higher level of academic performance. There are problems encountered by the non-specialists in delivering their lessons and they make adjustments in order to cope with the challenge in teaching the subjects that are not their area of specialization, thus they are flexible in teaching the mismatched subjects.

Recommendations-

The strength of character of teachers is the backbone of the educational system. It is the teacher who influences the students. With their role, any effort aimed at maintaining and raising the standards and quality of education must start with the advancement of the quality of the teacher to ensure successful teaching and right learning.

The government should make some efforts to enhance the teaching standards. There may be some policies that may require teachers to equip themselves to demonstrate the ability to teach the academic content standards for students in case they are teaching subjects that are not their specialization .

Teachers must also take their part in upgrading themselves through graduate education, join in the networks and links with professional organizations that can provide contextualized seminar-workshops on Instructional material preparation, research fora, symposiums, and be desirous in continuous lifelong learning and experiences.

DepeEd officials should assign teachers the teaching assignments/loads that are in relation to their fields of expertise, major or specialization. School heads and administrators should provide additional capability building that shall address the inadequacies or deficiencies of classroom instruction especially in the in-service level. Some of these maybe done:

1. Modules are available, but, with the limitations of the background, there is a need to upgrade the teachers in content aspects specifically those who are teaching TLE subjects;

2. Some module contents are with videos that are supposed to be downloaded yet not available anymore; teachers are encouraged to explore more on available videos, and/or video clips should be made available to all through CD's.

3. Questioning skills should be improved since most teachers were limited to dimensional questions;

4. More trainings in instructional delivery strategies and instructional material preparations which will compensate the shortness of the allotted period per subject.

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Level of Awareness on Anti-Violence Against Women And Their Children Act (Republic Act 9262) Among Male Residents of Tanay, Rizal, Calendar Year 2017

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Abstract: This study was conducted to assess the level of awareness on R.A. 9262 among male residents of Tanay, Rizal. The researchers used descriptive method to gather data in nine lowland barangays with 396 randomly selected male respondents. The questionnaire-checklist was used to determine the respondents': personal profile; level of awareness; and significant difference in their level of awareness. Results revealed that the majority of male respondents were in ages between 21-29, lived in Barangay Tandang Kutyo, high school graduates and unemployed. Most employed respondents had a monthly salary of Php 5,000 and below, and were married. Those with partner had 2 and below number of year/s living together and had one child. Respondents were "least aware" on penalties imposed; "much aware" on the subject to liability and acts of violence; and "aware" on the subject of protection and protective measures. In terms of age, barangay, educational attainment, employment status, monthly salary, partnered relationship, number of years living together with a partner, and number of children, the respondents were "aware". There were significant differences in the level of awareness in terms of barangay and educational attainment. Perception differs in terms of age, employment status, monthly salary, partnered relationship, and number of years living together with a partner. No significant differences were found in terms of the number of children. Researchers found out that respondents have consciousness on general facts regarding R.A. 9262 but they lack of in-depth understanding. Responses were primarily based on internal states such as feelings and emotions. Relative thereto, male residents of Tanay, Rizal were "aware" on R.A. 9262.

Keywords: RA 9262, VAWC, Awareness, Violence, Women, Children, Male

Introduction

Violence against women (VAW) is one of the most widespread human rights violations and is a part and parcel of gender inequality. In the past, issues on gender equality have been contextualized mainly as a women's issue: the battle for gender equality has mainly been fought by women and for women. In the last decade, however, there has been an increasing acknowledgment of the crucial role of men in building gender equality as equal partners with women (Sinha, 2015).

Although both men and women can be victims as well as perpetrators of violence, the characteristics of violence most commonly committed against women differ in critical respects from violence commonly committed against men. Men are more likely to be killed or injured in wars or youth- and gang-related violence than women, and they are more likely to be physically assaulted or killed on the street by a stranger. Men are also more likely to be the perpetrators of violence, regardless of the sex of the victim. In contrast,

women are more likely to be physically assaulted or murdered by someone they know, often a family member or intimate partner. They are also at greater risk of being sexually assaulted or exploited, either in childhood, adolescence, or as adults. Women are vulnerable to different types of violence at different moments in their lives (Ellsberg & Heise, 2005).

The Philippines is doing its part if not completely eradicate is to at least lessen the violence caused by its people. Among these is the committed violence against women that appears to be as one of the country's pervasive social problems. Violence against women is deemed to be closely linked with the unequal power relationship between women and men otherwise known as "gender-based violence" (Philippine Commission on Women, 2012). So, through the efforts of various groups advocating the elimination of violence against women, and through the voices of countless women who mustered the courage to break their silence, on March 8, 2004, during the celebration of "International Women's Day", Republic Act 9262 or the Anti-Violence Against Women and Their Children Act (Anti-VAWC Act) was enacted into law and took effect on March 27, 2004.

Despite these policies, still, there are numerous instances where victim-survivors are unable to get the necessary services and interferences they needed. They ended up suffering in silence and may become victims again. Lack of support, a poor justice system, and economic dependence on their abusers usually result in unreported and repetitive abuse.

Statistics reinforce this argument, according to the 2008 National Demographic and Health Survey (NDHS) conducted by the National Statistics Office (NSO and ICF Macro, 2009), one in five Filipino women age 15-49 has experienced physical violence since age 15. It is indeed alarming that despite efforts to address the concern, VAW persists.

After years of implementing a number of policies, women made a resonating plea: Engage the men in this advocacy and raise the awareness and accountability of the duty-bearers. These questions reverberate: How about the men and the engagement of men? What does the R.A. 9262 fail to do to lessen the violence committed against women and their children? Does it lack support from men to be properly implemented?

The researchers have come to questions of whether the law has failed in making men realize that any form of abuse against women is a violation of her rights as a woman and a human being, or if the law has in itself failed to make men more respectful of the rights of women. This growing sentiment of men in partnership with women can play a significant role in ending violence against women.

Hence, the researchers were prompted to conduct this study since violence matters to everyone. At the same time, though there are numerous studies conducted regarding violence against women and their children one of the factors neglected is the awareness of the violators, particularly men, regarding the R.A. 9262.

Objectives of the Study

The research dealt with the level of awareness on "Anti-Violence Against Women and Their Children Act" (Republic Act 9262) among male residents in nine lowland barangays (Poblacion) of Tanay, Rizal.

Statement of the Problem

Specifically, it sought to answer the following questions:
1. What is the profile of the respondents in terms of:
    1.1 age;
    1.2 barangay;
    1.3 educational attainment;
    1.4 employment status;
    1.5 monthly salary;
    1.6 partnered relationship;
    1.7 number of years living together with a partner; and
    1.8 number of children?
2. What is the level of awareness on Republic Act 9262 among male residents of Tanay, Rizal with respect to:
    2.1 subject of protection;
    2.2 subject to liability;
    2.3 acts of violence;

2.4 penalties; and

2.5 protective measures?

3. What is the level of awareness on Republic Act 9262 among male residents of Tanay, Rizal with respect to subject of protection, subject to liability, acts of violence, penalties, and protective measures when grouped according to personal profile?

4. Is there any significant difference on the level of awareness on Republic Act 9262 among male residents of Tanay, Rizal in terms of age, barangay, educational attainment, employment status, monthly salary, partnered relationship, number of years living together with a partner and number of children with respect to subject of protection, subject to liability, acts of violence, penalties, and protective measures?

Setting of the Study

This research study was conducted in nine (9) lowland barangays (Poblacion) in the municipality of Tanay, Rizal namely: Katipunan Bayani, Kay-Buto, Mag-Ampon, Pinagkamaligan, Plaza Aldea, San Isidro, Tabing-Ilog, Tandang Kutyo and Wawa.

It was conducted in the year 2017.

Limitations of the Study

This study was limited to eight (8) variables such as: age, barangay, educational attainment, employment status, monthly salary, partnered relationship, number of years living together with a partner, and number of children.

And limited to five (5) factors: subject of protection, subject to liability, acts of violence, penalties, and protective measures.

Review of Literature

Flood (2010) explains that efforts to prevent violence against women must address men because largely it is men who perpetrate this violence. Most men do not use violence against women, particularly in its bluntest forms, but when violence occurs, it is perpetrated overwhelmingly by men. He further explains that violence against women is men's problem because many men find themselves dealing with the impact of other men's violence on the women and children that we love.

Back in 2006, the Council of the European Union adopted Conclusions on 'Men and gender equality' noted that "to improve the status of women and promote gender equality, more attention should be paid to how men are involved in the achievement of gender equality, as well as to the positive impact of gender equality for men and the well-being of society as a whole".

The United Nations Commission on the Status of Women (2004) agreed Conclusions on "The role of men and boys in achieving gender equality" recalls and reiterates the outcome document adopted at the Twenty-Third Special Session of the General Assembly entitled "Gender equality, development and peace in the twenty-first century" which emphasized that men must take joint responsibility with women for the promotion of gender equality. The Commission also recognized that men and boys can and do make contributions to gender equality in their many capacities, and in all spheres of society.

A key strategy, particularly when targeting boys and youths, is to improve the capacity of those who work with these populations to guide them in identity formation and non-violent relationships. Developing these capacities with individuals who work in socializing institutions, (such as schools or the media) is critical given their influence in shaping values and norms around male and female roles, identities, and behaviors in society (Guedes et al., 2012). Evidence suggests that the participation of men and boys in education programs for groups and individuals that are intensive and comprehensive, and that use a variety of teaching approaches, can produce positive and lasting change in men's attitudes and behaviors regarding violence against women (Berkowitz, 2004).

Consequently, the new content of Araling Panlipunan Grade 10 (Contemporary Issues) will be implemented this School Year 2017 – 2018 as part of the New Curriculum Framework in the K to 12 Basic Education Program (Department of Education, 2016). The study on R.A. 9262 is paralleled to the topic "Mga Isyu na may Kaugnayan sa Kasarian" that will serve as school-based prevention curricula. Through this, teachers

might be trained in promoting gender equality that engage boys as well as girls in addressing and preventing gender-based violence.

The researchers believed that the result of the study would be of great help to the implementation of some provisions in R.A. 9262 and the community, for this study will help address the prevalent issue of committed violence against women.

Theoretical Framework

The study was based on the Bioecological Systems Theory of Urie Bronfenbrenner. Violence is the result of the complex interplay of individual, relationship, social, cultural, and environmental factors (Krug et al., 2002). And this theory allows us to understand the range of factors that influence people's level of awareness about violence against women and their children. The overlapping rings in the ecological model illustrate how factors at one level influence factors at another level.

This theory served as a useful aid in knowing the level of awareness of male residents of Tanay, Rizal regarding R.A. 9262 and the various factors that contribute to the committed violence against women and their children that exist at the individual, relationship, community, and societal level.

It is clear that violence can and does impact individuals at any age, in any environment, and often co-occurs in various forms. However, the broad range of potential influences on violence exposure and perpetration is difficult to organize and assess. One way of capturing the complex array of violent acts and interactive effects is with an ecological model that illustrates influences that occur at different levels of an individual's environment.

Thus, the researchers chose this framework of the study because, within the context of the ecological systems theory, the complexity becomes organized and allows for greater definition and identification of these influences and effects. Through the structure of the theory and design guidance presented by Bronfenbrenner, thoughtful and insightful experiments can be created and

hypotheses tested, laying the foundation for future knowledge on this subject.

Methodology

Research Design

To assess the level of awareness on the Republic Act 9262 among male residents of Tanay, Rizal, the researchers were prompted to use the descriptive research design. This method was applied because descriptive research design is best on finding out "what is" (Knupfer & McLellan, 1996). Survey method was also used to collect descriptive data.

Sampling Procedure

The respondents were chosen using Slovin's formula with a five percent margin of error through two-staged sampling: first, stratified random sampling, and second, cluster sampling.

Instrument

The researchers used a questionnaire-checklist to assess the level of awareness on R.A. 9262 among male residents of Tanay, Rizal.

The questionnaire-checklist was divided into two parts. The first part dealt with the respondents' profile: age, barangay, educational attainment, employment status, monthly salary, partnered relationship, number of years living together with a partner, and number of children.

The second part of the questionnaire consisted of 40 items statements and was divided into five components/factors: subject of protection, subject to liability, acts of violence, penalties, and protective measures. In this part, the respondents were instructed to indicate their level of awareness on the provisions of the said Republic Act by putting a checkmark on the appropriate column.

Procedure

The researchers personally administered the questionnaire to the male respondents. A short briefing was given before the respondents answer the questions.

All information provided by the respondents was treated with strict confidentiality.

Data Analysis

Descriptive statistics like frequency, percentage, and rank distribution was employed to assess the respondents' profile. Moreover, weighted mean and rank distribution was used to assess the level of awareness on R.A. 9262 among male residents of Tanay, Rizal.

Inferential statistics, F-test (One-Way ANOVA), was used to test the hypothesis and determine the significant difference in the level of awareness of the respondents.

The scale and its corresponding verbal interpretation was used to rate each statement inassessing their level of awareness A five-point rating scale was adopted as follows:

Scale	Interval	Verbal Interpretation
5	4.20-5.00	Very Much Aware (V.M.A.)
4	3.40-4.19	Much Aware (M.A.)
3	2.60-3.39	Aware (A.)
2	1.80-2.59	Less Aware (L.A.)
1	1.00-1.79	Not Aware (N.A.)

Findings

Table 1. Personal profile of the male respondents in nine lowland barangays (Poblacion) of Tanay, Rizal (N=396)

Characteristics	Frequency	Percentage	Rank
Age			
18-20	74	18.7	3
21-29	121	30.6	1
30-38	55	13.9	5
39-47	56	14.1	4
48 and above	90	22.7	2
Barangay			
Tandang Kutyo	106	26.8	1
Plaza Aldea	89	22.5	2
Wawa	50	12.6	3
Kay-Buto	46	11.6	4
Katipunan Bayani	33	8.3	5
Pinagkamaligan	24	6.1	6
San Isidro	23	5.8	7
Mag-Ampon	13	3.3	8
Tabing-Ilog	12	3.0	9

Characteristics	Frequency	Percentage	Rank
Educational Attainment			
Informal Education	1	0.3	6
Non-Formal Education	16	4.0	5
Elementary Graduate	46	11.6	4
High School Graduate	207	52.3	1
College Graduate	70	17.7	2
Others	56	14.1	3
Employment Status			
Employed	98	24.7	3
Underemployed	9	2.3	4
Self-Employed	137	34.6	2
Unemployed	152	38.4	1
Monthly Salary			
5,000 and below	203	51.3	1
5,001-10,000	129	32.6	2
10,001-15,000	42	10.6	3
15,001-20,000	16	4.0	4
20,001 and above	6	1.5	5
Partnered Relationship			
None	128	32.3	2
Dating Relationship	36	9.1	4
Domestic Partnership	62	15.7	3
Married	155	39.1	1
Separated	9	2.3	5
Widower	6	1.5	6
Number of Years Living Together with a Partner			
2 and below	183	46.2	1
3-12	93	23.5	2
13-22	44	11.1	4
23-32	49	12.4	3
33 and above	27	6.8	5

Characteristics	Frequency	Percentage	Rank
Number of Children			
1	222	56.1	1
2	64	16.2	2
3	42	10.6	4
4	25	6.3	5
5 and above	43	10.9	3

Table 1 shows the personal profile of the respondents in terms of age, barangay, educational attainment, employment status, monthly salary, partnered relationship, number of years living together with a partner, and number of children. Results revealed that the majority of male respondents were in ages between 21-29, lived in Barangay Tandang Kutyo, high school graduates and unemployed. Most employed respondents had a monthly salary of Php 5,000 and below, and were married. Those with partner had 2 and below number of year/s living together and had one child.

The age of the male respondents starting 18 indicates that they are reasonably and legally accountable for their actions including treatment on women and children. As such, they would be able to provide meaning and substance to the findings of the study.

Table 2. Level of awareness on R.A. 9262 among male residents of Tanay, Rizal with respect to subject of protection, subject to liability, acts of violence, penalties, and protective measures

Factors	Wx̄	R	VI
A. Subject of Protection			
I am aware that the Anti-VAWC Act protects women and their children, specifically…			
1. Wife or former wife of the offender.	3.35	2	A
2. Woman whom the offender has or had a dating or sexual relationship.	3.20	5	A
3. The child of the offender.	3.29	3	A
4. The child, who is a minor, whether legitimate or illegitimate of the woman.	3.44	1	MA
5. A person aged 18 years and beyond who doesn't have the ability to decide for herself/himself because of physical and mental illness.	3.25	4	A
Mean	**3.31**		**A**
B. Subject to Liability			
I am aware that the following persons are liable under this act…			
1. Husband or former husband.	3.75	2	MA
2. Live-in partner/ex-live in partner.	3.39	3	A
3. Dating partner or ex-dating partner, boyfriend/girlfriend, or ex-boyfriend/ex-girlfriend.	3.22	5	A
4. Any person with whom the victim has a common child.	3.35	4	A
5. Father of the child-victim.	3.76	1	MA
Mean	**3.49**		**MA**
C. Acts of Violence			
C.1 Physical Violence			
I am aware that physical violence…			
1. Are acts that cause pain and result injury to women and children.	4.06	4	MA
2. This includes slapping, hitting, scratching or biting, pushing, or shoving.	4.31	1	VMA
3. Also consists of punching, grabbing, throwing, choking, and shaking.	4.29	2	VMA
4. Using or pointing of weapon (knife, gun, or other objects) is also considered under this act.	4.24	3	VMA
5. Encouraging others to do any of the above is regarded as violence under this classification.	3.60	5	MA
Mean	**4.10**		**MA**
C.2 Sexual Violence			
I am aware that the following are examples of sexual violence…			
1. Rape, sexual harassment, acts of lasciviousness, physically attacking the sexual parts of the victim's body, etc.	4.28	1	VMA
2. Treating a woman or her child as sex objects.	3.91	4	MA
3. Making sexually suggestive remarks.	4.04	3	MA
4. Forcing her and/or her child to watch obscene publications and indecent shows or forcing the woman and/or her child to do indecent acts and/or make films thereof.	3.83	5	MA
5. Prostituting the woman or child.	4.15	2	MA
Mean	**4.04**		**MA**
C.3 Psychological Violence			
I am aware that psychological violence…			
1. Involves acts or omissions causing or likely cause mental and emotional suffering of the victim.	3.68	3	MA
2. Intimidation, harassment, stalking, public ridicule or humiliation.	3.86	1	MA
3. Making humiliating remarks, verbal abuse, and mental infidelity.	3.79	2	MA
4. Includes causing or allowing the victim to witness the physical, sexual or psychological abuse of a member of the family to which the victim belongs.	2.94	4	A
5. To witness abusive injury to pets or unlawful or unwanted deprivation of the right to custody and/or visitation of common children.	2.89	5	A
Mean	**3.43**		**MA**
C.4 Economic Abuse			
I am aware that economic abuse comprises of…			
1. The acts that make or attempt to make a woman financially dependent to the husband/partner.	2.97	4	A
2. Preventing the wife/partner to engage in any legitimate professional occupation, business, or activity without valid, serious, or moral grounds.	2.91	5	A
3. Withdrawal of financial support to wife and children.	3.64	1	MA
4. Deprivation or threat of deprivation of financial resources and the right to the use and enjoyment of the conjugal, community or property owned in common.	3.34	2	A
5. Destroying of household property.	3.22	3	A
Mean	**3.22**		**A**
Mean Average	**3.70**		**MA**
D. Penalties			
I am aware that the crime on violence against women and their children shall be punished			

according to the following rules…

1. Arresto Mayor (1 month and 1 day to 6 months imprisonment) for slight physical injuries and for attempting and/or placing a woman or child in fear of imminent physical harm.	2.02	1	LA
2. Prision Correcctional (6 months and 1 day to 6 years imprisonment) for less serious physical injuries and for controlling the conjugal or common money or properties.	1.93	3	LA
3. Prision Mayor (6 years and 1 day to 12 years imprisonment) for serious physical injuries.	1.98	2	LA
4. Prision Mayor (6 years and 1 day to 12 years imprisonment) for sexual abuse and conduct that causes substantial emotional or psychological distress to the woman or child.	1.87	4	LA
5. The perpetrator shall pay a fine in the amount of not less than one hundred thousand pesos (P100,000.00) but not more than three hundred thousand pesos (P300,000.00) and undergo mandatory psychological counseling or psychiatric treatment and shall report compliance to the court.	1.84	5	LA
Mean	**1.93**		**LA**
E. Protective Measures			
I am aware that there are protective measures issued under this act for the purpose of safeguarding the victim/s from further harm and they are specified such as…			
1. Protection orders issued by the barangay, including temporary protection order.	3.33	1	A
2. Prohibition of the respondent from threatening to commit or committing, personally or through another, any acts of violence mentioned.	2.78	2.5	A
3. Removal or exclusion of the respondent from the residence of the petitioner, regardless of ownership of the residence, either temporarily or permanently for the purpose of protecting the petitioner.	2.66	4.5	A
4. Granting temporary or permanent custody of child/children to the petitioner.	2.66	4.5	A
5. Directing the respondent to provide support to the woman and/or her child if entitled to legal support.	2.78	2.5	A
Mean	**2.84**		**A**
Overall Mean	**3.05**		**A**

Table 2 presents the level of awareness among the male residents of Tanay, Rizal on R.A. 9262 with respect to five factors: subject of protection, subject to liability, acts of violence, penalties, and protective measures.

Subject of Protection: The table shows that male respondents were *aware* of the subject of protection with a mean of 3.31. This result posts significance since knowing who needs protection makes men realize what they could do and what part they could play in preventing violence committed against women and their children. As Curry-Stevens (2004) stated, the more that men are reflective about their own privileged positioning, and take action to challenge it, the more likely that they can be effective allies.

Subject to Liability: Respondents were generally *much aware* of subject to liability with 3.49 mean. The Anti-VAWC Act held much promise for women suffering from physical, sexual, psychological, and economic abuse from their husbands, common-law partners, boyfriends, or girlfriends by making these abusers liable with their actions. However, the stories of abuse by intimate partners presented by women survivors who came to government and non-government facilities are grim reminders that it is one thing to have a law and another thing to diligently implement its provisions in order to protect women from violence and uphold their rights (Amnesty International, 2009).

Acts of Violence: Male respondents were *much aware* of the acts of violence committed to women and their children, compared to the other acts of violence, economic abuse had the least mean of 3.22. But this said awareness doesn't seem to fit into the puzzle and is difficult to prove due to the lack of data. A police officer and a social welfare personnel of the Municipality of Tanay said that unreporting and under-reporting are common due to women victims' "culture of silence". Many of the victims are ashamed to relate their experiences while others tend to dismiss their ordeal as a result of their lack of faith in the country's justice system caused by frustrations over the lack of results in filing complaints.

This claim is supported by the 2009 study by the Women Working Together to Stop Violence against Women (WWTSVAW) under Amnesty International-Philippines, with the following assessment on the documentation and reporting of VAWC: (1) documentation of cases of intimate partner violence against women and children is erratic and very poor; (2) the tracking of cases by the DILG is dismal; (3) the processing and recording of cases of violence against women and children is problematic. There is no national institution that maintains all data and information regarding intimate partner violence against women and children; and (4) the varied data sets across agencies make comparison and consolidation difficult.

Penalties: Male respondents are *less aware* of the penalties provided in R.A. 9262 with the computed average mean of 1.93. Even though the Philippines has a justice system that penalized committed VAWC, according to Philippine Commission on Women (2012) there are still numerous instances where victim-survivors are unable to get the necessary services and

interventions they need. They end up suffering in silence and may possibly become victims again. Lack of support, a poor justice system, and economic dependence on their abusers usually result in unreported and repetitive abuse. Less aware men in terms of penalty are not also addressed due to this culture of silence since one can infer that with only a few reported cases, less action is necessary.

In 1996, the United Nations Special Rapporteur presented a framework for model legislation on domestic violence. The framework urges States to adopt legislation which, inter alia: provides for ex parte restraining orders and protection orders; addresses both criminal and civil proceedings; and provides for support services for victims, programs for perpetrators, and training for police and judicial officials.

Protective Measures: Despite the said awareness of male respondents on the protective measures given to women and their children as provided in R.A. 9262,

researchers believed that their awareness was limited to the general information or knowledge about the protective measures given by the barangay/court of justice and they don't have the idea on the rationale and procedural aspects of these measures.

The obtained overall mean of 3.05 described the respondents as *aware*.

Based on the ecological model, targeting boys' and men's individual behavior alone will produce limited results. It is important that interventions target the context that they live in by addressing individuals, relationships, social institutions, gatekeepers, community leaders, and others (Guedes, 2012). Thus, knowing the level of awareness on different provisions of R.A. 9262 as laid on Table 2 will help the concerned individuals and institutions know what they are lacking of, what other actions are needed to do, and what should they focus on in addressing the problem on violence against women and their children.

Table 3. Level of awareness on R.A. 9262 among male residents of Tanay, Rizal with respect to subject of protection, subject to liability, acts of violence, penalties, and protective measures when grouped according to the personal profile

FACTORS

PROFILE	Subject of Protection			Subject to Liability			Acts of Violence			Penalties			Protective Measures			Mean Average		
	Wẋ	R	VI	Wẋ	R	VI	Wẋ	R	VI	Wẋ	R	VI	Wẋ	R	VI	Wẋ	R	VI
Age	3.31	3	A	3.50	2	MA	3.70	1	MA	1.92	5	LA	2.85	4	A	**3.06**	**6**	**A**
Barangay	3.73	1	MA	3.47	3	MA	3.70	2	MA	1.92	5	LA	2.83	4	A	**3.13**	**3**	**A**
Educational Attainment	3.15	3	A	3.24	2	A	3.51	1	MA	1.84	5	LA	2.69	4	A	**2.89**	**8**	**A**
Employment Status	3.40	3	MA	3.59	2	MA	3.77	1	MA	2.05	5	LA	3.04	4	A	**3.17**	**2**	**A**
Monthly Salary	3.54	3	MA	3.81	2	MA	3.90	1	MA	2.14	5	LA	3.07	4	A	**3.29**	**1**	**A**
Partnered Relationship	3.33	3	A	3.43	2	MA	3.72	1	MA	1.90	5	LA	2.89	4	A	**3.05**	**7**	**A**
Number of Years Living Together With a Partner	3.42	3	MA	3.58	2	MA	3.76	1	MA	1.86	5	LA	2.85	4	A	**3.09**	**4**	**A**
Number of Children	3.41	3	MA	3.57	2	MA	3.75	1	MA	1.84	5	LA	2.85	4	A	**3.08**	**5**	**A**

Table 3 displays how the level of awareness of the respondents differ in terms of their personal profile.

It is revealed on the table that male respondents are *less aware* of penalties indicated in R.A. 9262. They are *much aware* of the acts of violence; *aware* of the protective measures and either *much aware* or *aware* of the subject of protection and subject to liability.

Age. Male respondents are *much aware* of subject to liability and acts of violence; *aware* of the subject of protection and protective measures; and *less aware* of penalties.

While there is no definitive age for perpetrators of violence against women to act, age is likely to play a role when one commits such crimes. Evidence suggests younger men are more likely to commit violence against women, which may be explained by their increased number of dating partners and frequency in which they start new relationships (Futures Without Violence, 2013).

Barangay. Several government mechanisms have already been put in place to address VAWC and it is evident on the level of awareness of male residents of Tanay, Rizal in terms of barangay with either *aware* or *much aware* responses on the provisions about the subject of protection, subject to liability, acts of violence and protective measures. Non-government organizations also take part in this crusade. It is uncertain when this trend will totally diminish in the Philippine setting, but as long as current efforts to fight VAWC are sustained, hope could be set high.

LGUs play a very important role in understanding, preventing, and addressing violence committed against women since they are the ones working directly with the people in the community. A gender-responsive local governance is needed to make VAW mechanisms work for their women constituents. Violence, and any form of abuse, will not end unless there is a determined and collaborative effort among stakeholders, particularly local officials and community members (Philippine Commission on Women, 2012).

Educational Attainment. Low levels of education that reflect economic inequality may trigger violence in a certain context which is relevant in the conduct of this study. The researchers suggest that as the educational attainment gets higher the level of awareness and understanding also gets higher. In return, violence is avoided.

Most research that has focused on education as a risk factor has indicated that males with lower levels of education than their partners are more likely to be domestic violence offenders than those with an equivalent level of education. Most research indicated that these offenders were primarily male, although females are certainly not exempt. The common belief is that communication skills are sharpened with added levels of education; those with lower levels of education may resort to violence due to the inability to properly communicate anger or frustration (Jeyaseelan et al., 2004).

Employment Status. Employment is one of the most commonly used indicators of financial health and stability. Studies suggest that it is important to examine partners' relative employment status, rather than simply the employment status of the female partner, as well as norms of male dominance, in order to understand the complex relationship between employment and domestic violence (Renzetti & Larkin, 2009).

Men with careers are much aware and less likely to be perpetrators of violence because it didn't challenge their capability to easily providing the necessities for their families. When men are employed, the odds of victimization of domestic abuse to their partner were much lower.

Monthly Salary. Male respondents who have higher income most likely have a better job. Income relative to job helps to determine the power of an individual in a relationship, particularly in intimate relationships. Men with higher incomes tend to enjoy better life since they can provide for their families and consequent avoidance of violent behavior. On the other hand, men with lower incomes or without financial resources tend to have anxiety in seeking provisions for their daily living which leads to domestic violence to their partners.

Partnered Relationship. Men who are married had more equitable gender attitudes, which highlights the fact that gender attitudes can and do change for the better over time. The researchers suggest that men who are married may learn to 'soften' or modify their attitudes as they acquire experience in cohabitating relationships with women.

Number of Years Living Together with a Partner. It is suggested that those with shorter years of living together with a partner have a lesser level of awareness and emotional bond.

Marital satisfaction plays a major role to promote good patterns of personality. It is generally assumed that the longer the duration of the marriage, the greater the frequency of marital satisfaction and the lower the level of violence to one's partner (Okhakhume et al., 2016).

Number of Children. Men who live with their children are significantly less likely to commit violence and more likely to report they are satisfied with their lives, compared to both childless men and men who lived apart from their children. In other words, men who don't live with their children don't seem to benefit psychologically from being a partnered parent.

