Supang

Aquinas Universiy of Legazpi
COLLEGE OF ARTS, SCIENCES, AND EDUCATION
Rawis, Legazpi City

foreWorD

SUPANG is a biKol term to mean youngshoot or sucker. The shoot of any growing plant; to send out shoot that develops into a new plant in clumps around the original plants; it also refers to the maturing of a girl or a boy-PAGSUPANG.
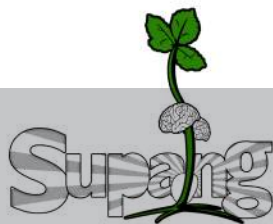
This is the name of the official academic publication of the College of Arts, Sciences and Education. This publication embodied the research outputs of the faculty for the year. Like the shoot, the college believes for its continuous quest for knowledge and finds solutions to life's problems . May the college become a mature part of the academic research unit and its researches be used for the improvement of instruction. That every research conducted hopes to bring new experience on the part of the faculty and every output be a response to the challenges of the various facets of life and helps to continuously develop the research culture of the university.

May this second issue of SUPANG this academic year provides avenue for the publication of the researches conducted by the CASE faculty. This in a way brings to the fore the love, interest and the consciousness of the faculty in research. I hope that through the publication of the research output s of the faculty, research culture in the university will continue to soar high.

Amparo D. Binamira, Ed.D.
Dean

tHe ContriButors

prof. Maja e. francisco took her Master's degree in Psychology at the Ateneo de Manila University in 2008. She is currently the Coordinator for SIRANGAN Wellness Center and a Psychology faculty of the Department of Social Sciences and Philosophy. Her paper "A God Inside My Brain: A Thomistic View on Faith and Religious Experience" is a Psychology professor's philosophical reflection on the question of God's existence and reality.

prof. Abelardo g. Belleza is the Coordinator for Academic Instruction in the University. He took his Master of Arts in Teaching Literature at the De La Salle University in 2002. He is a Literature faculty in the Department of Literature, Languages, and the Humanities. His paper "Easy Essays" is a pre-taste of his passion for teaching Literature in the University.

prof. Marytina raquel r. Bonganay is a Mathematics faculty of the Department of Mathematics and Natural Sciences. She finished her degree Master of Statistics at the University of the Philippines-Diliman in 2003. Her article "Math Education Culture in the Philippines," with Prof. Legson as co-author, is her interpretation of the status of Math Education based on the observations and experiences of Math faculty in the University.

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ble attempt in answering the classical question posed by Plato in the 'Republic.'

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AnD reLigious experienCe

Maja E. Francisco, MAPsy

AQUINAS UNIVERSITY OF LEGAZPI

Why god won't go away

"Sometimes, I think God is punishing me for not believing in Him." I found this message written on a website which posts confessions and secrets of anonymous people from all over the United States. It can be surmised that whoever wrote the postcard is looking for something to blame all his problems on. And that is exactly what most people do when faced with stress, conflicts, and emotional disturbances—they look for meaning in the negative things that are happening to them. Whatever that meaning is, it is up to the person to decide or conclude. Nevertheless, this illustrates man's constant search for meaning and purpose to his being and existence.

Religion is one answer to finding meaning in our lives. Catholicism, Judaism, Islam and Buddhism are all nonrational approaches in explaining the unexplained, in searching for the paranormal, and in giving significance to mystical experiences.   In this sense, nonrational refers to knowledge that cannot be sought through ordinary sensory experiences nor through mental faculties. Faith, therefore, is often unquestioned. Why question faith—when it has been indoctrinated upon generations and generations of believers and followers, when it has created close-knit ties and cohesive groups that allow them to share their resources

with one another for their survival, and when it has been shown to provide numerous benefits to the person in terms of social support and physical and mental health? Still, the question of whether being religious and spiritual is a function of the mind, or a function of something that exists outside the mind, has been the subject of debate by philosophers, from Aristotle and Aquinas to Descartes and Kant.

Now, it seems that this question may be answered by science. Advances in cognitive neuroscience ~ a field which studies the relationship between brain activity and thought processes ~ have broken barriers on how we should view religious experiences and spirituality. It rests on the assumption that all human experiences—thoughts, sensations, motives, affect, behavior—are products of neural firing mechanisms in specific regions of the human brain. Hence, it appears that humans are naturally hardwired to believe in religion, faith and God.

Where does this "God module" come from? In 1997, researchers from the University of California, San Diego, found out that epileptics who suffer from seizures caused by neural activity in the temporal lobes experience intense visions and obsessions, which are quite similar to extremely religious people (Trull, n.d.). In another study, neurologists investigated the MRI brain scans of monks and nuns while meditating. Neurologists found out that the regions of the brain responsible for orientation of space and body position become active during the meditative state. Afterwards, these religious people reported a feeling of oneness with the world, and a temporary loss or disruption of physical space and time (Begley, 2001). According to Dr. Andrew Newberg, "As the boundaries between self and physical surroundings go away, the meditator feels at one with something larger, whether a religious community, the world as a whole, or ultimately, God" (Barclay, n.d.). This intense feeling is accounted for by a hyperactivation of the limbic system—a brain region responsible for emotional experiences. This seems to indicate that religious and spiritual leaders may have increased brain activity in specific regions of the brain responsible for their intense emotional experiences, heightened sensory experiences and

hallucinations. For instance, Joseph (1996) speculated that the biblical figure Moses could be suffering from temporal lobe damage, as a result of his mother leaving him in a basket by the Nile River, under the sweltering heat when he was a baby. His "hyper-religious fervor," hypergraphia (the stone tablets in which the Ten Commandments was written), and hallucinations (talking to a burning bush) are "not uncommonly associated with temporal lobe seizures and limbic hyperactivation." Among contemporary religious believers who employ punitive methods to profess their faith, it has been found out that isolation, sensory deprivation, food and water deprivation, and self-mutilation all activate the limbic system, and a lack of blood flow to the temporal and parietal lobes creates a temporary disorientation of space and time, thereby creating what some people would describe as a religious or mystical experience (Kluger, 2009). These research studies seem to point out that they have found the neural basis of God. In addition, recent experiments conducted among children and adults have shown this "default" cognitive system which they employ, like falling back to superstitious beliefs when things seem beyond their control and making supernatural attributions about inanimate objects (Brooks, 2009). Furthermore, evolutionary theorists suppose that belief in God and creation of religions are necessary adaptations of the human species so as to go beyond the competitive instinct and to resort instead to more diplomatic and cooperative ways in ensuring a safe and secure environment for humans to live in (Dawkins, 2006).

Faith and religious experience

All these justifications about the existence of a Supreme being may seem pointless. The eminent psychologist William James has criticized "medical materialism" in trying to simplify religious experience in terms of physiological or psychological disorders. Such justifications undermine the spiritual significance of religious experience. According to James,

> To plead the organic causation of a religious state of mind, then
> in refutation of its claim to possess superior spiritual value,

is quite illogical and arbitrary, unless one has already worked out in advance some psycho-physical theory connecting spiritual values in general with determinate sorts of physiological change. Otherwise none of our thoughts and feelings, not even our scientific doctrines, not even our disbeliefs, could retain any value as revelations of the truth. (James, 1902, as cited in Miller, 1998)

Studies on the neural basis of religious experience were based on the subjects' experiences of intense emotional responses, and the disorientation with time and space, which seems to convey a "feeling" that Something otherworldly is out there, perhaps, beyond the realm of our sensory and conscious experience. Dr. Michael Baime described his experience at the moment of transcendence while practicing Tibetan Buddhist meditation,

There was a feeling of energy centered within me ... going out to infinite space and returning ... There was a relaxing of the dualistic mind, and an intense feeling of love. I felt a profound letting go of the boundaries around me, and a connection with some kind of energy and state of being that had a quality of clarity, transparency and joy. I felt a deep and profound sense of connection to everything, recognizing that there never was a true separation at all (Begley, 2001).

What struck me about this description is that "feelings" seem enough in order to believe. Faith lies on the subjective experience of God and St. Thomas Aquinas has maintained the view that God exists by faith alone.

thomistic views on neurotheology

The great intellectual giant of the 20th century, Albert Einstein, once said, *"I don't try to imagine a personal God; it suffices to stand in awe at the structure of the world, insofar as it allows our inadequate senses to*

appreciate it." If St. Thomas Aquinas were still alive today, how would he make sense out of the "God spot" in the brain or the "God module"? Aquinas provided five proofs of the existence and knowledge about God, all of which can be demonstrated a posteriori through the physical world, using our sensory experiences. According to him, *"nothing is in the intellect that was not first in the senses."* The human body contains the faculty of senses, appetency and tendencies; knowledge is derived through these sensory experiences. But because man is gifted with intellect and will, he is able to form mental abstractions out of these particular objects and formulate universal principles as to the essence of the object. Therefore, truth or knowledge is found in the concordance between the idea and the object.

This seems contradictory to what cognitive neuroscience has been investigating. Experiences are caused by the brain—the organic matter from which consciousness is derived from. Man understands the world because of how he thinks, not because of what he observes. It may seem that science is trying to seek an a *priori* argument to the underlying cause of religious experience—one that is independent of sensory experiences. But therein lies the question—what is the essence of brain activity? Simply deducing religious experience from neural firing in the brain does not answer the question—what caused these electrochemical reactions in the first place? According to St. Thomas Aquinas, there should be an efficient cause that produces form from matter, and that each cause has an end, or purpose actualized from that form. Thus, religious experiences based on neural activity have to be brought about by a primary cause, a primary mover, or a primary necessity; otherwise, it wouldn't exist.

However, this line of reasoning would only resolve the problem of infinite regression. Atheists pointed out that God was imagined in order to terminate the infinity of the world's existence. Where and when did the universe begin? Still, the advantage of research on cognitive neuroscience reveals the complexity and, perhaps, the beauty of how the brain works. St. Thomas Aquinas writes,

> We see that things which lack knowledge, such as natural bodies, act for an end, and this is evident from their acting ways, or nearly always, in the same way, so as to obtain the best result. Hence, it is plain that they achieve their end, nor fortuitously, but designedly.

Scientists, neurologists and psychologists have always been perplexed and awed at how the brain works. St. Thomas Aquinas argued that the brain is an intelligent design by God, the architect. This teleological argument is perhaps the most widely accepted and the most logical explanation for the existence of the human species. Charles Darwin, the proponent of evolution theory, subscribed to the notion that species evolve in order to adapt and become *fit* to their natural environment so as to propagate the survival of their progeny. Hence, human anatomy, human motives and human behavior are designed to fulfill that purpose. It could be said that in his quest to search for meaning in his life, man employs these adaptive mechanisms by knowing God through demonstrative knowledge, as perceived by his body and as understood by his soul.

Perhaps this is the reason why man has to have faith (The Nature of Faith, n.d.). Faith is an unwavering belief in something, even without logical proof. It is accepting things as they are, acknowledging our corporeal limitations and moving on to living life, not questioning it. Thru faith, there is direction; thru direction, there is meaning; thru meaning, there is living.

implications on business marketing

The thing about faith is that it is often a self-perpetuating belief—a paradigm in which some people firmly hold on to, while others attempt to seek "proofs" in order to confirm it while ignoring facts that disprove it. On the other hand, faith is also advantageous because it develops trust and loyalty to the object upon which faith is rested on. Such faith,

coupled with steadfast loyalty and trust, is often the stuff of close inti-
mate relationships (come to think of it, people would mention having
a "relationship with God"). I will attempt to illustrate faith in terms of
people's or consumers' loyalty to a product or service in the business
marketing industry.

Business marketing is all about the four Ps—prices, products, promotion
and placement. All these aspects are maximized by the producers so
as to achieve a complete and successful transaction in the market. But
there's a catch: because of competition, producers go at great lengths to
entice their consumers in buying their products, and this could involve a
bit of deception and manipulation. Of course, deception and manipula-
tion here are not what they seem, but rather occur in more subtle forms.
In the first place, consumer psychology aims to look into the motives,
needs, wants and desires of people, so as to create products that meet
these demands (Desjardins, 2003). For instance, advertisements of alco-
hol *("Nakatikim ka na ba ng kinse-anyos?")* or apparel (e.g. Victoria's
secret and Bench ads) may tend to have sexual overtones. Target mar-
keting, for instance, chooses "vulnerable" groups or populations that will
increase the likelihood of purchasing the products, e.g. marketing Nes-
vita and Nissin Yakisoba to 25-35 year old yuppies, or Charantia to dia-
betics and the elderly. When the product is able to deliver and when the
consumer is satisfied with the results, loyalty to the product is increased,
thereby further increasing product sales for the business.

How is faith manifested in this sense? (I promise, there will be a point
in this discussion). This is evident among herbal products, alternative
medicines, and even faith healers and healing priests. Why do people
paronize them? Because they bring them (the) good(s), rather than
bad—pun intended. Again, as long as the products serve their purpose,
and as long as the results are good, consumers then shall continue having
faith in those products. This also shows that such products (especially
those that cater to alleviating both physical and mental well-being) may,
at the back of the minds of the consumers, not be truly effective but they

have the tendency or the potential to "heal their wounds". Consumers subscribe to the product by consent, as long as the results are good. Most often than not, consumers simply rely on the information given by the advertisers and makers of the product. They trust that the producers are doing their ethical responsibility in ensuring that their products are safe and that they serve their purpose. This instinctive trust upholds St. Thomas Aquinas' assumption that man is inherently good—that his intellect is driven by the truth, and that his will is driven by what is good, right and just. However, recent scandals about Chinese products and its government's negligence in ensuring and regulating the safety of its milk, toys and medicines illustrate how consumers' trust on the product can sometimes be violated.

On the other hand, what interests me more are products and services that have never shown any scientific evidence for their effectiveness, and yet consumers continue to buy them. Herbal teas, alleopathic medicine, and alternative forms of treatment for physical and mental well-being have shown how people's faith in a product is consumed by their belief that they are healing, or that they are getting well, or that it helps, at least in some little ways, in alleviating their miseries. Again, faith is based on the demonstrative power of these products, and how faith is manifested in our body and in our soul as well. Is this a case of the placebo effect? Newberg cited a case of a Parkinson's disease patient "whose tumors shrank when he was given an experimental drug, grew back when he learned that the drug was ineffective in other patients, and shrank again when his doctor administered sterile water but said it was a more powerful version of the medication" (Kluger, 2009). Still the patient died. Nevertheless, this has shown the power of faith and belief, and the ways in which it manifests itself in the physiology of the human body. Numerous studies have shown a strong linkage between faith and health; and business marketing aims to meet these demands by catering to the specific motives and needs of consumers. This could probably be the reason why the health and wellness industry is geared towards marketing products which target consumers who are vulnerable to health compli-

cations such as the aging baby boomers. The profitability and market-ability of such products greatly underscore the significance of practicing good business ethics and responsibility in making sure that the products do more good than harm.

on a personal note

I have been taking probiotics for three years now. It all started when my long-time paediatrician in Manila advised me to take them as an "experiment" to see whether my IGE levels would go down. His sister, who worked as a clinical doctor at the National Institute of Health in Maryland, had a young patient with the same condition as mine, and whose IGE levels reportedly decreased upon weeks on probiotics. He started me on a dose of two tablets of GI flora daily. I was ecstatic, to say the least. Could this be the "cure"—the singular effective method that could put me out of years of misery with doctor visits, medications, infections, skin diseases and hospitalizations? Upon returning to Legazpi, my pulmonologist debunked my paediatrician's hunch. She personally had never read anything in the medical literature about how probiotics may serve to strengthen the immune response, nor reduce the IGE levels in patients' blood. She regarded probiotics as just one of those herbal or alternative remedies that merely serves to alleviate one's health but not to treat illnesses. She told me not to keep my hopes up, and then gave me a prescription for my cough and colds. Nevertheless, I take my probiotics with the same regularity and faith as when I take my daily vitamin pills. Because probiotics are costly and rare to find in the pharmacies here, we would order a bottle or two from my aunts and uncles in the States. Since then, I have been relatively healthy most of the time, and it has been three years since I was last hospitalized.

