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Managing Curriculum Change

TRIBUTES • PROCEEDINGS OF THE WORKSHOP ON THE
MANAGEMENT OF CURRICULUM CHANGE
• FEATURED PAPERS • NEWS

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Br. Andrew Gonzalez, FSC

1940 - 2006

by Ma. Lourdes S. Bautista

De La Salle University-Manila

Several years ago, at the launching of one of his books, Br. Andrew was introduced with what seemed to him excessive praise. When he stood up to give his response, he said, self-deprecatingly, that he wondered whether he was already dead, because people were talking much too nicely about him. But now that he is dead, we can extol his greatness as a linguist, institution builder, and human being.

He was an outstanding linguist, and it is a surprise to find out, reading his upcoming book *God-Talk*, that he had planned on becoming a professional theologian, and it was only on orders of the Provincial of the Christian Brothers in the Philippines that he had gone into linguistics. He felt negatively about the decision then, but he eventually came around to seeing it as part of the ways of Providence. His work encompassed descriptive linguistics, historical linguistics, psycholinguistics, sociolinguistics (especially language planning) and applied linguistics (especially language teaching). His publications have appeared in journals and books in the Philippines and also in the United States, Germany, Russia (Commonwealth of Independent States, formerly the Union of Soviet Socialist Republics), Taiwan, China, Hong Kong, Singapore, Japan, and the United Kingdom. Some of his works have been translated into Japanese, Mandarin Chinese, and Russian.

In descriptive linguistics, he wrote articles on various phonetic, syntactic, and lexical features of Tagalog and his most noteworthy contribution in this area might be his doctoral dissertation on the semantics of Kapampangan. His work on historical linguistics includes a study of the old Tagalog grammars and religious writings of the Spanish missionaries. As one of only a handful of psycholinguists in the Philippines, he did a pioneering case study of the acquisition of Tagalog by two children and he also prepared a state of the art paper on child language studies in the Philippines. In the area of applied linguistics, Br. Andrew made contributions to both the theory and the practice of language teaching. It was through his influence that English for Specific Purposes became an established approach in Philippine schools.

But his greatest impact, both nationally and internationally, has been in the area of sociolinguistics. He wrote the canonical work on the Filipinos' quest for a national language (*Language and nationalism. The Philippine experience thus far*, 1980 – in his opinion, 'his most important work'). He laid out the language agenda for the Philippines for the twenty-first century: the maintenance of English and the development of Filipino, especially its intellectualization. He was at the forefront of policy formulation, especially with regard to national language and language-in-education policy. He directed several language surveys

and co-authored a work reviewing and critiquing 70 language surveys done in the Philippines. Together with a colleague, he explored the features of Philippine English in the print media and went beyond impressionistic descriptions to more quantitative descriptions. His question 'when do errors become features [of the new Englishes]?' and his proposition that the sociolectal varieties of English in the Philippines are a function of extent and quality of education rather than social class have given rise to important research in the field.

His work in linguistics shows the melding of his strengths as a linguist and as an institution builder. He taught and mentored a number of students who are now doing important work in linguistics and language education. More importantly, he strengthened the Linguistic Society of the Philippines by raising funds and being a drumbeater for its projects and by making it a visible provider of training and research expertise for language-related matters. Mainly through his efforts, the Linguistic Society of the Philippines, of which he was Executive Secretary for 21 years, and its journal, the *Philippine Journal of Linguistics*, which he served as editor for 17 years, have had an impact on Philippine social sciences and Philippine education.

Another institution that Br. Andrew helped build up is the Philippine Social Science Council (PSSC). Together with Fr. Frank Lynch, S.J. and other pillars of the social sciences in the Philippines, he was instrumental in negotiating with funding agencies and donors for support for the projects and programs of the PSSC. He was the linguistics discipline representative to the PSSC Board of Trustees in 1973, 1980, and 1985 and he was PSSC Chair in 1981. He was active in PSSC activities and remained interested in PSSC matters and concerns even when he was no longer actively connected with the Board. One of his final services to PSSC was writing the obituary of his dear friend and esteemed colleague, Bonifacio Sibayan, who also served as PSSC Chair and who passed away on 28 January 2004, almost a year to the day when he himself passed away.