Table 4. Significant difference on the level of awareness on Anti-Violence Against Women and Their Children Act (Republic Act 9262) among male residents of Tanay, Rizal in terms of age, barangay, educational attainment, employment status, monthly salary, partnered relationship, number of years living together with a partner, and number of children with respect to [A] subject of protection, [B] subject to liability, [C] acts of violence, [D] penalties, and [E] protective measures

	Age						
		Sum of Squares	Df	Mean Square	F	Sig	Ho	VI
A	Between Groups	21.676	4	5.419	4.081	.003	R	S
	Within Groups	519.149	391	1.328				
	Total	540.825	395					
B	Between Groups	27.096	4	6.774	4.417	.002	R	S
	Within Groups	599.643	391	1.534				
	Total	626.739	395					
C	Between Groups	10.442	4	2.610	2.957	.020	R	S
	Within Groups	345.139	391	.883				
	Total	355.581	395					
D	Between Groups	4.728	4	1.182	1.058	.377	FR	NS
	Within Groups	436.756	391	1.117				
	Total	441.483	395					
E	Between Groups	10.111	4	2.528	1.513	.198	FR	NS
	Within Groups	653.355	391	1.671				
	Total	663.465	395					

	Barangay						
		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
A	Between Groups	66.825	8	8.353	6.820	.000	R	S
	Within Groups	474.000	387	1.225				
	Total	540.825	395					
B	Between Groups	54.168	8	6.771	4.577	.000	R	S
	Within Groups	572.571	387	1.480				
	Total	626.739	395					
C	Between Groups	31.749	8	3.969	4.743	.000	R	S
	Within Groups	323.831	387	.837				
	Total	355.581	395					
D	Between Groups	22.429	8	2.804	2.589	.009	R	S
	Within Groups	419.054	387	1.083				
	Total	441.483	395					
E	Between Groups	57.210	8	7.151	4.565	.000	R	S
	Within Groups	606.256	387	1.567				
	Total	663.465	395					

	Educational Attainment						
		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
A	Between Groups	23.300	5	4.660	3.512	.004	R	S
	Within Groups	517.525	390	1.327				
	Total	540.825	395					
B	Between Groups	49.921	5	9.984	6.750	.000	R	S
	Within Groups	576.818	390	1.479				
	Total	626.739	395					
C	Between Groups	36.375	5	7.275	8.888	.000	R	S
	Within Groups	319.206	390	.818				
	Total	355.581	395					

D	Between Groups	30.171	5	6.034	5.722	.000	R	S
	Within Groups	411.312	390	1.055				
	Total	441.483	395					
E	Between Groups	24.476	5	4.895	2.988	.012	R	S
	Within Groups	638.989	390	1.638				
	Total	663.465	395					

	Employment Status						
		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
A	Between Groups	7.297	3	2.432	1.787	.149	FR	NS
	Within Groups	533.529	392	1.361				
	Total	540.825	395					
B	Between Groups	11.695	3	3.898	2.485	.060	FR	NS
	Within Groups	615.044	392	1.569				
	Total	626.739	395					
C	Between Groups	3.921	3	1.307	1.457	.226	FR	NS
	Within Groups	351.660	392	.897				
	Total	355.581	395					
D	Between Groups	14.517	3	4.839	4.443	.004	R	S
	Within Groups	426.966	392	1.089				
	Total	441.483	395					
E	Between Groups	8.018	3	2.673	1.599	.189	FR	NS
	Within Groups	655.447	392	1.672				
	Total	663.465	395					

	Monthly Salary						
		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
A	Between Groups	22.523	4	5.631	4.248	.002	R	S
	Within Groups	518.303	391	1.326				
	Total	540.825	395					
B	Between Groups	38.885	4	9.721	6.466	.000	R	S
	Within Groups	587.854	391	1.503				
	Total	626.739	395					
C	Between Groups	19.028	4	4.757	5.526	.000	R	S
	Within Groups	336.553	391	.861				
	Total	355.581	395					
D	Between Groups	13.512	4	3.378	3.086	.016	R	S
	Within Groups	427.972	391	1.095				
	Total	441.483	395					
E	Between Groups	7.321	4	1.830	1.091	.361	FR	NS
	Within Groups	656.145	391	1.678				
	Total	663.465	395					

	Partnered Relationship						
		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
A	Between Groups	20.264	5	4.053	3.036	.011	R	S
	Within Groups	520.562	390	1.335				
	Total	540.825	395					
B	Between Groups	16.601	5	3.320	2.122	.062	FR	NS
	Within Groups	610.138	390	1.564				
	Total	626.739	395					
C	Between Groups	13.779	5	2.756	3.144	.009	R	S
	Within Groups	341.801	390	.876				
	Total	355.581	395					
D	Between Groups	3.896	5	.779	.694	.628	FR	NS
	Within Groups	437.588	390	1.122				
	Total	441.483	395					
E	Between Groups	11.563	5	2.313	1.383	.229	FR	NS
	Within Groups	651.903	390	1.672				
	Total	663.465	395					

	Number of Years Living Together with a Partner						
		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
A	Between Groups	16.197	4	4.049	3.018	.018	R	S
	Within Groups	524.628	391	1.342				
	Total	540.825	395					
B	Between Groups	12.398	4	3.100	1.973	.098	FR	NS
	Within Groups	614.341	391	1.571				
	Total	626.739	395					
C	Between Groups	4.710	4	1.177	1.312	.265	FR	NS
	Within Groups	350.871	391	.897				

		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
D	Total	355.581	395					
	Between Groups	4.432	4	1.108	.991	.412	FR	NS
	Within Groups	437.051	391	1.118				
	Total	441.483	395					
E	Between Groups	5.984	4	1.496	.890	.470	FR	NS
	Within Groups	657.481	391	1.682				
	Total	663.465	395					
Number of Children								
		Sum of Squares	Df	Mean Square	F	Sig.	Ho	VI
A	Between Groups	10.323	4	2.581	1.902	.109	FR	NS
	Within Groups	530.503	391	1.357				
	Total	540.825	395					
B	Between Groups	8.730	4	2.183	1.381	.240	FR	NS
	Within Groups	618.009	391	1.581				
	Total	626.739	395					
C	Between Groups	5.337	4	1.334	1.490	.205	FR	NS
	Within Groups	350.243	391	.896				
	Total	355.581	395					
D	Between Groups	7.225	4	1.806	1.626	.167	FR	NS
	Within Groups	434.258	391	1.111				
	Total	441.483	395					
E	Between Groups	4.101	4	1.025	.608	.657	FR	NS
	Within Groups	659.365	391	1.686				
	Total	663.465	395					

p=.05   R=Reject   FR=Failed to Reject   S=Significant   NS=Not Significant

Table 4 shows that there were significant differences in the level of awareness on R.A. 9262 in terms of barangay and educational attainment. Age, employment status, monthly salary, partnered relationship, and number of years living together with a partner significantly affect the level of awareness of male residents in Tanay, Rizal but only in some given factors. On the other hand, no significant differences were found in terms of the number of children.

Age. The Scheffé post-hoc method shows that males' awareness on R.A. 9262 provisions on the subject of protection significantly differ among males ages 18-20, 21-29, and 39-47. Also, it appears that there are significant differences in the level of awareness on subject to liability among males ages 18-20 and 39-47. Results also indicate the significant differences in the level of awareness on physical abuse as an act of violence among males ages 18-20, 21-29, 30-38, and 39-47. All other comparisons are not significant.

This implies that male respondents in terms of age perceived differently on the subject of protection, subject to liability, and acts of violence. On the other hand, male respondents irrespective of their age perceived similarly on penalties and protective measures.

Barangay. All groups of respondents look differently at the different provisions of R.A. 9262.

The Scheffé post-hoc test reveals that males' awareness on the subject of protection significantly differs among male respondents residing in Barangay Tandang Kutyo, Plaza Aldea, San Isidro, and Kay-Buto; and also significantly differ on subject to liability and acts of violence in an average statistical result among male who resides in Barangay Tandang Kutyo and Plaza Aldea. Furthermore, it shows that awareness of protective measures significantly differ among male from Barangay Plaza Aldea, Wawa, and San Isidro.

This implies that male respondents in terms of barangay perceived differently on the subject of protection, subject to liability, acts of violence, penalties, and protective measures.

Educational Attainment. As can be seen from the table above, there is a significant difference on the level of awareness of male respondents on R.A. 9262 in terms of educational attainment with the computed p-values of .004, .000, .000, and .012, respectively, which are far less than .05 level of significance, hence, rejected the null hypothesis.

This implies that male respondents in terms of educational attainment perceived differently on the subject of protection, subject to liability, acts of violence, penalties, and protective measures.

Employment Status. The Scheffé post-hoc tests reveal that male respondents who are employed and self-employed have a significantly different level of awareness on penalties regarding committed violence against women and their children.

This implies that male respondents in terms of employment status perceived differently on penalties. On the other hand, male respondents irrespective of their employment status perceived similarly on the subject of protection, subject to liability, acts of violence, and protective measures.

As it suggests, employment status affected the level of awareness of the respondents on penalties imposed on R.A. 9262 particularly those who were employed and self-employed.

Monthly Salary. The Scheffé post-hoc indicates that those who have a monthly salary of 5,000 and below, 5,001-10,000, and 10,001-15,000 have significantly different levels of awareness on

subject to liability and physical violence. Furthermore, the level of awareness of male respondents on psychological violence and acts of violence in an average statistical result is significantly different among those who earned 5,000 and below and 10,001 and 15,000 monthly.

This implies that male respondents in terms of monthly salary perceived differently on the subject of protection, subject to liability, acts of violence, and penalties. On the other hand, male respondents irrespective of their monthly salary perceived similarly on protective measures.

Partnered Relationship. The Scheffé post-hoc test reveals that significant differences in the subject of protection and acts of violence in an average statistical result appeared among those who are married and single.

This implies that male respondents in terms of partnered relationships perceived differently on the subject of protection and acts of violence. On the other hand, male respondents irrespective of their partnered relationship perceived similarly on subject to liability, penalties, and protective measures.

As given from the results, partnered relationships affected the level of awareness of male respondents particularly those who were married and single.

Number of Years Living Together with a Partner. The table presents that significant difference in terms of the number of years living together with a partner appeared on the subject of protection as the results rejected the null hypothesis with the p-value of .018 less than the .05 level of significance. However, there are no significant differences in subject to liability, acts of violence, penalties, and protective measures because the p-values of .098, .256, .412, and .470 are greater than .05 level of significance.

This implies that male respondents in terms of the number of years living together with a partner perceived differently on the subject of protection. On the other hand, male respondents irrespective of the number of years living together with a partner perceived similarly on subject to liability, acts of violence, penalties, and protective measures.

Number of Children. The results on the table above indicate that there are no significant differences on the subject of protection, subject to liability, acts of violence, penalties and protective measures because the obtained p-values of .109, .240, .342, .127, .675, .205, .167 and .657 are greater than the .05 level of significance that caused the failure to reject the null hypothesis.

This implies that male respondents irrespective of the number of children perceived similarly on the subject of protection, subject to liability, acts of violence, penalties, and protective measures.

From the given results, the number of children didn't affect the level of awareness of male residents of Tanay, Rizal on R.A. 9262.

Conclusions and Recommendations

The male residents of lowland barangays (Poblacion) in Tanay, Rizal were "aware" on "Anti-Violence Against Women and Their Children Act" (R.A. 9262).

From the actual conduct of the study, the researchers found out that male residents in Tanay, Rizal have consciousness and understanding of the general information/facts regarding R.A. 9262 (Violations Against Women and Children), however, they lack an in-depth understanding of the said Republic Act. Responses were primarily based on internal states such as feelings and emotions.

In view of the findings obtained from the study, the researchers hereby presented the following conclusions and recommendations:

1. The local government unit should enhance the economic opportunities for women and their children to improve their well-being.
2. Men should engage their wives or partners in any legitimate professional occupation or business.
3. Stakeholders in the community should conduct a school-based seminar as part of the Curriculum Framework in the K to 12 Basic Education Program to promote gender equality that will engage boys as well as girls in addressing and preventing gender-based violence.
4. A similar and more extensive study may be conducted by the future researchers using other

respondents like Local Government Officials, upland residents, and students including other relevant variables. Likewise, a comparative study either quantitative or qualitative with men and women respondents may also be conducted.

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Filipino Diaspora in the Light of Louis Althusser's Concept of Ideology

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Abstract:

This paper explores the phenomenon of Filipino Diaspora in the light of Althusser's Ideology. Overseas Filipino workers were considered as 'Bagong Bayani' (New Heroes of the Contemporary Philippines) because of their great contribution not only to the Philippines but to its host and receiving countries as well. With regards to the Philippines, OFW had been the saving grace of Philippine economic bankruptcy because of their enormous benefits of about 10 percent of the country's GDP through their remittances. OFWs have been also significant to its receiving countries for they had been the support providers of manpower and labor which had been essential for their economic growth and stability. But despite this, this paper argues that Filipino Diaspora had been a symbolic prey for the neo-imperial beast by using the lenses of Louis Althusser's Ideology. Such ideology had been a paradox of doxa for it has been perpetuated and ruptured through the Philippine Educational system. This was served as through the enigma of invisible ideological apparatus through epistemic violence such as reproduction and legitimation of class inequality and correspondence principle through its hidden educational curriculum

Keywords: Filipino Diaspora, OFW, Althusser and Ideological Apparatus

Introduction

Working abroad is a national obsession in the Philippines. It is not surprising that majority of its citizens are eyeing to work abroad so as to look for greater job opportunities and stable economic security. It has been said that 6,000 Filipinos are leaving the country every day seeking for greener pastures in all over 186 countries; to date, there are about 12 to 15 million OFWs including the undocumented workers, about 10 percent of our total population, who are nationally glorified as the 'bagong Bayani' (Abacan 2015). They are dubbed as such because, aside from their significant contribution to their destination countries, their sacrifices are commendable contributions to their families' betterment and to the country's economic stability. They also provide manpower and labor to their host countries, comparatively at a cheaper price, thus becoming more in demand in the labor market than the native citizens of their host countries. Furthermore, countless Filipino youth who graduated from higher education comfortably because of the efforts of their parents who have been working abroad, hence owing their individual successes to their overseas parents.

Economically, they bring in such a significant amount of money that it contributes in "[keeping] the Philippine economy afloat" (San Juan 2009, 100). World Bank remarked that the Philippines could withstand recession despite economic crises because of OFWs' cash remittances (as cited in Gavilan 2015). Overseas Filipino workers, therefore back up the resilience of the national economy through their cash remittances. In 2014, their personal remittances almost hit $24 billion, which at the time was amounting to P1.178 trillion; moreover, the cash remittances from the period of January to August 2015 reached $16 billion, at the time converting to P764 billion (Gavilan 2015). There is no doubt that the so-called 'bagong bayani' are crucial players in the sustenance of the country's economic stability for they are bringing in more income than its domestic industries counterpart.

However, looking on the gravy-perky of being one of the leading labor exporters in the world, the Philippines is facing a great dilemma. In the midst of the ongoing boosting of Filipinos preferring to work abroad is the dire situation in which not all of the OFWs who worked abroad are in a lively state like a wonderland – some returned as casualty and

traumatized version of themselves, or even worse, as dead bloodied bodies like the recent Joanna Demefelis case. This unfortunate case is not an isolated case; years since 2002 saw at least fifteen unsolved cases of death of OFWs abroad (E. San Juan 2009). Filipino overseas workers are exposed to the exploitation of forced labor or even physical and sexual abuse, and despite all of that, the Philippine government continues to encourage the export of labor and assist aspiring Filipinos to work abroad.

In light of the above, the researchers would like to argue that OFWs, despite the fact that they are being exposed to exploitation and victimization by their host employers, choose to work abroad because of the ruling ideologies that had been falsely perpetuated by its legitimizing government policies. Furthermore, this paper argues that Filipino Diaspora had been a symbolic prey for the neo-imperial beast by using the lenses of Louis Althusser's Ideology. Such ideology had been a paradox of doxa for it has been perpetuated and ruptured through the Philippine Educational system. This was served as through the enigma of invisible ideological apparatus through epistemic violence such as reproduction and legitimation of class inequality and correspondence principle through its hidden educational curriculum. In doing so, the researchers would like to explore the root cause of this phenomenon through looking at Filipino diaspora from the lenses of Althusser's ideology, guided by the following points: 1) Althusser's Ideological State Apparatuses, 2) Discourse on the emerging Filipino Diaspora, and 3) Filipino Diaspora in the light of Althusser's ISA.

Louis Althussers' Ideological State Apparatuses

Louis Pierre Althusser was considered as the most influential Marxist philosopher of the 20th century. Accordingly, his intellectual background could be divided into three distinct periods based on his biggest works: *Reading Capital* (published in 1965), *For Marx* (published in 1965; translated in English in 1969), and *Lenin and Philosophy and Other Essays* (published in 1970). Among these works, *For Marx* boosted Althusser's reputation in the French scholarly circles (Levine 1999). This compilation of texts was Althusser's response to the growing need of his time for an intervention against the Stalinist dogmatism that was prevailing in the French Communist party and International Communist movement at large. Althusser's intervention could be classified into two

parts: the first is drawing a line of distinction between Marxist theories and empiricism and other forms of subjectivism that contradicted it, positioned mostly in the conflict between Marx and Hegel (Althusser 1969). The second intervention is about dividing the theoretical bases of the Marxist science of history and philosophy, and readings of Marxism as Humanism (Althusser, For Marx 1969). Here, Althusser argued the existence of an epistemological break in Marx's thoughts, drawing a line between Marx's Early Works (ideological) and *Capital* (scientific).

Althusser is known for his revisions and interventions of the Marxist theory. To explain it further, it is imperative to first discuss classical Marxist societal theory. As he noted, Marx's topographical representation of the social setup is divided between the infrastructure and the superstructure. The infrastructure refers to the economic base of the society which also composed of the means of production and the relation of production. The superstructure refers to the ideological elements of the society like state, law, philosophy, literature, religion, and culture. Marx maintained the reciprocal relationship between the two variables of the prevailing social structure (Felluga 2011). The principle is that whoever controls the means of production – the resources in which goods can be produced, including the raw materials, technology, and human resource, also controls the superstructure and the ideologies that it upholds. But despite certain dependency, the superstructure displays "relative autonomy" in relation to the economic base and persist long after there have been changes made in the infrastructure due to its "reciprocal action" on the base (Althusser 2014)
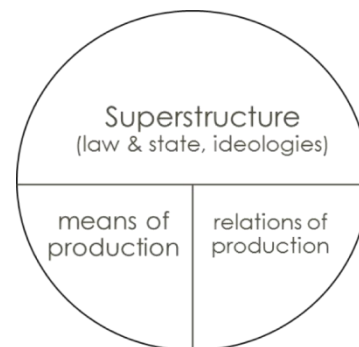

Figure 1. Visual Representation of the Classical Marxist social structure

Althusser extended his writings to the relationship between the infrastructure and the superstructure (Althusser 2014) by introducing two things: 1) the reproduction of the productive forces and 2) the concept of ideological state apparatus.

Reproduction of the productive forces. Althusser argued that in order for a society to continue to exist in its distinguished dominant economic form, there is a necessity for the reproduction of its infrastructure: the means of production and the relation of production. These functions in two ways: first is the reproduction of different skills which later other give birth to the second, that is the legitimization of the oppression which ensures submission to the ruling ideology. With the first function, productive forces—including the labor of the working class—then have to be reproduced until there is an infinity of reproduction of productive force that operates in the society. It is achieved by making certain that the members of the working class are kept full of the 'know-hows' in various things through apprenticeship within the production itself. This reproduction of productive forces also functions to reproduce normalizing tendencies for subjection to the oppressive ideology of practice, through the hidden curriculum of capitalist education for learning at school created by these infrastructures. As time goes by, these 'know-hows' eventually evolved into new skills emerge that will help further stabilize the dominant mode of production. In reality, it is the reproduction of capitalism that is being made stable by the working class who must immerse into the skills and roles that the state capitalist educational systems instill in them. The middle class and the bourgeoisie play their roles as the privileged and the working class play their roles as the oppressed, both sides succumbing to interpellation by conforming to the roles that the society set for them through education and other ideological institutions.

> The reproduction of labour power thus reveals as its sine qua non not only the reproduction of its 'skills' but also the reproduction of its subjection to the ruling ideology or of the practice of that ideology, with proviso that is not enough to say 'not only but also' for it is clear that it is in the forms and under the forms of ideological subjection that provision is made for the reproduction of the skills of labour power. (Althusser, 133)

Repressive state apparatuses and ideological state apparatus. Althusser maintained the Marxist point of view that the State is a repressive body (the State apparatus) that enabled the ruling class to subject the working class to their domination and invisible oppression. The army, the legal system, the police force, prisons, and courts all represent the repressive state apparatus and above them all is the government and administration. These bodies essentially function to serve the ruling classes, the bourgeoisie, against the proletariat in keeping the latter's subservience to the former. Althusser expounded on this theory as he explained how ideology operates in society (Felluga 2011) and interpellates subjects to recognize themselves as part of a certain class status and thus performing accordingly (Lewis 2017). Through the *Ideology and Ideological State Apparatuses*, he discussed and proposed four theses about ideology: a) "ideology represents individuals' imaginary relation to their real conditions of existence" (Althusser 2014, 181); b) "ideology has a material existence" (184); c) "ideology interpellates individuals as subjects" (188), and d) "individuals are always-already subjects" (192). Althusser explored how ideology is practical rather than erroneous ideas about the world and thus is consequently more prevalent and 'material' than it has been previously considered (Felluga 2011). Althusser proceeded to expound that ideologies have always been present and that every particular social and economic structure utilizes different ideologies wherein its institutions represent as state apparatuses. ISAs are the religious (Church), the educational (School), the family, the legal, the political (political system or parties), the trade-union, the communications (media), and the cultural (literature, the arts, sports). These institutions, through injecting ruling class ideologies into the minds of the subjects, play their roles in keeping the hegemony of the bourgeoisie. They all share the same objective, which ultimately is to reproduce the relations of production – that is, "of capitalist relations of exploitation." (Althusser 2014, 144). Among all these institutions, Althusser (2014) identified the Schools, or the educational system, as the most dominant ISA, if not solely for the reason that individuals, from the youngest age, spend the majority of their times in schools, that has been created in the capitalist stage. Education, therefore, had taken over the church as the ruling and legitimizing ideology of

oppression and exploitation. Althusser separated the ideology from the state apparatus of Marx's social structure and identified the state apparatuses as the repressive state apparatuses (held by state power) and the ideological state apparatuses (held by private institutions). These two state apparatuses emerged due to his belief that the nature and essence of the superstructure could only be realized through looking at it through the lens of reproduction but also of reciprocation. Althusser also attempted to set the distinction between the two-state apparatuses as public and private institutions (Althusser 1971) and concluded that whether an institution is public or private does not determine its being an Ideological State Apparatus. What makes an Ideological State Apparatus is its complex system and its practices. Education, in particular, is an Ideological State Apparatus not because of it being a public or a private institution, or a combination of both, but because of the systems composing it. Public schools are institutions of the state which is, in turn, the bourgeoisie's state, and private schools are owned by the bourgeois.

Any individual who had to attend to a formal education was subjected to the hidden curriculum of schools (Bowles and Gintis 1976). This concept explains the values and lessons that are not included in the official curriculum but was implicitly taught and drilled into the minds of the students that would enable the system to control their ideals and values, preparing them for their future roles in the society. Citizens were taught to be passively obedient, to follow without questions, to recognize and to defer to authority with no inhibitions while they were still in schools; teachers would give instructions (orders) that students must obey at once, and failing to do so would guarantee some type of repercussion. Schools were made to produce a competent workforce, that is, a workforce that has the proficient skills and the subservience of the oppressed. The capitalist educational system, therefore, is not an ideology for social transformation but rather it is an ideology that preserves oppression and exploitation. It is a distinguished ideological state apparatus because it creates false consciousness and ideology through teaching 'know-how skills, thereby legitimizes class inequality through its correspondence principle. As false ideology, it normalizes the oppressive nature of capitalist economic system for the school captures the passive mind of the learners to accept that this economic system is just, ethical and lawful. It, therefore, teaches its learners to be a passive

recipient of its destined servitude in the future for its prepares them subservience to any conditions and will be conditions of reproduction of the dominant bourgeoisie societal structures. Furthermore, students are submerged in the paradox of doxa, borrowing the term from Pierre Bourdieu (Bourdieu 2001). The system leads the citizens to believe that their authority is unchallenged because it is the right way, just like how it conveys that the capitalist system is the just system for all, dispensing the myth of meritocracy liberally. Schools inject the idea that people who succeed are people who work hard and the people in the slumps are lazy and unmotivated, completely neglecting to consider the privileges and unfair advantages of the members of the bourgeois class and even the middle class over the proletarians, who had to settle for the least available resources before they could so much as enroll in college.
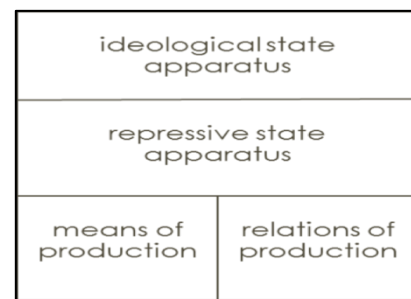

Figure 2. Visual representation of the
Althusserian social structure

The Emerging Filipino Diaspora

The movement of Filipinos as they search for better financial stability is the beginning of the phenomenon of Filipino diaspora. Diaspora is defined as a group of people with a migrant origin that still upholds sentimental or physical connection with their homeland. In this effect, overseas Filipino workers are considered as the subjects of Filipino diaspora as they live and work overseas for their inherent Filipino culture and habits, families, physical ownerships, and economic responsibilities are tied to their homeland. At present, Filipino diaspora is the prime mover of Philippine productive forces. This cannot be denied for it has been the saving grace of the country's bankrupt economy in the last two-three decades.

But how did OFW emerged as such? It has its remote origins from the neo-colonialism. In the Philippines, this can be manifested from the

transnationalization of our political economy when US Imperialism endowed our independence on July 4, 1946. Few days before our independence, the Bell-Trade agreement had made been made in exchange for the said paradoxical freedom. This golden chain was sealed because of economic domination. With this, Philippines' means of production was not anymore attached to land but attached to capital. Hence, it assured low wages of Filipinos and maintain cheap prices of export raw materials like sugar, copra, tobacco, abaca and other mineral products. The Philippines had been the colonist's assured consumers of their imported finished merchandise. Herewith, the Philippines as a newly formed nation hinged on democratic and principles is completely a hoax for the Philippines has been completely economic dependent on its former colonists. This dependency, though being rich with our natural resources, ensouled economic starvation. With neo-colonialism therefore, the former colonist had created spending power so as for its former colonial subjects be its consumers and buyers.

As Philippine society advanced so did the transnationalization of the Philippine economy. With US grand design of assimilating its capitalist and selfish pursuit into the system with its flagship of generous domination, it institutionalized International Monetary Fund, World Bank and Asian Development Bank in Asia as a bourgeois trick of helping its former colonies. The Philippines, as such, had to continuously borrow money from these parasitic institutions for domestic economic sustenance. But loaning money from these institutions came with conditions that resulted in the lessening of the Philippine currency and subsequently affecting the country's purchasing power. Hence it resulted to cheaper raw materials which subsequently resulted to abuse of natural resources. In order to ease the inanition, the Marcos regime adopted labor export policy in 1974. This adaptation signaled the institutionalization of OFW as the mover of the Philippine economy. But such state-sponsorship was a typical labor export of male workers, particularly in the Middle East.

The assumption to office of Cory Aquino after the 1986 Edsa Revolution marked a shift in Filipino labor migration pattern. The government, later on, allowed females to work abroad as entertainers and domestic helpers. As Filipinas grew in number so the number of cases of exploitation domestically and abroad. Domestically due to increasing numbers of

victims of illegal recruiters, and abroad due to increasing numbers of abuses and even death. It is in this context in 1987 that 'Tita Cory' glorified the OFW as the bagong bayani in her speech in St. Margaret's Church in Hongkong by saying these words:

> *Nasa inyo ang lahat ng dahilan upang taas-noo ninyong ipagmalaki ang inyong gawain, ano man ang inyong gawain, gaano man ito kahamak sa paningin ng iba. Tandaan lamang ninyo na dakila ang lahat ng hanapbuhay. Tandaan din ninyo na hindi lamang ang inyong mga kabiyak, mga anak at mga kamag-anak ang magpapasalamat sa sakripisyo na inyong dinaranas, kundi ang buong sambayanang Pilipino. Kayo ay makasisiguro na ang inyong pamahalaan ay gagawin ang lahat para sa inyong ikabubuti.* (Aquino, n.p.)

This heroic discourse legitimized and normalized the risks of migrating for work abroad, trivializing the reason why Filipinos have to work abroad in the first place and downplays the role of the state in promoting labor export. It further formalized the plight of the Filipino workers being below the social ladder by working in menial jobs abroad for the sake of the future of their families back home. This 'bagong bayani' discourse had not changed since then for no president since Marcos had ever attempted to change the course and paths of maneuvering state-sponsored policies and programs. Likewise, the Philippines, as being a top exporter of workers, had established institutions (like POEA and OWWA), policies and programs to further encourage its citizens to work abroad. Unbeknownst to themselves, the abuses and exploitations that they will encounter in the future. This neo-colonial sponsored discourse legitimized and normalized the exploitation of OFW by the ruling class - the first world countries in which the state had been milking by relegating them to the back burner and being prey to foreign employers. Millions of overseas Filipinos sustain the Philippine economy by its $26.9 billion remittances which account to 9.8% of the total gross domestic product (GDP) in 2016 (as cited in de Vera 2017).

Staying true to its apt description as one of the top labor exporters in the world, the Philippine government exports approximately 5,000 Filipino

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workers every day to the more developed regions across the world. These Filipinos joined the estimated 2.2 million others who have already responded to the demands of the global market in 2016. Among this number, more than half are reported to be female; 53.6% of the total number of overseas Filipino workers are females, 67.8% of which are aged between 25 to 39 years old, generally younger than their male counterparts at 57.4% (Philippine Statistics Authority 2017). There are approximately 10.2 million Filipinos distributed across 200 countries and regions around the world (Mitra 2017). According to the Philippine International Migration Data presented by the Philippine Statistics Authority (PSA) and Commission on Filipinos Overseas (CFO) (2017), more than three million Filipinos (3,176,208) reside in the United States alone, followed by more than one million Filipinos (1,075,148) in Saudi Arabia.

As is usual in all things, there is another side to the economic cushion provided by overseas Filipino workers. These *bagong bayani*s are all vulnerable to becoming the symbolic prey for the neo-imperial beasts. San Juan (2016, 15) quoted in the first chapter of his book titled *Learning from the Filipino Diaspora: Lessons of Resistance and Critical Intervention* the words of Benjamin Pauker and Michele Wucker that the Philippines, despite the steady inflow of wealth coming from remittances suffers from "a vicious economic trap that condemns people to emigrate in order to survive, even as their exodus deprives home economies of the workforce that might make it possible for others to remain." This cycle of Filipino diaspora that sustains the country's economy subjects the country to the shortage of human resource that could help the home country in various areas so that it will be unnecessary in the future to depend on overseas remittances.

Furthermore, the Filipino overseas workers (De Vera 2017) have also been exposed to abusive employment, exploitation, discrimination, and the worst case: death. Daily, around 3 to 5 coffins of OFWs are arriving in the Philippines (E. San Juan 2009) – they were victims of abuse, like Maricris Sioson who suffered from multiple stab wounds in various parts of her body—including in her genital area—but reported to have died from hepatitis in 1993 (Crescini 2012), while others were executed by the legal system of their destination country, the way Flor Contemplacion was executed (E. San Juan 2017) in 1995. Just recently, another Filipina worker was found dead in a freezer in

Kuwait (CNN Philippines 2018)—Joanna Daniela Demafelis' corpse was reported to be stored in a freezer inside the abandoned home of her former employer. Her death, along with another seven OFW deaths in Kuwait, is an addition to an exhaustive list of Filipino victims that slipped through the cracks. Our glorified *bagong bayani* are being subjected to all types of abuse and amidst the government condemnation of these deaths, it continues to perpetuate the cycle of exploitation by not taking the necessary steps to resolve it. In the essence of fairness, it is worth noting the initiative of previous and the current leader to prevent this truly sickening reality by placing a ban in the placement of Filipino workers in countries where violence against Filipinos was previously reported—however, it may as well stand as another stop-gap remedy to a calamitous problem.