Was I stubborn and idiotic to continue taking something that would not do anything consequential in improving my health? It would certainly be a waste of money and time to continue taking probiotics which does not

guarantee that I will live on until the age of 80, nor does it guarantee that I will be fully protected from any bacterial or viral organism that could infect any part of my anatomy. And yet, it is ironic that I seldom pray for good health, nor confess my sins for them to be absolved in exchange for good health and perhaps, a better life. Instead, I have chosen to place my faith and to stake my health on these medical placebos. Who knows? The demonstrative power of God works in mysterious ways, right?

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eAsy essA ys

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Of the different literary genre, the essay has always been a kind of outsider as Prof. Cristina Hidalgo of the Creative Writing Center at UP aptly puts it. Poetry, short stories, and other prose writings other than the essay are always given primacy in literature classes and in creative writing workshops. If time permits, and this rarely happens, then the essay gets a sampling of some sort.

Choosing what essays to include in a world literature class may, at first glance appear an easy task. With a plethora of literature books that are locally crafted or internationally concocted the teacher's quest for what essay to include is cut half the time. Easy as it may seem, one's preference for inclusion from a multitude of essays that transcend time and space is less likely to come in handy. The diverse subjects of the essays of varying lengths from one to a dozen pages make the task even unrelentingly difficult. One option is to pick a representative essay each from the five sub-regions of the world to include majority and minority authors, women and men of all races who represent the best of engaging, witty and elegant writing of current interest. Alternatively, one may choose to adopt the chronological approach by tracing the development of the essay from its incipient stage to its full fruition as one of the most favorite literary modes of the contemporary era.

Choosing only five essays for inclusion in a world literature class or a Philippine literature class may be frowned upon by some literature teachers. Admittedly, a few may agree with my personal choices and definitely others may totally dismiss them for being too juvenile or even preachy.

Will I make much sense if I try to spread my range of selection cutting across continents? Will I give justice to the essay in trying to trace its development by a mere sampling of only five from the enormous corpus? These two basic assumptions kept me company for a couple of weeks in my attempt to choose the essays, which I can use for my world literature class. Eventually, after several weeks of contemplation I decided to use the thematic approach as basis for my inclusion of the five essays. Again the constantly nagging question is why only five? The "great five" which I included may not be statistically sound since my sample size is relatively small but my major concern is the entire gamut that a literature teacher has to contend with in teaching the subject.

I am a staunch advocate of viewing education from various perspectives as the unifying thread in my choice of the essays. These essays can serve as an arbiter in shaping our students views about their being in school as part of conventional wisdom, statistical evidence or just sheer delight. But I hope the essays I have selected are edifying and amusing. The materials have been chosen primarily for their accessibility and teachability. All of them are found in most literature anthologies notwithstanding the students' seeming indolence if they are assigned dense texts that are hard to come by.

The essays have been arranged according to increasing degree of complexity and seriousness of tone. The suggested lesson will start with "Owning Books" as a prelude to the more serious, thought provoking, and "radical" essays. This will be followed by "The Five Main Purposes of Education" to be discussed hand in hand with "Definition of a Liberal Education". We change gear as Jorge Bocobo shares his views about "College 'Uneducation'" to be reinforced by an activists' view in "What is Wrong with the

University According to the Students." An alternate course of study would be a comparative analysis of two essays, one dealing with the ideal view on education and the other treating the subject in all its unorthodoxy.

An overview of the suggested essays

1. Owning Books
William Lyon Phelps

In this essay, Phelps admonishes us not just to collect and to own a couple or even a dozen of books but to build a private library in youth and to cultivate this habit with every advantage and no evils. The author argues that "the best mural decorations are books; they are more varied in color and appearance than any wallpaper." He also pointed out that in a private library, one can at any moment converse with Socrates or Shakespeare or Carlyle or Dumas or Dickens. And there is no doubt that in these books one can see these men at their best.

You might wonder why this essay is listed first. For one obvious reason, books are indispensable tools in education whether they are available in classical printed form or electronic forms. Many students would "gamble" their money on anything else but books. This essay despite its informality could help our students to consider their priorities in life. The essay has an informal tone because the author is simply giving his readers a personal account, with a tinge of persuasion, about his experience. For its brevity, the essay can be read and discussed in class.

2. The Five Main Purposes of Education
Max Rafferty

The process of what the author considers real education is defined in terms of five purposes:

1. To pursue the truth
   No matter where it may be or how cleverly it may be concealed it is a never ending chase.

2. To hand down the cultural heritage of the race
   Otherwise each generation would have to spend its valuable time reinventing the wheel.

3. To teach organized, disciplined, systematic subject matter
   The only thing which enables man to dominate a savagely hostile environment is knowledge of specific subject and the ability to use it.

4. To help the individual realize his own potential
   We'd better get the individual back into the educational spotlight.

5. To ensure the survival of our country
   If the country goes down the drain, so does the whole educational establishments with its practitioners.

The author used operational definition to bring home his point. The essay can open many possibilities for students to agree or disagree with the author's point of view. The mere stirring up of students' perspectives and their possible exploration of other vistas after a thorough discussion of the essay is a plus factor in the teachability of the text.

3. Definition of a Liberal Education
Thomas Henry Huxley

His metaphor of winning or losing a chess game to his definition of a liberal education is an effective way of engaging his readers to keep on reading. He said, "it is a very plain and elementary truth that the life and

fortune and the happiness of everyone of us and more or less of those who are connected with us depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess." As a staunch naturalist and humanist he believes that education is the instruction of the intellect in the laws of Nature. For him, all artificial education ought to be an anticipation of natural education. And a liberal education is an artificial education which has not only prepared a man to escape the great evils of disobedience to natural laws but has trained him to appreciate and to seize upon the rewards which Nature scatters with as free a hand as her penalties.

4. College "Undeducation"
Jorge Bocobo

In this essay Bocobo gave us three alarming signs of College Uneducation:

a) lack of independent judgment as well as love of pedantry because of the worship of the printed page and the feverish accumulation of undigested data;

b) deadening of the delicate sense of the beautiful and the sublime on account of over-specialization;

c) neglect of the formulation of sound philosophy of life as a result of excessive emphasis on professional training.

5. What is Wrong with the University According to the Students
Harold Taylor

Here is a list of what activist students say is wrong with their education in the university. It is a summary of what most concerned students say on the basis of their own experience.

1. The university has remained aloof from the moral, political, and social issues of contemporary society.

2. Students have no real part in making educational and social policy and are being programmed by others.

3. Faculty members who control the curriculum and the teaching system are concerned with following their own academic careers and not with the education of students.

4. Teaching has been of low quality, dehumanized, mechanized, and organized system made to suit the convenience of the faculty.

5. The system consists of:

   a) professors lecturing in large classes; most of the lectures are boring
   b) students taking required courses have few other options
   c) five courses are to be taken as the regular load each semester
   d) examinations and grades are used to measure how the students meet the expectation of teachers
   e) departmental majors are geared to the academic requirements of the graduate school rather than the development of the students interest

6. The total effect of this system is to divorce learning from life.
7. The curriculum and admission policies are stacked in favor of white middle-income students.
8. The political and social pressures on the students and faculty are so great that students and faculty activism is repressed.
9. The social restrictions of campus life threat the student.
10. University presidents and administrative officers are crises managers not educators.

Easy Essays

As I mentioned earlier, the overriding principle for my choice is the common thread of these essays. Early on the students should be made to assess their reasons for attending the university/college. Perhaps, not many of them really know their purpose or goal in coming to school. These essays can help them shed light on what is in store for them. Whether they cling to the conservative or the more radical views about education they are at least given the opportunity to weigh things for themselves. These essays are but nuggets in the entire corpus to which they can take a pick to widen their horizons. The essays are informative, argumentative, descriptive, impressive, and persuasive to move their readers to action. All the essays are short and therefore could be read in their entirety and discussed in class without prejudice to time.

Given an alternative choice I would include the following essays for Philippine Literature in English.

1. The Language of the Street by Nick Joaquin
2. A History of Geek Civilization by Jessica Zafra
3. Bracing for Balikbayans by Conrado de Quiros
4. Dog Eaters by Randy David
5. Folk and Popular Literature: Today's Native and Yesterday's Visitor by Florentino Hornedo.

The reason for my choices is that both the neophyte and the seasoned writers are represented. Here we can evaluate the development of the essay in the Philippines through the language, style, and tone of the writers. If given more time I would even say that an equal number of male and female writers, greenhorn or veteran chroniclers regardless of race, gender, religion and social status must form part of the reading flare of our students where they could find not only pleasure and delight but also gain invaluable insights from.

MAtH eDuCA tion CuL ture in tHe pHiLippines

Marytina Raquel R. Bonganay, MOS
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AQUINAS UNIVERSITY OF LEGAZPI

Education is a part of a country's culture. Educational beliefs such as the organization of the curriculum, the preparation and molding of teachers and staff, and the distribution of school activities are part and parcel of the success of the academe. Topics that will constitute a subject should be part of cultural reflections. Educators should take into account the topics to be incorporated in each level considering the readiness of the learners, the topics to be grouped together at specific levels, the sequence of topics studied from level to level, and the emphasis to be given to each topic.

Curriculum planners and education experts give four different phases of curriculum: the intended curriculum, the potentially implemented curriculum, the implemented curriculum and the attained curriculum. The **intended curriculum** is found in official content standards. Part of this phase is setting the goals for instruction in the school systems. The **potentially implemented curriculum** is represented by textbooks. The **implemented curriculum** is reflected in the array of activities through which students and teachers engage in the process of learning, teachers' instructional practices, beliefs about education and the subjects they teach, and other features of the opportunities they give students to learn. Also, the actual amount of time allocated for each topic is taken into consideration in this phase. The **attained curriculum** is the knowledge, skills, and attitudes that individual students acquire and are able to use.

Math Education Culture in the Philippines

It can be measured through paper-and-pencil and achievement tests, both at national and international levels.

These four phases speak well of the noble intentions of the Department of Education (DepEd) and the Commission on Higher Education (CHED). But more importantly, how convergent are these phases? In the context of math education, how intensive and extensive are their applications to make mathematics education in the Philippines more meaningful and relevant?

What is then the cultural context of math education in the Philippines in terms of these phases?

The TIMMS measures three cognitive domains in Mathematics: the knowing domain, the applying domain, and the reasoning domain. According to the 2003 TIMMS result, we had a relative strength in the knowing domain but we performed poorly in the reasoning domain. In fact, we even ranked third to the last in the 1999 TIMMS.

The passing rates in the licensure examinations are very low, particularly in highly technical courses, i.e., accountancy, engineering, which is an indicator of how much of the intended and implemented curriculum have been attained. In like manner, the Aquinas University College Admission Test (AUCAT) result shows that only 20% of the takers pass the math component. A number of college students would answer 2/4 if asked, "What is ½ + ½?" These are only some indicators that we have not been successful in attaining our objectives as far as mathematics education is concerned. Where lies the problem then?

The spiral curriculum prepared by SEDP is said to be "a little of everything". Each branch of mathematics is being offered in every year level. The idea behind the spiral curriculum is to have topics presented continuously across all levels, and not to cut it abruptly. The students then become jack-of-all-trades in various branches of mathematics without

having mastered a specific field. Worse, there are even a number of students who have not mastered the basic concepts in mathematics which are needed in advanced topics in math as well as in other fields such as physics and chemistry. The curriculum is overcrowded. Each level has an average of about 30 topics composed of the different branches.

Most math textbooks of elementary pupils have limited exercises for the children to master a particular concept. What is even more alarming is the erroneous presentation of some concepts in a number of elementary and secondary textbooks which are locally crafted.

Teachers tend to cover all the topics reflected in the intended curriculum, thereby, sacrificing the mastery of the concepts. For instance, preschoolers are made to add in an abstract way. Supposedly, in this stage, pupils should acquire skill through concretization. Grade 1 pupils are asked to tell the time when they have not yet even mastered skip-counting by 5.

During our time, we were made to divide when we were already in Grade 3. Currently, however, division is being introduced in as early as Grade 1. Pupils then are asked to divide without the aid of concrete objects in Grade 2. Rote learning therefore, is then given emphasis instead of meaningful learning. Another case in point is that despite the numerous possible ways of solving problems, especially word problems, learners are exposed to only one way of solving problems – the one that is convenient to the teacher.

Does the achievement test given at the end of the school year really measure what it is supposed to measure? Is it really parallel to the objectives? If it does, and if it is, does it really serve its purpose? Or are the results just kept for profiling purposes?

It is obvious that there is mass promotion among elementary pupils, as well as among high school students. Teachers tend to pass all pupils/students even if the latter have not acquired the minimum required com-

petencies. This dilemma might be brought about by the fact that part of the teachers' evaluation is the rate of promotion of pupils.

What about the readiness of teachers to teach math in elementary? The curriculum for Bachelor of Elementary Education does not prepare the teachers to teach effectively the fundamental math concepts among elementary pupils. Most of the HEIs offering BEEd do not offer specialization in a particular field. Therefore, teachers merely rely on textbooks. There are even elementary math teachers who are not capable of solving math problems, specifically word problems.

BSE courses do have specialization in a particular field. But then, there are some instances when teachers are made to teach subjects which are not within their field of expertise, i.e., an English major teaches Math!

With this scenario, how can we then prepare our students to be globally competitive? Do we have the capability of preparing a "world class" math curriculum?

teACHing MetHoDs preferenCes of f ACuLty of AquinAs university of LegAzpi

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AQUINAS UNIVERSITY OF LEGAZPI

introduction

One of the issues confronting colleges and universities is improving students learning. Whatever is the approach that they may adopt to resolve such issue, the faculty still bear the major responsibility for student learning.

As learning becomes more complex, students frequently depend upon faculty to assist them with a multitude of obstacles. Yet, given the typical preparation college faculty receive for teaching; the tendency to concentrate on certain teaching methods may aggravate students' difficulties with learning. Faculty may be encouraged to view teaching as "helping the students learn" rather than "covering the content". Such a change in process orientation can lead to focus on understanding how students learn and the variables and variations of learning that are possible, which can be accomplished through the use of teaching methods that could facilitate learning.

The search for an effective teaching method is a perennial concern and goal of a responsible educator. While teacher's knowledge of the subject

Teaching Methods Preferences

matter is most important however, teachers also carefully select the method of teaching to present the subject matter to the students. Thus, the teaching methods used in class differ from subject to subject. The method of teaching used is also appropriate to the teacher's personality, to the nature of the subject matter, preferences of the students and the availability of resources.

Since teaching is one of the most important instruments that is used to realize the mission and vision of the university then the awareness of the objectives of the university could provide broad bases for the faculty use of various teaching methods and techniques so that learning provides opportunities beyond the knowledge of the subject matter of a particular course.

The teaching method frequently used by the faculty also depends on the preferences of the students. Students learn in different ways. Some of them like to see the main points written down in order to remember them. Others learn better by listening. They may like to hear information repeated a few times in different ways while others rely on all their senses. Some may need to touch and feel something before they can fully learn it. Furthermore, students vary widely in intellectual ability and aptitude for success in higher education. Faculty must have knowledge of the distribution and range of intellectual abilities of the students in the class so that they could determine the initial level at which the course should be taught, understand the pace of learning of the students, and individualize instruction for students of varying ability, when necessary.

The teaching method that the faculty should prefer to use must possess, among other things, elements conducive to generating strong desire to learn in the learners. The faculty wanting to do his/her best will have to discover that there is a larger aim - that of awakening the interest of the students, of bringing them to react and to delight in the use of the mind, to enjoy the process of gaining information in order to follow ideas to see where they lead. The true teacher will accept as his/her responsibilities to increase his/her capacity to lead the students through his/her subject, not merely to know, not merely to parrot, but to use their minds and to feel comfortable in doing

so, so that he/he can more effectively magnetize the students' minds and give them that electric current of curiosity and questioning that is the precious possession of the truly educated man. Thus, the variety of teaching and learning methods which is used within a course is an important ingredient in creating a course with interest to students.

The teaching methods that the faculty of Aquinas University prefer should be able to provide opportunities to the students to generate and promote new knowledge and skills responsive to the rapidly changing world through a highly integrated efficient and effective scholarship, research, and extension services. Moreover, the faculty should use teaching methods that would promote in the students analytical and critical judgment, proper attitudes and techniques of investigations, social awareness and awareness of institutional values.