But of course the institution with which Br. Andrew has been most closely associated is De La Salle University. During his four terms as President (1979-1991 and 1994-1998), the institution was transformed from a boys' school in the sixties to the research multiversity that it is today. He constructed several buildings in DLSU-Manila and founded the College of Saint Benilde as a center for innovative learning; he instituted the trimestral system to attract and retain faculty by matching the salaries of industry; he doubled the student population to keep pace with the growing population of the country; he promoted graduate education and initiated consortia arrangements to sustain new master's and doctoral programs. For all these and more, he was conferred the title of President Emeritus of De La Salle University on 28 September 2005. His list of achievements also includes being Secretary of the Department of Education, Culture and Sports (1998-2001) and Academician of the Department of Science and Technology-National Academy of Science and Technology.

But in the end, the achievement that matters most is that he was a great human being and, according to the Brother Visitor of the La Salle Provincialate, Br. Eduardo Fernandez, FSC, his greatness lay in selfless service. He did many little acts of kindness and generosity, and one example was donating most, if not all, of his honoraria to support the ASSCOM-DLSU Friendship Hospital in Apalit, Pampanga as his way of serving the men, women, and children of his hometown. The description of him in the obituary prepared by the De La Salle Brothers of the Philippine Province captures the essence of the person we have lost: 'A man of vision, a man with a mission, institution builder, academician, linguist, intellectual. A disciple and citizen, prophet and professional, who brought the transforming power of the Gospel to bear on every human endeavor in order to realize God's kingdom of truth, justice, love and peace.'



Domingo Salita, Phd

1916 - 2006

by **Meliton Juanico**
University of the Philippines

Domingo C. Salita had a rich and varied educational background and experience. He held several degrees: BS Mining Engineering, University of the Philippines (UP), 1939; MEC, Granite City Engineer School, Illinois, 1945; BS Civil Engineering, National University, 1946; Bachelor of Laws (with honors), Arellano University, 1954; Master of Science (Geography/Geology), UP, 1958; and PhD (Economics), University of Santo Tomas, 1967. He finished elementary and high school valedictorian, obtained 2nd place in the Board Examination for Mining Engineers and 9th place in Civil Engineering Board Examination, and earned a general average of 90.75 in the Bar Examination.

Dr. Salita started teaching in UP in 1939. Through hard work and sheer merit, he rose to become Professor and Chairman of the Department of Geology and Geography, acting College Secretary and later Dean of the College of Arts and Sciences from 1972 to 1976. Subsequently, he served as Chairman of the UP Marine Science Research Center and later assistant to the UP President until his retirement in 1981.

In addition to his work in the University, Dr. Salita, together with the late Prof. Dominador Rosell, was instrumental in making the Philippine Geographical Society (PGS) and the *Philippine Geographical Journal* grow through the years. He once served as the President of PGS. He also served as Chairman of the National Research Council of the Philippines (NRCP) Division of Social Sciences, and as NRCP Secretary, Vice Chairman, and Chairman from 1976 to 1981, and later appointed Chairman Emeritus of NRCP. From 1991 to 1995, he was appointed consultant of the Department of Education, Culture and Sports.

Believing in cooperative work, Dr. Salita co-authored elementary, high school, and college textbooks in geography, general science, physics, geology, and algebra. He wrote the article "Manila" published in the 1974 edition of the Encyclopedia Britannica.

Because of his outstanding accomplishments, Dr. Salita received several awards and citations, including Men of Achievements, Cambridge, England; Most Outstanding Civil Engineer in Educational Research, Philippine Institute of Civil Engineers (PICE); Professional Award in Geography, UP Alumni Association; Distinguished Service Award, NCRP; National Social Science Award, Philippine Social Science Council; GY Zara Award, PAAS; Most Outstanding Award in Education, Province of Pampanga, 1994. With his rich educational background, research interests, and professional affiliations, Dr. Salita was truly the quintessence of a broad-minded and holistic geographer.

Shirley Advincula

1937 - 2006

by Lorna P. Makil
Philippine Sociological Society

My introduction to Professor Shirley Advincula was unusual. I had just moved from Dumaguete to Manila in the summer of 1980, and I was teaching one class in the Department of Sociology and Anthropology, Ateneo de Manila which was housed then at Bellarmine Hall. One morning while waiting for my turn at the ladies' room, I overheard three Ateneo coeds discussing their teacher in Political Science, a certain Shirley Advincula. One said (accompanied with appropriate facial expression) that she was very strict and a no-nonsense teacher. I became curious about Prof. Advincula and imagined her to be a formidable woman.