Globalization and Philippine Educational System. Besides the labor export sponsorship of the Philippine government, working abroad had been part of its educational system through its promotion of globalization and global competitiveness to its citizens. This slogan of globalization is just a continuation of America's benevolent assimilation in the disguise of its modern civilizing mission. Education in the Philippines had been controlled by colonial and neo-colonial powers. When the Americans bought the Philippines from the Spaniards through the Treaty of Paris, with its goal of subjugating the entire islands, they had recognized the necessity of education in compelling the natives into submissions. The Americans legitimized colonial education by sponsoring and declaring Rizal as the national hero of the Philippines. This had been a precondition for colonialism for Rizal had been the source of inspiration of the Filipinos in the thought-formation of their imagination of their community as a nation. With this, they did not only require English as the medium of instructions but they also used American curriculum in their cultivation of the civic consciousness of its colonial subjects by emphasizing the value of liberal democracy through individualism and autonomy. So as to further strengthen its democratic-civilizing mission, 1) they established the normal school to train the natives to be its prime agents of pedagogic submission, and 2) they started to send distinguished scholars known as pensionados to study abroad. These two strategies had double barrel effects. The latter after returning home were given key positions in the bureaucracy expecting them to safeguard and seal colonial policies. The first, on the

other hand, were expected to put into captivity the minds of the grassroots natives in racial-assent and submission. This first colonial strategy had made the Filipinos as good colonial citizen of American empire which made Filipino thinks, lives and consumes the American way for they had internalized through its hidden curriculum and pedagogy the good life is to be like Americans.

In 1946, when the Americans generously gave the Philippine independence, US imperialism took advantage its position as its former colonists by imposing globalization in its educational setting. Though independent the Philippines still followed pro-American educational policies, curriculum, and pedagogy which continuously molded its post-war citizens as the 'copy-cat American citizens' patronizing American imported products. In 1974, as the state power legitimized the oppression underlying Filipino diaspora through the Labor Export Policy, the educational system was soon modeled after neo-imperialist (global) standards, drilling into the impressionable minds of the youths' discernible way to succeed is to work abroad. The promotion of global competitiveness follows the hidden curriculum of producing future students in service of the first world countries. This did not even change with the newly implemented the K to 12 Program to change the Philippines' old 10 year-basic educational system– six years of elementary education, followed by four years of secondary (high school) education. That is until the Department of Education (DepEd) decided to construct the K to 12 Program as "[a] 12-year program … is also the recognized standard for students and professionals globally" (Department of Education, n.d., para. 2). The K to 12 Program is the Philippine educational system's response to the growing need for internationalization in terms of producing a competent workforce, to be at par with the rest of the world. It is fueled by neoliberal market that considered knowledge through standardized, universalized and imposed curriculum as signification of student learning. This can be manifested through competency based learning by using knowledge economy as the basis of assessment. This is a clear reflection of banking model of education where knowledge is deposited in the mind of the learner. This is can be seen all the more with its epistemological practice of the perpetuation of Western colonial education for it viewed knowledge as universal in the disguise of modernization, emancipation, development and progress. This problem was

considered as standardized education reforms which threatens the teaches' academic freedom of building his curriculum and celebrates the western colonial power of dominations.

Conclusion: Filipino Diaspora in the Light of Althusser's Ideology

After discussing the two specific objectives of this paper, we are now in the position to address its last objectives. At the beginning of the paper, the researchers explored the following points: 1) Discussion of the ideological state apparatuses (ISA); and 2) Filipino Diaspora and its implication to Philippine Education. These two points are designed to investigate how the concept of state apparatuses, particularly that of the ideological state apparatuses, explain why Filipino workers continue to pursue careers abroad despite the danger of being exploited by foreign employers.

Upon discussing the modes of production in the Philippines, the researchers determined that the country is economically dependent on the remittances of overseas Filipino workers. This fact overrides the glaring reality of OFWs becoming preys to the neo-imperial beasts of developed nations. Thus the ruling class, which in this case are the more developed countries importing workers from the Philippines' labor market, determines the ideologies that are being transmitted through the ideological state apparatuses in the Philippines. Despite the severe cases of reported abuse on Filipino workers, the State continues to reproduce these relations of production and hence would advocate for programs that would encourage future workers to develop a desire to work abroad for the reason that cash remittances from OFWs are the country's economic saving grace. Following Althusser's view that the Schools are the most dominant one among all the other ideological state apparatuses, the educational system in the Philippines was described. The data gathered from readings of available materials show that the curriculum being advocated by the State aims to prepare the students for their future careers, or their future modes of earning. Because the Filipino diaspora sustains the Philippine economy, the prevailing ideology that operates in the dominant ISA – educational system – manipulates students into believing that becoming an overseas Filipino worker is the most indisputable way to be successful. The students are being injected ideas that they must learn skills that would make them competent

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members of the workforce, with a quality that is at par with the quality being produced by schools abroad under the guise of global competitiveness. After finishing their education, students will aim to work abroad, assuming that that is where better opportunities are, unconsciously conforming to the prevailing oppressive system in society. These Filipinos remain unaware of their own oppression for their oppression is masked as progress and development, when all it does is reproduce the present relations of production, which is capitalism. This process describes how the educational system perpetuates and legitimates the systemic class inequality persisting in the contemporary Philippines.

The means and relations of production in the contemporary Philippines are being controlled by the neo-imperial beasts that are the developed nations as they take advantage of the transnationalization efforts of the Philippine government. Following Althusser's framework, this paper contends that the repressive state apparatus—the government—with its state-sponsored policies such as the Labor Export Policy reproduces and normalizes the ideologies that support the perpetuation of Filipino diaspora through the education system. This thereby supports the neocolonialism that is dominant in the current Philippine social structure.

This paper would hence recommend that in order to put an end to this cycle of oppression, the educational system should be free and indendepent of any ideologies of the western colonial domination. The educational system should inspire nationalism among the pupils and students and teach them that instead of embracing the culture from colonial nations, one should embody their own culture and history. Philippine education must be a Filipino education, as per Constantino's philosophy (as cited in San Juan D. M. 2016). The State must step up and commit itself to restructuring the educational system to one that is based on the needs of the nation and its citizens, and not the needs of the neo-imperialists beasts that are all too willing to uproot Filipinos from their country and call it successful industrialization. Filipinos must be encouraged to be educated for social change that aspires nationalist progress, and the government should do so while offering plenty of opportunities for genuine individual progress.

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Impact of Using Computer-aided Instruction (CAI) in the Performance
of Grade 8 Students in Araling Panlipunan

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Abstract

This study aimed to assess the impact of using computer-aided instruction (CAI) in the performance of Grade-8 students in Araling Panlipunan of Jalajala National High School, school year 2017-2018. The researcher used experimental research design. This study focused on randomly selected eighty (80) students from the two sections as controlled and experimental group. The researcher administered teaching using traditional instruction and computer aided-instruction. A researcher made 20-item questionnaire is used to gauge the performance of students during pre-test and post-test.

During pre-test, controlled group got the mean percentage score of 23.50% while the experimental group got the mean percentage score of 27.00% and that both belonged to non-mastery level. During post-test, controlled group got the mean percentage score of 48.13% with non-mastery, while experimental group got the mean percentage score of 68.50% with nearing mastery level. It was revealed that there is no significant difference in the pre-test results between controlled and experimental group, since the P value of 0.136 is greater than .05 level of significance. In terms post-test results, it was revealed that there is significant difference, since the P value of 0.000 is less than .05 level of significance.

Based on the findings, it is concluded that teaching using computer-aided instruction has better impact on student's performance. It is also recommended that Araling Panlipunan teachers should teach frequently using computer-aided instruction. Teachers should increase their competencies in crafting computer-aided instruction through seminars, training and school based learning action cell (LAC).
Keywords: computer-aided instruction, student's performance, impact

Introduction

Educational equipment like computers and computer-related peripherals, have grown massively and have invaded many areas of our lives. The so called 21st century learners, the ICT citizens are fun of using it as stage to bring entertainment, communications, researches and even tool for storage. Principals, teachers and parents are also giving efforts to provide the said stuff in recognition of its value in students' learning. Instructions in formats like power point presentations, videos, illustrations and sounds are examples of media in which computer is of great help. Teachers who are using computer-aided instructions capture students' interest and extend more focus.

In light of this, the Department of Education through Department of Education Order No. 76 series 2010 known as Policy Guidelines on the Implementation of the 2010 Secondary Education Curriculum in the delivery of curriculum reiterates the use of ICT as integral and shall pursue in school through various instructional media. Department of Education Order No. 31 series 2012 known as Policy Guidelines in the Implementation of Grades 1 to 10 of the K to 12 Basic Education Curriculum encourages to utilize web-based resources and video materials to enrich and deepen students' understanding. Essentially the demands in using computer and its peripherals to provide CAI in teaching is high. The term "learning through computers" as discussed by Serin (2011) involves the use of computer as an aid for teacher to do his/her presentations and/or to get learners to practice and drill. Computers are used to enhance interactive activities, to provide immediate feedback and facilitates retention and to enable learner at diverse level to work

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on their pace. This innovation is definitely favorable to meet learning outcomes and students' performance along with other basic resources in school. As cited by Tolbert (2015) computer-aided instruction was defined as the use of computer in education to teach and learn while providing instruction in remediation to test comprehension. According to Mann (2009) computer aided-instruction or computer-assisted instruction (CAI) frequently means different things to different people and that method used active developer is associated with a particular definition of multimedia learning. Multimedia learning just computer-aided instruction utilizes computer desktop, laptop, media player and others. Whitworth (2007) stated that in social studies classrooms, using technology, students may gain access to expansive knowledge, broaden their exposure to diverse people and perspective and engage in critical thinking activities necessary for citizenship education.

In a study conducted by Ragasa (2008) comparing the results using two methods of teaching, it was determined that the achievement posttest of the treatment group whom though using computer aided instruction has higher estimated marginal means as compare to controlled group taught using traditional method. In the comparison conducted by Alvarez (2010) focusing on the pre-test and posttest results using computer aided-instruction and its effects on student's achievement in science and technology III, it was found out there is no significant difference on the mean scores of both controlled and experimental group. The posttest results on the other hand revealed improvement in students performance and that there is a significant difference between controlled group taught not using computer-aided instruction and experimental group taught using computer-aided instruction.

Teachers of Jalajala National High School (JNHS) create, store, implement and adhere the use of computer in teaching Social Studies among students. JNHS also provided computer laboratory, and acquired more televisions, DLPs and speakers to be utilized in teaching. Teachers are doing sort of sharing and banking of computer-aided instruction over time. It was observed that many teachers are using the said equipment in the delivery of instruction as students thrive to meet the expected aftermaths. According to data, about twenty-seven (27) or 75% out of thirty-six (36) teachers are using computer-aided instruction in their weekly teaching. About thirty (30) of them

attended several seminars and training related to information and computer technology. This figure means that majority of teachers are using computer aided instruction and attending capability enhancement. In school year 2016-2017 and 2017-2018, the students got the mean percentage score from June to October of 60.16% and 63.19% in Araling Panlipunan, which means it is below the target of mastery level. With this condition, the researcher is very much interested in conducting this study to assess the impact of using computer-aided instruction (CAI) in students' performance in Araling Panlipunan. The result of this study will provide concrete data for curriculum supervisor and school head in the impact of CAI in students' performance. It will serve as gauge as to continue the frequent use of CAI in teaching and learning episodes. It may add reason among stakeholders to increase their support in school's pursuit to provide facilities and equipment related to information and computer technology.

This study focused on randomly selected eighty (80) students from Grade 8-Aguinaldo as controlled group and students from Grade 8-Rizal as experimental group under Araling Panlipunan subject of Jalajala National High School for the school year 2017-2018. It made used of researcher made twenty-item questionnaire in determining their performance in Araling Panlipunan during pre-test and posttest. Specifically this study aimed to determine performance of grade 8 students in Araling Panlipunan in pre-test and posttest using two methods, teaching using traditional instructions and computer-aided instructions. Likewise, it sought to answer if there is any significant difference that exists between pre-test and posttest results using two methods of teaching, teaching using traditional instruction and computer-aided instruction.

Theoretical Framework

This study was anchored on the Theory of Effective Computer-based Instruction for Adults. According to Lowe (2004) this theory presents components that impact effectiveness of computer based-instruction for adults. It includes learning outcome, self-directedness, computer self-efficacy, learning goal level, instructional strategy design, computer based instruction (CBI) design and external support. The learning outcomes deals with meeting goal through relevant instruction carried out through computer. Self-directedness deals on approach allowing learners to become motivated in assuming

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ones responsibility and collaborative control of mental and contextual processes for meaningful educational results. Computer self-efficacy deals on ones capacity to successfully engage in CBI. The learning goal level deals as necessary performances enabling effective cognitive and psychomotor domains towards the desired outcomes. Instructional design speaks of essential process for content in terms of sequencing, presenting, decision-making and delivery. CBI design talks about programming content and design, while external support deals process and design outside the CBI.

This study and the abovementioned theory is related since both speaks instruction using computer. It also focuses with learning outcome set to achieve before administering two methods of teaching and as measured by researcher's made questionnaire during pre-test and post-test. The computer-aided instruction played a vital role in achieving the learning outcome subjected into analysis and interpretation. The instructional strategy design coincides on how the prepared instruction and materials that utilized computer realized during the two-week teaching and learning episodes between controlled and experimental group. Part of this research is the preparation of two-week lesson plan, power point presentation, and printed text, illustrations, downloading of video-clip, exit forms and assessment tools. The respondents whom instruction aided by computer determined efficacy in terms of their mean percentage score.

Methodology

This study used the experimental method of research. According to Matira (2016), experimental research is a research design wherein the researcher manipulates one or more independent variable or grouping variables and then observes the impact of that manipulation on one or more dependent or outcome variables. The basic question posted in this research concerns on what extent a particular intervention causes a particular outcome. The researcher found this design suitable since this study have grouping variables for controlled and experimental and it sought to determine particular effects or outcomes in students' performance in teaching using traditional instructions and teaching using computer-aided instruction.

The researcher sought permit from the school head and district supervisor to conduct the study. Teachers from Bayugo National High School and Bagumbong National High School determined the

validity of researcher made twenty-item questionnaire. Necessary lesson plan, power point presentation, video-clip printed materials and assessment tools as part of teaching using computer-aided instructions were turned over to Grade 8 Araling Panlipunan Teacher in preparation for the conduct of research. Considering the three (3) learning competencies in preliminary weeks of fourth quarter, the teacher started teaching using two methods, teaching using traditional instructions and teaching using computer-aided instruction for controlled and experimental group respectively. Pre-test and post-test are administered as gauge of their performance. Both test are retrieved and subjected for data analysis and interpretation.

The researcher also sought the parental consent for students who joined the study and explained well that all data derived from their participation will be treated with high level of confidentiality and will be utilized to serve the aim of the study.

Findings

Upon implementation of the study, the researcher came up with the following presentation of data, analysis, findings and reflections.

Table 1. Performance of Grade 8 Students in Araling Panlipunan during Pre-test and Post-test Using Two Methods of Teaching

Group	Methods of Teaching Used	Mean Percentage ore (MPS)		Mastery Level	Difference
		Pre-test	Post-test		
Controlled	traditional instruction	23.50%	48.13%	Non-mastery	24.63%
Experimental	computer-aided instruction (CAI)	27.00%	68.50%	Nearing mastery	41.50%

Table 1 shows the performance of grade 8 students in Araling Panlipunan during pre-test and post-test using two methods of teaching. In terms of pre-test controlled group got the mean percentage score of 23.50% while experimental group got the mean percentage score of 27.00%, both group are under non-mastery level. In terms of post-test, controlled group got the mean percentage score of 48.13% under non-mastery level, while experimental group got the mean percentage score of 68.50% under nearing mastery level. Comparing pre-test and post-test results, controlled group got the difference of 24.60% while

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experimental group have difference of 41.50% respectively.

It can be noted that teaching using computer-aided instruction (CAI) has better impact in students' performance as compare to teaching using traditional instruction. The post-test revealed that experimental group after teaching using CAI, the students performed nearing mastery level as compare to controlled group whom students performed under non-mastery level.

Table 2. T-Test on the Significant Difference between the Pre-Test and Post-Test Results

Group	Pre-test			Post-test		
	Mean	SD	P-value	Mean	SD	P-value
Controlled	4.70	1.70	0.136	9.63	4.14	0.000*
Experimental	5.40	2.39		13.70	3.29	

*p < 0.05

Table 2 shows the t-test on the significant difference between the pre-test and post-test results between controlled and experimental group. It can be gleaned from the table above, that there is no significant difference in the pre-test results between controlled and experimental group using two methods of teaching, since the P value of 0.136 is greater than .05 level of significance, therefore the null hypothesis which states that there is no significant difference that exist in the pre-test results between controlled and experimental group using two methods of teaching, is failed to reject. The two groups of respondents are found on the same level of understanding before the lesson was taught and before administering the two methods of teaching. The post-test results between controlled and experimental group using two methods of teaching revealed significant difference, since the P value of 0.000 is less than .05 level, therefore the null hypothesis which states that there is no significant difference that exist in the post-test results between controlled and experimental group using two methods of teaching is rejected. It can be noted that the impact in using computer-aided instruction in the performance experimental group is better comparing to the performance of controlled using trading instruction or without using computer aided instruction.

Conclusions

Based on the presentation, analysis and interpretation of data, the following conclusions were generated:

1. During pre-test, both the respondents from controlled and experimental group performed with non-mastery level. During the post, respondents from experimental group taught using computer aided instruction performed better with nearing mastery level compared to controlled group taught using traditional instruction who still performed with non-mastery level.

2. There is a significant difference in the performance of the respondents between controlled and experimental group during post-test using both methods of teaching. Teaching using computer aided-instruction resulted with favorable impact in the respondents' performance in Araling Panlipunan.

Recommendations

Based on the findings and conclusions, the following recommendations are hereby presented:

1. Araling Panlipunan teachers should frequently administer computer-aided instruction in teaching Araling Panlipunan 8 and to the rest of the grade level.

2. Continuous enhancement of teachers' knowledge and skills in crafting lessons using computer aided instruction in the form of power point presentations, printed materials, video-clip, mp3 format, offline and on-line application and other application may be conducted within schools and other educational venue.

3. Instructional leaders and supervisors may continuously encourage teachers to apply computer aided instruction in their daily teaching and learning episodes.

4. Future Researchers may replicate this study with bigger number of respondents and consider other factors like perception of students, problems encountered in the delivery of CAI, administering more types

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of assessment and even conducting qualitative analysis to supplement relevant conclusions.

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Proposed

Area Thrust	Objectives	Programs/ project	Person Involved	Time Frame	Budget	Source of Fund	Success Indicator
Staff Development	1.Increase teachers' competencies in crafting CAI	**Project APSLAC** (Araling Panlipunan - School's Learning Action Cell) 1. Conduct of skills inventory in ICT among AP Teachers. 2. Crafting of AP-SLAC Plan. 3. Conducting AP-SLAC	Principal AP Coordinator AP Teachers Invited Speaker	June 15-30, 2018	Php 1,500.00	MOOE	Conducted and properly documented AP-SLAC

		4. Atten seminars and training related to ICT 5. Viewing of AP Class Demonstration using CAI 6. Sharing of thoughts 7. Awarding of Certificates					
Curriculum Development	2. Enrich Araling Panlipunan Instructions	**PROJECT EAPI** (Enrich Araling Panlipunan Instructions) 1. Revisit previous year's least mastered skills in Araling Panlipunan 2. Consolidate the data and craft computer aided instructions 3. Presentation and critiquing of CAI 4. Banking of CAI through flash drive, CDs and book binding.	Principal AP Coordinator AP Teachers	July 1-15, 2018	Php 1,500.00	MOOE	Teachers produced and stored 40 CAIs for lesson execution.
Students' Development	3. Increase students achievement in Araling Panlipunan	**PROJECT GE-CAI** (Go for Excellence through Computer Aided Instructions) 1. Continue the Action Research about Impact of CAI to Students Performance in Araling Panlipunan 2. Creating GC in every grade and section and sharing of ppt, word, pictures and videos 3. Using power point presentation in quiz bee during History Month and AP Month	Principal AP Coordinator Supply Officer AP Teachers	August 1-30, 2018 and September 1-30, 2018	Php 2,500.00	MOOE and Canteen Fund	At least proposed an action research , GCs was created, CAI were shared and quiz bee using CAI was conducted
Facilities Development	4. Add CAI peripherals (flat televisions, speakers, extension cord and DLPs)	**PROJECT AMM-CAI** (Acquire More Materials for utilization of Computer Aided Instructions) 1. Include in PIA and AIP the acquisition of any of flat televisions, extension cords, speakers and dlp. 2. Look for possible sponsors/projects or alot budget as possible. 3. Procure the items, install, entrust and maintain.	Principal Custodian SPT AP Teachers	October 1 - December 31, 2018	Php 15,000	MOOE and Donations	Procured and maintain any of flat television, speaker, cord or DLP.

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Difficulties Encountered By TVL-ICT Computer Programming Students in Work Immersion

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Abstract:
    This paper aims to determine the difficulties encountered by the students in their work immersion concerning family support, supervisory support, work habit, and competence. The research was conducted during the academic year 2018-2019 in Vicente Madrigal National High School. Descriptive research is employed since its purpose is to determine the difficulties encountered by the students in their work immersion. The study employed the learning theory of Thorndike on the Law of Exercise and Law of Effects. There are 50 respondents further, questionnaire checklist is the instrument used while data were treated using percentage, rank, weighted mean, and two-way ANOVA. The study revealed that the difficulties encountered by work immersion students with work immersion supervisors have no relationship with their sex, while work habit and competence were significant. In terms of monthly family income, there was no significant difference in the different aspects. The study concluded that the majority of the respondents were male and belonged to 9,000-below family income. Work immersion students received financial and emotional support from the family; work immersion supervisors guided the students in accomplishing tasks. However, visitation on the venue is limited and tasks given were not all strand related. The value of volunteerism is not very evident from the respondents as well as the knowledge on basic troubleshooting of hardware and software, monthly family income and sex were not a determining factor of difficulties.

Keywords: students, immersion, ICT,

Introduction

    Education has been given great value and acknowledgment all over the world. It is regarded as a pillar of all national growth and development and at the same time a panacea to uncountable problems every country is facing. This becomes an instrument in improving the welfare and alleviating the well-known problems of poverty. Education is seen to have great benefits to a country towards enhancing the skills of its citizen and eventually improving the quality of human capital and social mobility. Mahaguay (2018) claimed that the greatest challenge of every educational thinker is to look for an educational principle which will bring development to the country and its citizen. The Philippine Govertment on the otherhand is always trying new system of education that will make Filipino students globally competent. Since 2011, the Department of Education embraced the big changes in Philippine education, replacing 10-year basic education to K-12 Curriculum. The new curriculum required kindergarten as pre-requisite to elementary and an additional two years for high school.

    This ensured a lengthy stay in school; however, this paradigm shift opens an opportunity for students who do not plan to go to college to be well equipped and be employed in a blue-collar job.

In connection to this, the new curriculum served as a perfect vehicle in real experiences in the real world of works.

    According to DepEd Order 30, s. 2017, Section 1

> *"One of the goals of the K to 12 Basic Education Program is to develop in learners the competencies, work ethic, and values relevant to pursuing further education and/or*

joining the world of work. To achieve greater congruence between basic education and the nation's development targets, Work Immersion, a required subject has been incorporated into the curriculum. This subject will provide learners with opportunities:"
1. to become familiar with the workplace;
2. for employment simulation; and
3. to apply their competencies in areas of specialization/applied subjects in authentic work environments.

Meaning, work immersion can be the best avenue in honing and developing skills of the students. This practice exposes students to different fields and authentic operations of companies, institutions, and businesses. Likewise, this will serve as their stepping stone in gaining new knowledge on their specialization and later be of great assistance in their chosen curriculum exits.

On the other hand, student's work immersion is not seamless, complications may arise in many forms such as work attitude, family support, competence, and the like. These problems may greatly contribute to their performances both positive and negative.
In this line of thinking, the researcher would like to determine difficulties students may encounter during work immersion to look at ways and address the problems concerning work immersion of TVL-ICT Computer Programming.

Review of Related Literature

Visioning the success of Senior High School students after their chosen curriculum exit is something worth to think of. This vision is a great challenge for the Department of Education and teachers due to the continuous and prompt changes the world is facing, thus, preparing them in the actual world is to uncover them in the real world of works through work immersion.According to Victory Christian International School (2016), work immersion programs concretize the ideas, lessons, and opinions learned in school, consequently, these involvements can turn into real work experiences and apprehensions that last a lifetime.

Moreover, the study of Guimba (2018) revealed that when respondents have a high level of self-efficacy their confidence was developed thus, they become aware of their duties and responsibilities that are expected on them. Additionally, the high level of work immersion satisfaction implies that the respondents

enjoy the learning experiences in the work venue that made them worthy resulting in the opportunity of seeing their career path ahead.

Further, Lozada (2017) stated that work immersion must be viewed as a vital point of providing students a place to improve through simulation thus giving them knowledge and experiences to grow as professionals. She highlighted the value of experience as the greatest teacher hence inspiration can be drawn as students gain proficiency in their specific fields.

Rex Bookstore (2018) mentioned that as one of the leading learning solutions providers in the Philippines, they have always aimed to be at the forefront of supporting and leading initiatives. People believe that work immersion is important to the holistic growth of each learner. This is through creating learning materials that are aligned with the K to 12 curriculum and by providing educators an avenue to continually learn and excel in their fields. All these are done for their shored vision, to help build the nation through engaging and enhancing partners in education.Upon realizing the importance of the Senior High School Work Immersion Initiative not just to the academe industry but to the future of the country as well, Rex Book Store recently have been collaborating with different schools and industries to create better and more meaningful experiences for students undergoing the program.

The aforementioned studies and literature revealed the importance of work immersion and its essential benefits, thus, in the same way, difficulties encountered by the students in work immersion must be given attention and be given solution to ensure that students will have worthwhile real work experiences that will help them acquire a job after graduation.

Scope and Limitation

This study is limited in determining the extent of difficulties encountered by the TVL-ICT Computer Programming 12-Alcantara of Vicente Madrigal National High School in their work immersion for the academic year 2018-2019. The study covered one hundred percent of the total population of 12-Alcantara. It includes 18 female and 32 male with a total of 50. The analysis of this study concentrated on using the researcher-made-questionnaire in gathering the data which are focused on the following variables: sex, monthly family income, with respect to family support, supervisory support, work habit, and competence.

Theoretical Framework

The study is anchored on the theory of the Law of Exercise and Law of Effect by Thorndike. The Law of Exercise stated that behavior is powerfully proven through recurrent connections of stimulus and response. This implies that learning takes place when done with repetition. Meanwhile, the Law of Effect stated that responses that produce a rewarding effect tend to be done or occur again in the same situation, and responses that give unsatisfying effects are likely to be stopped. This means that once learner's actions or behavior received positive feedback, they feel motivated to do it again, and if not they were discouraged to do it. In this line of thought, teachers and supervisors of work immersion students should create environment and experiences that are pleasant and rewarding so work immersion students would be motivated to learn. Further, since work immersion is designed for them to be aware of the real world of works, it is necessary that they will learn by doing coupled with repetition to developed mastery of competencies needed.

Methodology

This research is descriptive since its purpose is to determine the difficulties encountered by the students in their work immersion focusing on various variables. Thus, a questionnaire checklist was developed focusing on two parts. The first part covered the profile of the respondents which is composed of sex and monthly family income. Meanwhile, the second part focused on the difficulties encountered by the TVL-ICT Computer Programming 12-Alcantara students in their work immersion with the following variables: family support, supervisory support, work habit, and competence.

After the development of the questionnaire, it was validated by five (5) experts to ensure its validity. Then, it was distributed and retrieved for tallying and data analysis. Moreover, to analyze and interpret the gathered information, the following statistical treatments were utilized. In order to determine the profile of the respondents, percentage and rank distribution were used while weighted mean and rank distribution were employed in determining the extent of difficulties encountered by the TVL-ICT Computer Programming 12-Alcantara students in terms of sex, and monthly family income. Lastly, F-test (two way ANOVA) was utilized to determine the significant difference in the difficulties encountered by the students.

Sampling

The study used the purposive sampling technique since TVL-ICT Computer Programming 12-Alcantara is the researchers' advisory class thus, the researcher served as the Work Immersion teacher of these students. One hundred percent of the population was covered, having 18 female and 32 boys for a total of 50 students enrolled in the academic year 2018-2019.

a. Data Collection

The researcher's made questionnaire was the main instrument in gathering the needed information coupled with an unstructured interview.

b. Ethical Issues

The researcher followed the process of submitting a proposal and waiting for the approval of the office of the principal before the study was conducted. Similarly, the respondents were informed that they will be part of the research.

Findings

The following are the results gathered from the analysis of the data through the questionnaire checklist administered to the respondents. It specifically shows the interpretation and analysis from the application of various statistical treatments.

The Profile of the Respondents in Terms of Sex and Monthly Family Income

The table presents the frequency, percentage, and rank distribution of the respondents' profile.

Table 1
Frequencey, Percentage and Rank Distribution of the Respondents' Profile

Variables	Frequency	Percentage	Rank
Sex			
Male	32	64%	1
Female	18	36%	2
Monthly Family Income			
20,000-above	5	10%	4
15,000-19,000	9	18%	3
10,000-14,000	10	20%	2
9,000-below	26	52%	1

The table shows that out of 50 respondents, 32 or 64 percent are male and first in rank. Next in rank is 18 or 36 percent are female respondents.

In terms of monthly family income, 9,000- below rank first having a frequency of 26 with a percentage of 52. This was followed by 10,000-14,000 having a frequency of 10 with a percentage of 20.
Next is 15,000-19,000 having a frequency of 9 with a percentage of 18. Last is 20,000- above having a frequency of 5 or 10 percent.

This means that majority of the respondents are male and belonged to 9,000 and below monthly family income.

The Extent of the Difficulties Encountered by TVL-ICT Computer Programming Students in Work Immersion by TVL-ICT Computer Programming Students in Work Immersion

Table 2 presents the computed mean on the difficulties encountered by TVL-ICT Computer Programming students in their Work Immersion with Respect to Family Support.

Table 2

Computed Mean on Difficulties Encountered by the Respondents with Respect of Family Support

Family Support	Mean	SD	VI	R
1. My parents/family attended conferences in school with regard to work immersion.	4.32	1.03	Always	3
2. My parents/family provided my financial needs so I can attend in my work immersion, pay insurance and accomplish my portfolio.	4.50	1.11	Always	1
3. My parents/family prepared meals for me so I have food while attending my work immersion.	3.84	1.23	Often	4
4. My parents/family was very much concern about content of the parent consent before signing it.	4.44	1.03	Always	2
5. My parents/family asked about my days' accomplishment in my work immersion.	3.68	1.12	Often	5
Average	4.16		Often	

It can be gleaned from the table that family support obtained an average mean of 4.16 verbally interpreted as "Often". The table shows that item number 2 "My parents/family provided my financial needs so I can attend in my work immersion, pay the insurance and accomplish my portfolio", got a mean of 4.10 which is first in rank, followed by item number 4 "My parents/family were very much concern about the content of the parental consent before signing it" with a mean of 4.44 both are verbally interpreted as "Always".