This study attempts to identify the most preferred teaching methods of the faculty of Aquinas University. Specifically, the study will determine the teaching methods preferences of the faculty of the following colleges:

  a. College of Nursing and Health Sciences
  b. Polytechnic Institute
  c. Business Administration
  d. Arts, Sciences and Education
      i)   Natural Sciences
      ii) Mathematics
      iii) Social Sciences
      iv) LLH/Communication
      v)   MAPE/Professional Education

Methodology

The data were gathered by means of a questionnaire distributed to the faculty of the Colleges of Nursing and Health Sciences, Polytechnic Institute, Business Administration, and Arts, Sciences and Education during

Teaching Methods Preferences

the during the first semester of SY-2009-2010. As indicated by Table 1 this report is limited to the responses of faculty who may not represent Aquinas University. Therefore the findings should be regarded as tentative.

Table 1
Distribution of respondents

Colleges	pop	q retrieved	%retrieval
1. Nursing and Health Sciences	74	43	58.11
2. PI	35	15	42.86
3. BA	23	16	69.56
4. AS			
4.a. Natural Sciences	7	6	85.71
4.b. Mathematics	7	5	71.42
4.c. Social Sciences	23	14	60.87
4.d. LLH/Communication	20	16	80.00
5. Education	14	8	57.14

Data Analysis

Nurse education has only one aim — the production or continuing development of skilled, competent, professional nurses (Castledine, G., 2005). Thus, nurse educators practice innovative teaching/learning strategies that would prepare students for the nursing practice. The nursing students must be trained on critical thinking. When they become nurses they would be frequently involved in complex situations that would demand high level problem solving and decision making. Because optimal patient outcomes depend on clear and focused thinking, the nursing students must trained to view themselves as thinkers and not simply as doers. Critical thinking would allow the student nurses to use both logic and intuition   based on knowledge, skills, and experience supported by professional standards and ethics. In view of this objective, the faculty of the College of Nursing and Health Sciences preferred certain teaching methods in order to develop critical thinking in the nursing students.

Table 1
**t eaching Method preferences of faculty
of College of nursing and Health sciences**

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture	5	3	11	18	6	3.39	S
Lecture/Discussion Combi	2	3	4	17	17	4.02	O
Jigsaw Method	11	16	6	5	5	2.46	R
Case Study Method	3	7	13	13	7	3.32	S
Team Project Method	7		18	9	6	2.95	S
lab work	12	7	6	12	6	2.83	S
in-class exercises	4	6	15	12	8	3.46	S
guest speakers	14	13	7	4	5	2.37	R
applied projects	5	13	14	6	5	2.83	S
Oral presentations	4	4	21	11	5	3.34	S
Brainstorming	3	5	13	14	8	3.44	S
Videotapes		8	16	12	7	3.41	S
Class Discussion		3	7	17	16	4.06	O
Report-Back Session	4	8	12	11	8	3.25	S
Role Playing	9	7	8	12	7	3.02	S
Worksheets/Surveys	9	11	12	4	7	2.74	S
Index Card Exercise	16	6	7	8	6	2.58	S
Panel of experts	16	8	8	6	5	2.44	R
Value Clarification Ex.	13	7	9	9	5	2.67	S
Explanatory Discussion	3	4	13	14	9	2.51	S
Reflective Discussion	3	5	13	15	7	3.41	S
Debate	10	11	7	9	6	2.76	S
ILPE Method	14	7	8	7	7	2.67	S
Guided Imagery	12	9	9	8	5	2.65	S
Brain Writing	12	10	7	10	4	2.62	S
Simulation	5	7	9	11	11	3.37	S
In-class Demonstration	6	2	7	12	16	3.69	O
Socratic Methods	11	10	9	6	7	2.72	S
PBL	4	7	13	13	6	3.23	S
Concept Mapping	6	11	10	12	4	2.93	S

Teaching Methods Preferences

The respondents from the college of Nursing and Health Sciences *often* preferred to use the following teaching methods: Lecture/Discussion Combination, Class Discussion and In-class Demonstration. They *rarely* preferred to use Jigsaw Method, Guest speakers, Oral presentations and Panel of experts.

The data indicate that some faculty still hold the traditional passive view of learning which involves situations where materials are delivered to students using a lecture-based format. Although the findings of a study by de Caprariis, Barman and Magee (2001) suggest that lecture leads to the ability to recall facts and discussion produces higher level comprehension, a more modern view of learning where students are expected to be active in the learning process by participating in collaborative activities may prove more effective. A research on group-oriented discussion methods has shown that team learning and student-led activities not only produce favorable student performance outcomes, but also foster greater participation, self confidence and leadership ability (Perkins and Saris, 2001; Yoder and Hochevar, 2005).

The results of the study of Hunt, Haidet, Coverdale, and Richards (2003) on the student performance in team learning methods show positive learning outcomes as compared to traditional lecture-based methods. In contrast to these findings, a study by Barnes and Blevins (2003) suggests that active, discussion-based methods are inferior to the traditional lecture-based method. However, a comparison of lecture combined with discussion versus active, cooperative learning methods by Morgan, Whorton, and Gunsalus (2000) demonstrated that the use of the lecture combined with discussion resulted in superior retention of material among students.

The Polytechnic Institute (PI) supports the curricula designed to cultivate and promote among the students high levels of scholarship, desire to seek understanding, a solid foundation in professional and personal responsibility, desire for service, and an ability/willingness to serve as

Table 2
**t eaching Method preferences of faculty
of polytechnic institute**

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture			6		3	3.66	O
Lecture/Discussion Combi					9	5.00	A
Jigsaw Method	9					1.00	N
Case Study Method			4	5		3.55	O
Team Project Method				9		4.00	O
Lab work					9	5.00	A
in-class exercises			4		5	4.11	O
guest speakers	5		4			1.88	R
applied projects					9	5.00	A
Oral presentations				9		4.00	O
Brainstorming			4		5	4.11	O
Videotapes			4	5		3.55	O
Class Discussion				5	4	4.44	O
Report-Back Session			3	3	3	4.00	O
Role Playing				4	5	4.55	A
Worksheets/Surveys				5	4	4.44	O
Index Card Exercise	5	4				1.44	N
Panel of experts			4	5		3.55	O
Value Clarification Ex.			4	5		3.55	O
Explanatory Discussion			2	3	4	4.22	O
Reflective Discussion			4	5		3.55	O
Debate				5		2.22	R
ILPE Method	9					1.00	N
Guided Imagery	9					1.00	N
Brain Writing		3	6			2.66	S
Simulation	1	1	2	5		3.22	S
In-class Demonstration			4	5		3.55	O
Socratic Methods	9					1.00	N
PBL			4	5		3.55	O
Concept Mapping	2	2	5			2.33	R

Teaching Methods Preferences

leaders within both the engineering and architecture profession and society. Thus, the graduate of PI must possess the ability to identify, formulate and execute solutions to multidisciplinary problems encountered in the practice of engineering and architecture.

In order to realize these objectives, the faculty of the PI adopts certain teaching methods adapted to the subject matter, capacity of the students, situational needs and related to actual life situations and practices. The data in table 2 show that the respondents from the Polytechnic Institute *always* preferred Lecture/Discussion Combination and role playing. Also they *always* preferred to use lab work and applied projects as teaching methods. They *never* preferred the Jigsaw Method; Index Card Exercise; Guided Imagery; Socratic Methods; ILPE Method and Brain Writing.

The development of problem-solving skills is one of the primary goals of the PI curricula. Problem solving involves five basic components: recognize and define the problem; formulate the model and identify variables, knowns and unknowns; select an appropriate solution technique and develop appropriate equations; apply the solution technique (solve the problem); and validate the solution. Solution validation is one of the most important steps in this process and includes interpreting the solution, identifying its limitations, and assessing its reasonableness using appropriate approximate solutions or common sense. Allowing the students to engage in lab work and project studies will help them develop problem solving skills. Also, role playing when properly used introduces problem situation dramatically, provides opportunity for the students to assume roles of others and thus appreciate another point of view. Furthermore, it allows the students to explore solutions and provides opportunity to practice the skills.

The faculty of the College of Business Administration envision to contribute to the intellectual and personal growth and development of the students and to enhance the competence of the students to engage in all phases of business activity and management. In order to achieve these objectives, the

Table 3
**t eaching Method preferences of faculty
of College of Business Administration**

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture			5	8	3	3.87	O
Lecture/Discussion Combi				5	11	4.68	A
Jigsaw Method	5	5		6		2.43	R
Case Study Method		4	3	5	4	3.56	O
Team Project Method		2	8		6	3.62	O
lab work	4	3	3	2	4	2.93	S
in-class exercises		2	2	6	6	4.00	O
guest speakers	4	3	3	6		2.68	S
applied projects		3	3	6	4	3.68	O
Oral presentations			6	7	3	3.81	O
Brainstorming			4	6	6	4.12	O
Videotapes		3	2	6	5	3.81	O
Class Discussion				6	10	4.62	A
Report-Back Session			8	4	4	3.75	O
Role Playing	1	4	6	4	1	3.00	S
Worksheets/Surveys	2	3	3	4	4	3.31	S
Index Card Exercise	6	5	5			1.93	R
Panel of experts	5	5		6		2.43	R
Value Clarification Ex.	2		3	5	6	3.81	O
Explanatory Discussion			7		9	4.12	O
Reflective Discussion		3	4	4	5	3.68	O
Debate		6	4	6		3.00	S
ILPE Method	7		3	6		2.5	S
Guided Imagery	2	5		9		3.00	S
Brain Writing	4	2	2	4	4	3.12	S
Simulation	3	4	2	4	3	3.00	S
In-class Demonstration		3		6	7	4.06	O
Socratic Methods	3	2	4	6	1	3.00	S
PBL		4		6	6	3.87	O
Concept Mapping	2	3	3	5	3	3.25	S

Teaching Methods Preferences

data on Table 3 show that they *always* preferred Lecture/Discussion Combination and Class Discussion but *rarely* preferred to use Jigsaw Method, Index Card Exercise and Panel of experts as teaching methods.

This means that the faculty of the College of Business Administration believed that by using the Lecture method combined with class discussion, the students would be able to acquire knowledge on the core areas of business, perceive the global nature of organizational and economic activities, recognize the role of law and ethics in business behavior, understand and appreciate the impact of demographic diversity on organizations and understand and appreciate the impact of sustainability and the natural environment on organizations, the impact of organizations on sustainability and the natural environment, understand organizations and the process of management, develop the ability to work effectively, independently and collaboratively, and integrate core area skills in problem solving and decision making.

The College of Arts, Sciences and Education brings together disciplines in the arts, humanities, mathematics, natural sciences, and social sciences and education to form the intellectual heart of the University. It fosters liberal education, promotes lifelong learning, research, creative activity, social and professional responsibility, and growth. To these ends, its faculty challenges students to think critically and intuitively, cross disciplinary boundaries, recognize and value diverse perspectives, and solve problems creatively by through the use of different teaching methods.

Since the College of Arts, Sciences and Education is committed to a liberal education orientation, it must provide the students with opportunities for: expansion of the boundary of knowledge, preservation and enrichment of a country's cultural heritage, development of personal and social adjustment, cultivation of intelligent citizenship, acquisition of self-discovery and self-understanding, development of an oral and written competency, maximization of the capacity for critical and imaginative thinking, and understanding of international relations and affairs.

Table 4.a

t eaching Method preferences of faculty
of College of Arts, sciences and education *(Natural Sciences)*

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture		2	2	2		3.00	S
Lecture/Discussion Combi			2	4		3.66	O
Jigsaw Method	2		4			2.33	R
Case Study Method	2	2	2			2.00	R
Team Project Method		2		2	2	3.66	O
Lab work			2		4	4.33	O
in-class exercises	2	2			2	2.66	S
guest speakers	4	2				1.33	N
applied projects	2	2				1.00	N
Oral presentations	2			4		3.00	S
Brainstorming	1			4		2.83	S
Videotapes	1	2		1		1.50	R
Class Discussion				1	3	3.16	S
Report-Back Session	4		1	1		1.83	R
Role Playing	3		2	1		2.16	R
Worksheets/Surveys			4	1	1	3.50	O
Index Card Exercise	2	2	2			2.00	R
Panel of experts		1	1	4		3.50	O
Value Clarification Ex.	1	1	1	3		3.00	S
Explanatory Discussion	4			1		1.33	N
Reflective Discussion	4	1		1		1.66	R
Debate	3	1	1			2.00	R
ILPE Method		4				1.33	N
Guided Imagery	4		2			1.66	R
Brain Writing	4	1	1			1.50	R
Simulation	6					1.00	N
In-class Demonstration		1	3		2	3.50	O
Socratic Methods	3	1		2		2.16	R
PBL		2	1	3		3.16	S
Concept Mapping		2	2	2		3.00	S

Teaching Methods Preferences

This awareness of the commonly held objectives of the college provided broad bases for the faculty's use of various teaching activities and methods. Thus, in this college, learning should provide opportunities beyond the knowledge of the subject matter of a particular course. The courses should not be restricted to the instruction of abstract theories, but should afford opportunities for students to develop skills of effective oral and written expression, to improve their ability to relate to others, to learn to think critically and scientifically, and to feel the need for continuous growth even outside the university campus. The importance of such intellectual and social stimulation beyond the mere knowledge parameters of the course content should be emphasized.

The college has the following major departments: Natural sciences, Mathematics, Social Sciences, LLH/Communication and MAPE/Professional Education. It is assumed that the teaching methods used in the class may differ from subject to subject since the method that the faculty may prefer to use may depend on the goals of the subject.

The goal of the Natural Sciences component of the curriculum is to help the students increase their scientific literacy and capacity to approach scientific materials intelligently, and to convey the general understanding of science as a way of looking at the world. In order to achieve these goals, the faculty of the Natural Sciences Department *often* preferred to use Lecture/Discussion Combination, Team Project Method, lab work, Worksheets/Surveys, In-class Demonstration, Panel of Experts and Explanatory Discussion as their teaching methods. However, the data show that the respondents had *never* preferred to use guest speakers, applied projects, Simulation and the ILPE Method.

Table 4.b presents the data on the teaching method preferences of the Mathematics teachers of the College of Arts, Sciences and Education. The findings of the study show that this group of respondents *always* preferred in-class exercises.

Table 4.b
t eaching Method preferences of faculty
of College of Arts, sciences and education *(Mathematics)*

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture			4	1		3.20	S
Lecture/Discussion Combi			3	1	1	3.60	O
Jigsaw Method	4		1			1.40	N
Case Study Method	1	2	2			2.20	R
Team Project Method		1	1	3		3.40	S
lab work							
in-class exercises					5	5.00	A
guest speakers	4	1				1.20	N
applied projects		2	2	1		2.80	S
Oral presentations	3	1	1			1.60	R
Brainstorming		3	2			2.40	R
Videotapes	3	2				1.40	N
Class Discussion			1	4		3.80	O
Report-Back Session	4	1				1.20	N
Role Playing	5					1.00	N
Worksheets/Surveys		2	1			3.00	S
Index Card Exercise		1	3	2		3.00	S
Panel of experts	4	1		1		1.20	N
Value Clarification Ex.	2	1	2			2.00	R
Explanatory Discussion	4		1			1.40	N
Reflective Discussion	4	1				1.20	N
Debate	5					1.00	N
ILPE Method	5					1.00	N
Guided Imagery	4	1				1.20	N
Brain Writing	5					1.00	N
Simulation	3	1	1			1.60	R
In-class Demonstration	1	2	2			2.20	R
Socratic Methods		3	1	1		2.60	S
PBL	5					1.00	N
Concept Mapping	1	2	2			2.20	R

Teaching Methods Preferences

This group of respondents *never* preferred to use Jigsaw Method, guest speakers, Videotapes, Report-Back Session, Role Playing, Panel of experts, Explanatory Discussion, Reflective Discussion, Debate, ILPE Method, Guided Imagery, Brain Writing and PBL as teaching methods.

This implies that the faculty adopted these teaching methods in order to provide the students precision in numerical expression, logical thinking and problem solving. However, other instructional methods may also be proven effective for developing mathematical comprehension. The most important of these could be the use of hands-on, active learning techniques in the classroom. Of equal import is the need to make students understand the utility of the material they are being taught. Students need to understand and appreciate the need for their courses. Many students leave their mathematics courses thinking that the material will never be used in their courses. It is essential that mathematics courses have some future value in their program of studies. The mathematics portion of a student's curriculum should not be simply something "to get through." This means that the faculty teaching mathematics and others must coordinate their curriculum. They must teach concepts and methods that are applicable to current practice, and these methods must be employed in other curriculum within a reasonable time period after the students learn the techniques.