A few months later, I finally saw Shirley in person during a gathering of Social Scientists. She was far from the formidable person I had imagined her to be: she was not too old, and she was good to look at.

Shirley and I became good friends in the 1990s. I was then working with the Secretariat of the Philippine Social Science Council when she was elected to the PSSC Board of Trustees, representing her professional organization – the Philippine Political Science Association or PPSA. She served from 1992-1995 and was Treasurer of the Council during the last two years. I got to know her better because she was never late for the meetings of the Board. She would come early and wait by my desk, giving us a chance to converse.

From her colleagues and from Shirley's comments about her teaching at the Ateneo, I had the impression that she was indeed a good teacher. She made sure that her students learned the basics of the discipline. Good teachers are like this, and the good students remember them in positive ways. One of Shirley's former students, Atty. Maria Lourdes Sereno, now a leading woman lawyer in legal research, paid unexpected tribute to her during a conference of social scientists held at PSSC. Atty. Sereno served as a resource person for one of the sessions, and Shirley failed to recognize her. Shirley stood up to ask a question, adding that older people in the audience like her, needed clarification. Her former student prefaced her reply with an affectionate "For me, Prof. Advincula, you will never grow old."

Very articulate in the English language, Shirley expected her students to communicate well. Her use of the right words and phrases and her crisp, clear diction sometimes intimidated me. She had no patience with academicians who spoke in dangling sentences or mispronounced words carelessly. Once I made the comment that regional languages or dialects have a strong influence on spoken English, and that perhaps she was just an "Ateneo elitista" criticizing people. She reminded me that there are standards to be observed in spoken and written English, especially in the academic world. Towards



her retirement from active teaching, she often expressed dismay with what she perceived was a decline in her students' English.

Shirley was also frank in her speech, sometimes sounding "un-Filipino." She would not for example, hesitate to confront sensitive issues and the persons involved in the issues. Once the PSSC Secretariat had to deal with a person who was stubborn in his views about certain policies affecting the operations of the Council. A meeting was arranged to thresh out the differences, and Shirley as Treasurer helped in clarifying the issues and bringing about agreement.

Even when her term as Trustee ended, Shirley continued to serve faithfully in other committees of PSSC. She also represented the American Studies Association of the Philippines as its president when the organization was still an associate member of PSSC. We were pleased to note that PSSC seemed to have a special place in her professional life, and that we could always count on her interest and cooperation.

From the stories that she told me of her past, I learned that Shirley was a very young girl in Tacloban when the Americans liberated Leyte from the Japanese. Some of the American GIs were regular visitors to the Advincula home and praised the fried chicken of Mrs. Advincula which, they claimed, was even better than the fried chicken that they were used to at home. Shirley's "Americanization" deepened when she went to graduate school in Georgetown University.

In October 1994, Leyte held a big celebration to celebrate the 50th anniversary of the landing of the allied forces. Shirley attended the affair. To my amusement, she recounted only the inconvenience in attending the event: walking with a big and noisy crowd along a dusty road and feeling very hot and sweaty. How very like Shirley to focus on that, for she was always a lady. She dressed well all the time, a picture of feminine class.

One of my last times with Shirley before I returned to retire in Dumaguete was the dinner that she prepared for her PSSC friends—former Chairs of the Council, Professors Jose Endriga and Ma. Concepcion Alfiler, Executive Director Virginia Miralao and myself. We were curious to see her house at Alta Vista, and she had issued a gracious invitation for us that Christmas season. We enjoyed the evening – piped music quietly playing in all of her rooms, good food, stimulating conversation.

It was late when we finally headed for home. But the warm hospitality of Shirley and the warm camaraderie of the evening lingered with us – and still does today.

PROCEEDINGS OF THE WORKSHOP ON THE MANAGEMENT OF CURRICULUM CHANGE

Welcome Remarks

Filomeno Aguilar Jr., PhD
Chair, PSSC

Good morning. It is a busy time of the year in the country. The school teachers are just getting to know their fresh batch of students at the grade school and high school levels. So we expect that a number of people who would like to be here could not come because the school year just started. Nonetheless, we thank you for coming here to the Philippine Social Science Council (PSSC). I welcome you warmly to PSSC and to this three-day seminar workshop on the management of curriculum change. As you know, PSSC is the umbrella organization of all professional social science associations in the Philippines. We are mostly dealing with social science at the university or tertiary level. But the PSSC, under the leadership of Dr. Virginia Miralao, has sought to extend the influence of social science to the basic education level and to the secondary education level, which is very important if indeed at the tertiary level we are to find students who are prepared for university, who are prepared to discuss the social sciences. So this is a long-term struggle for PSSC and really for the country as a whole. The need for curriculum change is very apparent if one has been reading the papers in the past few days.