Last is item number 5 "My parents/family asked about my days' accomplishment in my work immersion", with obtained computed mean of 3.68 and verbally interpreted as "Often".

The result shows that the respondents' family supported them to comply with the requirement of work immersion. The parents do their best to provide financial needs as well as showing great concern with the safety of their children by scrutinizing the content of parental consent. This just established that the respondents were supported by their family. Parents did their responsibility in providing for their children to accomplish work immersion as their children's requirement before graduation. The findings of the study revealed that parents' contribution to their children's education has a consistent and positive effect on academic achievement and the self-concept.

Chohan & Khan (2010) asserted that the parent's contribution to their children's education has a consistent and positive effect on academic achievement and the self-concept.

Table 3 presents the computed mean on the difficulties encountered by the respondents with respect to Supervisory Support from the Work Immersion Teacher.

Table 3

Computed Mean on the Difficulties Encountered by the Respondents with Respect to Supervisory Support from the Work Immersion Teacher

Supervisory Support Work Immersion Teacher	Mean	SD	VI	R
1. My work immersion teacher guided me well on the process of work immersion that I will undergo.	3.96	1.11	Often	1
2. My work immersion teacher helped me find a good working venue for my work immersion.	3.80	1.02	Often	3
3. My work immersion teacher visited us in our venue in order to know the difficulties or problems we experienced with our working supervisor.	2.40	1.04	Sometimes	5
4. My work immersion teacher was friendly and accommodating.	3.76	1.08	Often	2
5. My working supervisor rendered his/her time in assisting us in the different tasks given to us so we can do it correctly.	3.48	1.10	Often	4
Average	3.48		Often	

The table revealed that supervisory support from immediate supervisor obtained a computed average mean of 3.48.with a verbal interpretation of "Often".

The table also showed that item number 1 "My work immersion teacher-guided me well on the process of work immersion that I will undergo" obtained a mean

of 3.96 which is first in rank, followed by item number 2 "My work immersion teacher helped me find a good working venue for my work immersion" got a mean of 3.76 both are verbally interpreted as "Often". Last in rank is item number 3 "My work immersion teacher visited us in our venue in order to know the difficulties or problems we experienced with our working supervisor" having a mean of 2.40 verbally interpreted as "Sometimes".

It means that the work immersion teacher properly guided students on what to do in work immersion through orientation. Further, the immersion teacher also assisted students in finding a good working venue for them, considering the distance and ability of the students. However, the table also showed that visitation in the work immersion venue is only limited. This may be due to the large number of students dispersed in different places here in Rizal.

Ariani (2015) revealed in her study that a decent working relationship would direct an individual to feel that the other members of the organization provide responsiveness to them upkeep them and contribute to them.

Table 4 presents the computed mean on the difficulties encountered by the respondents with respect to Supervisory Support from the Working Supervisors.

Table 4

Computed Mean on the Difficulties Encountered by the Respondents with Respect to Supervisory Support from Working Supervisor

Supervisory Support Working Supervisor	Mean	SD	VI	R
1. My working supervisor was friendly and accommodating.	4.24	1.25	Always	3
2. My working supervisor gave us activities related to our strand/track.	3.82	1.10	Always	1
3. My working supervisor tend not to give negative words if I did the given task incorrectly.	4.00	1.31	Often	4
4. My working supervisor avoided favoritism among his/her work immersion mentee.	3.96	1.18	Always	2
5. My working supervisor commended and praised us for a job well done	4.12	1.10	Sometimes	5
Average	4.03		Often	

It can be seen from the table that the supervisory support from working supervisors has the computed average mean of 4.03 verbally interpreted as "Often".

The table shows that item number 1, "My working supervisor was friendly and accommodating" with a computed mean of 4.24 ranked first, meanwhile next in rank is item number 5 "My working supervisor

commended and praised us for a job well done" got a mean of 4.12 both are verbally interpreted as "Always". Last in rank is item 2, "My working supervisor gave us activities related to our strand/track", obtained a mean of 3.82 with a verbal interpretation of "Often".

It means that the respondents working supervisors are very accommodating and knew the value and effect of appreciating one's good work. This also further strengthens the idea that the school has sent work immersion students to good partner industries. Further, the annual Immersion Summit of the school to partner industries can be the reason for this. However, based on the informal interview conducted by the researcher, the task provided for them are not all related to their track, it only focuses on typing, encoding, and photocopying of documents. This may be due to the seriousness and confidentially of information. Another reason may be due to a limited number of industries catering computer-related tasks.

Table 5 presents the computed mean on the difficulties encountered by the respondents with respect to Work Habit.

Table 5

Computed Mean on the Difficulties Encountered by the Respondents with Respect to Work Habit

Work Habit	Mean	SD	VI	R
1. I tried not to be absent or late in my work immersion venue.	3.98	1.02	Often	4
2. I took initiative to do tasks even if my working supervisor did not ask us to do so.	3.04	1.14	Sometimes	5
3. I was polite to the people around me (working venue)	4.30	1.17	Always	1
4. I was open minded to the suggestions and ideas of my working supervisor.	4.14	1.04	Always	3
5. I made sure that I accomplished the task given to me correctly, neatly and on time.	4.36	1.20	Always	2
Average	3.96		Often	

It can be seen from the table that the computed average mean of the difficulties encountered by the respondents in terms of work habit is 3.96 verbally interpreted as "Often".

The table revealed that item number 5 "I made sure that I accomplished the task given to me correctly, neatly and on time", obtained a computed mean of 4.36 followed by item number 3 "I was polite to the people around me (working venue)", with a computed mean of 4.30, both are verbally interpreted as "Always". Last in rank is item number 2 "I took initiative to do tasks even

if my working supervisor did not ask us to do so" with a mean of 3.04 verbally interpreted as "Sometimes".

This only means that work immersion students are equipped with good work habit before going out to different partner industries. On the other hand, the value of volunteerism must be given importance for them to take initiative.

Henderson & Mapp (2002) reported evidence that volunteers can be noteworthy possession in creating a compassionate and hospitable atmosphere in a school setting. It helps facilitates students' conduct and performance.

Table 6 presents the computed mean on the difficulties encountered by the respondents with respect to Competence.

Table 6
Computed Mean on the Difficulties Encountered by the Respondents with Respect to Competence

Competence	Mean	SD	VI	R
1. As a Computer ICT student, I am knowledgeable about basic use of Microsoft office like excel, word, PowerPoint, and the like.	4.00	1.08	Always	1
2. As a Computer ICT student, I am knowledgeable how to troubleshoot some problems in the hardware and software of the computer.	3.24	1.16	Sometimes	5
3. I was able to communicate well to the people in my work immersion venue using both English and Tagalog words.	3.48	1.17	Often	4
4. I can easily understand instructions given to me by my working supervisor both verbal and written.	3.76	0.92	Often	2
5. I can navigate different commands in the computer.	3.72	1.15	Often	3
Average	3.64		Often	

The table revealed the computed average mean of the difficulties encountered by the respondents with respect to competence is 3.64 verbally interpreted as "Often".

It can also be gleaned from the table that item number 1 "As a Computer ICT student, I am knowledgeable about basic use of Microsoft office like excel, word, PowerPoint, and the like", obtained a mean of 4.00 ranked first with a verbal interpretation of "Always". It was followed by item number 4 "I can easily understand instructions given to me by my working supervisor both verbal and written" with a mean of 3.76 verbally interpreted as "Often". Last in rank is item number 2 "As a Computer ICT student, I am knowledgeable on how to troubleshoot some problems in the hardware and software of the

computer", with a mean of 3.24 verbally interpreted as "Sometimes".

This means that the respondents are knowledgeable about the basic use of Microsoft Office which is expected on them since they are ICT-Computer Programming students. In addition, they also have good skills in comprehending instructions both verbal and written words. However, attention must be focused on the basics of troubleshooting the software and hardware of computer since it is the last in rank.

Table 7 presents the composite table on the extent of difficulties encountered by the respondents in work immersion with respect to the different aspects.

Table 7
Composite Table on the Extent of Difficulties Encountered by the TVL-ICT Computer Programming Students in Work Immersion with Respect to the Different Aspects

Factors	Mean	Verbal Interpretation
A. Family Support	4.10	Often
B. Supervisory Support from Work Immersion Teacher	3.38	Often
C. Supervisory Support from Working Supervisor	4.03	Often
D. Work Habit	3.96	Often
E. Competence	3.64	Often
Average Mean	3.82	Often

It can be viewed from the table that the extent of difficulties encountered by the respondents in their work immersion with respect to different aspects obtained a computed average mean of 3. 82 verbally interpreted as "Often". Specifically, family support and supervisory support from working supervisors have the mean of 4.10, and 4.03 while work habit got 3.96, followed by competence with a mean of 3.64 and lastly, supervisory support from work immersion teacher obtained a mean of 3.38. All are verbally interpreted as "Often".

It only implies that the family of the respondents and the partner industries are indeed in honing and helping the respondents in accomplishing the requirement for work immersion. Further, the competence of the students in their major subjects particularly learning the basics of troubleshooting of hardware and software must be strengthened even more. The same is true with the supervisory support from work immersion teacher.

Table 8 presents the Computed F-value on the extent of difficulties encountered by the respondents in

their work immersion with respect to the different aspects in terms of sex.

The table showed that in terms of sex with respect to family support and supervisory support from work immersion teacher, it obtained p-values of .77 and 0.64 which are greater than the .05 level of significance, thus the study failed to reject the null hypothesis and therefore found not significant.

Table 8

Computed F-Value on the Extent of Difficulties Encountered by the Respondents in their Work Immersion with Respect to Different Aspects in terms of Sex

	Sum of Squares	Df	Mean Square	F	Sig.
A. Family Support Between Groups	.084	1	.084	.081	.777
Within Groups	258.316	248	1.042		
Total	258.400	249			
B. Supervisory Support from Work Immersion Teacher Between Groups	3.620	1	3.620	3.458	.064
Within Groups	259.616	248	1.047		
Total	263.236	249			
C. Supervisory Support from Immediate Supervisor Between Groups	8.342	1	8.342	8.773	.003
Within Groups	235.822	248	.951		
Total	244.164	249			
D. Work habit Between Groups	3.461	1	3.461	5.447	.020
Within Groups	157.583	248	.635		
Total	161.044	249			
E. Competence Between Groups	14.440	1	14.440	21.741	.000
Within Groups	164.716	248	.664		
Total	179.156	249			

This means that sex has nothing to do with whether the parent will support or not their children. Regardless of sex, parents of the respondents are supportive. The same is true with work immersion teacher who supported the students irrespective of the respondents' sex. It follows that there is gender fairness in the treatment of both parents and the work immersion teacher.

Moreover, supervisory support from the working supervisor, work habit, and competence obtained p-values of .003, .020, and, .000 respectively. These are all less than the .05 level of significance, thus the study accepted the null hypothesis therefore found it significant. This implies that since the respondents were sent to different partner industries, they have a different working supervisor. Consequently,

attitude and the way the working supervisor treated them also differ.

Further, work habit has a significant difference with regard to sex since boys and girls are somewhat contrasted when it comes to routine and practice. Nasser (2016) concluded that Modern neuroscience and brain research has visibly confirmed that male and female brains are dissimilar in structure, and thus are bound differently. Girls are good in the verbal-emotive part, while boys are motivated in kinesthetic and visual-spatial activities.

The same idea applies with regard to the competence of boys and girls. A study conducted by M. Samuelsson & J. Samuelsson (2016) revealed that girls have difficulties in decision making while found it hard to work individually. This only strengthens the notion that boys and girls have different strengths, needs, and weaknesses concerning competence.

Table 9 presents the Multivariate Analysis Between Monthly Income and the Difficulties Encountered by the TVL-ICT Students in Work Immersion in terms of the Different Aspects

Table 9

Multivariate Analysis Between Monthly Income and the Difficulties Encountered by the TVL-ICT Students in Work Immersion in terms of the Different Aspects

Effect		Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	.999	3214.999[b]	5.000	12.000	.000
	Wilks' Lambda	.001	3214.999[b]	5.000	12.000	.000
	Hotelling's Trace	1339.583	3214.999[b]	5.000	12.000	.000
	Roy's Largest Root	1339.583	3214.999[b]	5.000	12.000	.000
MonthlyIncome	Pillai's Trace	1.157	1.757	15.000	42.000	.076
	Wilks' Lambda	.134	2.396	15.000	33.528	.018
	Hotelling's Trace	4.388	3.120	15.000	32.000	.003
	Roy's Largest Root	3.879	10.860[c]	5.000	14.000	.000

The table revealed the comparison of the mean of the responses based on the family monthly income for the four aspects of difficulty encountered by the students, namely: family support, supervisory support from work immersion teacher and work immersion supervisor, work habit, and competence.

This shows that there was no statistically significant difference in the different aspects of difficulty encountered by the respondents as a group based on their family monthly income as revealed by

the Pillai's Trace having a p-value of .076 which is greater than 0.05 level of significance thus it failed to reject the hypothesis.

This gives the notion that the monthly family income of the respondents has nothing to do with the respondents' family support, supervisory support from work immersion teacher and working supervisor, work habit, and competence. Despite the fact, that majority of the respondents came from monthly family income belonging to 9,000- below family still manage to support their children both in financial and emotional aspects. Furthermore, the support coming from work immersion teacher and working supervisors do not vary regardless of the family income, still, they manage to help and assist the respondents. Additionally, the work habit and the competence of the respondents are not influenced by the income they received monthly.

Summary of Findings

From the analysis and interpretation of data, the following were summarized.

1. The Profile of the Respondents

    1.1 In terms of sex out of 50, 32 or 64% are male and 18 or 32% are female.

    1.2 In terms of monthly family income out of 50, 26 or 52% belongs to 9,000-below, 10 or 20% to 10,000-14,000, 9 or 18% to 15,000-19,000 and 5 or 10% were from 20,000-above bracket.

2. On the Extent of Difficulties Encountered by the TVL-ICT Computer Programming Students in Work Immersion with Respect to Family Support, Supervisory Support from Work Immersion teacher and working supervisors, work habit and competence.

    2.1 With respect to family support, the computed average weighted mean is 4.10 with a verbal interpretation of Often.

    2.2. With respect to supervisory support from work immersion teacher, it obtained a computed average weighted mean of 3.48 with a verbal interpretation of Often.

    2.3. With respect to supervisory support from working supervisors, it obtained a computed average weighted mean of 4.03 verbally interpreted as Often.

    2.4 With respect to work habit, the computed average weighted mean is 3.96 with a verbal interpretation of 3.96 verbally interpreted as Often.

2.5. With respect to competence, the computed average weighted mean is 3.64 with a verbal interpretation of Often.

3. On the Significant Difference on the Extent of Difficulties Encountered by the TVL-ICT students in Work Immersion with Respect to the Different Aspects in terms of their Profile.

    3.1 In terms of sex, the computed p-values obtained in family support and supervisory support from work immersion teacher were .77 and .064 which are greater than 0.05 level of significance, thus the hypothesis failed to reject and therefore it was found not significant. Further, supervisory support from working supervisors, work habit, and competence got .003, .020, and .000 respectively. These are all less than 0.05 level of significance and therefore it rejected the null hypothesis thus, were found significant.

    3.2 In terms of monthly family income, it shows that there was no statistically significant difference in the different aspects of difficulty encountered by the respondents as a group based on their family monthly income as revealed by the Pillai's Trace having a p-value of .076 which is greater than 0.05 level of significance thus it failed to reject the hypothesis.

Conclusions. Based on the summary of findings, the following conclusions were drawn.

1. The majority of the respondents were male and belonged to a 9,000-below monthly family income bracket.

2. The work immersion students received support from the family both financial and emotional. Furthermore, the work immersion teacher and working supervisors guided and assisted the students in accomplishing tasks. However, visitation to work immersion venue of work immersion teacher is limited, further, tasks given to students were not all related to their strand as ICT-Computer Programming students. In addition, work immersion students' work habits are good but the value of volunteerism should be honed. Similarly, with regard to competence students found difficulties in troubleshooting software and hardware of computers.

3. Monthly family income was not a determining factor in the difficulties encountered by the students in work immersion. The same is true with sex which was found not significant to family support and supervisory support from work immersion teacher. However, there is a significant relationship between sex to supervisory support from working supervisors, work habit, and competence.

Recommendations

Based on the summary of findings and conclusions the following recommendations were offered.

1. Administrators should set a standard number of visitations in monitoring work immersion students which is achievable in the part of the work immersion teacher.
2. Rigid sourcing of partner industries that offer tasks that are in congruence to the strand taken by the work immersion students.
3. Teachers should conduct orientation on work ethics particularly the value of volunteerism.
4. At least train ICT-Computer Programming students with the basics of troubleshooting of hardware and software of computers.

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Ang Epistemolohiya ng Kahayupan: Isang Etikong Pagninilay

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Abstrak

Ang kontemporaryong pilosopo na si Peter Singer ay tanyag sa pagtataguyod ng karapatan ng mga hayop gamit ang utilitarianismong pananaw ni Jeremy Bentham. Ipinanukala ni Singer na hindi nararapat gawin sa mga hayop ang mga bagay na hindi natin ginagawa sa ating katawan bilang tao katulad ng pagpapahirap at pananakit sa mga ito. Maging ang mga Kristiyanong iskolar tulad Rod Preece at David Fraser ay kumikilala sa pantay na karapatang ito ng mga hayop sa pamamagitan ng pag-aanalisa ng salitang "dominion" sa aklat ng Henesis. Maging ang Santo Papa Francisco nuong 2014 ay nagsambit ng kanyang kontrobersyal na pahayag na ang mga hayop man ay maaari rin makarating sa paraiso. Sadyang malawak na ang kamalayan patungkol sa pag-aalaga ng kapakanan ng mga hayop. Dito sa ating bansa nuong taong 1998 naisabatas ang R.A. 8485 o ang "Animal Welfare Act" na kauna-unahang batas sa na komprehensibong nag-uutos sa makataong pagtrato sa mga hayop. Taong 2011, naisabatas naman ang R.A. 10631 upang paigtingin ang umiiral na batas sa animal welfare. Ang mga nabanggit ay naka-angkla sa etika ng pagkilala sa kahalagahan ng buhay. Sa papel na ito, nais kong maglahad ng isang punto de vista gamit ang lente ng *epistemolohiyang Filipino*, partikular ang "lohikong heometriya" ni Leonardo Mercado. Makadaragdag ang akdang ito sa pagpapayaman ng diskursong di' masyadong nasasaling ng mga iskolar sa *Pilosopiyang Filipino* at mga usapin patungkol sa *Etika ng Kapaligiran* at sa mga nagnanais mag-aaral nito.
Mga susing salita: *Animal Ethics, Filipino Epistemology, Filipino Philosophy, kahayupan*

Panimula

Kilala ang kontemporaryong pilosopo at Australianong si Peter Singer (1946-__) sa pagtataguyod ng karapatan ng mga hayop gamit ang utilitarianismo ni Jeremy Bentham (1748-1832). Si Bentham ay isa sa pinaka-unang pilosopo na naghayag ng pangangalaga at pagtatanggol sa mga hayop nuon pa man ika-19 na siglo. Ito ay naka-balangkas sa prinsipyong "ang pinakamaraming kabutihang hatid para sa pinakamalaking bilang" ("the greatest amount of good for the greatest number"). Sa kalagayan ng mga hayop, maaaring isakripisyo ang ilan para sa ikabubuti ng marami. Ngunit dapat ito ay sa wasto at tamang kaparaanan. Winika niya, "If the being killed were all, there is very good reason why we should be suffered to kill such as molest us: we should be the worse for their living, and they are never the worse for being dead". (Bentham, 1970: 283) Dito mababanaag ang mariin niyang pagtutol sa pagkitil at pagmamalupit sa mga hayop. Samantala, hindi rin naman niya hinahadlangan ang pagkitil kung ito ay ayon sa mga sumusunod: pagkukunan ng pagkain, gamit, damit o pagpapabuti ng kanilang uri. (Kniess, 2018: 5) Maging sa larangan ng pananaliksik ay maaaring gamitin ang mga hayop kung ito'y sa ikasusulong ng medisina o makabuluhang kaalaman sa siyensya. Ang ganitong pag-iisip ay nagpatuloy sa makabagong panahon ngunit higit na radikal sa pagtuligsa ni Peter Singer sa ideya ng "speciesism". (Singer, 1975/1990, 6, 9; Ryder, 2017: 38-61) Ito ay ang di-makatarungang pagtingala ng tao sa kanyang sarili (*Homo sapiens*) bilang pinakamataas na uri. Dito ang lahat maliban sa tao ay pangalawa lamang o higit na mas mababa pa sa kanya. Inihambing niya ang speciesism sa "racism" at "sexism" na may pundamental na paglabag sa karapatang-pantao. Paliwanag niya, "the racist violates the principle of equality by giving greater weight to the interests of members of his own race... Similarly, the speciesist allows the interests of his own species to override the greater interests of members of other species". (Singer, 1974: 108) Ang mga Kristiyanong iskolar tulad nina Rod Preece at David Fraser ay kumikilala rin sa pantay na karapatang ito ng mga hayop nang kanilang suriin ang salitang "dominion" sa aklat ng *Henesis*. Paliwanag nila, "a misreading of *Genesis* …ignore traditional understanding of Biblical passages regarding animals, and that they fail to recognize the complexity of the development of animal ethics in the Christian tradition. …Rather, it is a complex and inchoate tradition in which the status and appropriate treatment of animals have been repeatedly discussed and debated." (Preece and Fraser, 2000: 246) Iginigiit nila na nagkaroon ng maling pag-unawa sa mga linya ng aklat sa mahabang panahon at mauunawaan lamang ang mga ito kung

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isasa-alang-alang ang mga konteksto ng mga tradisyong kinapapalooban ng bawat diskurso.

Sa kabilang dako, nalathala kamakailan sa mga balita at sa social media na kung saan nalagay sa kontrobersiya ang Santo Papa Francisco nang kanyang sambitin ang pahayag na ang mga hayop man ay maaari rin makarating sa paraiso. (Dier, 2014) Ito ay nang minsan siyang tanungin ng isang bata na namatayan ng kanyang alagang aso. Dito sa ating bansa, noong taong 1998, sa ilalim ng dating Pangulong Fidel V. Ramos naisabatas ang Republic Act No. 8485 o ang "Animal Welfare Act" na nag-uutos sa makataong pagtrato sa mga hayop. Taong 2011, pinirmahan ng dating Pangulong Benigno C. Aquino, III ang Republic Act No. 10631 upang lalong mapaigting ang umiiral na naunang batas sa pangangalaga ng mga hayop. Ang mga etikong teyorya at mga batas na nabanggit, bagaman at magkakaiba sa metodo at pagtanggap sa iba't ibang panahon ay mayroong nag-iisang tema: hindi dapat gawin sa mga hayop ang mga bagay na hindi natin ginagawa sa ating katawan katulad ng di-makatwirang pagpatay, pagpapahirap, at pananakit sa kanila.

Sadyang malawak na nga ang kamalayan patungkol sa pag-aalaga ng kapakanan ng mga hayop ngunit ito ay tila sanggol pa lamang na maituturing sa usaping pampilosopiya lalu na sa ating bansa. Kung kaya't ang saliksik na ito ay mahalaga sa lokal na diskurso sa larangan ng etika at epistemolohiya. Maaari rin itong maging karagdagang-teksto sa mga nagtuturo at mag-aaral nito. Ang akda ay nababago sa mga usaping kaugnay nito sapagkat ang pagkilala sa karapatan ng mga hayop ay mas madalas na naka-angkla sa etika ng kahalagahan ng buhay (Bentham, Ryder, Singer, Preece, Fraser at iba pa). Subalit sa papel na ito, nais kong tahakin ang panibagong punto de vista gamit ang lente ng *epistemolohiyang Filipino*.

Bilang isang bansa sa Silangan, mayroon din tayong kaparaanan kung papaano tuklasin at paunlarin ang ating kapaligiran; umalam at luminang ng ibat' ibang larangan gamit ang ating pag-iisip. Sa pamamagitan ng "lohikong heometriya" ni Leonardo Mercado (1935-_____), isang misyunero at iskolar sa pamimilosopiyang Filipino (Mercado, 1994: 89-90), aking pagninilayan ang etika ng kahayupan sa pamamagitan ng epistemolohiyang nababatay sa karanasang Pinoy. Sa pamamagitan nito, umaasa ang akdang ito na maka-ambag sa pagpapayaman ng diskursong hindi masyadong nasasaling sa *Pilosopiyang Filipino* at *Etika ng Kapaligiran*. Katuwang ng lohikong heometriya, gagamitin din sa pag-aaral na ito

ang mga saliksik nina Marc Bekoff at Jessica Pierce sa aklat na *Wild Justice: The Moral Lives of the Animals* (2009). Dito tinatalakay ang posibilidad ng moralidad sa mga hayop gamit ang tatlong teyorya at mga siyentipikong patunay ng mga ito: Una, ang "cooperation cluster (altruism, reciprocity, honesty, and trust)", ikalawa ay ang "empathy cluster (sympathy, compassion, grief, and consolation)", at ikatlo ay ang "justice cluster (sharing, equity, fair play, and forgiveness)". (Bekoff and Pierce, 2009: 55-135)

Ang akdang ito ay nahahati sa ilang bahagi: una, aking pagninilayan ang karanasang empatiya bilang epistemolohiya ng mga hayop. Ikalawa, ang pagsusuri ng epistemolohiyang empatiya bilang isang etikong batayan; at panghuli aking susubuking pag-ugnayin ang una at ikalawang bahagi upang sagutin ang katanungan: "Bakit higit na akma at malapit sa mga Pilipino ang ganitong uri epistemolohiya na tulad ng sa mga hayop?". Sa kabuuan, aking papatunayan na ang empatiya ay katalinuhang moral hindi lang ng mga Pilipino at maaari din sa pangkalahatan.

Empatiya at ang Pakiramdam bilang Uri ng Epistemolohiya

Ang epistemolohiya ay isang pilosopikong pag-aaral sa natura ng pag-iisip. Ang "kaisipan" ay itinuturo mula pa nuong una, ay tangi lamang sa atin. Ito ang nagbubuklod sa mga tao at mga hayop. Ito ang puno at dulo ng malayang pagpapasya at pagbabago sa kasaysayan. Ngunit, sa bahaging ito, inaanyayahan ang mambabasa na manatiling bukas ang isipan sa posibilidad ng epistemolohiya ng mga hayop. Kung kaya't, maaari nating tanungin: "Tanging pag-iisip nga lang ba ang pinakamahalaga at pinakamataas na antas sa buong kalikasan?". Maaari din naman: "Bukod sa isipan, mayroon pa bang ibang uri ng katalinuhan na hindi gumagamit ng pag-iisip?" Upang pagnilayan ang mga katanungang ito, aking sususugan ang pangalawang teyorya nina Bekoff at Pierce sa kanilang aklat na *Wild Justice*. Ito ay ang *empatiya*. Bakit? Una, maikli lamang ang panahong nakalaan upang talakayin ang iba pang konsepto katulad ng katarungan at kooperasyon; ikalawa, ito ang pinakamalapit, sa aking palagay, sa karanasang Pinoy sa pagtanto sa kanyang paligid; at panghuli, sa pamamagitan nito, nais kong isulong na ang *etiko ng kahayupan ay kairalan ng epistemolohikong Filipino*.

Ang "empathy", ay salitang nagmula sa wikang Griyego na "pathos". Ito ay may katumbas na kahulugan sa wikang ingles na "feeling". Ang unlaping "em" naman ay tumutukoy sa "loob". Samakatwid,

masasabing ang empatiya ay ang "pakiramdam na nagmumula sa loob", o kaya naman ay "panloob na damdamin". Ito ay kaiba sa salitang "sympathy" na mayroong unlaping "sym" na ngangahulugang "with" o "kasama". (Vocabulary.com Dictionary, n.d.). Ang tuwirang salin, samakatwid, ay "kasama sa damdamin". Ang simpatiya ay tumutukoy sa isang pagkilos ng pakikisama o pagdamay. Kung kaya't naririnig ang salitang "pakikiramay" sa isang namatayan bilang tanda ng pakikidalamhati.

Balikan natin ang salitang empatiya. Sa wikang Aleman, ang katumbas ng salita empatiya ay "Einfühlung". (Burton / Titchener, 2020) Ito ay tumutukoy sa kakayahang ng *isang damdamin na umunawa at maunawaan ang karanasan ng iba*. Ito, sa aking palagay, ang akma sa konteksto ng saliksik na ito sapagkat maraming pagkakataon na tayo ay higit na nauunawaan at umuunawa sa pamamagitan ng pakiramdaman.

Gayun din naman sa mga hayop. Hindi maikakaila na marami nang pag-aaral ang isinagawa sa mga kamangha-manghang katangian ng mga hayop. Nariyan si "Kabang" na nuong 2012, ay sumagip sa buhay ng dalawang bata mula sa parating na motorsiklo. (Leaverton, 2012) Buwan ng Hulyo 2019, isang aso ang namatay matapos makipagbuno sa ahas sa loob ng isang tahanan sa Lungsod ng Kidapawan. (*TNN Philippines*, 2019) Hindi na rin mabilang ang mga siyentipikong pag-aaral sa mga daga. Isa dito ay ang hindi paggalaw sa pagkain, kung ito ay magdudulot ng pagkakuryente ng iba pa sa 'di kalayuan. (Bartal and Mason, 2018: 151-160) Sa internet at telebisyon makikita ang sari-saring pagka-maparaan ng mga hayop at kung papaano nila inaalagaan ang isa't-isa; kabilang man sila o hindi sa kanilang uri o grupo. Maging ang mga elepante sa liblib na lugar ng Africa ay nai-dokumento rin kung papaano ini-ahon sa putikan ang isang buwaya na tinutugis ng isang grupo ng mga hipopotamus. (WOA Animals Video, 2017). Lubhang napakarami kung iisa-isahin, nguni't ano nga ba ang nagbubunsod sa mga ito na tinaguriang "non-rational" na nilalang, ang pagkakaroon nila ng ganitong katalinuhan?

Ayon kina Bekoff at Pierce posible ang katalinuhang moral sa mga hayop sa pamamagitan ng *empatiya.* Ito ay ang pagkakaroon ng kamalayan ng mga hayop ng "sympathy, compassion, grief, and consolation" katulad ng ipinamalas ng mga halimbawang nabanggit. (Bekoff and Pierce, 2009: xiv) Hindi natin inaalis ang mga napakarami na at kumplikadong nagawa ng isipan ng tao. Ngunit, hindi

rin maita-tatwa ang katalinuhan ng mga hayop na nag-uugat sa pakiramdam partikular ang empatiya. Maaaring ang kaisipan ng tao ay *hindi ibang uri bagkus ay kaiba lamang ng antas* sa punto de vista ng kalikasan.