In mathematics teaching, teachers provide students with adequate opportunities to engage in math activities to help them in the self-exploration and cooperation and exchange in the process to really understand and master the mathematics knowledge and skills, ideas and methods, and to learn valuable math. Thus, participation and learning efficiency of the method is used when appropriate relevant.

The social sciences component of the curriculum aims to make the students aware of the general problems and issues, especially those with relevance to the Philippine society; and to enhance students' awareness of the importance of scientific approaches to the discussion and analysis

Table 4.c
t eaching Method preferences of faculty
of College of Arts, sciences and education *(Social Sciences)*

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture		4	6	2		2.83	S
Lecture/Discussion Combi		2		5	5	4.08	O
Jigsaw Method	3	2	4	3		2.58	S
Case Study Method	3	3	4		2	2.58	S
Team Project Method	2		4	4	2	3.33	S
lab work	2		3	3	4	3.58	O
in-class exercises		3		5	4	3.83	O
guest speakers	5	2	5			2.00	R
applied projects	1	2	2	5	2	3.41	S
Oral presentations			5	5	2	3.75	O
Brainstorming			2	6	5	4.58	A
Videotapes	2	3	4	3		2.66	S
Class Discussion			2	4	6	4.33	O
Report-Back Session		2	2	3	5	3.91	O
Role Playing	2	2	6		2	2.83	R
Worksheets/Surveys		4	4	4		3.00	S
Index Card Exercise	6	6				1.50	R
Panel of experts	5	3	2	1	1	2.16	R
Value Clarification Ex.			4	4	2	3.16	S
Explanatory Discussion			2	4	4	3.50	O
Reflective Discussion			3	5	4	3.33	S
Debate	3	4	2		3	2.66	S
ILPE Method			6	6		3.50	O
Guided Imagery	2	2	4	4		2.83	S
Brain Writing	3	3	3	2	1	2.58	S
Simulation	3		5	2	2	3.00	S
In-class Demonstration		1	5	2	4	3.75	O
Socratic Methods	2	2	3	3	2	3.08	S
PBL		2	4	4	2	3.50	O
Concept Mapping		2	2	4	4	3.83	O

of social issues. In order to achieve these aims, the faculty teaching the social sciences *always* preferred Brainstorming as their teaching method but *rarely* preferred Role Playing, Role Playing, Index Card Exercise and Panel of experts.

Table 4.d presents the teaching method preferences of the LLH/Communication faculty of College of Arts, Sciences and Education. The data indicates that this group of faculty *often* preferred Lecture/Discussion Combination, in-class exercises, Brainstorming, Class Discussion, Explanatory Discussion, Reflective Discussion and Simulation. Most probably these are the teaching methods that the faculty teaching LLH/Communication perceived that could provide the students with effective communication skills in both English and Filipino, foster critical understanding and appreciation of how people give expression to their experiences in the world, develop in the students the students to see the grammatical relationships between words, group of words and sentence within the discourse level; train the students in the effective use of verbal and non-verbal symbols towards ethical speech communication; and develop in the students writing skills in their respective discipline. Likewise, these teaching methods will help them teach the students how to reflect on the totality of the human experience; formulate for themselves a human perspective that integrates all branches of knowledge in a profound understanding of the individual as well as society; and contribute to the understanding of the beautiful and the good in human experience.

They *rarely* preferred to use Jigsaw Method, Report-Back Session, Team Project Method, lab work, Worksheets/Surveys, Index Card Exercise, Guided Imagery and In-class Demonstration as teaching methods.

The faculty teaching MAPE and Professional Education are committed to the production of quality teachers who could be at par with the other professionals through a deliberate effort to improve instruction, research, and community extension. These efforts are reflected in their teaching method preferences. As shown in Table 4.e, this group of respondents *always*

Table 4.d
**t eaching Method preferences of faculty
of College of Arts and sciences** *(LLH/Communication)*

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture		2	3	8		3.46	S
Lecture/Discussion Combi		3		3	6	3.69	O
Jigsaw Method	5	6	2			1.76	R
Case Study Method		7			6	3.38	S
Team Project Method	4	2	7			2.23	R
lab work	7		2	2	2	2.38	R
in-class exercises			1	5	7	4.46	O
guest speakers	5		4		4	3.84	S
applied projects		6		3	4	3.38	S
Oral presentations	1	1	5	5	1	3.30	S
Brainstorming			2	8	3	4.07	O
Videotapes		4	4	1	4	3.38	S
Class Discussion		1	5	4	3	3.69	O
Report-Back Session	2	4	7			2.38	R
Role Playing	1	2	8		2	3.00	S
Worksheets/Surveys	4	6	2	1		2.00	R
Index Card Exercise	4	4	1	4		2.38	R
Panel of experts	3	6		2	2	2.53	S
Value Clarification Ex.		7	2	1	3	3.00	S
Explanatory Discussion			8	1	4	3.69	O
Reflective Discussion			6	3	1	3.61	O
Debate		5	6	6	1	2.84	S
ILPE Method	3		4	3	3	3.23	S
Guided Imagery	6	1	5	1		2.07	R
Brain Writing	4	1	1	1	6	3.30	S
Simulation		5	1	1	6	3.61	O
In-class Demonstration		9	2	2		2.46	R
Socratic Methods	1	1	5	5	1	3.30	S
PBL	3	3	3	2	2	2.76	S
Concept Mapping		4	4	1	4	3.38	S

Teaching Methods Preferences

Simulation is an event or situation made to resemble real classroom situation as closely as possible. The faculty uses simulation most probably because it is an excellent venue for the education students to learn experientially since it provides opportunities for them to practice problem solving and psychomotor skills in a safe, controlled environment.

In a simulation, students create connections mentally which is rarely, if ever, accomplished through conventional teaching techniques. Consequently, the learning has a greater impact, plus the new knowledge and skills are retained much longer. It works because the students become more engaged with the subject matter than through more conventional approaches to teaching (lecturing, debates, discussion, videos, etc. Thus, compared with these traditional methods, this method of teaching and evaluating learners is more realistic, enhances both acquisition and retention of knowledge, sharpens critical-thinking and psychomotor skills, and is more enjoyable.

Simulation can be used to teach theory, assessment, technology and skills. The emphasis in simulation is often on the application and integration of knowledge, skills, and critical thinking. Unlike a classroom setting or a paper-and-pencil test, simulation allows learners to function in an environment that is as close as possible to an actual teaching situation and provides them an opportunity to think.

The Team Project method is the appropriate pedagogy of choice of most faculty in the professional education courses, since it combines knowledge with practical experience and improve interpersonal and communication skills which are essential to the knowledge growth and performance of future educators. Furthermore, besides technical skills and knowledge, the MAPE and Professional education courses is required to give students opportunities to improve their interpersonal, collaborative and communication skills. It requires students to apply in practice personal competencies and improve problem-solving skills such as exploratory searching, critical thinking and decision making (Hawking et al.,

Table 4.e
**t eaching Method preferences of faculty
of College of Arts, sciences and education**
(MAPE/Professional Education)

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture		2	4	2		2.25	R
Lecture/Discussion Combi			1	6	1	4.00	O
Jigsaw Method	1	5	2			2.12	R
Case Study Method		1	6	1		3.00	S
Team Project Method			1		7	4.75	A
lab work		1	1	6		3.62	O
in-class exercises	7		3	2	3	4.00	O
guest speakers		1				1.12	N
applied projects		1	3	2		2.37	R
Oral presentations			7	1		3.12	S
Brainstorming	1	6	1			2.00	R
Videotapes		4	3	1		2.62	S
Class Discussion			1		7	4.75	A
Report-Back Session	1	7				1.87	R
Role Playing	2	6				1.75	R
Worksheets/Surveys	1	4	3			2.25	R
Index Card Exercise	6	1	1			1.37	N
Panel of experts	5	1	2			1.62	R
Value Clarification Ex.	1	2	4	1	1	3.25	S
Explanatory Discussion	1	4	2	1		2.37	R
Reflective Discussion	5	1	1	1		1.75	R
Debate	7		1			1.25	N
ILPE Method	5	2	1			1.50	R
Guided Imagery	1	6	1			2.00	R
Brain Writing	6	1	1			1.37	N
Simulation				1	7	4.87	A
In-class Demonstration			1	6	1	4.00	O
Socratic Methods	2	2	2	2		2.50	S
PBL	1	1	2	4		3.12	S
Concept Mapping	1	1	1	5		3.25	S

Teaching Methods Preferences

2001). The method also provides students with experiential learning opportunities to actively develop their knowledge and experience, as they cooperate in group projects.

The discussion method is always a preferred teaching method since it involves the entire class in an extended interchange of ideas between the teacher and the students and among classmates. The members in the class may approach the discussion topic with many and varying points of view, however, the teacher focuses the discussion in the direction most conducive to effective and purposeful learning.

In summary, the respondents from the College of Arts, Sciences and Education *often* preferred to use Lecture/Discussion Combination, in-class exercises and Class Discussion in teaching. *Rarely*, they preferred to use Jigsaw Method, Explanatory Discussion guest speaker, video tapes, Report-Back Session, Role Playing, Reflective Discussion, Debate, ILPE Method, Guided Imagery and Brain Writing.

As a whole the faculty of Aquinas University as reflected by the data in Table 6, often preferred Lecture/Discussion Combination, Team Project Method, lab work, in-class exercises, oral presentation, Brain storming, Class Discussion and In-class Demonstration. They rarely preferred Jigsaw Method, guest speakers, Index Card Exercise, Debate, ILPE Method, Brain Writing and Socratic method.

Lectures although combined with class discussion (4.34) remain the core teaching method in most the colleges. Their role is best suited to providing an overview of the subject matter and stimulating interest in it, rather than disseminating facts. Since this is the most preferred teaching method, the faculty must remember that students would appreciate good quality lectures with clear objectives which could be placed in the course handbook, with the lecture summaries, clear overhead acetates or slides; a paced delivery; and appropriate handouts which would provide students with complex diagrams or difficult or critical text. The class

Table 5
summary t able of t eaching Method preferences of faculty of College of Arts, sciences and education

t eaching Method	1	2	3	4	5	WM	vi
Pure Lecture	3.00	3.20	2.83	3.46	2.25	2.94	S
Lecture/Discussion Combi	3.66	3.60	4.08	3.69	4.00	3.80	O
Jigsaw Method	2.33	1.40	2.58	1.76	2.12	2.03	R
Case Study Method	2.00	2.20	2.58	3.38	3.00	2.63	S
Team Project Method	3.66	3.40	3.33	2.23	4.75	3.47	S
lab work	4.33		3.58	2.38	3.62	2.78	S
in-class exercises	2.66	5.00	3.83	4.46	4.00	3.99	O
guest speakers	1.33	1.20	2.00	3.84	1.12	1.89	R
applied projects	1.00	2.80	3.41	3.38	2.37	2.59	S
Oral presentations	3.00	1.60	3.75	3.30	3.12	2.95	S
Brainstorming	2.83	2.40	4.58	4.07	2.00	3.17	S
Videotapes	1.50	1.40	2.66	3.38	2.62	2.31	R
Class Discussion	3.16	3.80	4.33	3.69	4.75	3.94	O
Report-Back Session	1.83	1.20	3.91	2.38	1.87	2.23	R
Role Playing	2.16	1.00	2.83	3.00	1.75	2.14	R
Worksheets/Surveys	3.50	3.00	3.00	2.00	2.25	2.75	S
Index Card Exercise	2.00	3.00	1.50	2.38	1.37	2.05	R
Panel of experts	3.50	1.20	2.16	2.53	1.62	2.20	R
Value Clarification Ex.	3.00	2.00	3.16	3.00	3.25	2.88	S
Explanatory Discussion	1.33	1.40	3.50	3.69	2.37	2.45	R
Reflective Discussion	1.66	1.20	3.33	3.61	1.75	2.31	R
Debate	2.00	1.00	2.66	2.84	1.25	1.95	R
ILPE Method	1.33	1.00	3.50	3.23	1.50	2.11	R
Guided Imagery	1.66	1.20	2.83	2.07	2.00	1.95	R
Brain Writing	1.50	1.00	2.58	3.30	1.37	1.95	R
Simulation	1.00	1.60	3.00	3.61	4.87	2.81	S
In-class Demonstration	3.50	2.20	3.75	2.46	4.00	3.18	S
Socratic Methods	2.16	2.60	3.08	3.30	2.50	2.72	S
PBL	3.16	1.00	3.50	2.76	3.12	2.70	S
Concept Mapping	3.00	2.20	3.83	3.38	3.25	3.13	S

discussion that follows could be used to clarify certain points in the lecture. Thus, lecture when combined with discussion widens the intellectual horizons of the student, making it possible for them to gradually move toward acquisition of self-discovery and self-understanding. It enables the instructor to correct error in literature and articles read by the student. Also, it affords opportunities for an instructor to explain a particularly equivocal ambiguous point of idea, or a complicated, difficult, abstract process or operation and resolves conflicting points of view and clarifies misunderstanding of different schools of thought. It could also enliven the learning situation by adding the voice, gesture and the personality of the instructor.

The discussion that follows the lecture will promote interest by giving the students a share in the responsibility for the course and in search for knowledge. It compels the students to be active learners and motivates them by keeping the work within their intellectual bounds and by allying it with their aptitude. It enables the instructor to constantly appraise the students' understanding of the issues under discussion.

Discussion method is also a preferred teaching method since it sharpens the students' ideas and concepts by forcing them to express them in their own words. This facilitates intellectual comprehension and application of new knowledge to life-situations. It permits the students to challenge statements with which they disagree or which they misunderstand, thereby facilitating the process of self-discovery and self-understanding and developing the sense of self-assertiveness. In addition, it develops in the students the skills essential to effective group discussion and verbal communication. The discussion method forces the students out of their classroom lethargy, so that every learner will react either in support or in opposition to the issue under discussion. In using this teaching method, each student learns to feel free to express his/her opinions, to argue with mutual respect and to defend his/her own stand in the light of logic and rationality. It also develops facility in oral expression, critical and creative thinking, and intellectual and imaginative problem-solving ability.

Table 6

**summary table of teaching Method preferences
of faculty of Aquinas university**

teaching Method	nur	BA	pi	CAse	WM	vi
Pure Lecture	3.39	3.87	3.66	3.00	3.48	S
Lecture/Discussion Combi	4.02	4.68	5.00	3.66	4.34	O
Jigsaw Method	2.46	2.43	1.00	2.33	2.05	R
Case Study Method	3.32	3.56	3.55	2.00	3.10	S
Team Project Method	2.95	3.62	4.00	3.66	3.55	O
lab work	2.83	2.93	5.00	4.33	3.77	O
in-class exercises	3.46	4.00	4.11	2.66	3.55	O
guest speakers	2.37	2.68	1.88	1.33	2.06	R
applied projects	2.83	3.68	5.00	1.00	3.12	S
Oral presentations	3.34	3.81	4.00	3.00	3.53	O
Brainstorming	3.44	4.12	4.11	2.83	3.62	O
Videotapes	3.41	3.81	3.55	1.50	3.06	S
Class Discussion	4.06	4.62	4.44	3.16	4.07	O
Report-Back Session	3.25	3.75	4.00	1.83	3.20	S
Role Playing	3.02	3.00	4.55	2.16	3.18	S
Worksheets/Surveys	2.74	3.31	4.44	3.50	3.49	S
Index Card Exercise	2.58	1.93	1.44	2.00	1.98	R
Panel of experts	2.44	2.43	3.55	3.50	2.98	S
Value Clarification Ex.	2.67	3.81	3.55	3.00	3.25	S
Explanatory Discussion	2.51	4.12	4.22	1.33	3.04	S
Reflective Discussion	3.41	3.68	3.55	1.66	3.07	S
Debate	2.76	3.00	2.22	2.00	2.49	R
ILPE Method	2.67	2.50	1.00	1.33	1.87	R
Guided Imagery	2.65	3.00	1.00	1.66	2.07	R
Brain Writing	2.62	3.12	2.66	1.50	2.47	R
Simulation	3.37	3.00	3.22	1.00	2.64	S
In-class Demonstration	3.69	4.06	3.55	3.50	3.70	O
Socratic Methods	2.72	3.00	1.00	2.16	2.22	R
PBL	3.23	3.87	3.55	3.16	3.45	S
Concept Mapping	2.93	3.25	2.33	3.00	2.87	S

Teaching Methods Preferences

Thus, lecture when combined with discussion sustains and strengthens most of the elements essential for productive learning. The provision of feedback and class participation heightens the learner's motivation, facilitates the intellectual grasp of abstract concepts and the learning of problem-solving skills.