We are grateful that PSSC has found partner in this seminar-workshop in the University of the Philippines' National Institute for Science and Mathematics Education (UP NISMED) as well as the UNESCO International Bureau of Education (IBE). We are delighted and very honored that we have a number of education experts who can share with us their expertise in this three-day seminar-workshop. Foremost of which as you know, Dr. Zhou Nanzhao, Director and Professor of the Chinese National Commission for UNESCO under China's Ministry of Education. We also have Dr. Molly Lee of UNESCO Bangkok, and Ms. Lucille Gregorio who serves as consultant of the IBE and UNESCO National Commission of the Philippines. Today, we have friends and colleagues coming from SEAMEO Innotech and the Department of Education (DepEd), as well as a number of school superintendents and teachers from as far south as Koronadal in Mindanao, all the way to Laoag and Vigan in Northern Luzon. Hopefully, many other school superintendents within Metro Manila and fellows from the Ford Foundation International Fellowships Program would find time and take advantage of this seminar-workshop.

Tomorrow, we have a number of experts who would be coming and talking about their areas of interest, including Mr. Renato Opertti of IBE in Geneva, Dr. Merle Tan of UP



NISMED, Dr. Lolita Andrada of the Bureau of Secondary Education of DepEd, Dr. Ella Yulaelawati of the Ministry of National Education in Indonesia, and Dr. Jean Miralao of PSSC. I need to point out that Dr. Ong Eng Tek of the Sultan Idris University of Education cannot join us for some urgent reason and expressed his regrets. In lieu of his session, we will have Mr. Wilfredo Prilles from the Naga City government who will be sharing with us the experiment that they have done in devolving or decentralizing education. I look forward to that because my hometown is Naga City and this is a major experiment going on in my native place.

Without much further ado, I would like to welcome you again to the PSSC. I would like to declare this seminar-workshop formally open and we look forward to your enjoying these three days. Thank you.

Overview: Directions & Policy Issue of Curriculum Change in Asia-Pacific

ZHOU NANZHOU, PhD
Chinese National Commission
for UNESCO

Good morning everyone. First of all, I would like to extend my thanks first to PSSC for organizing and inviting me to this seminar workshop on curriculum change. Secondly, I would like to thank Lucille Gregorio for playing a significant role in the development of the *Resource Pack on Management of Curriculum Change*, which is the fourth major guideline in leading the management of curriculum change in Asia Pacific, and which will be used for capacity building of curriculum specialists and teachers in other regions. Thirdly, I want to thank Dr. Molly Lee, a colleague at the Asia Pacific Programme of Education Innovation for Development (APEID), who has continued to show me support in program activities in curriculum change in the Asia Pacific region. Through our coordination, many meaningful activities are being continued. This seminar-workshop is only a part of the program activities in the area of curriculum reform in our region.

My presentation aims to provide an overview of curriculum change especially in the Asian context, and to share my perspectives on some of the contentious issues in curriculum change. My presentation will have four parts, as follows:

- Background illustrating the current situation of curriculum change in the Asian region;
- Major directions in which curriculum change in many Asian countries are proceeding;
- Policy issues which are being debated in the process of curriculum change; and
- How capacities of teachers could be built to meet the challenges of curriculum change.

Overview of curriculum change in Asia

Significance and meaning of curriculum

I would like to talk about the significance of the curriculum. Curriculum lies at the heart of the educational process. In the *2005 Global Education for All Monitoring Report (The Quality Imperative)*, a number of determining factors of educational quality were identified. One of them is curriculum— curriculum content. UNESCO has defined quality education in ten dimensions, including secure learning environment, relevant curriculum, professionally competent teachers, decentralized management, evaluation of learning outcomes, adequate educational resources, among others. Curriculum is a major factor in determining learning outcomes.