Nuong kapanahunan niya ang eksistentialistang si Soren Kierkegaard (1813-1855) ay minsan nang tumuligsa sa obhetong ritwal dulot ng institusyunal na uri ng pananampalataya. (Kierkegaard, 1991) Ayon sa kanya ang paggawa ng mabuti na nagmumula dito ay huwad, sa halip, ito ay tunay na etikal kung ang pagkilos ay umu-usbong mula sa kabutihang-*loob.* Ito ay nararanasan sa subhetong paraan at hindi idinidikta ng sinuman o anumang katuruan ng lipunan, tradisyon o relihiyon. Ito ay tila sinang-ayunan ni Gilles Deleuze (1925-1995) ng kayang ipinaliwanag ang pagkakaiba ng mga salitang "etika" at "moralidad". Ayon sa kanya, ang una ay nagmumula sa loob (immanent), samantang ang huli ay sa sistemang nanggagaling sa labas ng sarili (transcendental). Wika niya:

> Ethics, which is to say, a typology of immanent modes of existence, replaces Morality, which always refers existence to transcendent values. Morality is the judgment of God, the *system of Judgment*. But Ethics overthrows the system of judgment. The opposition of values (Good-Evil) is supplanted by the qualitative difference of modes of existence (good-bad) (Deleuze 1988: 23; Bolaños, 2007: 124)

Para kay Deleuze, mula pa nuong una, ang konsepto ng kabutihan at kasamaaan ay hinubog ng mga institusyong responsable sa mga sistema sa kasaysayan. Dahil dito ang etika at moralidad, sa mahabang panahon, ay itinuring na iisa. Ang suliranin sa pananaw na ito ay nakaratay sa pagsasa-balewala ng "ethology", o ang kakayahan ng bawat indibidwal (tinatawag niyang "singularities") sa kalikasan na mabuhay. (Deleuze, 1988:125) Kung ang lahat ay magkakapantay, maging ang mga hayop man ay kakayahang maging mabuti sa paraang hiyang sa kanilang kalikasan. Ito ang empatiya o ang "katalinuhang moral" (nina Bekoff at Pierce) sa konteksto ng tunay na "etika" (ayon ka Deleuze).

Kung susundan ang kaisipan nina Bekoff, Pierce, Deleuze at Kierkegaard, maituturing na ang kabutihang ipinamamalas ng mga hayop ay nagmumula sa kanilang karanasang pandama. Ito ang empatiya na nanggagaling sa karanasang panloob at maituturing na mahalagang uri ng katalinuhang moral. Gayun din

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naman, ito ay maituturing na epistemelohikang batayan. Sa mga panayam na nabanggit, isang katanungan ang maaaring umusbong sa puntong ito: "Sino nga ba ang tao upang magpataw kung anu ang nararapat na tawaging tama o mali sa kabuuan ng kalikasan?"

Epistemolohiyang Filipino at Empatiya Bilang Katalinuhang Moral

Sa bahaging ito aking ipapakita na ang katalinuhang empatiya ng mga hayop ay kahalintulad ng epistemolohiyang hiyang sa ating mga Pilipino. Ang empatiya bagama't sikolohikal na termino ay siyang tinutukoy ni Leonardo Mercado bilang epistemeng Filipino nang kayang tukuyin ang paraan kung papaano tayo madalas mag-isip. Sa kanyang sulating *The Filipino Mind*, winika niya:

> …the Filipino is a concrete thinker. His thinking is not cerebral but holistic, which flows from both the heart and the head. Between the heart and the head, what moves him more is feeling (*damdamin*). To feel implies to feel with others (*pakiramdam*). This is because the Filipino does not compartmentalize his faculties. (Mercado, 1994: 89-90).

Ito ay higit na mauunawaan sa pamamagitan ng ilang halimbawa. Popular sa marami ang mga tele-serye ng mga Koreano, Mehikano, at maging ang drama-serye ni Raffy Tulfo. Mas nauunawaan ito ng nakararami sapagkat ito ay kadalasang kumakatok sa damdamin ng manunuod. "Nakaka-relate" ika nga. Patok din sa atin ang mga patalastas na may temang kaugaliang Pinoy. Sa pagpukaw ng damdamin, napapanatili ang imahen ng produkto sa kamalayan ng mamimili. Halimbawa na dito ang "hamburger". Ito ay 'di-taal sa bansa ngunit kung ito ay sinasamahan ng naratibong may kaugnayan sa kaugaliang atin, ito'y nagiging "panlasang Pinoy". Isa pa ay kung bakit higit na ninanais ng marami na magsawalang-kibo kung may puna sa ating malapit na kaibigan o katrabaho? Ito ay marahil sa natatakot tayo na masaktan ang pakiramdam nila. Sa maraming pagkakataon sa isang relasyon, walang usapang nagaganap, ngunit ang damdamin ay ganap -- masaya man o masaklap. Kung tayo naman ay hinihingan ng opinyon, madalas nagsisimula ang ating kasagutan sa "Feeling ko, ganito yun …", o kaya nama ay "Pakiwari ko'y…". Ang tinuturing na sa ating "palagay", ay ang ating pakiramdam sa mga bagay-bagay o kaisipang tinataya. Hindi sa walang paghahati sa pagitan ng isipan

at damdamin, bagkus para ating mga Pinoy, *ang damdamin at isipan ay iisa*. Higit na ninanais ng ilan sa atin, ang apela sa emosyon kaysa sa matalinong paliwanag. Ang mga pahiwatig tulad nito ay higit naiintindihan, *hindi* dahil sa ito ay rasyunal, ngunit dahil ang mga ito ay nagmumula sa damdamin. Isang negatibong dulot nito ay ang mga pahayag na binibitiwan mula sa simbuyo ng damdamin. Ang mga ito ay mahirap ng bawiin pagkatapos sambitin.

Malaking impluwesiya ayon sa historiador na si Benedict Anderson ang kultura ng *animismo* ng mga Pilipino bilang anyo ng ispirtuwalidad bago pa man ang panahon ng pananakop. (Anderson, 1972: 7) Dito ang kapaligiran ay sagrado at mahalaga. Kung kaya't, malawak at kolektibo ang ating paraan ng ugnayan at pagtanaw sa kapaligiran. Ang pagpapapahalagang ito ay likas hindi lamang sa mga bansang Silanganin ngunit maging sa maraming bansa. Patunay dito ang mga nakolektang "fossil", disenyong ukit sa mga sinaunang istraktura, at mga pertrolipikong matatagpuan sa ilang sa mga bansang Georgia, Indonesia, Morocco, Ehipto, Iran at iba pa. Lahat ng mga ito ay nagtataglay ng imahen na may elemento ng kapaligiran at hindi nawawala ang mga hayop. Ito ang dahilan kung bakit ang mga kalalakihan (gaano man kataas ang pinag-aaralan) sa kabila ng teknolohiya at modernisasyon ay nagpapaalam muna sa kalikasan sakaling siya ay maiihi sa kagubatan. Ito ay sapagkat, sa pananaw ng isang Pinoy, ang lahat ng bagay magkakaugnay.

Ipinaliwanag ni Mercado ang karanasang ito sa kanyang pilosopiya ng "sakop". Ang isang Pinoy ay higit na umuunawa, nauunawaan at nagpapaunawa sa kolektibong paraan. Paliwanag niya, "He (the Filipino) thinks of himself as belonging to, and identifies himself with a group (*sakop*), and considers the success and welfare of the group as his own fulfillment". (Mercado, 1974: 100.) Karaniwan sa isang Pilipino ang magpaliwanag ng kanyang pakikitungo sa kapwa, kapaligiran o paniniwala, nang walang pag-uuring dualismo tulad ng sa Kanluraning pag-iisip. (Mercado, 1994: 7-8, 14, 89-90, 191) Halimbawa na lamang ay ang kalimitan nating naririnig kung tayo ay maninisi ng iba: "Heto tayo eh…". Kapag inuusisa ng isang maybahay ang panauhing kumakatok kahit na ito nag-iisa, ang kadalasang tanong ay: "Sino po sila?" Panghuli, "Ang tagumpay ni Pacquiao ay tagumpay ng lahing Filipino!" wika ng isang tagahanga.

Sa lohikang heometriya, inaari natin ang kapaligiran bilang bahagi ng ating pagkatao. Ito ay ang "non-linear" na pagtanto kung saan kinikilatis ng isipan ang kapaligiran hindi bilang hiwalay na entitiya ngunit

bilang simbolikong bahagi ng ating mga sarili. (Mercado, 1994: 41-42) Patunay dito ang pagiging bahagi ng pamilyang Pilipino ang kanilang mga alagang hayop. Ito ay karaniwang sinisimbulo ng mga "family picture" na ipino-post sa internet. Bata man o matanda, matutunghayan sa mga "selfie" sa social media na itinatampok si Bantay o si Muning. Karaniwan na rin ang mga viral post ng mga hayop, alaga man o hindi, na nakikipag-ugnayan sa mga tao at ang mga tao sa kanila na tila ba nagkakaunawaan. Ang mga ito ay simbolikong makabuluhan sapagkat ito ay mga pahayag na nagmumula sa ating kalooban. Ito ay sa kadahilanang ang damdamin at isipan para sa Pilipino ay iisa. Marami na ring tula, katha at awitin ang nabuo na sumesentro sa mga hayop bilang bahagi ng araw-araw na buhay. Isa dito ang makabagbag-damdaming kwentong-awitin ng "manok na pula" (Ana, 2019) na kung saan nilapatan ang isang banyagang awit ng naganap sa isang lalaki at sa kanyang alagang manok na panabong. Ito ay hindi na bago dahil noon pa man, ang mga sinaunang Pilipino ay nagsasagawa na rin ng ritwal bago katayin ang pagsasaluhang baboy o manok. Dito, ang mga hayop ay itinuturing, kahit na kikitilin, nang may paggalang pa rin. Ang pakikitungo ng mga tao sa hayop ay madalas hindi intelektuwal ngunit sa pamamagitan ng damdamin.

Ang damdaming ito ay ang empatiya na tinutukoy nina Bekoff at Pierce na kung saan ang mga hayop ay may angking kakayahang na makipag-ugnayan sa kapwa nila hayop, kauri man o hindi. Dito, ang *kabuluhan ay nadarama at hindi kinukuwenta*. Minsan na itong sinabi ni Daniel Goleman sa kanyang tanyag na aklat na *Emotional Intelligence* nuong dekada '90. (Goleman 1996 / 2012) Iginiit niya na hindi lamang ang katalinuhang pag-iisip ang dapat isaalang-alang, sa halip, at higit na mahalaga, ay ang ating pakikitungo sa iba -- bagay o hayop man. Gayun din naman ang epistemolohiyang Filipino: mas madalas na ang batayang-ugnayan ay nakasalalay sa kalinangang-pandama at hindi sa lohikal na paraan kung tayo ay umaalam o nangangatwiran.

Konklusyon

Ang Epistemolohiyang Filipino at Etiko ng Kahayupan

Ang mga katagang "etiko ng kahayupan" ay aking sinadya upang gisingin ang tila ba pagbubulag-bulagang nating pananaw sa mga hayop. Patunay nito ang konotasyon ng salitang "kahayupan". Sa pangkaraniwang gamit, ito ay may pakahulugang "kadustaan", "kabastusan" o "kawalanghiyaan". Naging batayan na ito kung ang tao ay gumagawa ng masama, siya ay maibibilang na isang "hayop". Subalit kung ang isang tao ay gumagawa ng altruistikong pagkilos dulot ng kanyang nadarama sa paghihirap ng iba, hindi naman natin sinasabing "hayop siya". Masakit at malungkot isipin, manhid na ang marami sa lubhang mababaw na pagtanaw na ito sa sangkahayupan. Ang magandang isipin sa puntong ito ay isa sa umiiral na katangiang Pinoy ang empatiya ng kahayupan bilang epistemolohiyang hiyang sa atin. Ito ay malapit sa katalinuhang moral ng mga hayop sapagkat ito ang kaparaanan ng mga Pilipino upang tukuyin ang kanyang kapaligiran. Kung kaya't madalas, hindi pa man sinasabi, alam na natin ang pangangailangan ng kapwa. Kung masama ang loob ng isang kapareha, hindi niya ito kailangang sasabin pa, sapagkat para sa kabiyak, ito ay kanyang damang-dama.

Hindi sinasabi ng akdang ito na ang "epistemolohikal na empatiya" ng mga hayop ay ang mismong "pakiramdamang pakikitungo" ng mga Pilipino, bagkus sila ay mayroong malapit na pagkaka-halintulad. Ito ang dahilan kung bakit malapit ang relasyon ng mga Pilipino sa mga hayop, maging ito man ay kanyang alaga o sa ilang. Sila ay parehong likas na umaaalam sa pamamagitan ng empatiyang pandama. Dahil dito, ang pakiramdam bilang epistemolohiya ng kahayupan ay maaaring maging etikong-batayan na umiiral sa mga Pilipino noon pa man at sa kasalukuyan. Kung kaya't mahal ng isang Pinoy ang kayang alaga at ang maraming kapakanan napapaloob sa ugnayang ito. Halimbawa na nga ang mga bats tulad ng R.A. 8485, R.A. 10631 o Animal Welfare Act at ang mga sibikong samahan nangangalaga sa mga hayop.

Ang empatiya, o ang pakiramdam na pang-unawa ay karaniwang paraan ng pagtatanto sa ating mga Pilipino. Ito rin ang kaparaanan ng mga hayop upang alamin kung papaano sila kikilos sa kanilang kinalalagyan. Kung ito man ay "fight or flight", ito'y natatanto sa kanilang pandama. Alam ng isang *As-pin* ("asong pinoy" / "as-kal" o asong kalye) kung ang estranghero ay "animal lover" o isang mapagmalupit sa hayop. Ang mga mababangis na hayop ay mailap at minsa'y bayolente sapagkat sa pakiramdam nila, sila ay nasa peligro at maaaring masaktan. Para sa mga biologist, ito ay "instinct". Sa sikolohikal na pag-analisa, ito'y empatiya. Para sa episteme ng kahayupan, ito ay "pandama". Lahat ng ito ay iisa sa pag-analisa ng lohikong heometriko nating mga Pilipino. Samakatwid, ang instinct, pandama, at empatiya, hindi man iisa, ay magkakaugnay sa kaisipang Pilipino.

Ang pagninilay na ito ay lubos na mauunawaan kung atin lamang bahagyang ipipihit ating pagtingin. Mula sa pababang pag-unawa (vertical) patungo sa pantay na pagkilala (horizontal) sa lahat ng nabubuhay. Marami ang natatakot sa pananaw na ito dahil sa mga doktrinal na implikasyon tulad ng pagtalikod sa katuruuan na nagtataguyod sa tao bilang pinakamataas na anyo ng nilalang. Maging ang ating tradisyunal na pamimilosopiya ay patuloy sa pagtuturo na ang katalinuhang moral ng sangkahayupan ay taliwas sa kairalan ng "rationality" na tangi lamang sa tao. Sa aking palagay, hindi masama ang magbukas ng kaisipan sapagkat *ang rasyunalidad ay isa lamang sa mga kagalingan kahanay ng iba pang kalinangan ng kalikasan*.

Panghuli, at sa palagay ko ay pinaka-mahalagang katanungan: Hanggang kailan ba tayo titingin sa sangkahayupan sa ganitong mababaw na paraan? Napupuspos ang marami sa atin ng kayabangan ngunit nangangambang matuklasan ang katotohang tayo'y kabilang din sa sangkahayupan ating minamaliit. Kailan nga ba natin matatanto na ang "katwiran" na ating itina-tangi ay ang katalinuhang nagbigay-daan sa teknolohiyang lumuray sa kalikasan sa maikling panahon lamang? Pinakamasakit, patuloy tayo sa pagsamba sa katalinuhang kulay-ekonomiko na may kakayahang tumunaw sa pinakamakapal na niyebe at tumupok sa kagubatan na hingahan ng sangkalikasan.

Samakatwid, iminumungkahi sa pag-aaral na ito isang uri ng pamumuhay na may paggalang at pagpapahalaga sa kahayupan. Kung ito ay magaganap, maaaring maiiwasan ang paglaganap ng mga nakakahawang sakit at masasagip ang maraming buhay sa hinaharap. Kung hindi tayo pipihit ng pagtingin, marahil ang kinabukasan ay patuloy sa pagdilim, hindi lamang ng sangkahayupan kung hindi maging ang sangkatauhan.

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Development and Acceptability of Standardized E-Tool
for the Department of Education's Core Values:
Maka-diyos, Makakalikasan, Maka-tao
at Makabansa

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Abstract:
     The 21st century learners' holistic growth focuses not only on the child's cognitive development but with all aspects and should be reflected in a multidisciplinary manner. Classroom assessment is an integral part of today's instruction and curriculum implementation. As part of the mandates of the Department of Education (DepEd) with its policies on classroom assessment (D.O. 8 s. 2015) and recognition (D.O. 36 s. 2016) for the K to 12, public school teachers lack tool in objective and comprehensive evaluation of student's observed core values. This research concentrated on the development of an electronic tool (e-tool) for the department's core values which undergone content validation from the different experts. A systematic approach was utilized in the development of the e-tool and utilized quantitative and qualitative methods employing developmental and descriptive measures complemented with focused group discussions. It was evaluated by seventeen (17) designated guidance teachers from the elementary, junior and senior high school in the District of Pililla, Division of Rizal. As a result, the teacher-experts perceived that the developed e-tool is highly acceptable considering all the criteria and received positive feedback from the respondents. An advocacy and dissemination activities plan was proposed for the betterment and future utilization of the developed e-tool.

Keywords: Core-Values, Assessment, Awards and Recognition, Conduct Award

Introduction

     Education is an institution responsible for the development of child holistically. In the 21st century instruction, a child's progress must be visible in different aspects of life such as physical, emotional, and psychological rather than concentrating on the traditional academic milestones of intellect.

     As emphasized by the United Nations Education, Scientific and Cultural Organization (UNESCO), "Education should be a means to empower children and adults alike to become active participants in the transformation of their societies. Learning should also focus on the values, attitudes, and behaviors which enable individuals to learn to live together in a world characterized by diversity and pluralism". (Osburg and Schmidpeter, 2013)

     This proves that in today's generation, the focus of education is not just reflected on the knowledge and scores in the different standardized test but also with the character and values formed needed for societal development of the community where one belongs that will contribute towards nation-building.

     In the Philippines, **Paragraph 2 Section 3 Article XIV of the 1987 Philippine Constitution** states that:

> *Educational institution shall inculcate 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.*

In accordance with this, educational institutions continuously make efforts in integrating character education and formation in the curriculum and the teaching-learning process across different learning areas as the values mentioned in the constitution above contributes in empowering the students to be productive citizens of the country.

It is empowered by **Republic Act No. 8491** also known as the **Flag and Heraldic Code of the Philippines** which stressed that *Maka-Diyos, Maka-tao, Makakalikasan at Makabansa* shall be the national motto as stated in Section 40 of the said law.

To be able to realize this, the Department of Education adopted this motto into its core values as stipulated in the **DepEd Order. no. 36 series of 2013** also known as the **Department of Education Vision, Mission and Core Values** that should be carefully explained to all the employees and stakeholders.

At present, **DepEd Order no. 36 series of 2016** or the **Policy Guidelines on Awards and Recognition for the K to 12 Basic Education Program** is being implemented to recognize the outstanding performance and achievement of learners in academics, leadership and social responsibility as motivating factor for striving excellency and becoming a proactive member of the school and community.

It specifies the different standards, criteria, and guidelines in recognizing students who excel in different aspects. One of which is the conduct award which shall be given for grades four (4) to twelve (12) who consistently and dutifully carried out the core values of the department as indicated in the report card. Furthermore, a candidate must have obtained at least 75% or 21 out of 28 "Always Observed" or AO at the end of the school year. This is in accordance with the guidelines set as stipulated in **Section VI of DepEd Order no. 8 series of 2015 or the Policy Guidelines on Classroom Assessment for the K to 12 Basic Education Program** which transmuted Core Values into behavior statements and indicators for objectively identifying observed behavior of the students where a non-numerical rating will be utilized to testify on learner's observed behavior demonstrating the said values that will be reflected in the student's report card.

As these policies were introduced by the department since 2016 and conduct award were given to a number of students in different schools in the country, implementation on the objective rating of student's in terms of their observed core values is being set aside as there is no existing assessment tool that can be utilized to guide the teacher-advisers. With the said absence, the possibility of being subjective and inappropriate measurement may arise as writing non-numerical rating will not be given much attention and the award for student's conduct will be taken for granted.

This condition motivates the researchers to develop a standardized electronic tool to guide the teachers in the district of Pililla to be more objective in rating the observed core values of the students based from the orders and standards of the department with ease through the integration of technology.

Theoretical Framework

This study is anchored to Banduras' Social Learning Theory which emphasized social interaction as a form of learning. Thus, by observing the behavior of others, people assimilate and imitate the behavior which involves rewards (Tadayon, 2012).

It was also anchored to Thorndike's theory of exercise which stressed that the relation between stimuli and responses is reinforced with repetition. (Karadut, 2012) Thus, practicing the correct response helps to reinforce the connection between the stimulus and the corresponding response.

These theories focused on the reinforcement of values and positive attitudes among learners through modeling and consistent repetition. Therefore, with the use of the developed e-tool, students will be able to be aware and exercise the standards expected from them concerning the core values of the Department of Education in pursuit of quality education for all.

Methodology

This study focused on the development and acceptability of standardized e-tool for student's observed core values.

This was conducted in the public elementary and secondary schools in the district of Pililla which composed of fourteen (14) educational institutions. It includes Bugarin ES, Halayhayin ES, Hulo ES, Malaya ES, Matagbak ES, Niogan ES, PES Central, Quisao ES, and Virgilio B. Melendres ES with 9 schools for the elementary, while for the secondary schools, there are five (5) integrated public high schools in the district such as Bugarin NHS, Hulo NHS, Malaya NHS, Pililla NHS, and Quisao NHS.

Participants of the study were designated guidance teacher and/or counselor of each public elementary and secondary schools in the district of Pililla distributed as follows:

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Table 1. Distribution of Respondents

Level	Number of Designated Guidance Teacher/ Counselor
Elementary	9
Junior High School	5
Senior High School	3
Total	17

Total enumeration or 100% of the respondents was used to determine the acceptability of the developed standardized e-tool.

The study made use of developmental and descriptive methods of research complemented by focus group discussion.

The researchesr utilized developmental research since it undergone a process of development of a tool using a system and a cyclical process of evaluation and tries to answer the question on how to assess the observed core values of the students evaluating the acceptability of the developed e-tool.

Descriptive research aims to describe the characteristics of the subject being discussed that involves the use of survey and other fact-finding techniques. This method of research was also used since the focus is assessing the level of acceptability of the developed standardized e-tool through the use of questionnaire-checklist.

This study also employed both qualitative and quantitative method of research. Quantitative research was utilized on the utilization of the questionnaire-checklist in the acceptability of the developed e-tool. To satisfactorily provide comprehensive information on the practices of teachers in identifying the student's observed core values and its relation to the developed e-tool, observed strengths and limitations of the material, and recommendation on the improvement of the e-tool, focus group discussion as a qualitative method was conducted with the teacher-respondents.

Specifically, the study sought answers to the following questions:

1. How is the standardized electronic tool for the Department of Education's Core Values developed?

2. What are the practices of the public school teachers in identifying the observed results for student's core values?

3. What is the level of acceptability of the developed standardized e-tool with respect to:

   3.1 functional suitability,
   3.2 performance efficiency,
   3.3 usability, and
   3.4 format?

4. How do the identified practices related to the developed standardized e-tool?

5. What are the strengths and limitations of the developed standardized e-tool?

6. How can the developed standardized e-tool for the student's observed core values be enhanced?

A researcher-made questionnaire-checklist was developed which undergone content validation by five experts which includes: (1) Public Schools District Supervisor, (1) University Professor of the English subject, (1) Principal Consultant in English, (1) Guidance and Counseling expert, and (1) District Statistician.

Part I includes the questions regarding the level of acceptability of the developed standardized e-tool for the observed core values of the students. It consists of four (4) aspects such as functional suitability, performance efficiency, usability, and format. Each variable is composed of six (6) questions with regards to the acceptability of the developed e-tool.

Part II pertains to the practices of public school teachers in the district of Pililla in identifying the student's observed core values, its relationship to the developed e-tool, the observed strengths and limitations of the developed module considering the different variables and the recommendation for the improvement of the developed e-tool in the form of open-ended questions.

The questions for Part I was answered by placing a check on the space provided showing their perceptions on the acceptability of the developed material and interpreted using the Likert's 5-point scale.

Scale	Range	Verbal Interpretation
5	4.20 – 5.00	Highly Acceptable (HA)
4	3.40 – 4.19	Acceptable (A)
3	2.60 – 3.39	Moderately Acceptable (MA)
2	1.80 – 2.59	Less Acceptable (LA)
1	1.00 – 1.79	Not Acceptable (NA)

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Moreover, the following were employed for the analysis and interpretation of data:

To find out the practices of public school teachers in the district of Pililla in identifying student's observed core values, its relationship to the developed e-tool, the observed strengths and limitations of the developed module considering the different variables, and the recommendation for the improvement of the developed e-tool, the qualitative method was used through focus group discussion.

To assess the acceptability of the developed standardized e-tool for student's observed core values as assessed by the respondents in terms of functional suitability, efficiency, usability and format, Weighted Mean was employed.

The output of the study will be of great help in the different level of the educational system.

For the students, they will be much aware of the standards expected from them based on the criterion mandated by the department that will lead to the development of a passionate, nationalistic and value-laden graduates.

For the parents, they will be conscious on how their child will be evaluated based on the observed core values and be able to understand the selection on the recognition of students who carried out the core values as reflected in their report card.

For the teachers, to be more objective in rating the observed core values of the students based from the orders and standards of the department with ease through the integration of technology and be protected as there will be an available evidence in giving conduct award.

For the administrators and the Department of Education, to ensure that educational services and opportunity will be delivered to all students with excellence and integrity.

Findings

Development of the Standardized E-Tool for the Department of Education's Core Values

Classroom assessment is an integral part of instruction and curriculum implementation. It provides opportunities for the teachers, parents, and students of their progress in different aspects. In line with the implementation of the K to 12 Curriculum which aims to develop learner's potential toward becoming a globally competitive member of the community, standard-based education is being empowered. Moreover, assessment tools congruent with the curriculum and standards set were highly encouraged to be utilized in ensuring a fair and constructive opportunity for the students. Policies and guidelines were being implemented to properly evaluate, encourage and scaffold student's development.

However, the researchers observed that K to 12 teachers lack tool and mechanism to be utilized in determining students observed core values which is part of the different mandates and orders of the department. This motivates the researchers to develop an electronic tool that is based on the standards and indicators set by the guidelines that may help the educators assess objectively and easily.

The tool was developed using Microsoft Excel and with the help of Kutools Plus which is an add-in of the said application to perform functions in the conversion, manipulation, and simulation of data. It also used if and countif function of the said application to count non-numeric and numeric data and for its interpretation.

It was content validated by eight (8) experts which includes: (1) Public Schools District Supervisor, (1) University Professor of the English subject, (1) Principal Consultant in English, (1) Principal Consultant in Edukasyon sa Pagpapakatao (ESP), (2) Guidance and Counseling experts, (1) District Statistician, and (1) Secondary ICT Coordinator.

The said e-tool is composed of five tabs which include four quarters, from first to fourth grading period checklist on observed behavior and summary tab which generalizes and interpreted the observations on student's core values.

Each quarter includes the core-values, behavioral statements, and indicators as stated in the Policy Guidelines on Classroom Assessment for the K to 12 Basic Education Program (Section VI of Deped Order no. 8 series of 2015). It also includes a checklist for teachers to click whether each indicator was met and will automatically be recorded, analyzed and interpreted using the marking and numerical rating the researcher assigned as seen below:

Marking	Non-Numeric Rating	Numerical Rating
AO	Always Observed	75.01 - 100.00%
SO	Sometimes Observed	50.01 - 75.00%
RO	Rarely Observed	25.01 - 50.00%
NO	Not Observed	0 - 25.00%

The generated total number of "Always Observed" or "AO" behaviors will be analyzed and interpreted to determine whether a learner is a recipient

of "Conduct Award" as per the Policy Guidelines on Awards and Recognition for the K to 12 Basic Education Program (DepEd Order no. 36 series of 2016) and will be reflected on the summary tab.

The development of the standardized e-tool has followed a systematic series of steps in developing instructional materials as suggested by Rothwell and Kazanas (1992) on their book entitled, "Mastering the Instructional Design Process: A Systematic Approach", and Gagne, Briggs, and Wager (1992) on their book, "Principles of Instructional Design Rothwell and Kazanas (1992). It applied the principles in developing materials and contextualized the said ideology for the development of the e-tool. It includes processes as can be seen in Figure 1.

Figure 1. Flowchart on the Development of the Standardized E-tool
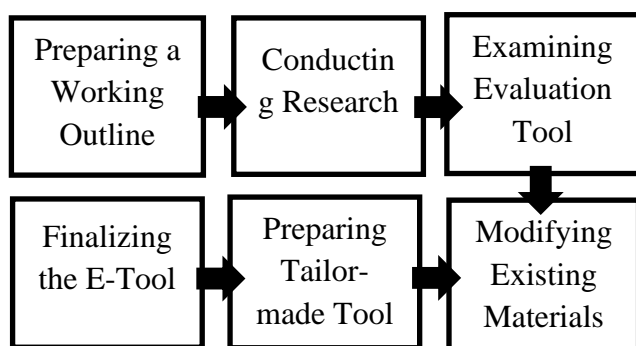
Preparing the working outline is the first step where the researchers prepared a draft of how the student's core values be evaluated as mandated by DepEd orders and decide on what kind of tool should be used.

Then, the researchers conducted a research on the legalities of the core values and behavioral statements as reflected in the Policy Guidelines on Classroom Assessment for the K to 12 Basic Education Program (Section VI of DepEd Order no. 8 series of 2015) and consulted from the colleagues on the most feasible way on evaluating student's observed core values as well as the difficulties encountered in doing so.

Upon identifying the indicators and means of verification for student's core values, the researchers then look for existing measure as stipulated on the Policy Guidelines on Awards and Recognition for the K to 12 Basic Education Program (DepEd Order no. 36 series of 2016) which suggest ways on how to recognize students who consistently and dutifully carried out the core values of the department.

From this, the researcher modified the suggested means of assessment into a technology-driven tool that will bring ease and objectivity to the teachers by utilizing the mandated indicators, behavior statements, core values and interpretation as per the different mandates of the department.

Then, the researchers developed a tailor-made tool following the standards set using Microsoft excel with its adds-in and different functions. This tool was content validated by different experts to ensure the accuracy and suitability of the indicators and evaluation procedures to the needs and current situations of the learners.

Lastly, the researcher revised the developed e-tool upon the recommendation of the experts. It was then piloted to the teachers of Bugarin National High School to check possible inconsistencies and malfunctioning of the program developed before proceeding to its validation and evaluation.