The data also show that Brainstorming is an often preferred teaching method. Alex Osborn describes it as "a conference technique by which a group attempts to find a solution for a specific problem by amassing all the ideas spontaneously by its members" (http://www. moneyinstructor.com/lesson/brainstorming.asp. According to him in this process more ideas could be generated than in any normal discussion and that by producing more ideas, people had a better chance of finding useful ones: from quantity came quality. A key part of the process is to come up with wild or silly ideas because these in turn can spark off really useful ones. This finding of the study implies that brainstorming is often preferred as a group process so that the members of the group can contribute suggestions in a spontaneous, non-critical manner. It was also known to encourage generation of creative ideas on a topic, usually a problem that seems hard to solve. Since it does not only help the students to generate new ideas, but also helps them make connections between ideas students become creative and spontaneous in their thinking to generate as many ideas as possible.

For some subjects, laboratory (lab) work is an essential ingredient of the course. It is an often preferred teaching method since through it, a deeper understanding of certain concepts especially science and technology processes can be achieved by encouraging active participation and developing critical thinking. This means that Lab works provide concrete experiences to substantiate the theoretical aspect that has been taught. Furthermore, it means that in adopting laboratory based methods, the faculty is expected to organize and structure instructional materials, select the experiments and subtly direct the activities so as to

stimulate the learners and contribute towards meaningful understanding of the subject being taught. These activities may not necessarily be class experiments and demonstrations, but they may include those activities, which could provide practice in designing experiments, operating and interpreting data, and thus lead to acquisition of suitable scientific skills and attitudes.

The Project method as an often preferred teaching method suggests the faculty provides the students opportunities to improve their interpersonal, collaborative and communication skills. It also means that they require students to apply in practice personal competencies and improve problem-solving skills such as exploratory searching, critical thinking and decision making by providing students with experiential learning opportunities so that they actively develop their knowledge and experience, as they participate and cooperate in group projects.

The findings of the study also show that faculty often provide students with in-class exercises to prod them into activity by allowing them to ask and answer questions, discuss issues and challenge conclusions. The in-class exercises were done as the faculty lectures or go through a problem solution. Instead of just posing questions to the class as a whole and enduring the ensuing time-wasting silences, the faculty often assign a task and give the students anywhere from 30 seconds to five minutes to come up with a response. In the activities provided the students were asked to draw and label a flow chart (schematic, free-body diagram, differential control volume), sketch a plot of what the problem solution should look like before they do any calculations, give several reasons why the solution might be useful, write the next step in a derivation, find one or two ways to check a solution, brainstorm a list of reasons that a calculated result might be wrong or might not be how a real system would behave and list possible safety (environmental, quality control) problems with the process unit just designed-double credit for an answer nobody else thinks of. During the exercises the students may be required to write

responses individually, sometimes to work in pairs or groups of three, and sometimes to work alone and then to form pairs and combine and improve their individual responses ("think-pair-share") in order to make the class more interesting.

The in-class exercise is an often preferred teaching method since it gets students acting and reflecting. The students who succeed in a task or activity will own the knowledge in a way they never could if the faculty simply handed it to them, and those who try and fail were receptive to discovering what they did not know. Group exercises have the added benefit of giving students an opportunity to meet and work with one another and build a sense of community.

Often, the faculty use in-class exercises to wrap up a lecture period. The students were asked to write down and hand in a brief statement of the main point of the lecture, or come up with two good questions or test problems related to what the faculty has just presented. This method also allows the faculty to assess the responses of the students and quickly see if they got the main idea presented, identify the main points of confusion, or discover things to improve learning like giving more examples or leaving material on the board longer or speaking more slowly.

Likewise, the results of the study show that the faculty often preferred to use in-class Demonstration Method or the "doing" method for teaching skill-type subject matter since it covers all the necessary steps in an effective learning order. This means that the faculty believes that the method of teaching should be based on the simple and yet sounds principle that students learn by doing. That is, students learn physical or mental skills by actually performing those skills under supervision. This further means that the faculty recognize the importance of student performance in the learning process

The result of the study also implies that they teach skills by demonstrating, step-by-step, the procedures in a task, using the exact physical pro-

cedures if possible. While demonstrating, the faculty explains the reason for and the significance of each step. Thus, the in class demonstration provides the students the opportunity to see and hear the details related to the skill being taught which include the necessary background knowledge, the steps or procedure, the nomenclature, and the safety precautions. The repetition step helps the average and slow learners and gives the students an additional opportunity to see and hear the skill being taught. The performance step gives all students the opportunity to become proficient since, the students are allowed to repeat the procedure in a "hands on" practice session to reinforce the learning process. By immediately correcting the students' mistakes and reinforcing proper procedures, the students learn the task more quickly.

Likewise, the results of the study show that the faculty often use Oral presentation as a teaching method. This means that the faculty find oral presentations as exciting events for learners since these are opportunities to deliver content to an audience or classmates. In doing so, the students develop a strong sense of engagement and confidence.

Conclusions and recommendations

It is well recognized that students coming into the university have a wide range of learning ability and interests and, therefore, faculty utilize a wide variety of methods in the teaching process. However, there is yet an insufficient research or testing of the analysis of the effect of teaching and learning methods on the student's achievement. Also, faculty must recognize the desirability of continuing to develop new techniques as a supplement to conventional or classical methods of teaching since the results of the study show that the faculty still use the classical teaching methods such as lecture, discussion methods, and the laboratory.

The results of the study also show that the teaching methods preferred by the faculty vary in different colleges and disciplines. Some facul-

ty lecture, some combine lectures with discussion, others demonstrate or discuss; some focus on principles and others on applications; some emphasize memory and others understanding. This means that there is a need to determine whether there are mismatches that exist between common learning styles of students and the traditional teaching styles of the faculty so that the students will not become bored and inattentive in class, do poorly on tests, get discouraged about the courses, the curriculum, and themselves, and in some cases change to other curricula or drop out of school. Moreover, in matching teaching and learning styles, the faculty will not be confronted by low test grades, unresponsive or hostile classes, poor attendance and dropouts.

Although faculty may teach well using different teaching methods and no one method is clearly superior in all situations, the faculty must bear in mind that the elements of course content, background and group make-up of the students, faculty and the administration bear significant relationship to which teaching method is to choose.

Teaching methods are primarily descriptions of the learning objective oriented activities and flow of information between faculty and students. Any instructional method a faculty uses has advantages, disadvantages, and requires some preliminary preparation. Which instructional method is "right" for a particular lesson depends on many things, and among them are the developmental level of the students, what the students already know, and what they need to know to succeed with the lesson, the subject-matter content, the objective of the lesson, the available people, time, space and material resources, and the physical setting. Another, more difficult problem is to select an instructional method that best fits one's particular teaching style and the lesson-situation. There is no one "right" method for teaching a particular lesson, but there are some criteria that pertain to each that can help a faculty make the best decision possible.

A more modern view of learning is constructivism, where students are expected to be active in the learning process by participating in discus-

sion and/or collaborative activities. Student participation in class will certainly serve to clarify points of ambiguity, disagreement, and misunderstanding. Different kinds of teaching procedures afford various amount of opportunity for student participation.

The conditions under which many faculty function do not engender any enthusiasm to use modern teaching method in teaching where they know that materials and equipment are not available. There is therefore a need to explore alternative teaching methods. For example, some faculty who cannot do away with laboratory work can record on video tape well-planned demonstration experiments or activities that they can later show to their students at appropriate times. Computer programs are also available for problem-solving exercises.

In addition, traditional teaching methods could be supplemented with newer instructional innovations. Lecturing for example could be augmented by discussion periods from the class, buzz groups and brainstorming sessions and discussion method is made more productive by introducing some forms of lecture-presentation which precedes the discussion itself. Other methods could use together with other techniques which include the use of lesson summary, oral questioning, and training aids. Also, learning more complex skills via simulation became possible as technology advanced. The most recent technology incorporates computer-based simulators that support CD-ROM applications. Interactive computerized simulators would allow learners to practice psychomotor skills and receive feedback on the learners' performance.

Finally, it is necessary that the university provides resources for faculty development to implement new teaching methods. Incentives for current faculty to become involved in pedagogical reforms must be provided.

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BeAring tHe BurDen: eLeMents of LAnguAge in seLeCteD sHort stories of pAuLino LiM Jr.

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introduction

The researcher worked in Saudi Arabia from 1990 to 1998. When he went home for good, he reentered college, shifted to Education, and in 2001, graduated, started teaching, and passed the licensure exams for teachers. He taught mostly English and Literature subjects. Most of the selections he used in Literature have the themes related to experiences of the Filipino expatriates. This preference helped him come up with a topic for his master's thesis, the diaspora of Filipinos depicted in literature.

This paper is culled from his master's thesis "Diaspora of Filipinos in Selected Short Stories of Paulino Lim Jr. from 1980 to 2004,"[1] which sought answers to the following questions:

1. How are the Filipino expatriates in the selected short stories described in terms of 1.1) their migration; 1.2) their residency status; and 1.3) their socio-economic stratification? 2. How are the post-colonial elements of 2.1) place/displacement, 2.2) hybridity, and 2.3) language evident in the stories? 3. What recurring motifs and themes depict the diaspora experience of the characters? 4. What parallel diaspora experiences of the author are reflected in his works? 5. What lesson in teaching Literature

could be prepared integrating English, Current Issues, and Values Education using the short stories?

The selected short stories are: 1) "Homecoming"; 2) "Opossums and Thieving Pelicans"; 3) "The Lovelorn American"; 4) "Shootout on the Sacramento"; 5) "Curaçao Cure"; 6) "Pining on the Love Boat"; 7) "The Semiotics of Mayumi"; and 8) "Rosario's Sacred Heart."

The study used document analysis focusing on the elements of fiction especially motifs, themes, and characters to come up with the description of the diaspora of Filipinos in the selected short stories of Paulino Lim Jr. The analyses were also carried out using Taine's race, moment, and milieu and specific concepts of Post-Colonial Criticism; e.g., place/displacement, hybridity, and language.

The researcher visited reputable libraries: Aquinas University of Legazpi Main Library and Bicol University Graduate School Library both in Legazpi City, and the libraries of the University of Santo Tomas, De La Salle University, University of the Philippines (Diliman), and the Ateneo de Manila University. Review of related literature and studies revealed that not much has been written about the works of Lim.[2]

For the purpose of this paper, the researcher lifted from the aforementioned study only a portion of the second sub-problem; specifically, fossilization evident in the characters, and abrogation and appropriation reflected in the author's use of the language of the metropolitan center.

Bearing the burden

Although linguistic, fossilization, the "phonological, morphological, and syntactic forms in the speech of the speaker of a second language which do not conform to target language norms even after years of instruction,"[3] was categorized in the study where this paper was lifted from under hy-

bridity, signifying the character's inability to mimic the language of the metropolitan center.

Language in post-colonial criticism is concerned, among other things, with evidence of abrogation, the refusal of standard or correct usage of the language of the colonizer or metropolitan center; i.e., Received Standard English, and appropriation, the use of the language of the colonizer to serve the purpose of the colonized. Appropriation enables the language of the metropolitan center to "bear the burden" of the colonial experience.[4]

Other terms related to language include "glossing," any definition, explanation, and interpretation of terms foreign to the colonial language; and "metonymic gap," a subtle form of abrogating colonial language by inserting 'unglossed' words" in the discourse.[5]

"Homecoming"

The story is silent about the expatriate's acquiring American accent. But the characters in the story regard English highly: "No, Brother, I teach them English," says the younger. "Now, that's one tradition you should not change," replies the Balikbayan. He even earns his pay because he might be better at English grammar than the average American. Where he works requires high proficiency in the English language: a newspaper.

Lim employed glossing by repetition or parallel structure: "his homecoming, his balikbayan." Because the meaning of *balikbayan* is established early, non-Filipinos would be able to understand the term balikbayan boxes, which is defined: "made of cardboard boxes… zero weight, strong, disposable." Like balikbayan, *pasalubong* is also defined by parallel construction: "You can't go home without gifts for relatives and friends, without *pasalubong*."

Unglossed terms include *mami* and *siopao*; but by context clues non-Filipinos can readily interpret them as food: "For lunch he wanted to go

to a mami and siopao place he used to eat at…" Lim also appropriated syntax (syntactic fusion) in providing the plural form of a noun by adding s to a non-English term: "I forget to tell him that there were two exits, one for tourists and another for *balikbayans*."

"Opossums and Thieving Pelicans"

The Navy retiree has served the colonizers for two decades; twenty years is long enough for hybridity to work in the colonized. But the story is silent about the Caucasians complaining about the Filipino's English or accent.

It is ironic that Dagmar, a German, does not have kind words for the way Asians speak English when behind her back Charlie's wife mimics her German accent: " 'He doesn't speak English very well,' Dagmar said. 'The other morning he says to me, Missy, missy, three koi fish gone from fish pond. 'I love it when he calls me Missy. I wanted to laugh, knowing how Charlie's wife mimics the German accent of Dagmar whose 'house' come out a clipped 'haus.'"

The retired Navy worker is articulate in English he promptly uses nothing short of zoology jargon to describe an unfamiliar creature: "I kept the light on the opossum as it grasped the cypress and pulled its stout body up the branches, with the aid of its *prehensile* [*italics* mine] tail." Earlier, about the missing koi fish, the Navy retiree knows of koi doctors in Beverly Hills, ichthyologists. It could be inferred that the narrator has completely mimicked English there is no evidence of fossilization; his neighbors, native speakers of American English, do not have any comment, positive or negative, about his english.

Lim appropriated English in describing *pochero* or *nilaga*: "How about opossum stew with potatoes, okra and red pepper." Not a single term in Filipino is used in the narrative. With a Filipino expatriate for its central consciousness Lim is able to maintain the difference and distinction of

the Filipino culture; e.g., Asians as inscrutable, Filipino cuisine, Filipinos with and Filipinos in California cultivating backyard gardens. He also portrays Charlie's ignorance about koi, signifying a gap.

"The Lovelorn American"

Despite Janusco's claim of Hawaiian birth, and his ten years in America, his accent is still not American enough Saunders notices this. It should be understandable as his intelligence is mathematical/logical—he crunches numbers and pores over spreadsheet—not linguistic. He is even ignorant about the nuances of Philippine languages especially Tagalog and Ilocano.

Lim appropriated slang, "invite" for "invitation." This term, invite, appeared in another short story, "Semiotics of Mayumi," along with other terms put a damper and heart-shaped.

Glossing is used in 'Pinay thing.' Lim is able to appropriate English by vividly describing the plight of a TNT; Lim avoided the term TNT in the story. Instead he alluded to Roman mythology: Janus, the two-faced god (symbolizing the double life of Janusco). But only Filipinos might be able to discern the name's other meaning "*Janus ako*; I am Janus." Through Sauders, the title character, Lim appropriated English to allow a non-Filipino reader a glimpse of the "otherness" of Philippine culture and the proverbial Filipino hospitality Saunders experienced during his visit to the Philippines.

"Shootout on the Sacramento"

Lim accurately portrayed Grandpa's language when agitated: "Grandpa's pitch rises, as if he's gagging on the words." If one reads the following Ilocano terms taken from a 19th Century poem, in high pitch, one should be able to sound like Grandpa, in Lim's words, "primed to burst a vein":—*adda…cadagiti… agduadua, agdama ngarud nga innac agsagaba…*[6] That Grandpa's speech manifests fossilization like Janusco's ("The Lovelorn

American") is implied. His difference from Janusco is that he came to the U.S. at a younger age of 17, during a different era, while Janusco obviously after college, in contemporary times. But Grandpa might at best had finished only high school; he was also exposed to the less articulate Americans as he started work in a cannery in Seattle; thus he might not be able to acquire American accent, one possible reason his grandson Norm keeps his distance—the more he claims he is an American, the more ridiculous, even contemptuous, he must have appeared in the eyes of his grandson.