Practices of the Public School Teachers in Identifying the Observed Results for Student's Core Values as Perceived by the Guidance Teachers in the District of Pililla

The researchers conducted a focused group discussion with the designated guidance teachers from the elementary, secondary and senior high level on what are the practices of teachers in identifying student's observed core values and it revealed that as perceived by the respondents, majority of the teachers used observation as a way of identifying the said core values which involves personal judgement and opinion which may become subjective for the part of the students. This practice is in line with the mandates of the Policy Guidelines on Classroom Assessment for the K to 12 Basic Education Program (Section VI of DepEd Order no. 8 series of 2015) which suggest that the advisers and the classroom teachers shall agree on how the said observation be conducted.

Also, some teachers designed contextualized ways on determining the core values of students such test practices, daily routines activities, discussions with students, daily communications, utilizing rubrics and checking student's records such as attendance and classroom performance.

However, it was also noted that some teachers also used academic performance as reference for the core values. It is in accordance with the findings of the study conducted by Das et.al (2014) which reveals that students' positive attitude may influence their academic

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achievement, therefore a student who showed desirable behavior will result into a better academic performance and vice versa.

Evaluation of the Developed Standardized E-Tool for the Department of Education's Core Values by the Teacher-Respondents

Table 2 shows the result of the evaluation of the developed standardized e-tool for the Department of Education's core values by the teacher-respondents.

It can be gleaned that with regards to the criteria in evaluating the developed e-tool such as functional suitability, performance efficiency, usability and format, with an average of 4.78, the researchers-made e-tool is Highly Acceptable by the teacher-experts, the guidance teachers from the different level both in elementary, junior high school and senior high school.

Table 2. Composite Table on the Evaluation of the Developed Standardized E-Tool for the Department of Education's Core Values by the Teacher-Respondents

Criteria		Mean	VI
Functional Suitability The e-tool…	1. matches the prescribed standards.	4.82	HA
	2. states indicators that are specific.	4.82	HA
	3. includes measureable statements.	4.82	HA
	4. contains attainable descriptors.	4.76	HA
	5. has results-oriented scales.	4.88	HA
	6. is modifiable.	4.88	HA
	Average	**4.88**	HA
Performance Efficiency The e-tool…	1. is objective.	4.76	HA
	2. is time-saving.	4.12	HA
	3. is cost-effective.	4.47	HA
	4. is standards-based.	4.82	HA
	5. can generate accurate results	4.71	HA
	6. is accurate.	4.65	HA
	Average	**4.57**	HA
Usability The e-tool…	1. is easy to operate.	4.82	HA
	2. is specific in directions.	4.88	HA
	3. uses interface that can clearly be understood.	4.94	HA
	4. can easily be accessed.	4.65	HA
	5. convenient to use.	4.71	HA

	6. is free from compatibility issues.	4.59	HA
	Average	**4.77**	HA
Format The e-tool has…	1. readable fonts.	4.94	HA
	2. colors that are friendly to the users.	5.00	HA
	3. content properly outlined.	4.88	HA
	4. customized design.	4.94	HA
	5. presented information systematically.	4.94	HA
	6. simple lay-out design.	5.00	HA
	Average	**4.95**	HA
Weighted Average		**4.78**	HA

It implies that the developed e-tool will be of great aid in assuring that the core values among the students will be properly evaluated as this tool will serve its function, efficient in terms of its performance, user-friendly and uses appropriate format.

The finding of the study is parallel to the study conducted by Rashad et. al (2008) titled "E-Assessment Tool: A Course Assessment Tool Integrated into Knowledge Assessment" which reveals that the utilization of an electronic tool like the Integrated Assessment System (IAS) will be useful in getting useful information about individual learner's progress and will allow the instructor and students test themselves both independently and/or directed by the instructor.

The Relationship of the Identified Practices to the Developed Standardized E-Tool

Upon exposure to the developed e-tool, some teacher-respondents found out that their practices are somehow related to the developed e-tool since it is taken from the mandates of the department where the characteristics are identified in an easier, more specific, accurate and systematic way, however there are some who sees the tool as time consuming to accomplish as compared to the traditional and most frequent observation method of identifying student's core values.

The Strengths and Limitations of the Developed Standardized E-Tool

The developed standardized e-tool for student's observed core carries unique and modern characteristics that might bring advantages and disadvantages to the users. It strengths according to the experts are: the ease and convenience of use, factual, realistic, justifiable and

accurate result can be easily generated which can become the basis in determining the conduct awardee utilizing technology.

On the other hand, its limitations as evaluated by the teacher-experts is that the developed e-tool only suits for classes, inconvenience for non-computer literate users, time consumption in accomplishing the tool, subjectivity in some ways and being unsuited to each individual. These limitations can be analyzed and reflected upon for the improvement and future use of the tool.

Suggestions on the Enhancement of the Developed Standardized E-Tool for the Student's Observed Core Values

Ideas and recommendations were asked on how the developed e-tool be improved, accordingly, some of the said suggestion for the enhancement are: arranging the indicators according to weight, inserting instruction for independent use and linking to other forms like SF 9 through google sharing. But overall, as majority feedbacked, the material already established its validity and reliability as per the different DepEd orders and its application.

Conclusions

The output of the action research will be of great help to the different level of the educational system.

In light of the findings of the study, the paper concluded that:

1. The systematic approach well-matched in the development of standardized e-tool for the Department of Education's Core Values,

2. Majority of the elementary and secondary teachers in the district of Pililla used observation in identifying student's core values as verified by the guidance teachers,

3. As perceived by the respondents, the developed e-tool is highly accepted considering the different variables such as functional suitability, performance efficiency, usability and format,

4. In general, the practices employed by the elementary and secondary teachers in the district of Pililla have similarities in the manner of evaluation of the developed e-tool,

5. The ease and convenience of use, factual, realistic, justifiable and accuracy in the result through the possible use of the e-tool are considered to be its strengths, however, limitations were noted such as the suitability to larger groups of students, inconvenience for non-computer literate users, time consumption in accomplishing the tool, subjectivity in some ways and being unsuited to each individual, and

6. Constructive suggestions for possible improvement were recommended by teacher-experts such as: arranging the indicators according to weight, inserting instruction for independent use and linking to other forms such through google sharing.

Recommendations

Furthermore, the paper recommends the following:

1. The researchers present the output and the result to the district, division and the Education Program Specialist and technical Working Group in Edukasyon sa Pagpapakatao (ESP) to further establish the developed e-tool's validity,

2. Consult with Information and Communications Technology (ICT) experts for improving the developed e-tool's technical aspects such as minimizing time in the usage of the e-tool and linking of the result to other school forms,

3. The researchers may propose the utilization and piloting to a specific school to test its reliability,

4. Future research on the utilization of the e-tool as evaluation by the end-users, the teachers,

5. Future research may focus on the other aspects assessing the performance of students and other groups of respondents, and

6. Disseminate results and benchmark the utilization of the developed e-tool.

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Ecological Factors Affecting Functional Literacy of
Indigenous Learners in Tanay, Rizal
School Year 2018-2019

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Abstract: This study aimed to assess the level of functional literacy of indigenous learners of selected elementary schools in Tanay, Rizal. It also aimed to assess the ecological factors that surround the learners, and ultimately, how these factors affect the development of their literacy skills. A sample of sixty-one students were randomly selected from a population of 160. The sample was narrowed down to students from grades four to six, and the school they attended was used as the stratum. The researchers administered a validated questionnaire-checklist to the respondents. The questionnaire is composed of three parts – the respondent's profile, a Likert Scale, and a literacy test. The results showed that the average reading rate was way slower than what is expected of a functionally literate individual. The average score for comprehension was also slightly lower than a passing score. In terms of writing and numeracy, the average scores passed. Multiple regression analysis showed a significant relationship between home conditions and literacy skill. The results of ANOVA showed that females outperform males in reading speed and writing. Older respondents were also better in the same aspects. Grade 4 respondents perform worse than grades 5 and 6. A significant difference between the three schools was not found.

Keywords: Indigenous People, Literacy, Public Elementary School

Introduction

Literacy is one of the most important skills to have, despite its ever-expanding definition. It remains as the most basic tool that is necessary for social development and mobility. Illiterate groups are unable to fully participate in and compete with the developing world.

Since 1948, the acquisition of basic literacy skills has been recognized as a basic human right. Literacy for all is at the heart of basic education for all. Creating literate environments and societies is essential in order to achieve the goals of eradicating poverty, reducing child mortality, curbing population growth, achieving gender equality and ensuring sustainable development, peace and democracy. It is evident that a vital component of the right to education is literacy; not only as a tool, but as a right that helps achieve the fulfillment of this universal human right, the full

development of the person, and therefore, the possibility of enjoying and exercising all other human rights (UNESCO, 2013).

UNESCO defines functional literacy as the capability to engage in all those activities in which literacy is required for effective function of his or her group and community and also for enabling him or her to continue to use reading, writing and calculation for his or her own and the community's development. In contrast to basic literacy, which is simply the capability to read and write, functional literacy is the mastery of reading and writing is such a way that it is practical enough to be used in one's daily activities.

In order for reading to be useful in everyday applications, it has to be done in a practical pace. Too slow and it would be far too difficult to perform tasks that require reading. The Philippine Informal Reading Inventory (2018) puts the standard of reading speed at

110 words per minute. Many intermediate learners, who are expected to be functionally literate, fall far behind this metric (Gillaco, 2014).

The government continues to provide support for the development of education, especially in rural areas. The determined implementation of Enhanced Basic Education Curriculum or K to 12 is a valiant move manifesting the sincere attempt of the education sector towards providing proper education to everyone. This includes programs that ensure maximum participation rate of citizens relative to their right to quality education. To name a few, ALS or Alternative Learning System, ADM or Alternative Delivery Modes, Multi-Grade Education, SPED OR Special Education, Mother Tongue-Based Multilingual Education or MTB-MLE, and a host of other special program that would suit the need of every unique learner. These are besides the basic elementary and secondary curricula (Basilio, 2017).

In 2011, the Department of Education (DepEd) adopted the National Indigenous Peoples Education (IPEd), an education policy framework for IPs that intends to make the educational system of the Philippines inclusive and respectful of the diversity of learners especially those in the minority groups. The education policy framework for IPs seeks to ensure that the provision of equality basic education for all IPs will lead to functional literacy.

Illiteracy remains prevalent in public elementary schools in the Philippines. The OECD (2018) found that 80% of the Filipino learners are only at Proficiency Level 1. This means that they can only understand literal sentences and passages – far too low compared to the international standard.

The researchers firmly believe that it is necessary to understand the roots of illiteracy in order to properly address it. This study is their small contribution towards this cause. In addition, this study serves as a means to develop the researchers' skills that will be necessary in the service of their communities as future educators.

Scope and Limitation of the Study

This study focused on measuring ecological factors and functional literacy rates of indigenous learners of selected elementary schools in Tanay, Rizal, namely, Tablon Elementary School, San Andres Elementary School, and Sto. Niño Elementary School. The respondents were limited to pupils from grades 4 to 6 during the School Year 2018-2019. The factors that were observed were limited to five (5), namely, home conditions, school conditions, access to services, peers, and personal factors. The study did not include quality of instruction as one of its variables.

Setting of the Study

The study was conducted across three different schools in Tanay District 2B that cater to indigenous people, namely, Tablon Elementary School, San Andres Elementary School, and San Antonio Elementary School.

Related Studies

The most recent FLEMMS Survey (2013) divides literacy into 5 levels – cannot read and write (Level 0), can read and write (level 1), can read, write, and compute (level 2), can read, write, compute, and comprehend (level 3), and high school graduate or higher (level 4). 91.1% of Filipinos age 10-14 can read and write. 83.2% can read, write, and compute, while only 54.8% can read, write, compute, and comprehend.

The score for basic comprehension is alarmingly low. Moreover, emergent learners have been found to perform worse in higher levels of comprehension (Brito, 2018). Within this age group, a child is expected to be functionally literate. At the same time, this is also when he starts to use his reading abilities to acquire other skills of his interest (Chall, 1983). For this reason, it is important to develop reading skills in elementary school. Difficulties in reading may persist in secondary school and cause further hindrance to the learner (Tizon, 2010).

One of the groups with highest levels of functional illiteracy is the indigenous peoples. Their communities remain among the poorest and most disadvantaged regions. Their remote locations mean less access to basic services and material (De Vera, 2007). These poor socio-economic conditions have a detrimental effect on reading development. Furthermore, these issues may be a reflection of the poor reading background of the parents who play crucial supporting roles in the child's development (Absolon, 2010). A child's first experiences of reading come from home, and it is something that illiterate parents cannot provide adequately (Akubuilio et al., 2015).

While the gaps in reading ability are determined by factors that exist prior to schooling, the responsibility to close them falls upon schools (Lyon, 2015). Formal education is responsible for reading development, and definitely impacts the literacy skill of its learners. Teaching quality is a large factor in

development, second only to the child's home (Waldfogel, 2012). Therefore, if the school is lacking, reading development is adversely affected.

The physical condition of the schools can also influence student achievement. Availability of facilities and materials has a significant effect in student development (Doane, 2008). Class size has a small observable effect on literacy (Watson, 2016). Schools that are overcrowded or are lacking in facilities usually have their students sharing books and equipment which can limits the quality of instruction.

Peers also have a significant positive effect in academic performance and literacy development (Ngussa, 2015). Interacting with peers who are performing better academically promotes healthy competition which encourages a learner to do better (Mihaly, 2009). The more motivated and interested a student is in the learning process, the more likely that the student will display a greater effort and more interest in learning (Cooc & Kim, 2016).

All of these environmental factors affect literacy development to varying degrees. However, the difference between the living conditions between the dominant social group and the indigenous peoples is so great that it leaves the natives years behind their peers.[20]

Objectives of the Study

The main objective of the study is to assess functional literacy rates of students belonging to indigenous groups in Tanay, Rizal and its relationship to selected ecological factors.

Specifically, the study aimed to answer the following questions:

1. What is the profile of the respondents in terms of school, sex, age, and grade level?
2. What is the level of ecological factors in terms of home conditions, school conditions, access to services, peers, and personal factors?
3. What is the level of functional literacy of indigenous learners in terms of reading speed, writing, comprehension, and numeracy?
4. Is there a significant relationship between ecological factors and functional literacy?
5. Is there a significant difference between the level of functional literacy with respect to reading, writing, comprehension, and numeracy in terms of school, sex, age, and grade level?

Theoretical Framework

This study used Urie Bronfenbrenner's Ecological Systems Theory as its framework. The Ecological Systems Theory identifies five environmental systems that an individual interacts with. These systems affect and provide context to his development. (1992)

The five systems are as follow: microsystem, mesosystem, exosystem, macrosystem and chronosystem. The microsystem refers to the institutions and groups that most immediately affect the individual, like his home, school, peers, and his biology. The mesosystem refers to the interconnections between these groups, e.g., the involvement of his family in school activities, or simply the interaction of his parents and their neighbors. The exosystem refers to social systems in which the individual does not function directly. Examples of this are work schedule of parents and access to resources and services. The macrosystem, the outermost layer, involves laws, values, and cultural contexts that influence the development of the child. [25]

The study used this framework because it explains the development of an individual without removing him from his community – it acknowledges that development is contextual. The challenges in reading development that indigenous learners face are not limited to the confines of the classroom, but rather stems out from a larger, multifaceted social issue that involves his home, community, and the policy making of the Philippines. However, given the expanse of this theory, this study focused only on the learner's immediate environment – the microsystem.

Methodology
Research Design

The researchers used the descriptive research method. Descriptive research design is a scientific method which involves observing and describing the behavior of a subject without influencing it in any way.

By merely observing at a given instance without any manipulation of its natural context, it makes the behaviors exhibited more credible because they are occurring in a real, typical scenario as opposed to an artificial one generated in controlled conditions.

Sampling Procedure

Stratified sampling was used to determine the ideal sample size and distribution across the three schools. Due to the limited availability of the respondents during the testing period, only 61 samples were collected out of a population of 160. While less than ideal, the sample size is still well within reasonable numbers, as Jenkins and Quitana-Ascencio (2020)

recommend a minimum of 25 samples for regression analysis.

Instrument

A validated questionnaire-checklist was used to assess both the literacy of indigenous learners and the ecological factors that affect them. The questionnaire checklist was composed of three parts.

The first part consists of respondent profiling – age, school, grade level, and sex.

The second part is a 5-point Likert Scale used to assess the selected ecological factors. It was composed of 5 categories: Home Conditions, School Conditions, Access to Services, Peers, and Personal Factors. Each category was composed of 6 Likert items. The rating scale that was used is as follows:

Scale	Interval	Verbal Interpretation
5	4.20 – 5.00	Outstanding
4	3.40 – 4.19	Very Satisfactory
3	2.60 – 3.39	Satisfactory
2	1.80 – 2.59	Fair
1	1.00 – 1.79	Needs Improvement

The last part is a literacy test, composed of a reading exercise, a short comprehension assessment, a writing test, and a basic numeracy test.

Procedure

The questionnaire-checklist was administered to the respondents. The Likert Scale was accompanied with an interview in order to assist the respondents in answering them as accurately as they can. During the literacy test, the respondents were also timed while they were reading the passages in aloud. The respondents then answered the rest of the items on their own.

Data Analysis

Percentage frequency and rank distribution was used to summarize the profile of the respondents. Weighted mean was used to assess the levels of ecological factors. The results of the literacy test were also averaged.

Multiple regression was employed to determine whether a significant correlation exists between the factors and the respondents' performance.

Lastly, ANOVA was used to compare the respondents grouped by school, age, sex, and grade level.

Findings

Table 1. Profile of respondents

Characteristics	Frequency	Percentage	Rank
Age			
< 10 yo	15	24.59	2
10 – 14 yo	46	75.41	1
Grade Level			
4	19	31.15	2
5	17	27.87	3
6	25	40.98	1
Sex			
Male	24	39.34	2
Female	37	60.66	1
School			
Tablon	25	40.98	2
San Andres	19	31.15	3
Sto. Niño	17	27.87	1

Table 1 shows the profile of the respondents in terms of age, grade level, sex, and school attended.

The results show that most of the respondents are at least 10 years old. In terms of grade level, most of them are in the intermediate level, with grade 6 pupils composing 40.98 percent of the sample.

Functional literacy is generally expected from children at least 9.5 years old. It is also equivalent to the reading capabilities of a grade 4 pupil. It is also during this period that children begin reading to learn, adding more importance to early intervention for disadvantaged readers.

Chall and Jacobs (2003) noted a stagnation of reading development in low-income children during this period, dubbing it the "fourth grade slump". This deceleration creates a gap between disadvantaged children and their peers, placing them years behind in development as they progress throughout formal schooling.

Table 2. Levels of ecological factors that affect functional literacy of indigenous learners.

Factors	Mean	Rank	Verbal Interpretation
Home Conditions	4.18	3	Very Satisfactory
School Conditions	4.58	1	Outstanding
Access to Services	3.77	5	Very Satisfactory
Peers	4.12	4	Very Satisfactory
Personal Factors	4.36	2	Outstanding
Average	4.20		Outstanding

Table 2 presents the mean score of each ecological factor as rated by the respondents. On average, the ecological conditions are outstanding. However, it should be noted that the objectivity of these results is limited.

Home Conditions. A very satisfactory score in home conditions implies that the respondent's parents are capable readers and are actively showing concern on their child's reading development. It also means that the respondent has access to reading materials at home and regularly reads them.

School Conditions. Surprisingly taking the highest rank, the selected schools have shown adequate facilities despite their remote locations. Due to small student population, class sizes are maintained at less than 30 pupils. There are also enough books to go around, removing the necessity for sharing. All the schools have open libraries. They also have access to electricity through solar panels.

Access to Services. The remote location of the respondents creates geographical challenges to accessibility. Receiving the lowest rank, the respondents noted the limited of access to electricity at home. Some of the respondents have access to solar panels that provide power enough for lighting and radio, while others had no electricity at all. Without power, the respondents can only do their schoolwork and other reading activities during daytime. This also means they have no access to internet sources and multimedia devices, which could have enhanced their reading development.

Respondents also noted their travel time to and from the school. A long travel time means less time spent on instruction. This can be observed in Tablon Elementary School, where classes start an hour later than usual.

Peers. The results imply that the school provides a friendly environment to the respondents. An occurrence of discrimination against indigenous groups was not observed. However, there was one case of a respondent being bullied due to their underdeveloped reading skill.

When asked about the reading abilities of their peers, the respondents generally rated them with a low score.

Personal Factors. A very satisfactory score in personal factors indicate that the respondents have a positive outlook towards reading. It implies a personal motivation to read, whether for learning or for leisure. Michalak (2014) stresses the importance of the personal drive of learners in academic achievement. The more

motivated a learner is, the more likely he is to exert necessary effort to attain his own goals.

Table 3. Results of the literacy test

Score	Frequency	Percentage
Reading Speed		
< 111 WPM	49	80.33
111-139 WPM	9	14.75
> 139 WPM	3	4.92
Comprehension		
< 60%	22	36.07
60% - 80%	30	49.18
> 80%	9	14.75
Writing		
< 60%	18	29.51
60% - 80%	16	26.23
> 80%	27	44.26
Numeracy		
< 60%	20	32.79
60% - 80%	11	18.03
> 80%	30	49.18

Reading Speed. Over 80 percent of the respondents fall below the expected reading speed at their age group. The average reading speed is 69.09 words per minute, far too slow to be useful in daily activities. Most of the respondents syllabicate while reading aloud. Several authors have noted the prevalence of reading delay in public elementary schools, especially those in far flung areas. (G. Estremera & M. Estremera, 2018; Orale & Quejada, 2018).

Comprehension. Majority of the respondents performed adequately in the comprehension test, especially in the literal level. The respondents encountered difficulties in higher levels of comprehension, specifically the interpretive level. This indicates that while the respondents have no issues recalling facts that have been mentioned in the text, they may find reading between the lines and inferencing implicit details challenging.

Writing. Most of the respondents shown the capability to reproduce letters and characters legibly. They can also write commonly practiced words such as their own names. However, when tasked with writing their own sentences, it was observed that some of the respondents had difficulties producing grammatically correct sentences, relying on strings of words to convey

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thought. This implies that they are still in the early stages of sentence writing.

Numeracy. Majority of the respondents are capable of performing basic mathematical operations. Despite this, a third of the respondents did not manage to perform satisfactorily. The prevalence of delays in mathematical skill of indigenous learners has also been observed by David and Sicat (2011), citing language and material incompatibilities as its main causes.

Table 4. Multiple regression analysis

Factor	Coef	SE Coef	T-value
Home Conditions	13.47	3.67	3.94*
School Conditions	-6.49	6.08	-1.11
Access to Services	3.68	3.99	0.83
Peers	0.79	4.84	0.13
Personal Factors	7.05	5.78	1.31

Out of all the selected ecological factors, only home conditions returned a significant relationship with functional literacy.

The results cement home conditions as the strongest determiner of early literacy skills. Reading development begins far before a child enters schooling. Their first experiences begin at home with his parents. Without parents who can read, a child lacks the exposure to words that they need before school, and does not receive support for school activities.

This result also implies that there are several other factors that have not been addressed by the study.

Table 5. Significant Difference on the Literacy Skills of the Respondents in Terms of School Attended

Skill	TES[a]		SAES[b]		SNES[c]		F (2, 58)
	M	SD	M	SD	M	SD	
Reading Speed	75.2	38.4	61.1	40.3	69.4	38.4	0.73
Comprehension	55.2	21.4	54.5	25.4	55.6	20.3	0.01
Writing	67.2	29.4	64.0	27.2	66.3	29.4	0.07
Numeracy	66.4	30.9	59.0	32.8	52.5	30.9	0.97

[a]Tablon Elementary School
[b]San Andres Elementary School
[c]Sto. Nino Elementary School

The test revealed that there are no statistically significant differences between the reading speed (p = 0.488), comprehension (p = 0.988), writing (p = 0.795) and numeracy (p = 0.383) skills of respondents from different schools.

The three schools selected for the study are in similar good conditions. They have fairly adequate equipment and facilities for their students. They cater to a small population of pupils, allowing for manageable class sizes. All of them have access to electricity through solar panels. They can also afford a 1:1 book to pupil ratio, which is still a problem in other schools despite the claims of the Department of Education (2019).

Table 6. Significant Difference on the Literacy Skills of the Respondents in Terms of Grade Level

Skill	Grade 4		Grade 5		Grade 6		F (2, 58)
	M	SD	M	SD	M	SD	
Reading Speed	40.1	28.6	71.0	26.4	89.8	39.3	12.33*
Comprehension	37.4	25.8	62.4	17.9	63.6	12.5	12.06*
Writing	44.2	24.6	70.6	24.6	79.2	22.0	12.39*
Numeracy	42.1	31.2	65.9	27.2	70.4	29.5	5.41*

*p<0.05

The analysis revealed that the differences in scores in reading speed (p = 0.000), comprehension (p = 0.000), writing (p = 0.000), and numeracy (0.000) across the grade levels are statistically significant. A post-hoc analysis (Tukey's) reveals that no significant difference exists between grades 5 and 6 in all literacy skills.

This indicates that the learners continuously develop their literacy skills as they get promoted to higher grade levels. However, it appears that this growth slows down in grades 5 and 6, implied by the lack of significant increase in literacy skill between the two grade levels

In addition, cases of basic illiteracy, that is, the complete inability to read, have only been observed in grade 4 respondents.

Table 7. Significant Difference on the Literacy Skills of the Respondents in Terms of Sex

Skill	Male		Female		F (1, 59)
	M	SD	M	SD	
Reading Speed	78.7	39.7	52.0	30.7	7.48*
Comprehension	59.0	19.3	48.2	25.6	3.47
Writing	74.9	27.4	50.0	20.2	13.81*
Numeracy	61.0	32.4	59.1	30.5	0.05

*p<0.05

For the comprehension and numeracy parts of the test, both sexes performed equally (p = .068 and p = 0.820 respectively). However, there is a significant difference between the scores for reading speed (p = 0.008) and writing (p = 0.000) with the females averaging with higher scores.

The superior literacy skills of females are consistent with the national score stated in the FLEMMS Survey Results (Bernales, 2013) despite the

national goal of 1:1 male to female literacy ratio. This difference may be attributed to established gender roles and stereotypes that cause males and females to have different attitudes and preferences towards reading. (Uusen & Müürsepp, 2012)

Table 8. Significant Difference on the Literacy Skills of the Respondents in Terms of Age

Skill	< 10 years old		≥ 10 years old		$F_{(1, 59)}$
	M	SD	M	SD	
Reading Speed	49.9	23.6	75.4	40.7	5.28*
Comprehension	46.0	21.3	58.0	21.9	3.47
Writing	50.7	23.7	70.9	27.2	6.60*
Numeracy	49.3	28.2	63.9	32.0	2.48

*$p<0.05$

For the comprehension and numeracy parts of the test, both age groups performed equally ($p = .067$ and $p = 0.121$ respectively). However, there is a significant difference between the scores for reading speed ($p = 0.020$) and writing ($p = 0.023$).

This difference is largely due to biological development. According to Chall (1983), functional literacy is expected at 9.5 years of age. Younger respondents are expected to only be approaching the necessary skill threshold. It should also be noted that younger respondents belong to lower grade levels.

Conclusions

1. All of the respondents are expected to be functionally literate based on their age and grade level.
2. In general, the ecological factors of the learners are sufficient, the lowest being access to services with a satisfactory score. School conditions in particular received outstanding scores.
3. The learners are very slow readers. They need improvement in comprehension. They achieved passing scores in writing and numeracy, although the average barely passed the threshold.
4. Home condition is the most important factor among the selected ecological factors and possesses the greatest influence to functional literacy.
5. Female respondents outperform male respondents in reading and writing. Older respondents can read faster and are more proficient in writing. Functional literacy skills improve as the respondent moves through grade levels.

Recommendations

1. Provide more opportunities for reading to enhance reading speed and comprehension.
2. Ensure that the home environment is conducive for reading.
3. Encourage reading and other literacy activities, especially at home.
4. Involve the parents in the development of emergent readers.
5. A similar but in-depth study on the factors and functional literacy may be conducted in the future without the restrictions of time and budget to include other factors, such as instruction, and to increase accuracy and precision.

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Ang Pilosopiya ng Edukasyon sa Filipino

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Abstrak:

Ang Pilosopiya ng Edukasyon sa Pilipinas ay isang batis na iilan pa lamang ang nakababatid ng kahalagahan lalo na sa usapin ng pambansang pagsulong. Kaya nga tangka ng papel na ito na ilarawan sa payak na pamamaraan lalong higit sa wikang Filipino, una ang ugnayan ng pilosopiya at edukasyon, pangalawa ay maikling kasaysayan ng pagsibol ng Pilosopiya ng Edukasyon, at ang pangatlo ay ang kalagayan ng Pilosopiya ng Edukasyon sa Pilipinas kasama ang mga Pilipinong Pilosopo na nagsusulong nito.

Mga Susing salita: *Pilosopiya, Edukasyon, Pilosopiya ng Edukasyon*

Pambungad

Walang isang kilalang panahon na masasabing naging tampok sa mga usaping pampilosopiya ang edukasyon, hindi dahil salat ito sa kahalagahan, kundi dahil ang usaping ito ay di maaaring ilagay sa isang panahon lamang. Laging napapanahon ang Pilosopiya ng Edukasyon, sapagkat ang kasaysayan ng tao ay kasaysayan ng pagkatuto. Ang tining ng isang kabihasnan o kultura ay sumasalamin lamang ng bisa ng edukasyong umiiral. Dito makikita na ang mga antigo at bagong kamalayan sa mundo ay masasabing pawang larawan lamang ng edukasyon at pagkatuto ng mga taong napapaloob dito. Kaya nga di maikakaila na napakatindi ng buklod na nag-uugnay sa Pilosopiya ng Edukasyon ng isang lugar at sa katayuan nito.

Samakatuwid, maaring sabihin na hanggang walang isang matibay na pilosopiyang pang-edukasyon sa Pilipinas na magbubuklod sa lahat ng mga may malay na gawaing may kinalaman sa pagkatuto, mananatiling hungkag ang lahat ng mga pagpupunyaging inilalaan sa paghahandang pagkaisipan ng mga kabataan. Ang pag-aaral at pagpupunyagi na walang isang matibay na saligang pilosopiko ay para lamang isang dahong tinatangay ng hangin, walang malay at walang tiyak na patutunguhan.

Sa puntong ito ay napakahalaga ng pangangahas na ito dahil una ay hihimayin nito ang ugnayan ng pilosopiya at edukasyon, gayundin ang kasaysayan ng edukasyon sa pangkalahatan at maging sa Pilipinas. Makakatulong ang pagbabaybay na ito, una, upang makita ang mga pangunahing saligan at diskurso ng bawat teorya at panahon. Samantalang ang ikalawang kahalagahan ay nakatuon sa paggamit ng wikang Filipino sa akdang ito. Maliban sa higit itong mauunawaan kung nakasulat sa wikang sarili ay isang tugon din ang papel na ito sa ibinabatong hamon ni Emmanuel de Leon sa kanyang artikulo na "Pamimilosopiya, Wika at mga Baluktot na katwiran: Tungo sa Pagpapayaman ng Wikang Pilosopikal sa Pilipinas" (2016) kung saan sinasabi niya na walang ibang paraan upang ipakita ang kakayanan ng wikang Filipino bilang gamit sa pamimilosopiya kundi gamitin ito. Tama si De Leon sa kanyang tugon sa panawagan ni Emerita Quito at Napoleon Mabaquiao tungkol sa kahinaan ng pilosopikong diskurso dahil sa kakulangan ng mga teksto na nakasulat sa wikang Filipino. Bagama't di maituturing na dalisay ang akdang ito, anumang puna at pagtatamang ibabato dito ay marahil tulong na rin para higit pang mapaunlad ang akdang ito, gayundin ang Pilosopiya ng Edukasyon sa Pilipinas, at higit sa lahat ang pilosopikong diskurso gamit ang wikang Filipino. Harimanawariy maging katanggap-tanggap ang akdang ito para maging ambag sa kanyang isinusulong na adbokasiya.

I. Ang Pilosopiya at Edukasyon

Sa simula ng akdang ito ay mahalagang linawin muna kung may ugnayan ba ang pilosopiya at edukasyon. Di ba dapat isipin na lamang ng mga pilosopo ang mga problema sa pilosopiya at ipaubaya na lang ang problema ng edukasyon sa mga kawani ng pamahalaan na dalubhasa sa mga batas pang-edukasyon at sa mga tagapamahala ng mga paaralan, kolehiyo, at pamantasan? Dahil dito, ang mga susunod na talakayan ay nakatuon sa pag-usbong ng Pilosopiya ng Edukasyon bilang isang larangan.

a) Ang Pilosopiya

Ang pilosopiya ay hango sa mga salitang Griyego na, *filos* na ang kahulugan ay "nagmamahal" at *sofia* na ang katumbas naman ay "karunungan." Lumalabas lamang na ang etimolohiyang kahulugan ng pilosopiya ay ang "pagmamahal sa karunungan." Si Pythagoras, isang pilosopong Griyego, ang nagbigay ng terminolohiyang ito, sapagkat para sa kanya, di kaya ng tao na maabot ang kabuuan ng karunungan, kaya maaari lamang niya itong mahalin o maging kaibigan. Sa gayon ay maaari lamang siyang tawaging pilosopo o nagmamahal sa karunungan. Sino man ang nagtatanong at naghahangad matuto at magpaliwanag ng kanyang sarili at paligid ay matatawag na namimilosopiya o pilosopo. Pero sa pang-akademiyang gamit, ang pilosopiya ay isang gawang pantao na tumutukoy sa pagtatanong at paghahanap ng kahulugan at pundasyon ng kanyang pag-iral at ng mga bagay sa kanyang paligid.

Una, ito ay isang gawa at hindi isang subheto na dapat aralin o sauluhin. Wala itong isang porma o hugis na angkop upang isalarawan. Kung magkagayon, ang mismong pagpapaliwanag na ito ay di pa rin sapat para ipaunawa ang pilosopiya. Kaya sino mang nagnanais na makipagkaibigan sa karunungan o mamilosopiya ay dapat handang mag-isip, magnilay, at muling mag-isip sapagkat iyon lamang ang tanging paraan upang ito'y maranasan.

Pangalawa, ito ay gawang pantao, sapagkat may pag-iisip ang tao na siyang tanging gamit sa gawang pamimilosopiya. Ang pag-iisip na ito ay pansarili o personal, di maaaring mag-isip ang isang tao para sa ikauunawa ng iba. Di ito tulad ng isang trabaho na puwedeng iba ang gumawa bilang kapalit. Sinumang namimilosopiya ay siya mismo ang dapat mag-isip. Bagaman maaari siyang matuto sa karanasan, kaalaman, at paliwanag ng iba. Subalit ang mismong pagkatuto o pagkaunawa ay tanging siya pa rin ang kailangan gumanap.

Pangatlo, ito ay isang pagtatanong, ito ay nagsisimula sa pag-alam sa kanyang sitwasyon, at ang kasunod nito ay paghahanap pa ng dahilan kung bakit siya ay nasa sitwasyon. Kasabay na rin ng pangatlo ay ang paghahanap ng kahulugan at pundasyon ng kanyang pag-iral. Kakaiba ang pagtatanong na ito sa kanyang pag-iral dahil mismong ang mga talagang batayang pangkalahatan o universal ang hinahanap dito. Samakatuwid ay lumalampas ito sa personal o pansariling paliwanag lamang. Ang pundasyon ay ang salalayan ng mga kasagutan na maituturing na ugat at buod na maaaring gamitin sa iba pang pagsagot sa mga katanungan tungkol sa pag-iral ng iba. Bagama't di natatapos ang kanyang mga tanong, di rin natatapos ang kanyang paghahanap sa mga pundasyon at kahulugan.

Panghuli ay ang paghahanap ng kahulugan at pundasyon ng pag-iral ng mga bagay sa kanyang paligid. Naiiba ito sa pangatlo dahil tinatahak nito ang pag-unawa sa mga bagay na labas sa kanyang sarili, materyal man o hindi. Dito makikita na saklaw din ng paghahanap ng pundasyon at kahulugan ang iba't ibang pananaw. Kung ganon, ay di lang basta pananaw ang hinahanap ng pilosopiya kundi maging ang mga pundasyon ng bawat pananaw. Ayon nga kay Mabaquiao sa kanyang artikulong "Isang Paglilinaw sa Kahulugan at Kairalan ng Pilosopiyang Filipino" (2011) ang hinahanap sa pilosopiya ay ang "pundasyon ng mga pananaw" dagdag pa ni Mabaquiao, para matawag talagang pilosopiko ang paghahanap, kailangang ito ay may a) paksa, b) metodolohiya, at c) pamamaraan ng pagsulong sa mga palagay. Ang paksa ay dapat kabilang sa mga pangunahing sangay ng pilosopiya na; lohika na tumutukoy sa sining ng sistematikong pag-iisip at pakikipag-argumento, epestimolohiya na ukol sa kasiguraduhan o katotohanan ng mga kaalaman ng tao, metapisika na nakatuon sa mga pundasyon ng pinagmulan ng lahat material man o hindi, estetika na sumasakop sa pamantayan ng sining at kagandahan, at etika na naglilinaw sa mga pundasyon at pamantayan ng kabutihan ng gawa ng tao. Samantalang ang metodololohiya naman ay tumutukoy sa mga pamamaraan ng pag-aaral na katanggap-tanggap sa disiplina ng pilosopiya tulad ng; penomenolohiya na nakasentro sa pagbalik sa mismo o aktuwal na pagdanas ng tao sa isang bagay, analitikong pilosopiya na nakabatay sa paghahanap ng mga eksakto at siguradong kahuluhan ng mga salita o argumento, eksistensyalimo na nakabatay sa pagpapakita ng kalayaan ng tao, Marxismo na nakaangkla sa usapin ng pagkakapantay-pantay ng tao lalo na sa opportunidad at yaman sa lipunan lalo na sa mga may kinalaman sa moda ng paggawa o produksyon , feminismo na umiikot sa karapatan ng mga kababaihan, kritikal na teorya- na tumitingin sa mga usapin ng di pagkakapantay-pantay sa lipunan sa pagitan ng mga api at nang-aapi at iba pang relasyon, at ermenyutika na nakatuon sa paghahanp kahulugan sa isang teksto. At ang huling elemento ay tumutukoy sa mga argumentong ginagamit upang suportahan at pangatwiranan and bawat posisyon. Sa pamamagitan ng mga elementong ito ang isang paghahanap o pagtatanong ay matatawag talagang pilosopiko at ito ay isang gawang pang pilosopiya.

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Sa kabuuan, ang pilosopiya ay walang hanggang pagtatanong, paghahanap sa kahulugan at pundasyon ng tao sa kanyang sarili at sa mga bagay sa kanyang paligid tungo sa lalong ikauunlad ng kanyang buhay at paligid. Sapagkat ang tao ay hindi tulad ng isang dahon na basta na lang tumubo sa isang sanga, naghahanap siya ng direksyon at kahalagahan o katuturan ng kanyang pagtubo. Gayundin, ay hinahanap niya ang pundasyon ng kanyang mga pananaw. Pinagninilayan niya ang kanyang pag-iral at ang pundasyon ng kanyang mga paniniwala at pananaw.

b) Ang Edukasyon

Ang edukasyon naman ay hango sa dalawang salitang latin na: *educare* na ang kahulugan ay "sanayin, turuan, o buuin" at *educere* na ang kahulugan ay "gabayan o akayin." Kung pagsasamahin ang dalawang kahulugan ay maaari itong sabihin na ang edukasyon ay isang gawa na nakatuon sa pagsasanay at pagbuo sa isang tao para abutin ang kanyang kaganapan.

Samantalang ang formal na kahulugan ng edukasyon ay isang paraan upang maabot ng tao ang sukdulan ng kanyang kakayahan at upang makarating siya sa lalong maayos at kaaya-ayang antas ng buhay (Ozmon and Craver, 1990). Magandang saysayin ang mga salik na mas isinusulong ng formal na kahulugan.Una, ang edukasyon ay isang gawa o pamamaraan. Dito makikita na ang edukasyon ay isang gawain na may paggalaw at hindi pawang pagtatala lamang ng mga kaalaman. Samakatwid ay hindi lubos ang edukasyon kung walang pagbabagong nangyayari dulot ng paggawa o pamamaraang ginamit.

Pangalawa, ang meron sa bawat gawaing pang edukasyon ay ang kaalaman ng isang panahon o grupo ng mga tao na isinasalin sa isa pang grupo. Ang mga kaalamang ito ay dinalisay ng panahon ng pagninilay at pagdanas sa pinaniniwalaang higit na makakatulong sa mga susunod na saling-lahi. Kaya nga dahil sa edukasyon ay nagpapatuloy ang mga karanasang kaaya-aya para sa mga tao at ang mga di kaaya-ayang karanasan na di makakatulong sa pag-unlad ay naiiwasan.

Pangatlo, ang paraan ng pagsasalin ng kaalaman na ito ang nagpapalakas sa tao upang lumabas ang kanyang likas na kakayahan o potensyal. Malinaw sa puntong ito na bawat tao ay may likas na kakayahan. Hindi ito magkakatulad at lalong hindi pare-pareho ang antas, sa tulong ng edukasyon ay pinagyayaman ito upang maabot ang sukdulan ng sa ganon ay lalong mapakinabangan ng lipunan. Samakatwid ay kinikilala

dito na hindi pa ganap ang bawat tao, sa tulong ng mga kaalaman at pamamaraan na pinagnilaynilayan ng iba ay tinutulungan ang tao na abutin ang kanyang kakanyahan. Dahil sa pamamaraan ng edukasyon ay mas napagyayabong at nalilinang ng tao ang kanyang sariling kakayanan at ang mga bagay sa kanyang paligid.

Sa huli ay dinadala ng edukasyon ang tao sa lalong kaaya-ayang kalagayan. Ang bahaging ito ay tumutukoy sa adhikain ng pagkatuto na para sa laging ikauunlad ng tao. Ang lahat ng pagkatuto ay para mapabuti ang tao sa kanyang pakikitungo at para sa higit ng ikauunlad ng kanyang lahi at paligid, gayundin ay naiiwasan ang mga maling kasanayan at karanasan. Dahil sa pagkatuto ay napapaghandaan ang mga darating pang pagsubok. Sa pangkalahatan ay masasabi natin na ang edukadong mamamayan ngbansa ay may tiyak na kaunlaran dahil walang ibang hangad ang pagkatuto kundi ang pag-unlad.

c) Ang Pilosopiya ng Edukasyon

Sa puntong ito, ang pagsasama ng mga salitang pilosopiya at edukasyon ay di maiiwasan sapagkat pareho silang tumutukoy sa lalong ikauunlad at ikaaayos ng kalinangan ng tao; ang pilosopiya bilang paghahanap ng kahulugan at direksyon ng tao, at ang edukasyon bilang pamamaraan para maabot ang kaganapan at kaayusan ng tao. Kaya't ang Pilosopiya ng Edukasyon ay tumutukoy sa mga direksyon at layunin ng mga ipinatutupad na pamamaraan ng edukasyon tungo sa kaganapan at pag-unlad ng tao.

Kung babalikan natin ang mga pundamental na paksa ng pilosopiya na inilahad ni Mabaquiao (2011) ang pilosopiya ng edukasyon ay maituturing na isang sangay ng etika sapagkat ito ay tumutukoy sa lalong ikabubuti ng tao. Maaari rin itong ihanay sa ilalim ng epestimolohiya sapagkat napapaloob dito ang pagsusuri ng mga kaalaman batay sa katotohanan nito na siya naman paksa ng lahat ng pamamaraan ng edukasyon. Di rin maaaring ilayo ang Pilosopiya ng Edukasyon sa metapisika sapagkat lahat ng pilosopiya ng edukasyon ay nagsisimula sa pagkakilala sa tao at sa mga pundasyon na bumubuo sa kanya.

Sa puntong ito masasabi na di maaaring maghiwalay ang pilosopiya at edukasyon ayon nga kay Emerita Quito, sa kanyang aklat na "A New Concept of Philosophy" "walang siyensiya o sining na mailalapat ng maayos ng walang pilosopiya sa likod nito (1990, sa akin ang salin)." Samakatuwid, ang pag-unlad din ng edukasyon ay hango sa pagtatalaban ng praktikal o

tuwirang gamit ng kaalaman at ng mapagnilay na paghahanap ng kahulugan ng pilosopiya. Ang sobrang pagkapit sa gawa at praktikal na bagay ay parang makina na lamang, samantalang ang sobrang pilosopiya ay pawang imahinasyon lamang. Kaya kinakailangan ang pagsasanib ng pag-iisip at praktikal na paggawa na tinatawag na Pilosopiya ng Edukasyon.

Sa huli ay masasabi natin na ang pananaw na ang edukasyon ay para lang sa mga edukador, at dapat ng iwanan na ng pilosopiya, ay maaari na ring tawaging isang Pilosopiya ng Edukasyon. Ang mga tagapagtaguyod ng kaisipang ito ay kumakapit din sa isang pilosopiya na tulad ng iba ay naghahangad din ng ikabubuti ng tao at ng kanyang paligid.

II. Ang Pagsibol ng Pilosopiya ng Edukasyon

Likas sa tao ang paghahangad na matuto ayon kay Aristoteles, kaakibat na ng pagiging tao ang paghahanap ng mga pamamaraan para sa pagkatuto. Kaya noon pa mang **Panahon ng Antigo** ay mayroon ng Pilosopiya ng Edukasyon. Sa puntong ito ay hihimayin ang kasaysayan ng pagkatuto sa dalawang magkahiwalay na lugar sa pagitan ng Kanluran at Silangan.

a) Edukasyon sa Kanluran

Kanlurang kamalayan ang ginagamit na pangalan upang ilarawan ang kabihasnang nabuo sa Europa, kasama na din dito ang makabagong kabihasnang Amerika, bagaman may Antigong kabihasnan ang Amerika ang kasalukuyang kalagayan nito ay bunsod na ng pananakop ng mga Europeong bansa gaya ng Britanya at Pransya. Kaya nga kung ang pag-unlad dito ay nahahati sa apat na bahagi, ang Antigong Kanluran, Panahong Medyebal, Panahong Moderno, at Post-moderno, ay ganun na rin maaaring basahin ang pag-unlad ng Pilosopiya ng Edukasyon.

Ang pilosopiya ng edukasyon sa **Antigong Kanluran** ay nagsimula sa mga dakilang guro na tinatawag na Sophists. Ang kanilang pangalan ay buhat sa salitang Greyego na *Sophia* na nangangahulugang "karunungan", sila ang tagadala ng karunungan. Mayroong dalawang uri ang mga gurong ito, una ang positibong-uri kung saan nagtuturo ang mga ito ng mga kaalaman at kagandahang asal ng walang bayad. Ginagawa nila ito para lang sa ikauunlad ng karunungan. Si Socrates, ang dakilang pantas ng Kanluran, ang isa sa mga guro sa ganitong grupo.

Isinusulong ni Socrates ang pagtitiwala sa kaisipan at karunungan ng tao bilang pamantayan ng pakikipagkapwa at gayundi ang pagmamahal sa bayan. Ang ikalawang grupo ng mga sophists ay ang negatibong-uri kung saan nagtuturo sila ng retorika o ng galing sa pagsasalita. Ginagawa naman nila ito na may kapalit na bayad. Marahil ititulak ang grupo na ito ng pagsulong ng espesyalisasyon ng trabaho kung saan ang bawat isa ay nangangailangan na ng trabaho upang magkaroon ng ikabubuhay kaya napilitan ang mga guro na gawing hanapbuhay ang pagtuturo. Si Protagoras ang pinakatanyag sa grupo na ito kung saan sinabi niya na "ang tao ang sukatan ng lahat ng bagay." Marami pang sumunod na mga kilalang guro sa pasimula ng antigong kanluran subalit wala ng hihigit pa kina Platon at Aristoteles

Si Platon ang dakilang mag-aaral ni Socrates. Sa pagpanaw ng kanyang guro ay pinili niyang ipagpatuloy ang pagtuturo sa pamamagita ng pagtatatag ng kauna-unahang formal na paaralan na tinawag na Akademiya. Ang ibig sabihin ng formal ay katulad na ito ng kasalukuyang salik ng edukasyon kung saan mayroong: mag-aaral, guro, lugar ng pagtuturo o silid aralan, oras ng pag-aaral, at mga subheto na dapat matutunan. Naiiba ito dahil bago dumating si Platon, ang pag-aaral ay nagaganap lamang sa ilalim ng mga puno, palengke at mga templo. Ang nasabing paaralan ay may kakaibang kurikulum na nababatay sa ideyalismo- ang pananaw na ang dapat matutunan ng tao ay katotohanan na di nagbabago o di lumilipas. Ito ay ang mga kaalamang tulad ng matematika at lohika. Sumunod kay Platon si Aristoteles na nagtatag ng Liceo at realismo naman ang paraan na niyakap niya. Ang realismo ay isang pananaw na nagsasabi na ang mga bagay sa paligid tulad ng mga halaman at hayop ay totoo din at nararapat na pag-aralan dahil ito ay makakatulong sa pagsulong at pag-unlad ng tao. Para kay Aristoteles ang dapat maging usapin ng pag-aaral ay ang mga bagay-bagay na nakikita sa paligid at hindi ang mga nabubuo lang sa isipan ng tao (Ozmon and Craver, 1990).

Hanggang noong **Panahong Medyebal** ay mga monasteryo at seminaryo naman ang naging sentro ng pag-aaral. Dito nagsimula ang konsepto ng pagtatayo ng mga pamantasan at ang pagpasok ng mga *"Religious Orders"* sa mga gawaing pang-edukasyon (Estioko, 1994). Ang mga pari ang naging pangunahing tagapagsulong ng edukasyon na nag-uugat sa pilosopiya ng mga Kristiyano. Ang pilosopiyang ito ay naniniwala na ang tao ay nilikha na kawangis ng Diyos. Kaya ang buhay at karunungan ng tao ay marapat

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lamang gamitin sa pagkilala, pagmamahal, at paglilingkod sa Diyos. Tanyag sa panahon na ito ang mga banal at pantas na sina San Agustin ng Hippo at Santo Tomas ng Aquino. Sila ang itituturing na mga doctor ng simbahan kung saan ang kanilang mga kaisipan ang naging pundasyon ng katuruan ng simbahan pagdating sa usapin ng pananampalataya at moralidad.

Pagdating sa pilosopiya ng edukasyon ay masasabi natin na sila ang nagpatuloy ng mga kaisipan ni Platon at Aristoteles sa Panahong Medyebal. Si San Agustin ay hiniram ang ideyalismo ni Platon at ginamit ito sa relihiyon kaya nabuo niya ang panrelihiyong ideyalismo. Para sa kanya ay maaari lamang maarok ang katotohanan ng Diyos sa pamamagitan ng pananampalataya at pansariling pagninilay (Ozmon and Craver, 1990). Ang kaisipan ni Platon ukol sa mundo ng mga idea at mundo ng mga material ay ginamit din ni Agustin at sinabi niyang ito ay tulad din ng kanyang kaisipan na Lungsod ng Diyos at Lungsod ng Tao. Sinasabi niya na ang Lungsod ng Diyos ay tulad ng Mundo ng mga Idea ni Platon na perpekto at nararapat lamang hangarin at pagtuunan ng pansin ng mga tao. Samantalang ang Lungsod ng mga Tao, tulad ng Mundo ng Material ni Platon ay hindi dapat pag-ukulan ng pansin. Samakatuwid ang pag-aaral para kay San Agustin ay nararapat lamang na nakatuon sa pagpapadalisay ng moral at intelektual na karanasan para sa ikaluluwalhati ng Diyos (Ozmon and Craver, 1990). Sa paghawak naman ni SantoTomas sa kaisipan ni Aristoteles ay isinulong niya ang panrelihiyong realismo. Matindi ang paniniwala ni Santo Tomas na totoong tulad ni Agustin ay maaaring maabot ang katotohanan ng Diyos sa pamamagitan ng pananampalataya subalit maaari din itong maabot sa pamamagitan ng kaisipan at lalong higit ay sa pamamagitan ng pag-aaral sa paligid. Kaya nga kilala siya sa kanyang pagpapatunay sa pag-iral ng Diyos sa pamamagitan ng limang argumento: argumento ng simula at dahilan, argumento ng galaw, argumento buhat sa iba't ibang antas sa paligid, argumento buhat sa pansamantala at pangunahing pag-iral, argumento buhat sa desinyo ng kalikasan. Dito makikita ang kaibahan ni Santo Tomas kung saan pinapahalagahan niya ang pag-aaral hindi lamang nakabatay sa isip at pananampalataya kundi pati na rin ang mga may kinalaman sa material na katawan at paggawa ng tao.

Dulot ng unti-unting paghina ng Simbahan at ng mga monarkiyang sumusuporta dito dumating ang **Panahong Moderno.** Ito ay dala ng tatlong rebolusyon.

Una ay ang politikal kung saan ang karapatan ng mga monarkiyang magpatuloy sa pamumuno buhat sa banal na basbas ay hindi na kinikilala ng mga tao at naghangad sila na magtatag ng pamahalaan na nakabatay sa karapatan ng bawat isa na pumili at gabayan ang pamamahala ng saligang batas na ginawa hindi ng iisang tao kundi ng lahat ng tao. Ikalawa ay ang ekonomikal, dito ay nagbago ang moda ng paggawa buhat sa sistemang feudal na nakabatay sa agrikultura ay dumating ang industriyalisadong paggawa kung saan nakasandal ito sa mabilisang produksyon dulot ng mga makina. Sa tagpong ito ay nadagdagan na ang may kontrol sa capital, buhat sa simbahan at monarkiya ay naging makapangyarihan na din ang mga pribadong negosyate at ang pamahalaan na binuo ng mga tao. Ang siyentipikong rebolusyon naman ay nagsimula sa paghamon at pagbangga ng mga siyentipiko sa mga paniniwala ng simbahan. Halimbawa na nito ay ang pagbasag nina Copernicus at Galelio sa matandang paniniwala ng simbahan na ang daigdig ang sentro ng kalawakan kung saan sinabi nila na ito ay araw.

Sa usapin ng edukasyon ay tampok ang ideyalismo na nababatay sa siyensya sa panahong ito. Ang pag-aaral ay nakasandal sa "scientific method" o maka-siyensiyang pamamaraan (Ozmon and Craver, 1990). Sa panahong ito na rin lumitaw ang maraming pampubliko at pampribadong pamantasan dulot ng pagkakaroon ng espesyalisasyon sa iba't ibang larangan. Sa panahon ding ito lumago ang tradisyong analitiko. Ang analitiko ay nakatuon sa pagbibigay-linaw sa mga salita, pamamaraan at mga konsepto, tulad ng isang Siyensya o Matematika. Si Rene Descartes ang isa sa mga tanyag sa panahong ito kung saan sinabi niya na tangin ang kaisipan ang bukal ng karunungan, ito ay tinawag na rasyunalismo. Ang ganitong pananaw naman ay sinalungat ni John Locke kung saan para sa kanya ang bukal ng karunungan ay manggagaling lamang sa karanasan. Para kay Locke, ang utak ng tao ay walang laman sa simula o tinawag niyang *tabula rasa,* nagkakaroon lamang ng laman ito dulot ng mga karanasan.

Subalit agad din itong naunsiyami sa pagdating ng **Kasalukuyang Panahon o Postmodernismo**. Ang mga pamantasan ay mas naging bukas sa iba't ibang uri ng pananaw, paraan ng pagtuturo, at layunin. Ilan sa mga tradisyong umunlad sa panahong ito ay ang behabiyorismo, eksistensiyalismo, at rekonstruksiyonismo. Ang behabiyorismo ay naniniwala na ang lahat ng pagkatuto ay dulot ng mga salik-pisikal at panlipunan na ginagalawan ng tao. Sa gayon ay tila nagiging produkto ang tao ng lipunan at

ng kanyang mga biyolohikal na kaganapan. Tanyag na mga tagapagsulong ng behabiyorismo sina Ivan Pavlov, na nagsulong ng *klasikong conditioning*; John B. Watson, na nagsulong sa kahalagayan ng kapaligiran sa mga galaw ng tao; at B. F. Skinner na nagsulong ng kahalagahan ng biyolohikal na salik at pang kulturang salik sa mga galaw ng tao(Ozmon and Craver, 1990).

Taliwas naman ang paniniwala ng pamamaraang eksistensiyalismo kung saan mas nakatuon ito sa pagbibigay ng kalayaan sa tao upang magdesisyon at pumili sa kanyang kinabukasan. Mas naging bukas ito sa mas malaking responsibilidad ng tao sa pagkatuto. Kalakip ng kaisipang ito ang di bukas ng pagtanggap ng mga tao sa hanay ng edukasyon dahil malimit itong naiuugnay sa mga liberal o pilosopo na hindi nagpapahalaga sa paniniwala sa Diyos na isinusulong ng mga tradisyunal na relihiyon. Subalit magandang saysayin na may dalawang uri ng eksistensyalismo, ito ay ang grupo ng mga naniniwala sa Diyos ng tradisyunal na relihiyon tulad nina Soren Kierkegard at Martin Buber. Ang mga ito ay naniniwala na may kalayaan talaga ang tao subalit kalakip rin nito ang katotohanan ng Diyos na nakakaunawa sa lahat. Ang ikalawang grupo naman ay ang mga walang pagpapahalaga sa tradisyunal na paniniwala ng relihiyon sa Diyos gaya nina Martin Heidegger at Jean-Paul Sartre. Mas nakatuon ang grupong ito sa kalayaan ng tao na magdisisyon sa kanilang buhay na nagsimula sa pagsilang at nagtatapos sa kamatayan. Samakatwid ay inaalis na nito ang paniniwala ng naunang grupo sa kabilang buhay bilang kasunod na kalagayan.

Sumunod dito ang rekonstruksyonismo, para sa konseptong ito, ang lipunan ay nangangailangan ng pagbabago kaya ang edukasyon ay dapat nakatuon sa mga bagay na makatutulong para sa pagsasaayos at pagpapanatili ng kaayusang panlipunan. Napaiilalim sa kilusang ito ang Marxista, pragmatiko, at progresibong edukasyon. Si Karl Marx ang nagpasimula ng Markistang edukasyon, isinulong niya ang pagkakapantay-pantay ng tao sa opportunidad, kalagayan at yaman. Para kay Marx, sa pamamagitan ng edukasyon ay kailangang baguhin ang lipunan, sapagkat ayon sa kanya "ipinaliliwanag lang ng mga pilosopo ang daigdig, pero ang punto ay dapat itong baguhin." Kaya dapat ang hamon ng edukasyon ay baguhin at isaayos ang mundo. Ang pragmatiko naman na lumaganap sa Amerika ay nagbigay pansin sa pagtuturo ng mga bagay na mas magagamit sa pang-araw-araw na buhay, di nito layunin na baguhin ang lipunan ng tuwiran, kundi magbigay ng kakayahan sa mga tao upang makasabay sa hinihingi ng lipunan. Si

John Dewey and isa sa pinakakilalang tagapagsulong nito. Ayon sa kanya, wala namang mga pagkalahatang katotohanan na maaring maging batayan ng sa lahat ng pagkakataon, sahalip ang maari lamang batayan ay ang kahalagahan ng isang kaisipan sa totoong karanasan. Ang mahalaga samakatuwid ay resulta o produkto at hindi ang anupamang paniniwala. Sa simula ay hindi ito tulad ng idealismo, na ang hangarin ay bumuo ng perpektong lipunan dahil ang hangarin nito ay baguyin ang katayuan ng mga tao sa loob ng lipunan sa pamamagitan ng pagtuturo ng mga kasanayan, subalit sa huli ay babaguin na rin nito ang lipunan sa pangkalahatan. Samantalang ang progresibong edukasyon naman ay nakabatay sa pagbibigay ng karanasan sa bata na magagamit di lamang sa loob kundi maging sa labas ng paaralan. Malaki ang kaugnayan ng tradisyong ito sa pragmatismo. Tulad ng pragmatismo ay mahalaga din progresibo ang resulta at pagtugon sa mga pangangailangan at problema subalit ang higit na pinapahalagahan dito ay ang proseso. Mas mahalaga ang unti-unting paggawa o ang pagdaan at pag-alam sa bawat bahagdan ng gawain dahil makakatulong ito upang higit na mapag-ayos ang gawain at produkto. Mahalaga din ito upang maipasa sa iba ang kaalaman.

Ang pag-unlad na ito ng iba't ibang pananaw at gawi sa edukasyon ay lalo pang nagpatibay sa lubid na nagbibigkis sa pagitan ng edukasyon at pilosopiya. Kaya't hanggang sa kasalukuyan ay patuloy na umuunlad ang pilosopiya ng edukasyon .

b) Edukasyon sa Silangan

Di tulad ng Kanluran na may isang sistema kung saan may iba't ibang yugto, ang Silangan naman ay may iba't ibang sistema na di maaring pagsamahin sa iisang pagbasa lamang. Dito makikita ang mga sistema ng pilosopiya ng China, India, at ng Gitnang Silangan. May ilang nagsasabi na marapat isama sa bilang ang Japan bilang pang-apat na sistema, subalit mas pinili ng mananaliksik na limitahan na lamang muna sa tatlo ang mga pangunahing pangkat sa dahil sa palagay na ang mga ito ang nauna at higit na may impluwensya sa mga karatig lugar. Bagaman maaring sabihin na hindi naman mga pilosopiya ang mga ito kundi relihiyon, subalit napakagandang tingnan na sa Silangan ang pilosopiya at relihiyon ay iisa. Itinatangi dito ang mga dakilang guro tulad nina: Confucious, Mencius, at Laotse ng China; Gautama Buddha ng India; Muhammad ng Arabia at Jesus ng Israel para sa Gitnang Silangan. Ang edukasyon para sa panahong ito

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ay nakatuon hindi lamang para sa pag-unlad ng buhay na ito, kundi lalong higit ay sa pagkakaroon nang maayos na katayuan sa kabilang buhay (Ozmon and Craver, 1990). Walang pormal na paaralan na gaya ng Kanluran, sa halip ang edukasyon ay nakasentro sa ugnayan ng guro at mga mag-aaral. Ang mga guro ang sila na ring tumatayong propeta, pinuno, o hurado ng lugar sapagkat ang edukasyon, relihiyon at pilosopiya ay iisa at magkakaugnay.