Lim conveyed the story through a college student in Berkeley; he was able to do that because he was with the academia in America since 1963. There is almost an absence of Tagalog or Philippine term except for *Pinoys*, of which English syntax is appropriated; i.e., adding s to the noun *Pinoy* to make it plural (syntactic fusion). The narrative is consistent with the voice and point-of-view of a third generation Filipino-American.

The verb 'gagging' is able to "bear the burden" in describing the clashing double consonants that characterize written and spoken Ilocano. But non-Filipinos will not be able to fully appreciate the allusions to that Philippine language, which in a sense, by shifting the non-Filipino reader from the center to the periphery, is abrogation.

"Curaçao Cure"

The characters, cruise ship crew members, might not mimic American accent as they are all subalterns, but it can be inferred that they can communicate effectively with the colonizers punctuated with the deferential *Sir* or *Ma'am*.

Unglossed words include *pare*, *Kuya*, and *Aba!* Glossed include *bangungot*, *adobo* and *pansit*. "Freeway flyers" is slang or jargon. Reference to other languages include Tagalog, Ilocano, French (*mon ami* and *mon cherie*), Chinese (*tai chi*), and Mandarin.

Lim used the limited omniscient point-of-view; thus, he did not have to maintain a consistent and definitive diction required in a first person character/point-of-view. However, by making the protagonist Andres ignorant of the common Tagalog term *bangungot*, Lim rendered the characterization less credible to Filipino readers, although the glossing could help non-Filipino readers understand the notion.

"Pining on the Love Boat"

To Josefina, the announcer's English gives away his being a Panamanian. Josefina compares the same history and technical details about the Canal spoken in bombastic Spanish, which she knows because the language has been thought in high school and in college in the Philippines. She wonders how it would be if the same were delivered in Tagalog, eventually causing her to pine for Emilio, her deceased husband. Josefina could not be at ease with English because she might have traces of fossilization, with Tagalog and Spanish hindering her acquiring American accent. That Rod the ship steward is unable to mimic American accent is not mentioned; instead, he would take every opportunity to speak Tagalog.

Like the granddaughter in "Shootout on the Sacramento," Brigit has no trace of Filipino accent: "Brigit is much more at ease with the language than she (Josefina), although she's lived more than half her life in America." Brigit has used the American slang "cool" twice; first to describe her amazement of their cabin, and second, the usefulness of the cabin door card key.

Lim used glossed and unglossed terms throughout. "Cool" and "redeye" are slang/jargon. Rod blurts out an expression in Tagalog which he promptly translates into English (code switch). However, Lim had refrained from using Tagalog where it was suppose to have been used: Doods describes the art piece on the auction block "in his native language." Instead of switching codes, Lim let English "bear the burden"

(1) because he might have wanted non-Filipino readers not to suffer difficulty in deciphering its meaning, or (2) because 'purple' might not have a ready transliteration in Tagalog.[7] Thus, "Really beautiful. Yellow and purple flowers, leaves blowing in the wind. Blue sea and blue sky. Buy this, you won't regret it," comes out more or less faithful, as illustrated in the following possible Tagalog original: *Talagang maganda. Dilaw at 'purple' na mga bulaklak; mga dahong hinihipan ng hangin. Bughaw na dagat at kalangitan. Bilhin ito't hindi ninyo pagsisisihan* (or *'Bilhin ito, hindi kayo magsisisi'*). Lim thus interspersed Received Standard English with Filipinism or Philippine english.

"The Semiotics of Mayumi"

Neil is articulate in English. Nevertheless, he has a hint of negligible fossilization that his wife Evelyn, a former Peace Corps member he met in his hometown, magnifies whenever they have squabbles: "That's how she'd get back, trip me up with a misplaced accent or mispronounced word. I didn't know which was more galling, being told by a peevish wife that I'd just mangled an idiom, or by a condescending stranger that for a foreigner I spoke English very well."

Deidre their daughter is racially hybrid, second generation Filipino-American. Unlike the granddaughter in "The Lovelorn American," Deidre possesses little evidence of Filipino values or traditions; she might have grown up on a staple of Oprah, Dear Abby radio phone-in talk shows, and Hollywood reruns. Thus, it is inferred that Deidre speaks like an American.

Terms "invite," "heart-shaped," and "put a damper" recur in other stories. "Invite" appears in "The Lovelorn American"; "heart-shaped" also appears in "The Lovelorn American" and in "Rosario's Sacred Heart."

English is able to "bear the burden" in naming Filipino food stuff: "…eggplants, bitter melons, string beans and squashes. I found frozen spinach a

substitute for taro leaves that I cook with coconut milk, hot pepper and diced pork." Thus, it would not be difficult for Neil going to the fresh produce section of supermarkets looking for *talong*, *ampalaya*, *sitaw*, *kalabasa*, and *gata*. Spinach is the best substitute when Neil missed *gabi* leaves. By using counterpart terms in English, non-Filipinos can have a glimpse of what Filipinos eat.

"Rosario's Sacred Heart"

The story is silent about Rosario showing evidence of fossilization,[8] but it is certain that Kenneth, Hans, and Karina who grew up in California sound like Americans.

Lim used unglossed terms: *yaya*, *Bacolod*, *nipa*, *bangus*, *kayumanggi*, *lapulapu*, *laing*, *adobo*, *TNT*, *novena*. These undefined terms render the story slightly inaccessible to non-Filipinos; i.e., the Empire is decentered; the focus shifted to the periphery.

Dialogue reflects mimicry of American diction and idiom. "Hear, hear… the teacher has spoken," "Where do you get tamarind, for Christ's sake?" "Ken, that's awful, the way you put it…You don't think I'm a slacker, do you?" "Oh, my God, twenty years ended by a cardiac arrest. How sad." "…your life savings disappear like water running down the drain." "All right, no more wisecracks," "Oh, my God!" English is thus made to "bear the burden" with the story reflecting the experience of the colonized in the land of the colonizer.

Conclusion

Filipino expatriates depicted in the short sories of Paulino Lim Jr. have the advantage of language over other immigrants. However, some characters manifest varying degrees of fossilization; i.e., the speech habits of the old country hinder the acquisition of American, or correct, accent.

This fossilization is a cause of both embarrassment and resentment. Later generation Filipino-Americans speak like the Americans.

Lim appropriated English such that it enabled Filipinos and non-Filipinos to appreciate Filipino life and culture depicted in the stories. He used glossing, parallel structure, syntactic fusion, and code switching. He also used American diction, slang, idiom, allusions, and appropriated the language by conveying some of the stories through the consciousness of articulate Filipino expatriates or second generation Filipino-Americans. Lim made English bear the burden of narrating the Filipino experience; but by embellishing the stories with just enough metonymic gaps he rendered them slightly inaccessible, which is abrogation. Thus, non-Filipino readers will not be able to fully grasp allusions to Philippine language and culture, thereby shifting the colonizers to the periphery and Filipinos to the center.

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[1]Simon S. Listana, "Diaspora of Filipinos in Selected Short Stories of Paulino Lim Jr. from 1980 to 2004" (master's thesis, Bicol University, 2009).

[2]The dissertations of Castro and Gonzalez both included Lim's novella Tiger Orchid on Mount Mayon in describing the images of women in Filipino novels in English, and the elements of hybridity, language, and voice, respectively. Teresita S. Castro, "The Images of Women in 10 Filipino Novels in English" (dissertation, De La Salle University, 1997); Ma. Lourdes Bangsal Gonzalez, "Finding One's Voice While Using a Language Which is Not One's Own: The Challenge Posed to Filipino Post-Colonial women Writers (A Post-Colonial Reading of Twenty One Novels in English Written by Fifteen Filipino Novelists Whose Fiction Narratives Were Published in Metro Manila from 1987 to 1996)." (dissertation, University of the Philippines College of Arts and Letters, 2001).

[3]Bill Ascroft, Gareth Griffiths, and Helen Tiffin, *The Empire Writes Back: Theory and practice in post-colonial literatures* (London and New York: Routhledge, 1989), 67.

[4]"…In these areas, the dominant language and its discursive forms are appropriated to express widely differing cultural experiences, and to interpolate these experiences into the dominant modes of representation to reach the widest possible audience. Chinua Achebe (quoting James Baldwin), noted that the language so used can 'bear the burden of another experience,' and this has become one of the most famous declarations of the power of appropriation in post-colonial discourse…" in Bill Ashcroft, Gareth Griffiths, and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (London: Routledge, 2000), 19.

[5]Bill Ascroft, Gareth Griffiths, and Helen Tiffin, *Post-Colonial Studies: The Key Concepts* (London and New York: Routhledge, 2000), 137.

[6]Leona Florentino, "Nalpay a Namnama/Naunsyaming Pag-asa" *Philippine Literature: A History & Anthology*, Revised Edition. Bienvenido Lumbera, Cynthia Nograles Lumbera, eds. (Pasig City: Anvil Publishing, Inc., 1997), 65.

[7]"Purple (n) Biyoleta (Sp); lila, morado (Sp); kulay-ube; (adj) kulay na sagisag ng karangalan o kadakilaan; biyoleta (Sp)." *New Vicassan's English-Pilipino Dictionary.* Vito C. Santos and Luningning E. Santos, ed. (Pasig: Anvil Publishing Inc., 1995), s.v. Purple, 1009.

[8]What can be inferred is that she might have gone to America during her late twenties or early thirties; she, like the mother Carmela, also comes from Bacolod, known for their natives' thick Visayan accent.

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tHe reLev AnCe of tHeoLogy teACHing in CoLLege eDuCAtion

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For many years of trying to develop and reformulate Theology or religious education in Catholic Universities, the real and present situation of the discipline in terms of teaching strategies and methods, in its approaches to learning, and in its level of formation are still under discussion. Scholarly studies and surveys were initiated to probe students' perception and response to theology as an academic and formative discipline. With these attempts, apparently, Theology or religious education as a subject in Catholic universities remains ambiguous concerning its significance to the entire institutional system. Does it really contribute to the formation aspect of the students—configure to Christ, or is there another need for theological evaluation and reconstruction?

Many theological paradigms were reformulated, diversified and presented to ensure its relevance and applicability to the present generation. No matter how complex theological realm is, it seeks to understand and experience the "most important realities of life—God, man and the universe". It provides "holistic, developmental, social and personal" formation to the students. Despite these realities, students are still impassive and insusceptible to theological and religious efforts. Now, where lies the guilt?

The same is true with Aquinas University of Legazpi that offers theology courses for the first and second year college students. The same

problem is felt as to how the students should actively respond and imbibe Christian values effectively "in such a way as to renew their Christian living and make them lay apostles in their respective fields of endeavor." Many discussions have been conducted, many suggestions have been noted for recommendation, many approaches have been tried to be implemented, and many efforts have been done to transform the whole theology-educational system in the said institution but still the response is minimal. Where lies the cause? The department in collaboration with other concerned units is exerting many efforts to determine possible reasons and solutions to the problem. A conceived one is to offer Theology as non-academic and non-graded subject in order to give emphasis on the formative aspect of the discipline rather than on its academic aspect. The former aspect is true and more recommendable than the latter.

 To be more prudent to both aspects and to be fair on the assessments of the students, the department of religious education conducted this study. Specifically, its objectives are:

1. To determine the present status of Theology teaching in the University.
2. To measure the degree of students' regard for Theology in the college curriculum.
3. To assess students' perception of Theology as an academic and formative discipline.
4. To assess the relevance of Theology teaching to the students' lives and chosen professions.
5. To determine students' preferences (graded or nbon-graded) on the system of Theology teaching in the University (graded or non-graded)
6. To create performance-based medium/strategy that will enrich and intensify Theology teaching in the University in terms of the content, methods and activities.

respondents

There were 429 students taken as respondents. These are the second year students taking Theo 103, Sacramental Theology. Table 1 shows the respondents.

Table 1
number of respondents

College	respondents
BA	100
CASE	35
PI	92
CNHS	202
t otal	**429**

Methodology

Two types of survey (quantitative and qualitative) were employed to know explicitly the convictions of the students regarding their perception of graded or non-graded theology course at the college level. These types of survey were used to ensure the validity of students' responses. A scale of 1 to 5 was used in the quantitative survey corresponding to the students' degree of appreciation (from not appreciated to highly appreciated) of Theology as an academic at the same as a formative discipline. Guided questions to initiate group discussions were utilized in the qualitative survey. This time a more precise matter was discussed by the students regarding the advantages and disadvantages of offering Theology as either a graded or a non-graded subject.

the relevance of graded and non-graded   theology subjects

From the twelve classes in Sacramental Theology, eighteen groups were formed to discuss the advantages and disadvantages of graded and non-

Table 2
Level of students' Appreciation of theology
as an Academic and a formative Discipline of university

indicators	ratings					
	1	2	3	4	5	mean
1. The topics and the objectives of Theology are relevant to daily life.	9	8	88	215	108	**3.95**
2. The methods of teaching in Theology are appropriate and effective.	3	27	144	191	59	**3.65**
3. The professors of Theology are proficient and efficient.	7	16	94	197	111	**3.92**
4. I am interested in Theology as a subject because the activities and programs are relevant and creative.	10	23	132	186	73	**3.68**
5. Theology contributes to my formation as a person.	9	17	82	209	107	**3.92**
6. Theology tends to my spiritual wellness and maturity.	6	19	89	203	106	**3.91**
7. Theology encourages me to become sensitive to the needs of my community/neighbors.	9	18	136	201	55	**3.66**
8. Theology reminds me of my rootedness in tradition.	4	23	142	196	59	**3.67**
9. Theology cultivates the value I need to achieve my true self.	5	19	99	215	85	**3.84**
10. Theology is significant to the development of my identity as a Christian, a Catholic and an Aquinian.	4	13	93	189	128	**3.99**
11. Theology encourages me to participate in religious acitivities, e.g. Holy Mass.	9	23	132	175	87	**3.72**
12. Theology commits me to live the life of truth and of love out of gratitude.	8	19	104	198	92	**3.82**
13. Theology fosters the cultivation of my abilities and the development of my competencies.	10	22	151	188	51	**3.59**
14. The grades I earned in Theology as a subject matter to me as a student.	4	24	128	168	97	**3.78**
15. Theology should be a graded course in college because it is an academic subject at the same time a formative discipline and it should be part of the General Weighted Average (GWA).	39	26	125	137	96	**3.53**

graded Theology course at the college level. Out of eighteen groups, fourteen asserted that Theology or Religious Education should be a graded subject in college teaching while four groups affirmed that non-graded Theology is more proper in assessing students' class performance. In the first survey, from the 429 respondents, the average weighted mean of 3.78 (Table 2) registered for item no. 14, which states that the grades earned by the students in Theology do matter to them as students. Item no. 15, "Theology should be a graded course in college because it is an academic subject at the same time a formative discipline and should be part of the General Weighted Average (GWA)" got a combined mean of 3.53 (Table 2). The following reasons were considered based on the inputs of the students in the group discussion:

a. Encourage participation among the students. This means that Theology as a graded subject serves as a motivational factor for the students to persevere and become diligent enough in coming to class, hence, the students listen and participate in class discussions. It also stirs up students' interest in the subject and encourages them to study more. One student stated that having theology as a graded subject is challenging. On the other hand, theology as a non-graded subject may encourage absenteeism among students and may abate students' interest in Theology.

b. Students' efforts valuation. The whole semester, students exert effort to improve their grades and class performance consistently through personal and communal involvement in the class: recitation, group activity-discussion, and reflection and research paper preparation. In the case of non-graded theology subject, students will become more lenient and idle because of these "negative" outlooks: lots of vacant time, less work, less effort, no extensive and structured examinations, and focus on the major subjects only. The implication is that the students might become so permissive than to learn and appreciate the value of work and the responsibilities attached to it.

c. Course valuation. Theology as a graded subject heightens students' regard for the subject as the students see its importance in their lives for

it develops and cultivates their skills, capabilities and abilities through active participation in the activities carried out in the class. With this, the students devote time and give priority to the subject matter. Table 2 reveals the following results: Item no. 13, Theology fosters the cultivation of student's abilities and the development of his/her competencies, 3.59; item no. 10, Theology is significant to the development of student's identity as a Christian, a Catholic and an Aquinian, 3.99; item no. 5, Theology contributes to student's formation as a person, 3.92. Whereas in non-graded theology, the students said that they would only take the subject for granted.

d. Fairness. This is in relation to students' effort in valuing theology. Since theology is a paid unit, it is therefore considered as an academic subject and it would be more just to have an equivalent numerical merit in assessing students' class performance. Theology or religious instruction is intrinsic in a Catholic school; otherwise, the appellation 'Catholic' is no longer applicable, and so, theology as a required subject in Catholic universities must be offered in full educational package. Furthermore, the students stated that if one desires to transfer to another school specifically to a Catholic university which offers the same course, he/she would not be burdened to pay for the same subject to comply with the units already earned or to retake the same subject. Numerical grade is more comprehensible and easy to be assessed rather than a "passed" or "failed" remark in non-graded theology subject.

e. Course-content assimilation. Graded theology helps the students know the basic knowledge on God that leads to strengthen their faith and relationship with Him.

f. Moral integration and guidance. If the students' appreciation of Theology would be abated, the moral tendency of the students would also be reduced for theology speaks about values and talks about God and life. Theology or religious education molds and develops students' moral integrity and application to daily life. The average weighted mean of 3.84 (Table 2) was ob-

tained for item no. 9, Theology cultivates the value needed by the student to achieve his/her true self. Quoting the Final Report of the Jesuit Educational Association Workshop of August 1962, "To deny theology its properly academic methodology is to militate against theology's necessary and wholly substantial contribution to the moral, religious and spiritual development of the student". The notion of the document, the Religious Dimension of Education in a Catholic School About the Youth in a Changing World, stresses that "The concept of truth, beauty and goodness has become so vague today that young people do not know where to turn to find help; even when they are able to hold on to certain values, they do not yet have the capacity to develop these values into a way of life; all too often they are more inclined simply to go their own way, accepting whatever is popular at the moment".