Hinduismo at Buddismo ng India

Walang itinuturing na pinuno o tagapanimula ang Hiduismo, ang pag-unlad nito ay nakasabay lamang sa pag-unlad ng mga naninirahan sa gilid ng Ilog Indus sa India. Kaya nga masasabi na hindi naman ito pilosopiya o relihiyon sapagkat ito ay tumutukoy sa pamamaraan lamang ng pamumuhay ng mga tao sa lugar na ito. Samakatwid, wala itong isang sistema o isang direksyon. Lahat ng mga maaring sabihing paniniwala at pamamaraan ng pamumuhay sa nasabing lugar ay maituturing na kabilang sa Hinduismo. Walang iisang Diyos, kundi kumikilala sa iba't ibang Diyos na walang pagtatangi. Kaya nga masasabi na ang pilosopiyang ito ay may pagtangkilik sa pluralismo o pagkilala sa katotohanan ng iba't ibang palagay. Bagaman may ilang kilalang Diyos sa tradisyong ito, sina: Shiva, Vishno, at Bhrama. Samantalang ang mga turo ay nakasulat sa mga banal na libro na : Upanishads, Vedas, at mga Epiko gaya ng Ramayana, Mahabharata, at Bhagavad-Gita.

Ang Buddismo naman ay pinasimulan ni Siddhartha Gautama Buddha. Isinilang siya sa isang marangyang pamilya at bilang prinsipe ay inaasahan siya na magpapatuloy sa mga sinimulan ng kanyang amang hari bilang lider pulitikal. Subalit mas pinili niya ang landas ng relihiyon at pilosopiya. Umakyat siya sa bundok at iniwan ang marangyang buhay sa kaharian. Makalipas ang anim na taon ay bumaba siya buhat sa bundok dala-dala ang kanyang katuruan na tinatawag na ang Apat na Dakilang Pamantayan: 1. Mahirap ang buhay, 2. May dahilan ang hirap ng buhay, 3. Maaring mawala ang hirap ng buhay, 4. At may daan para mawala ang hirap ng buhay.

Ang edukasyon sa diwa ng dalawang katuruang ito ay umiikot sa katuruan ng Karma kung saan ang bawat gawa ay may karampatang katuwang na epekto mabuti man o masabi. Layunin ng bawat isa na gumawa ng mabuti at alisin ang paghahangad upang sa pagdating ng kamatayan ay higit na kaluwalhatian ang makakamtan sa muling pagkabuhay. Kung sakali naman

at lubos na maabot ang kadalisayan at mawala ang paghahangad ay maari ng makarating sa Nirvana-isang antas ng kawalang kagustuhan na maaaring makibahagi na sa Dakilang Pangkalahatan.

Judaismo, Kristiyanismo at Islam ng Gitnang Silangan

Malimit iniuugnay sa Kanluran ang Judaismo at Kristiyanismo, subalit kung babalikan ang pundasyon ng mga ito ay marapat lamang na ibalik sila sa Silangang tradisyon dahil dito sila sa bayan ng Israel nagmula. Gayunpaman di maikakaila na ang higit na nagpakalat nito ay ang Kanluran. Samantalang ang Islam ay talagang sa Gitnang Silangan nagsimula, yumabong at may ilan ding tagasunod sa Kanluran at Africa. Bagaman sa kasalukuyan ay talagang magkakaibang paniniwala ang tatlo, sa puntong ito ay higit na mas magandang tingnan ang kanilang pagkakapareho. Pareho silang naniniwala sa iisang Diyos, si Yaweh sa Judaismo, Isang Diyos sa Tatlong Persona sa Kristiyanismo, at Allah sa Islam. Ang kanilang mga banal na aklat ay kapwa naglalaman ng halos parehong texto, ang Torah ng Judaismo, Bibliya ng Kristiyanismo, at Koran ng Islam ay kapwa kumikilala sa mga propeta tulad ni Abraham, Isaac, Moses at marami pang iba.

Judaismo ang maituturing na ugat ng Kristiyanismo at Islam, kung saan sinasabi na si Abraham ang nagsimula ng paniniwalang ito sa iisang Diyos sa lupain ng Israel. Si Jesus naman ang itinuturing na nagtatag ng Kristiyanismo na sa simula ay isang maliit ng sekta ng Judaismo sa lupain din ng Israel. Kaya nga ang unang bahagi ng Bibliya ng mga Kristiyano ay ang Lumang Tipan na katulad din ng Torah ng Judaismo. Ang Islam naman na pinaniniwalaang sinimulan ni Muhamad sa lupain ng Saudi Arabia na sumunod sa Kristiyanismo ay naglalaman din ng mga bahagi ng Torah ng Judaismo at Lumang Tipan ng Kristiyanismo, gayundin laman nito ang kwento ni Jesus bilang isang mabuting propeta.

Ang Judaismo at Kristiyano ay may kani-kanilang batas sa pananampalataya. Subalit kapwa nila itinatangi ang batas na ibinigay ng Diyos kay Moses ang Sampung Utos: 1. Ako ang iyong Diyos, Huwag kang magkakaroon ng ibang Diyos maliban sa akin, 2. Huwag mong gamitin ang pangalan ng Diyos sa di mahahalagang bagay, 3. Panatilihin mong banal ang Araw ng Pamamahinga, 4. Igalang mo ang iyong mga magulang, 5. Huwag kang papatay, 6. Huwag kang makikiapid, 7. Huwang kang magnanakaw, 8. Huwag

kang magsisinungaling, 9. Huwang kang makikipagrelasyon sa asawa ng iba, 10. Huwag mong aakinin ang pag-aari ng iba. Samantalang ang mga Muslim o tagasunod ng Islam ay sinusunod ang Limang Haligi ng Islam: 1. Shahadah - ang pagpapahayag ng pananampalataya na si Allah ang totoong Diyos at si Muhamad ang kanyang huling sugo, 2. Salah - ang pananalangin ng limang beses sa isang araw ng nakaharap sa Mecca, 3, Zakat - ang pagbibigay kaya para sa mga nangangailangang kapwa, 4. Zaum - ang pangingilin sa loob ng tatlumpong araw, kung saan umiiwas sa pagkain o anumang magbibigay ng luho at kaligayang pangkatawan simula sa pagsikat ng araw hanggang sa paglubog nito, 5. Hajj - ang paglalakbay sa Mecca bilang banal na gawain ng bawat isang Muslim bago sumapit ang kanilang kamatayan.

Taoismo at Confucianismo ng China

Kapwa mga dangal ng China sina Lao Tzu na nagpasimula ng Taoismo at Confucious ng Confucianismo. Bagaman isinilang sila sa parehong panahon saglit na nauna si Lao Tzu kumpara kay Confucious. Walang makapagsabi kung nagkaroon sila ng ugnayan tulad nina Socrates, Platon at Aritoteles, subalit ang sigurado ay nagkaroon ng ugnayan ang kanilang mga turo o kanilang mga mag-aaral. Samantalang di tulad ng ibang mga relihiyon sa Silangan ay hindi pinag-uusapan sa mga ito ang tungkol sa isang Makapangyarihang Nilalang o Diyos, sa halip ang pinag-uusapan sa dalawang kaisipang ito ay ang kalagayan ng tao sa kaligiran ng kalikasan at sa panlipunang kalagayan.

Nakapaloob sa aklat na Tao Te Ching ang mga turo ni Lao Tzu. Matuwid na sinasabi ni Lao Tzu na upang maabot ng tao ang kasiyahan ay nararapat lamang na maiayon niya ang kanyang sarili sa daloy ng kalikasan. Sa ganitong diwa, nararapat lamang na abutin ng tao ang kanyang kahinahunan na nakasandal sa kalikasan. Ang anumang pamamaraan na kumikitil sa kalikasan ng tao gaya ng mga batas at mga pamantayan ay kailangan iwasan sapagkat hindi ito makakatulong sa pagkakaroon ng kaaya-ayang kalagayan para sa lahat. Maaring pasubalian na ang ganitung turo ay maaring magdala sa relativismo o kalagayan ng pagkakanya-kanya at kawalan ng pamantayan na aangkop sa lahat.

Sa mga aklat naman na: *Analect, Great Learning, Book of the Mean, Mencius,* nakalagak ang mga kaisipan ni Confucious. Di tulad ni Lao Tzu na may pagtatangi sa pagsunod sa daloy ng kalikasan, matimbang kay Confucious ang paghahanap sa kabutihan sa kalooban ng tao upang magamit sa pagpapaunlad ng lipunan. Hangad niya ang kapanatagang panlipunan dahil para sa kanya ay ito ang sumasalamin sa kabutihan ng tao. Maigting pag pagtuturo niya ng mga ritwal at alituntunin na dapat sundin sa mga kaganapan at pagdiriwang. Makikita dito ang lubos na pagpapahalaga ni Confucious sa aspetong politikal ng bawat gawain ng tao. Malinaw sa kanya na ang pagsunod ng tao sa mga ritwal at pampulitikang gawi ay magdadala sa panlipungan katarungan at kagalingang panlahat.

III. Pilosopiya ng Edukasyon sa Pilipinas

Walang pag-aalinlangan na masasabing may kasaysayan ng edukasyon sa Pilipinas, gayundin ay masasabi na may mga Pilipinong palaisip na talagang naglaan ng panahon at kakayahan upang ito ay bigyang hugis buhat sa mga nagaganap patungo sa mga pundasyon ng pilosopiya na sa palagay nila ay higit na magdudulot ng kagalingan. Kaya nga sa halip na ipangalandakan ng papel na ito na may Pilosopiya ng Edukasyon sa Pilipinas ay dadaanan na lamang nito ang dalawang landas na maaring matanaw ang mga tanda nito. Harimanawari'y matanto ng mambabasa sa pagitan ng dalawang landas na ito; ang landas ng kasaysayan at landas ng mga pilosopo, na may nabubuong Pilosopiya ng Edukasyon sa bansa.

a) Edukasyon sa Pilipinas

Matatawag na pragmatiko ang direksyon ng edukasyon sa **Panahon Bago ang mga Kastila** sapagkat ang pag-aaral ay kasabay na ng paggawa. Ang mga paksa ng pag-aaral ay pagsasaka, pangingisda, at pangangaso na kalimitang nangyayari sa pagitan ng magulang o matatanda bilang guro at mga bata bilang mag-aaral at katuwang. Sa usapin ng relihiyon ay mga Babaylan naman ang nagtuturo sa mga bata. Sa ganitong sitwasyon ay walang matatawag na formal na edukasyon tulad ng panahong moderno na may paaralan, guro, at detalyadong kurikulum para sa mga mag-aaral. Wala ring pambansang sistema sapagkat halos sa bahay, tribo, o nayon lamang ang saklaw ng pag-aaral.

Maaari ring sabihin na sa panahong ito ay may kaunting pagka-esensiyalismo ang edukasyon sapagkat nagtuturo na rin dito ng mga pundasyong kaalaman na pangmatagalan o di lumilipas tulad ng pagsulat, pagbasa, at pagbilang, sapagkat may sarili ng paraan ng pagsulat ang mga Pilipino noon pa man. Pinatunayan ito

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ni Pedro Chirino noong 1604 sa kanyang salaysay. Ayon sa kanya "lahat ng mga tao sa isla na ito ay marunong sumulat at bumasa, mahirap makakita ng isa man sa kanila na hindi nakababasa o nakasusulat ng mga titik na ginagamit sa pulo ng Maynila (Estioko, 1994- sa akin ang salin)." Subalit ang pag-usbong na ito ay natigil dahil sa pagdating ng mga Kastila.

Pagdating naman ng mga Kastila simula taong 1521 hanggang 1862 ay nagsimula ang magkahalong mala-esensiyalismo at Tomistikong Edukasyon sa bansa. Ito ay may pagka-esensiyalismo sapagkat nakatuon sa pagtuturo ng mga pundasyong aralin tulad ng pagsulat, pagbasa, pagbibilang, literatura, at wika. Samantalang Tomistiko sapagkat nakasentro ito sa Romano Katolikong paniniwala. Ang edukasyon ay ginagamit sa pagtuturo ng dasal at katesismo para sa kaligtasan ng kaluluwa upang makarating sa kaluwalhatian sa kabilang buhay. Nagaganap ang pagtuturo na ito sa mga pamparokyang paaralan na karaniwang matatagpuan lamang sa mga cabesera o sa mga mauunlad na sentro. Mga pari ang nagtuturo at limitado lamang ang bilang ng mga mag-aaral sa mga higit na may kaya sa lipunan o dili kaya ay sa iilang malalapit sa simbahan.

Samantalang simula sa taong 1863 ay nagkaroon na ng sistemang pang-edukasyon na nasyonal ang sakop dulot ng kautusan ang Hari ng Espanya na tinatatawag na Kautusang Pang-edukasyon 1863. Ayon sa kautusang ito kailangang: a) magtayo ng sistemang pang-edukasyon ang bansa na binubuo ng elementarya, sekondarya, at kolehiyo; b) ang gobyerno ang mamamahala sa mga paaralang ito, c) magtatayo ng mga institusyon para sa pagsasanay ng mga guro (Fresnoza and Casim, 1964). Bagaman sinasabi ng kautusang ito na ang estado ang mamamahala sa edukasyon, naging mas makapangyarihan ang simbahan pagdating sa direksyon ng edukasyon sapagkat ang mga paaralan ay nakatayo sa tabi ng simbahan at kalimitan ay mga pari ang nagsisilbing guro rito. Sa huli, masasabi na bagaman natutong magbasa, magbilang, at sumulat ang mga Pilipino ayon kay Graciano Lopez Jaena sa kanyang sulat noong 1887 "walang natutunang mahalaga at magagamit sa buhay ang mga Pilipino sapagkat tinuruan lamang sila para magdasal at hindi para magtrabaho" (Corpuz, 1989-sa akin ang salin).

Makalipas ang mahigit tatlong sentenaryo ay dumating naman ang mga Amerikano na sa simula ay nagdala ng edukasyong esensiyalismo na nagtuturo muli ng pagsusulat, pagbabasa, pagbibilang, at literatura ngunit sa wikang Ingles. Sa huli ay dinala ng mga Amerikano ang edukasyon tungo sa pragmatikong

direksyon na siya namang sikat na sikat na pilosopiya sa Amerika. Ito ay pilosopiya ng pag-aaral kung saan ang pagkatuto ay sumasabay sa paggawa. Tinuruan nila ng mga praktikal na bagay ang mga Pilipino tulad ng pagsasaayos ng komunidad, pagkukumpuni, pagsasaka, at kalinisan. Samantalang ang mga pamantasan ay nagbukas ng mga kursong bokasyonal, teknikal at inhinyero sa iba't ibang disiplina (Estioko, 1994). Naging katanggap-tanggap ang pananaw na ito sapagkat kinakailangan noon ng mga Amerikano ang maraming manggagawa sa mga pabrika para sa mga hilaw na produkto na ipinadadala sa Amerika.

Dahil sa pagtatayo ng pampublikong paaralan at pamantasan sa panahong ito, ang edukasyon ay naging malapit para sa lahat di tulad ng panahon ng mga Kastila na para lamang sa iilan. Sa pamamagitan ng Batas Bilang 74 ay binuo ang *Department of Public Instruction* na namamahala sa lahat ng mga usaping pang-edukasyon. Sa puntong ito naging magkahiwalay na ang saklaw ng simbahan at estado. Bagaman patuloy pa rin ang paaralang Katoliko, napailalim naman ito sa direksyon ng estado. Sa gayon ay nagkaroon ng malinaw na kurikulum ang mga paaralan at nalimitahan ang mga Katolikong paaralan sa pagtuturo ng kanilang relihiyon.

Mahigit ding kalahating sentenaryo ang pananatili ng mga Amerikano sa bansa, bagamat saglit itong pinutol sa pagdating ng mga Hapon, dumating din ang panahon na mga Pilipino na ang namahala sa bansa noong 1946. Kaya't ang direksyon ng edukasyon sa kasalukuyan ay maaari ng tawaging edukasyong Pilipino.

Sa kasalukuyan, ang itinuturing na pilosopiya ng edukasyon para sa mga Pilipino ay ang mga nakapahayag (una)sa Batas Pang-edukasyon blg. 1982 o kilala din na Batas Pambansa Bilang 232. Naglalayon ang batas na ito na bumuo ng isang matatag na sistemang pang-edukasyon. (Pangalawa) Malinaw sa Konstitusyon ng Pilipinas noong 1987, sa Artikulo bilang XIV ang pantay-pantay na karapatan para sa libreng edukasyon. Subalit ayon kay Estioko (Estioko, 1994- sa akin ang salin), isang iskolar ng edukasyon, ang mga batas na ito ay pawang mga pinagsama-samang mithiin lamang para sa edukasyon simula pa kay Confucious hanggang kay Dewey. Datapwat hindi ito isang pilosopiya ng edukasyon, sapagkat ang pilosopiya ng edukasyon ay naglalaman ng pangunahing adhikain ng mga Pilipino bilang isang nasyon. Kaya ayon kay Estioko dapat munang buuin ang pagka-Pilipino sa tulong ng Pilosopiyang Pilipino upang malaman kung ano ba ang kanyang dapat abutin

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bilang nasyon. Sa gayon ay mabubuo ang pilosopiya ng edukasyon at susunod pa lamang ang pagbuo ng sistema ng edukasyon upang maabot ang nasabing pilosopiya.

Sa huli ay tinawag ni Estioko ang mga nabanggit na batas bilang pilosopiya ng edukasyon sa papel. Tanging sa papel lang ito nagkakaroon ng pag-iral sapagkat kakaiba naman ang pilosopiyang isinasabuhay ng mga tao. Sa pang-araw-araw na buhay ng mga Pilipino ay mas kapansin-pansin ang pragmatikong pananaw kung saan tinitingnan ang direksyon ng edukasyon bilang paraan para makapagtrabaho sa ibang bansa. At ang masakit pa nito ayon kay Quito sa kanyang artikulo "Pilosopiya ng Edukasyon sa Diwang Filipino" (1985) "ang pinakamasamang maaaring mangyari sa isang bansa lalo na sa *Third World* gaya ng Pilipinas ay ang walang humpay na paglisan at pananatili sa ibang bansa ng kanyang mga propesyonal."

b) Mga Pilipinong Pilosopo sa Kaligiran ng Pilosopiya ng Edukasyon sa PIlipinas

May mga iilang pambihirang Pilipino na naglakas loob na tingnan at suriin ang mga pundasyon ng sistema ng edukasyon sa Pilipinas, ilan sa mga ito ay sina Jose Rizal, at Renato Constantino at Emerita Quito.

Jose Rizal

Itinuturing na pambansang bayani ng Pilipinas si Jose Rizal. Isinulat niya ang dalawang nobela, ang *Noli Metangere* at *El Filibustirismo* na talagang naglalarawan ng kalagayan ng bansa gayun din ay ang kanyang mga hangarin para sa lubos pang kabutihan nito. Di maaring ituring na pawang manunulat lamang ng novela si Rizal o di kaya ay sa medisina lamang ang kanyang linya at wala siyang puwang sa pilosopiya sapagkat malinaw sa kanyang talambuhay na mayroon talaga siyang pag-aaral sa pilosopiya. Sa pagpasok niya sa Universidad ng Santo Tomas ay kumuha siya sa simula ng kursong Batsilyer ng Sining sa Pilosopiya at Letra kung saan may ilan siyang asignatura sa pilosopiya. Subalit lumipat siya sa medisina makalipas ang isang taon bunsod ng pagnanais niyang gamutin ang paglabo ng mata ng kayang mahal na ina. Samantalang pagpunta niya sa Espanya upang ipagpatuloy ang pagkadalubhasa sa medisina ay nakakuha din siya ng Lisensya sa Pilosopiya. Sa huli ay maari din nating pasubalian na hindi sapat o batayan

ang tinapos na kurso, kung nag-aral man o hindi ng pilosopiya para husgahan ang kanyang kakayahan, ang mahalaga ay kung may punto at dating ba ang kanyang mga kaisipan para matawag na pilosopiya.

Malinaw kay Rolando Gripaldo (2004) sa kanyang aklat na *Filipino Philosophy: Traditional Approach* na pilosopo si Rizal sa tradisyonal na paraan. Kaya si Gripaldo na rin ang bumalangkas at naglagay ng sistema sa pilosopiya ng edukasyon ni Rizal. Ayon kay Gripaldo, malinaw na nakasentro sa nasyonalismo ang pilosopiya ng edukasyon ni Rizal dahil sa mga sulat niya. May pagkilala na rin ito sa sariling wika noon pa man na siyang ugat ng pag-unlad ng edukasyon.

Malinaw ang kaisipan ni Rizal sa katauhan ni Simon, sinabi niya:

"Naghahangad kayo ng pantay na karapatan, ang maging Kastila ang inyong kaugalian, hindi ninyo nakikita na ang hinihingi ninyo ay ang inyong kamatayan, ang pagkawasak ng inyong pambansang pagkakakilanlan, ang pagkawala ng inyong bayan, isang basbas ng karahasan! Magiging ano kayo sa hinaharap? Mga mamayang walang dangal, isang bayang walang kalayaan- lahat ng meron kayo ay hiram, pati ang inyong kahinaan! (akin ang salin)

Ayon kay Gripaldo (2004), may dalawang uri ng tao sa pilosopiya ni Rizal, ang una ay ang malaya (free) at ang ikalawa ay ang mahina o di buo (disfigured). Ang malaya ay naabot na ang tugatog ng kanyang kakayahan at mayroon ding pagmamahal sa bayan. Samantalang ang mahina ay takot abutin ang sariling kasukdulan ng kakayahan at walang pakialam sa bayan, sarili lang ang iniisip. Ayon kay Rizal, wika ni Gripaldo, edukasyon ang susi upang maabot ng mahihina ang antas ng pagiging malaya ng sa gayon ay magkaroon ng bagong tao. Sapagkat kapag may "bagong tao ay may bagong kaayusang panlipunan," ayon sa kuha ni Gripaldo (Gripaldo, 2004) sa aklat ni Pascual (1962. 211). Mas pinaigting pa ni Gripaldo ang pagka-nasyonalista ng edukasyong isinusulong ni Rizal sa pagkuha niya ng sinabi ni Rizal (Craig 1912,116):

Mas itinataas ko ang edukasyon ng mga tao bilang batayan ng kalayaan, na sa pamamagitan ng pagtuturo at ng industriya ay magkakaroon ng kakanyahan ang ating

bansa upang maging karapatdapat sa kanyang paglaya, kaya nga panukala ko sa aking mga sulatin na pag-aralan ang mga pambayang pagpapahalaga, sapagkat kung wala nito ay wala na rin ang kaligtasan! (Gripaldo, 2004- akin ang salin)

Renato Constantino

Itinatangi ng Kagawaran ng Pilosopiya ng Universidad ng Pilipinas si Renato Constantino. Dito siya kumuha ng kanyang batsilyer at masterado sa pilosopiya. Subalit ang kanyang mga sinulat ay di lamang tinatingala ng kanyang inang pamantasan kundi halos lahat ng mga nag-aaral ng pilosopiya at edukasyon sa Pilipinas. Kabilang sa mga kilalang akda niya ay: Miseducation of the Filipinoes (1959), Dissent and Counter-conscousness (1970), The Philipppines: Past Revisited (1975), The Philippines: A Continuing Past (1978), at marami pang iba.

Kakaiba naman ang paglalahad ni Constantino sa edukasyon, ginamit niya ang pagbabaybay ng kasaysayan (genealogy) upang ipakita ang sistema na nagtutulak sa edukasyon. Para sa kanya ang edukasyon sa Pilipinas ay ginamit lamang para lalong mapasailalim sa kapangyarihan ng mananakop ang bansa. Sapagkat ayon kay Constantino sa kanyang artikulo na *Miseducation of the Filipino* "ang pinakamabisang paraan para pasunurin ang mga tao ay sa pamamagitan ng pagsakop sa kanilang kamalayan" *(1970, akin ang salin").* kaya para kay Constantino ang edukasyon ang naging sandata ng mga mananakop sa giyera laban sa mga Pilipino. Dagdag pa ni Constantino, ang pangunahing layunin dapat ng edukasyon ay:

"lumikha ng mga mamayan na natatanggap at nakatatanto ang pagkabansa at may pag-unawa sa pambansang adhikain para sa kaunlaran ng pamayanan, at hindi magugulong mamamayan na ang alam lamang ay ang alagaan ang kanilang sarili (Constanino, 1970, akin ang salin").

Ang layunin ng edukasyon ay di lang ang matuto ng pagbasa at pagsulat kundi dapat matutunan nila ang edukasyon para sa **"national survival." Kaya nga ang tunguhin o** direksyon nang edukasyon para kay Constantino ay bumuo ng kontra malay (*counter consciousness)* upang palayain ang isip ng mga Pilipino sapagkat para sa kanya "captive" o naikulong sa

pagkiling sa gawi at kalinangang dayuhan ang isip ng mga Pilipino. Ayon kay Constantino:

Ang Edukasyong Pilipino samakatwid ay dapat lumilikha ng mga Filipino na may pag-unawa sa mga problema ng kanilang bansa, nauunawaan ang mga pangunahing lunas sa mga suliraning ito, may kusa na magkaroon ng lakas ng loob na magtrabaho at magsakripisyo para sa kaligtasan ng kanilang bansa *(1970, akin ang salin).*

May halo na pagka-Markista ang direksyon ng edukasyon para kay Constantino.

Emerita S. Quito

Si Emerita Quito ayon kay Romualdo Abulad (*"Introduction"* In Quito, Emerita. A Life of Philosophy: Festschrift in Honor of Emerita S. Quito" 1990) ang maaaring ituring na Socrates na Pilipino. Isa rin siya sa sinasabi ni Florentino Timbreza na tagahawan ng Pilosopiyang Pilipino. Marami siyang mga aklat at artikulong naisulat sa iba't ibang sangay ng pilosopiya. Subalit higit sa anupamang paksa ay mas binigyang pansin niya ang pilosopiya ng edukasyon, ilan sa mga artikulo niya sa paksang ito ay ang mga sumusunod: *Philosophy of Education for the Filipinos* (1984), Pilosopiya ng Edukasyon sa Diwang Pilipino (1985), Ang Pilosopiya: Batayan ng Pambansang Kultura (1981), Ang Pilosopiya sa Diwang Pilipino (1972), at Ang Kaugnayan ng Wikang Pambansa at Edukasyon (1987). Samantalang bilang isang guro ng pilosopiya ay maaring sabihin na siya ang nagsimula at nagtayo ng mga pundasyon ng Kagawaran ng Pilosopiya ng Pamantasang De La Salle.

Ang pilosopiya ng edukasyon ni Quito ay nagsisimula sa pagtatalas niya sa pagka-Pilipino (Mahaguay, 2018). Para sa kanya ay mas makabubuting unawain muna kung sino ang Pilipino bago hangarin ang edukasyong babagay dito. Kaya nga tuwiran niyang isinusulong ang dekolonisasyon (Abenes and Mahaguay, 2017). Kailangan ayon sa kanya alisin ang mga impluwensya ng mga dayuhan ng sa gayon ay lilitaw ang tunay na diwang Pilipino. Sinabi ni Quito "nararapat ibangon ang kalinangang Pilipinong naroon na bago pa man dumating ang mga Kastila sa pamamagitan ng dekolonisasyon o pagkalas sa kalinangan ng kongkistador" (Quito, 1985). Kailangan ang pagkalas sa mananakop dahil para kay Quito "kahit gaano kalaki ang ambag ng mga dayuhan sa bayan gaya ng wika, relihiyon, at salapi, nararapat na ito'y

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ipagwalang bahala" (Quito, 1985). Samakatwid ang edukasyong nakatuon sa nasyonalismo ay isang pagbalik sa kalinangan bago pa man dumating ang mga Kastila, dagdag pa ni Quito "ang Pilipinas ay may kalinangan na bago pa man dumating ang mga Kastila, isang kalinangan na matatawag na Pilipino" (Quito, 1985).

Wagas ang pananalig ni Quito na ang unang hakbang tungo sa pagtataguyod ng pambansang damdamin at kamalayan ay may kinalaman sa wika. Kasama niya na nagsusulong ng ganitong kaisipan sina Zeus Salazar (1974) at Prospero Covar (1998) ng Unibersidad ng Pilipinas. Ayon kay Quito, "sa pamamagitan ng wika, tayo ay magbabalik sa mga ugat, sa pinakamalalim na adhikaing namamayani sa ating bansa"(1987). Makikitang ganito rin ang punto ni Salazar sa sinabi niya na "dala ng wika ang ating kulturang kaniya ring pinauunlad." Sa pagpapatuloy, lumalabas talaga sa kaisipan ni Quito na maaaring sabihin na hindi maaabot ang tunay na antas ng nasyonalismo ng isang tao kung hindi siya marunong magsalita ng wika ng kaniyang bansa. Ayon kay Quito, ang mga ganitong bagay ay hindi na dapat pagtalunan pa sapagkat para sa kaniya, sinumang "nagsasaad na ang nasyonalismo at ang wika ay magkaakbay ay nakayapak sa *terra firma* ng magandang asal at matinong pag-iisip" (1987). Kayâ naman ang adhikain ni Quito ay gamitin ang wikang pambansa ng mga Filipino bílang unang wika ng bansa. Mahalaga ito dahil para sa kaniya "maibubunyag lamang ang malalim na kalungkutan (damdamin) o pighati kung hindi sa sariling wika" (1987).

Paglalagum

Ang Pilosopiya ng Edukasyon ay tumutukoy sa mga direksyon at layunin ng mga ipinatutupad na pamamaraan ng edukasyon tungo sa kaganapan at pag-unlad ng tao. Makikita sa pananaw na ito na ang Pilosopiya ng Edukasyon at pag-unlad ng isang lugar ay iisa lamang at hindi maaring ilarawan ng magkahiwalay. Marahil sa punto ng paghahanap ng tumpak na pilosopiya ng edukasyon na aangkop sa kakanyahan ng Pilipinas ang susunod na nararapat na daanan ng mga Pilipinong susunod sa akdang ito. Sapagkat hanggang walang pag-unlad na nakikita sa paligid ng bansa ay hindi natin maaaring sabihin na mataas na ang antas ng edukasyon dito, dahil dinadayo na tayo ng mga mag-aaral buhat sa mga karatig na bansa gaya ng mga Koreano at Iranian. Maari ring pagnilayan kung ano bang uri ng pag-unlad ang

tinutukoy na dapat ay palatandaan ng edukadong lipunan.

Pinapatunayan lamang ng masalimuot na pagtatapos ng papel na ito na napakayamang diskurso ng Pilosopiya ng Edukasyon sa Pilipinas para pag-ukulan ng pansin ng mga Pilipino. Ito ang isa sa pinakayamang sangay ng pilosopiya sapagkat pinag-uugnay nito ang mga produkto ng talas ng isipan at ang mga tunay na karanasan at pangyayari sa lipunan. Naniniwala ang may akda na maraming susunod sa papel na ito dahil tulad ni Rizal ang may akda ay buo ang pananalig sa sinabi ni Pilosopong Tasyo **"hindi lahat ay natutulog sa madilim na gabi ng bayang ito"** marami ang mga nagmamasid, nagninilay, at naghahangad ng higit na kaluwalhatian ng Lahing Pilipino.

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