The subsequent inputs about the students' positive regard for theology as a non-graded subject are also noteworthy:

a. Focus reversal. In a graded theology subject, the student is centered more on getting a high grade to gain a good reputation from the teachers or peers and more so to pass the subject—a more or less positive attitude. But some are so loose, impassive and effortless to get an average grade at the very least. To some, a passing grade of 75% is already enough. However, both behaviors can just dwell on only one focus—"grades" (academically inclined student) without focusing on the most important aspect of theology or religious education, who is God. This could mean that the "culture of numerical figures" still matters to the students. The primary objective of theology or religious education is spiritual maturity and human development to which a non-grade theology could bring much emphasis. According to several students, the focus of religious education must be on the importance of life and of self. Moreover, learning is not measured solely by grades.

b. Readiness and desire for the course. Non-graded theology could be a good motivational factor in shaping students' willingness to learn freely about the truths of God and to take the initiative to come to class with-

out external and psychological impetus that results in biases and wicked opinions.

c. Freedom from psychological unrest. Non-graded theology could somehow lessen or release emotional disturbances brought about by a graded theology subject like depression caused by pressure; worry and fear to fail the subject due to absences and inability to comply with the academic requirements in theology; disappointment in receiving a failing grade of 65% inscribed in the transcript of records; and the burden of having too many subjects to take, many things to be studied and memorized, and additional tuition fees to be paid. What the students want is to experience much of vacant time, less work, less effort, no extensive and structured examinations, and focus on the major subjects only. What matters according to several students is the learning the outcome that is lived by.

d. Respect for other's religion and faith-belief system of the students. Pluralism is a reality in many Catholic universities today, meaning, there are varieties of principles and beliefs essential to the students that need to be addressed and respected. But these principles and beliefs must conform to the principles of the school and must be faithful to the Gospel. The Religious Dimension of Education in a Catholic School states that "Religious freedom and the personal conscience of individual students and their families must be respected, and this freedom is explicitly recognized by the Church. But, a Catholic school cannot relinquish its own freedom to proclaim the Gospel and to offer a formation based on the values to be found in a Christian education; this is its right and its duty. To proclaim or to offer is not to impose."

The last two reasons (c and d) need to be clarified further as the students might have misconceived the idea of a non-graded theology subject to the abolishment of the course in the curriculum which cannot happen in a Catholic school. This educational program is something foreign and unfamiliar to them, for they are not used to it. Thus, the students must be informed of the nature and characteristic of a non-graded subject.

The Relevance of Theology Teaching

The two systems have something in common, that is, spiritual enhancement. Either graded or non-graded, theology contributes to the spiritual maturity of the students. Since theology is all about God and everything related to Him, naturally, the inclination of the students is toward spiritual matters. The students have learned and have appreciated the value of praying and the importance of the sacraments. The average weighted mean of 3.91 (Table 2) is recorded in the survey for item no. 6 stating that Theology tends to the spiritual wellness and maturity of a student. Likewise, a mean of 3.72 (Table 2) is registered for item no. 11, Theology encourages a student to participate in any religious activity.

As to the inclusion or the exclusion of grades in the General Weighted Average (GWA), seven groups said that grades should be included while four groups remarked that grades should not be included in the GWA. Some of the considerations why grades be included in the GWA were already cited earlier in the section pertaining to the advantages of a graded theology subject. These are: the student's effort to pass the course; practicality of the system; fairness in the judgment of student's efforts and outputs; augmenting the general average; the course units are being paid; motivating the students to participate and to take the subject seriously; and the consideration that theology or religious education is also an academic subject.

The following are the reasons why the accumulated grades in Theology should not be included in the GWA: a student must be spiritually inclined and must not focus so much on grades; a student should be after the essence and objectives of the subject; and a student is burdened by the additional academic load, thus, affecting his/her GWA greatly.

the relevance of theology t eaching in t ertiary education

Most of the students' responses regarding the relevance of Theology teaching to their lives and to their chosen professions are positive. They believe that Theology helps them to know their very selves and offers them ho-

listic human development, i.e. physical, mental, moral, spiritual, relational and even academic. Moreover, they asserted that theology must govern and serve the entire educational system for it is the wellspring and convergence of all human values. Through theology teaching, they become closer to God and their relationship with Him is strengthened. Moral development is the most common response of the students why theology teaching or religious education must be present in a Catholic institution. These preceding statements were substantiated in the initial survey. The average weighted mean of 3.95 registered for item no. 1, the topics and the objectives of Theology are relevant to daily life; 3.82 was noted for item no. 12, Theology commits an Aquinian student to live the life of truth and of love out of gratitude; and 3.66 for item no. 7, Theology encourages a student to become sensitive to the needs of his/her community.

The students' regard for theology is invigorated further of the activities provided by the department. Theological forum is considered as one of the helpful materials that serves as a supplement to classroom discussion. It enlightens their mind and it hands additional information related to theological and religious concepts. It gives the students the impression that learning can be comprehended even beyond the four walls of the classroom through the experiences and expertise related by others. Film viewing and analysis is also noted as an appropriate method that helps the students grasp certain topics beyond the usual class lectures and discussions. Other effective activities registered are reaction and reflection papers which are based on their own experiences and judgments and play presentation or the Sinakulo wherein the central theme and message of the scripture (gospels) in the context of the present life-situation is translated into actual performances presented by the students.

Conclusions and recommendations

Based on the responses gathered, the students' appreciation of theology teaching or religious education in college education is remarkable. The

students' recognition of the importance of the course in their lives, the value it brings forth to them, and the preeminence of theology to other disciplines are good realizations. It is very evident that although Theology is graded or academic in nature, students learn something significant — spiritually and morally. These students' responses must be preserved and cultivated to further enhance the content, the methods of teaching, and the activities related to theological concepts, and the students' preference as to the kind of system in theology teaching that the school should adopt their needs to be considered. The graded system in Theology must be continued but the system itself must be modified and developed into a performance-based assessment guided by rubrics. The Center for Religious Education is doing many efforts to reorganize the whole scheme in religious instruction. The Contextual Theology approach has begun to sink in and has been integrated in the methods of instruction. Module in Religious education has started to be developed. Theological reflections and researches are on their way to realization. Classes in Theology or Religious Education shifted its focus to student-centeredness—to let the students' experiences govern and show forth that they may discover its relation to self, others and God. Instruction that is too academic in nature must be lessened to permeate value formation, leading to activities related to theological concepts so that the students may arrive at Theological conclusions based on their learning outputs gathered from their experiences. A separate paper on the performance-based assessment tool in Theology teaching will be made guided by the outputs of this study.

AppLying rAWLs' poLitiCAL LiBerALisM toWArDs fiLipino sense of HuMAn fLourisHing

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Man's nature for being a rational, being makes man distinct from other species. It is also undeniable that he is a political being as Aristotle stated. As a political being, man socializes; he can't live by himself; he enters into a collective society to preserve and continue his existence. It is in the society that he exercises his power of thinking with others and adheres to new beliefs that complement his existence. Thinking of new ideas makes him unique from other men in that social entity. With this difference, various men contend different ideas in accordance to their own. These diverse ideas beget various sorts of perspectives which tend to conflict with one another. Thus, stability in the society is needed.

John Borden Rawls, popularly known as John Rawls, a 20th century American political philosopher, posited to have a neutral consideration to these different conflicting theories that adhered by various individual. Philippines is one of those societies with conflicting doctrines. These doctrines need to have a common ground in order to have a just and stable society. This common ground is seen in the light of political liberalism based on the principle of justice that would create social cooperation. This social cooperation is carried out in the ideas of overlapping consensus.

Applying Rawls' Political Liberalism

Based on the Philippine setting, the main problem of this paper are: 1) How are we to reconstruct Rawls' political liberalism as viewed in the Philippine democratic constitutional regime? and 2) What are the Filipino substantive principles and mechanisms will lead to the realization of such reconstruction?

reconstruction of political Liberalism

Democratic constitutional regimes embody the presence of reasonable pluralism. This fact is construed by the nature itself of the democratic setting which allows freedom in diverse aspects in the society. This freedom in diverse aspects is manifested in the expression of ideas, beliefs, and principles. It has been noted that the presence of these different manifestations produces incommensurable doctrines among others. Assertion of only one comprehensive doctrine would not solve the situation; neither the removal of those doctrines would be possible because they are in a sense, intrinsic to the people. Thus, Rawls posited to have a neutral ground for us to resolve the said fact. This neutral ground is the political liberalism based on a conception of justice through overlapping consensus.

The Philippines is undeniably a democratic constitutional regime which is supported by state policies and principles, political culture, incommensurable doctrines, and societal interrelations. With the presence of different manifestations of views in the society conditioned by their own experiences which is unique in their own nature, Filipinos different views of life are manifested in their way of thinking and acting in the regime. The country is situated in the orient; it is also an archipelago. The Philippines is so distinct and unique from the rest of the countries around the globe.

The being of Philippines as distinct from other nations would be taken into account in appropriating Rawls' political liberalism. This idea can be likened to the famous game of children wherein the shape of an item

should be put in the slot of the same shape to fix it. Consideration of the locus presupposes reconstruction in Political Liberalism. Reconstruction appropriates Rawls Idea in the Philippine culture and society. Reconstruction aims to enhance the effectivity of that solution. It would further complement for what is lacking in the context and would even lead to the goal of every country in its way to progress. This reconstruction is seen realized through the exercise of the different Filipino substantive principles and Filipino procedural mechanisms.

filipino substantive principles

Overlapping consensus is based on the three principles of justice prin-ciple of liberty, principle of equal opportunity, and principle of dif-ference. However, these principles of justice would be stagnant and passive without any actual force that would activate them, something that would support these three principles of justice. This is possible my means of enumerating Filipino substantive principles: Raging the Rec-iprocity of Rights and Responsibilities, Enhancing Reflective Equa-tion, Providing the Intersubjective Dialogue, Launching the Dynamic Filipino Identity, and Rationalizing the Teleserye Affectivity.

Raging the Reciprocity of Rights and Responsibilities

Rawls contended that citizens are, first and foremost, rational and reasonable. Rationality is what distinguishes man from other species while reason is the seat of power which evidentiates that rationality. Citizens, also according to Rawls, have two moral powers; the sense of justice and the sense of good. Freedom presupposes that we have rights. Rights legitimize and protect freedom. Without rights, I believe, freedom would not be freedom in its fullest sense, that is one can't en-joy the taste of freedom. Rights legitimize freedom in the sense that they protect a person from its total exercise and abuses. A person for example, kills another person because the former has the freedom to do so but recognizing the other person's right to life prevents him from

doing it. With these, rights should be asserted in their fullest sense nowadays especially in the Philippine society. We should exercise our rights as citizens of the republic. Exercising means participating in civic affairs such as the right of suffrage (to vote or not to vote), sharing into the system of the society, and partaking in the affairs of collective citizens.

Rights, on the other hand, should be complemented by responsibility. A citizen should not just assert and assert his rights but be responsible as well for his acts as he is a citizen. A Filipino should not just go to the streets, get a banner, shout condemnation about the government, and rally all his life as part of his rights but he should also be responsible as a citizen of the state. Responsibility entails personal contribution and participation. Personal exercise is a tool for supplementing what is lacking in the society. Viewed in the context of religion, for example, it also entails responsibility for the beliefs adhered by the congregation rather than blaming the leaders and protesting other religions or sects. Moreover, rights and responsibilities are reciprocal. Reciprocity means the two should go hand and hand, neither just an assertion of rights nor an affirmation of responsibility.

Enhancing the Reflective Equation

In the process of contention of the overlapping consensus which takes a neutral consideration of the different incommensurable doctrines, there should be a basis in noting social participation. The structure of the society itself and its inhabitants, the citizens, must have a principle on the basis of how they act in the society. This principle is the idea of reflective equation. This equation pertains to the reflective equilibrium plus society is equal to an orderly society or state. Expressed in mathematical equation $\{(I + other) + society = well\ ordered\ state\}$. Reflective equilibrium consists first of looking at the self as the basis of judging every act; the self is the locus of actions and judgment having the internal constraints (Sario). This calls for looking at the self as

Pinoy which has a solely unique characteristic as Pinoy; then, looking at the other person having the external constraints (Sario); the other or the Kapwa will also be the basis of judgment. It means viewing the I (ako) that my actions, my beliefs, my thinking and my principles don't injure others (kapwa ko Pilipino). Society in the equation does not only mean the sum of people; rather it is the collective citizens with the system, structure, laws and culture. The addition of society in the equation must be fostered founded not only on the esteem of the Ako and Kapwa ko but also with respect to the structure and the culture. However, this reflective equation must not be confused with the moral sense for it would be a moral doctrine. It must not only be limited to the sphere of morality as it goes beyond it. So reflective equation must not be considered a comprehensive doctrine for it operates on the basis of neutrality. This equation further operates in other aspects such as in political, social, and economics aspects; however, the equation still operates within the range of political liberalism as neutral ground.

Providing Intersubjective Dialogue

After the establishment of the principles of justice discussed above (principle of liberty, principle of equal opportunity and difference, and principle of affectivity) as the bases of the principles of justice for overlapping consensus to be exercised, what we need is an institution-alized way of interacting and building the Filipino society. Political liberalism should be torn from its passivity towards actuality. It needs to be actualized in such a way that it should be promoted in the Filipino society.

Promotion presumes a dialogue that will enhance the conception of political liberalism, the idea of justice as fairness. Dialogue is a way of interacting whereby the parties involved should propose their different claims, present their arguments, justify them as the bases of their own supposition, and verify all their proofs to arrive at a common and com-glomerized way. This way is the neutrality and common ground among

the doctrines presented. The common ground which is the idea of overlapping consensus could be manifested in this dialogue. This dialogue, however, doesn't mean a mere total gathering of all the citizens; rather, in is an area of conveyance and situations in different aspects of life such as the comprehensive doctrines (philosophical, moral and religious). This dialogue is, in any way, instances or occurrences that would complement all the claims to lead us to the overlapping consensus itself. For example, a Christian recognizes the beliefs of Muslim but doesn't neglect his responsibility as a Christian nor only suppose his belief as a Christian as solely true. This dialogue is intersubjective. Intersubjectivity considers the subject(I) entering into a dialogue and after which assumes other peoples' way of perceiving reality. This intersubjectivity is different from being subjective since the latter deals only with the subject's own beliefs without the recognition of others' idea whereas the former touches the I as well as the acknowledgment of other citizens' beliefs. This intersubjective dialogue is guided by the idea of the reasonable and by the principle of reflective equation. Moreover, this dialogue is seen in the context of Filipino society, a hawak-kamay dialogue. Hawak-kamay is a typical holding of hands of one another especially of partners "Hindi kita iiwan; hawak kamay" a line from a popular OPM.depicts way of openness towards other Filipinos. This further means that a dialogue that is uniquely Filipino which treat others on the basis of justice as fairness and an atmosphere resolving the two problems, 1) the racial and cultural hindrance and 2) the language barriers.

Racial and cultural hindrance is precipitated by the archaepelagic situation in the Philippines. We are divided regionally having diverse cultures. We need to break this barrier of racial gaps by the hawak-kamay dialogue. Its key is openness towards the common ground the idea of political liberalism itself based on the principles of justice. Regarding the barrier in dialects, what we need is transcendence. We need to explore the language through linguistic explorations. This exploration is the study of cultures, dialects and reasonable arguments.

This is also founded on the idea of political liberalism and overlapping consensus.

Launching the Dynamic Filipino Identity

With the fact of democratic constitutional regime that allows freedom among the citizens, society also creates the different comprehensive doctrines. The democratic setting also ascertains different views of the people. People in every respect purport diverse perspective. These perspectives are resolved by political liberalism. The establishment of this liberalism in the Philippines needs to have a principle where it could be launched; this is the idea of Filipino identity. First and foremost, there is no such thing as Filipino Identity per se because every people around the globe have their own identity. What we have is just a collective form of Filipino culture. It refers not just to diverse cultures from different races but to the ideas posited by Filipino such us of the loob.

Loob for the Filipinos is not just the same as in western thought of will but rather it corresponds to many meanings adhered to by Filipinos. There are those that contend it as holistic and there those that contend it as dualistic. But in any case, this loob must be established. This establishment requires the neutrality of its meaning from the different adherents of it compatible with other meanings.

Rationalizing the Teleserye Affectivity

One of the principles of justice discussed earlier is the principle of affectivity. This affectiveness of Filipino is manifested and seen in the Filipino penchant for teleserye. Teleserye is a series of television drama that portrays about life. It depicts in many and different scenes the daily events of man, the usual circumstances, and the cycle of life. It primarily aims to entertain the public but it has influenced so much the feelings of the Filipinos. However, one should be careful in assess-

ing the different teleserye sequels not to limit them as simply an end for entertainment. Teleserye gives birth to affectivity, an emotional value of the Filipinos. This emotional aspect should be rationalized. It entails the mixture of reason. It is neither just emotion nor reason alone. Emotion alone has no basis. It's just like building without any good foundation. Reason alone is incomplete because it wouldn't touch the common and ordinary Filipinos. This reason, meanwhile, should be powerful that it is able to transcend into the visionary presentation of a teleserye and in the sense of affectiveness of the Filipinos. Rationalizing this teleserye concept requires analytical thinking and scrutinizing every element involved.

This rationalization of the teleserye has also something to do with the principles of justice as a solid basis for the requirement of overlapping consensus. Overlapping consensus involves a consideration of the affectivity and being emotional of the Filipinos.

procedural Mechanisms

Substantive principles support the political liberalism through the overlapping consensus by serving as the frameworks in the realization of such a claim. Framework needs validation, assurance and materialization through procedural mechanisms. Thus the researcher posited some Filipino procedural mechanisms such as: Individual regeneration and historical renewal, Empowering mutual trust, Deconstruction of the Padrino System, Continuing the Filipino Bayanihan System, Propagating the vigour of media, and Vitality of education.

Individual Regeneration

In the step for overlapping consensus, Rawls posited the idea of the original position and the veil of ignorance as a hypothetical and political conveyance in holding to the neutrality of stand into his political

liberalism. These ideas are concretely manifested in the mechanism of historical abstraction and individual regeneration. History has served as foretaste of the scenic events, violent wars, bloody revolutions, and political upheavals in the past. We have already presented the glimpse of what will be the result of not having a stable and just society. Thus, there is a need to abstract the important and necessary events, ideas and values that we have learned from the past that serves as a foundation of the failures and success in history. With the political upheavals, for example, we should abstract the glorious values such as the attitude of strength, bravery, and openness. However, we must note that according to Rawls, if possible, there should not be revolution. These abstractions are applied in the neutrality. Moreover the need to regenerate the individual is necessary. Even though we live in a society, we are also individuals and citizens among ourselves. Regeneration means rejuvenating ourselves from the selfish interests that we have acquired from the civilization and history. This regeneration doesn't imply annihilation of Filipinos just only to arrive at a new set of values but rather it works with the abstraction of history. When we abstract the important events, ideas and principles in history, we apply these by regenerating ourselves on the basis of neutrality and openness.

Empowering Mutual Trust

The idea of a well ordered society is not that easy to attain; it requires participation among the citizens. Citizens, however, require certain attitudes and characteristics. This requirement is Trust. Filipino nowadays have already perverted the notion of trust. This was disrupted and destroyed by the enormous self- interests from civilization. Filipinos no longer trust other Filipinos like the political leaders because of the self-advantages that the latter acquire. This notion is the severe- cautiousness which is also a hindrance to establish a just society. Thus, trust is imperative. Trust first operates in the idea of the reflective equation; it must start first from the self then towards the others and to the society. I as a citizen for instance, must in the first place trust myself

that I have the capacities, abilities, rights as well as the responsibilities that emanate from within me. Then, I should also assert that my Kapwa Pilipino also has such values and attitudes. A collective of Filipinos makes a society. Then we as Filipino citizens need to ascertain our trust to the society's laws, system and structure. However, this trust should be mutual that it is shared and empowered by the citizens themselves. Empowerment means strengthening and raising a unique character among us Filipinos.

Deconstruction of the Padrino System

Political liberalism of Rawls is founded on justice as fairness. Justice is the basis where man interacts in the society. However, there are systems, cultures and habits that are sources even of injustices; one of these is the Padrino System. Padrino is a Filipino term for godfather or godmother, either in baptism or marriage. The concept of padrino it is common not just to Christians especially Catholics, but it has also been adopted even in civil marriages. It has evolved from that practice to what we now call Padrino system. This system connotes that your godfather or even your relatives, your friends and even someone you have connection with backs you up in different cases in the society. It is rampantly evident in our democratic system of government. An official, for example, has an alibi that whenever he commits a crime or an unjust act, he could not be punished because of Padrino or back-up. It can't only be found in the political system but also in the religious structure and social structure of the Philippines. It is very sad to say that even in the church, such system exists like in the appointment of certain offices to priests and bishops. It is, moreover, concretely manifested when someone looks for a job. The applicants capacities are not anymore given importance but the connection with those influential persons in the private and public sectors. What we need today is to deconstruct that kind of system. We must eradicate that system that hinders the equal opportunity for all citizens and violates the justice as fairness. Deconstruction re-

veals the annihilation of that system to look for the equal and open opportunity for all citizens.

Continuing the Filipino Bayanihan System

Philippines is the second disaster (typhoon) prone country in the entire world. Almost twenty typhoons visit us throughout the whole year. Disasters extract the hidden sense of the Filipinos. This was seen during the two typhoons that recently visited the country that devastated Metro Manila and several parts of Northern Luzon. After which, many people came to help. They rescued a lot of people, donated money and kind for the relief of the evacuees and offered help. However, it is worth noticing that why only in those times do we extend such character? But the moment is not just all help and bayanihan. It is very likely to say that many people take advantage of certain situation and propagate their personal interests. The scenario of bayanihan is not plausible as it should be. We need to scrap that kind of mentality. First, we appeal that we shouldn't took advantage specially during the times of disaster. Second, we need to enhance our sense of bayanihan that it should not only come out during times of calamity but more so even on ordinary days. The spirit operates more on the principle of reflective equation. One should express that sense of empathy by way of sharing in the just structure and a sense of empathy towards fellow Filipinos. Bayanihan should not only be limited in that sense, but it should be seen in the system of society and in the different aspects of life.

Propagating the Vigor of Media and the Vitality of Education

The establishment of ideas commence at the moment of its institution. Ideas learned are instituted in essence during education. Education is the process of acquiring knowledge that will guide a citizen into the perplexity of the world. Knowledge may be acquired through formal education by going to school and it can also be attained through informal ways such as experience. At the outset of the commencement

of ideas, there should already be objectivity. Education plays a very important role in the life of a citizen. It is where he gets his ideas, his ways of thinking and acting in the society as a whole. Filipino education so to speak is not yet objective as it should be. It is very common that we see old classrooms, we have lack of books, and we have insufficient facilities especially in the public schools. Beyond these insufficiencies, what we need is the vitality of education that is empowered by reason. It should train the students to think, criticize and analyze disrupted and common institutions and practices and challenge them with new concepts. Education is the key towards the openness to neutrality in establishing the political liberalism in the Philippine democratic constitutional regime.

Another form of influence is the media. Media takes any form - visual (television), oral (radio), written (newspapers, magazines), and the common use of technology and telecommunication such as cellular phones and internet. Media aims to communicate, facilitate, satisfy and complement the growing demands of nature and time. Nowadays, the Philippine society has already been pervaded by such advancement in communication. Media is a very influential factor in the human society. That influence should be transmitted through verified, validated, and objective ways. It presupposes the means of propagating the idea of political liberalism, overlapping consensus and so the political conception of justice. It should be a means to reach all kinds of Filipino people in their unique culture. It should entail openness to the neutrality, setting and conditioning the people about the solution in the growing incommensurable doctrines in the Filipino society.

filipino sense of Human flourishing

The reconstruction is towards the Filipino Sense of Human Flourishing. This is the key idea which is the goal of the said reconstruction through the support of Filipino Substantive Principles and the activa-

tion of Filipino Procedural Mechanisms. This idea (not the idea which exists only in the mind) is the growth, development and booming of the Filipinos which is manifested in political stability, equitable distribution of justice, harmony in institutional sectors, and rightful distribution of goods and services.

a) Political Stability. The reconstruction clarifies and evaluates the political situation in the Philippines. After that evaluation, the reconstruction provides rightful principles such as the principle of reflective equation and principles of justice that establish political stability. This stability, however, doesn't necessarily mean blissful peace in the political arena since given the fact of democratic regime, there will still be disagreements. However, this will be lessened because of the neutrality that is perceived. It is stability in which leaders consider the society's welfare not their own interests and citizens are participating in the civic affairs. Moreover, stability is not equivalent to being stagnant in the realm of politics but that stability is dynamic as the society adapts to changes as the need arises.

b) Equitable Distribution of Justice. The reconstruction also guarantees the rightful distribution of justice among the members of the community. Equitable means equal distribution of justice and distribution assumes that the citizens receive equal treatment without the biases and prejudices by some persons. This equal distribution is in the realm of social interaction that is warranted by the principles of justice. However, there may still be inequalities because of our individual abilities and resources but those inequalities are regulated by the principles of justice that hold equal and balance interaction of the citizens in the society.

c) Harmony in Institutional Sectors. The bottomline of Rawls' idea is neutrality, that is the common ground among comprehensive doctrines in the society. This different sectors are the religious (their own denominations), business (small and large scale business sectors), and

politics (with the different parties). The different institutions are in-dependent of themselves having their own perspectives yet agreed on the common ground without compromising themselves. The neutrality through the reconstruction entails that there is no overlapping of duties and offices and no advantageous interests. The religious sector primar-ily teaches morality; the government deals with the state's regulation; and the business underlies business relations and management. Their scopes don't overlap but rather find the common ground for their bet-terment and each complements their respective loopholes.

d) Rightful Distribution of Goods and Services. This aspect is in the sphere of economics. This distribution doesn't mean handful giving of goods and services to the citizens. A distribution which involves citizens' participation in economic activities such as trade and work in which they acquire goods (money) and services (non-monetary). Guided by the Filipino Substantive Principles and Procedural Mecha-nisms, the area of economics attains just distribution in which the un-derprivileged members of the community also acquire what the privi-leged members of the society have.

Conclusion

It is a typical situation in democratic constitutional regimes that the presence of reasonable pluralism is the existence of various compre-hensive doctrines. The Philippines is a democratic constitutional coun-try which has that kind of situation. The presence of these doctrines is distinctively expressed in the citizens manifestation of ideas, beliefs, principles that are seen in their actions. Neutrality or consideration of the neutral ground is the most appropriate way of solving the phenom-enon of this pluralism. This neutrality is seen in the light of Rawls political liberalism. However, with the Philippine setting, given the various considerations from different aspects such as the attitudes, per-ception, and political efficacy and culture of the people there is a need

for a reconstruction to appropriate Rawls idea that would solve the perennial problem in the Philippines. That solution is attained by means of the reconstruction which is manifested in Filipino substantive principles and Filipino procedural mechanisms. After the establishment of such reconstruction, the end, which is the Filipino Sense of Human Flourishing within the realm of politics, economics, morals and economics, is accomplished. That flourishing is also sustained by these principles and mechanisms.

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WHy sHouLD i Be MorAL?:
A PHILOSOPHICAL REFLECTION

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"Why should i be moral?" is a tough and complex question. One possible way to answer the question is to pose another question: What is the aim of human life? I always think that the main reason why we exist is that we have to find meaning in our being. What this meaning is in our being is vague and relative and general, and the procedure to finding this meaning is subject to many interpretations and even forms of skepticism. But our finding the mission of the self is a process, a series of becoming of being, I would say. I appeal to the notion of self-actualization ethics. We are in a process of constructing ourselves in such a way that we long and we intend to actualize ourselves towards our fullness. Whatever that means, again, is subject to different hermeneutics of self, but as we try to go about it and attain it, we are able to approximate and construct such notion of perfection and excellence. This can be seen for instance in the notion of the care of the soul. To borrow the language of Foucault, it is epimeleia heautou (care of the self), or that of the ancient Greeks as enkrateia (self-mastery), or that of Kong Zi as the doctrine of 'jen'.

The reason for the need to be moral is related to the notion of perfection and excellence in the context of human flourishing and happiness. Every person is called to be perfect because his nature demands completion of the reason for his existence. But this task is not self-

directing or self-centering. To care for the self is to care for others. To feel one's humanity is to feel others' humanity. In this sense, all men drive themselves to their fulfillment with the rest of humanity. Marcel and Buber may draw us to their notion of I – Thou relationship, and even Levinas in his 'face-to-face' encounter. The notion of excellence of oneself applies to all. It has a universal form. There is a need to arrive to an objective set of reasons that would affirm personal moral principles. It even calls for objective notions of good and bad. Since one cannot but to exist with others and that these others are also looking for objective set of reasons to affirm their identity as human persons, men are to find ways to a reconstruction of morals and ethics.

Any notion of perfection of himself is also projected to the rest of humanity. How to go about this is difficult to ascertain. One way could be in a form of dialectics. One has to continuously converse with others and project his sentiments and ideas until the best idea comes out, or one has to continuously project his 'totality' to the 'other' and the case is mutual until a certain level of consensus is reached. It is through dialectics or dialogue that things are clarified, common grounds are established, differences are recognized and resolved, and a certain level of meeting of minds or fusion of horizons, to borrow the language of Gadamer, is possible. One way could also be by following the maxims expressed in the categorical imperative of Kant. The main point actually is that the need to be moral concerns not only the 'I' but also the 'Other'; in Filipino Philosophy, the analytic of 'loob' and 'labas' relation. Regardless of the so many ways we put them, ethics posits metaphysics and epistemology of our existence. It looks for an objective life of truth and meaning. I am pushed to think that politics is one better form of ethics because the public life is not and supposedly should not be alien to ethics. The value of justice, which is one of the objects of excellence and perfection, is greatly seen and discussed and deliberated in the arena of politics.

Why Should I Be Moral?

The main thesis of this whole discourse to be moral is to consider this human world of ours to live a happy and meaningful life, and that self-actualization is a public matter, and therefore morality concerns the 'participation' of all human beings. Why should I be moral? The question is tough and complex.