We should be aware of the changing nature of curriculum. The International Bureau of Education defined curriculum as “an ongoing process aimed at organizing better learning opportunities and thus focusing on actual interactions between the teacher and the learner.” This suggests that curriculum is not just a set of textbooks or learning materials. It is a kind of sequence of learning opportunities designed for the meaningful dialogue between the teacher and the learner. Curriculum could also be defined as the



organization of learning sequences and experiences in view of producing desired learning outcomes. It does not only refer to products— a kind of document, textbook or material. It also refers to educational inputs and processes. In education, UNESCO has three major objectives. One of them is improving quality through diversification of educational content and method, and the acquisition of universally shared human values. From this UNESCO objective, we can see that the textbook is only one of the means to deliver this diversified educational content.

There are several points I wish to make to contextualize the discussion on curriculum reform. One is the profound impact of new ICTs (information communication technologies). The new ICTs have made information-acquisition curriculum and rote learning— which are dominant in many Asian schools— irrelevant and have led to changes in learning objectives, learning content, learning approaches, learning outcomes evaluation, and the types of learners. Those who are sitting in classrooms today are radically different from those sitting in classrooms in the 60s and the 50s. The learners themselves are changing. In view of these kinds of changes, we have to rethink what curriculum is, what part of curriculum should be changed.

Through the years, we have also come to recognize the links between learning, teaching and assessment. When we are working on curriculum change, we always have to keep in mind what the learning needs are, what the learners should and can learn. This requires continuous monitoring, feedback, and subsequent revision and modification. Thus, we are talking about a curriculum reform cycle. In many countries, there are major reforms every six or seven years. In my country, China, it has been 10 years since the major changes were introduced. This year, in July, the state council or the central government is going to convene a national conference on curriculum change to promote curriculum change at the secondary level, and to review and assess the curriculum reforms that have been going on for the past 10 years. It is a continuing process of modification and adaptation.

Another point I would like to raise is that schooling is just one part of a lifelong learning continuum. When we are designing primary school curriculum and secondary school curriculum, we have to be aware that the content is only part of what learners should and could learn. Curriculum developers should not expect to deliver all that they think the learner needs know. Most curriculum specialists tended to cram the content into one phase of education. They hope to equip the learners with all the knowledge and skills, which they themselves think the learner should learn or should master. I think this is totally wrong.

Curriculum change could be understood as a process of varying scale and scope depending on the context. It is a very complex and a very dynamic process involving many diverse stakeholders in the development of a range of products. For example, in China, we used to have the People's Education Publishers' House under the Ministry of Education. For 50 years, it monopolized the design, editing, and production of textbooks for all school grades in all provinces. The printing shop of this publishing house was just next to my former institute, and we saw how many millions and millions of copies were produced at this printing shop. Very centralized. But things have changed. The publishing

house now gets only 40 percent share of the market for school textbooks. Many educational publishing houses at the provincial and local levels are now competing with the national authority for this kind of curriculum change.

The college entrance examination still plays a dominant role in how school curriculum is designed and implemented. Principals, teachers, and former school pupils themselves are under high pressure for this college entrance examination. Even though higher education in China has been much expanded—China's higher education has become the world's largest one, with three million college students as opposed to U.S.A. and India—the competition for entrance to better universities is very intensive. This competition is felt even in primary and kindergarten levels. Parents want their children to get into better schools so that they have better chances of getting into better universities. Although curriculum specialists know very well now how to design this learner-centered curriculum, they are confined by many external factors. They cannot do what they want to do or what they believe is the right thing to do because the college entrance examination is still so powerful. So this is one factor we have to keep in mind.

In many countries in our region, curriculum reform has become a priority in national development. It is geared not only toward the improvement of education quality, but also for better economic competitiveness, social coherence, and preservation of cultural identity. Curriculum change is not only an education issue. It is social, economic, political and cultural. The discussion on curriculum is now much broader than what we used to have in the 1960s.

Curriculum reform in East Asia

I will give some examples to illustrate the types of curriculum changes occurring in our Asian region. In China, curriculum change officially started in the late 90s. For the first time in the history of modern China, the government invested 200 million yuan, which is equivalent to more than US\$22 million just for the reform of primary and lower secondary school curriculum. This was unprecedented. And this year, after the national conference on curriculum reform, there will be another major financial input into this curriculum change. Every major dimension of curriculum development had been changed – curriculum design, standards, content, assessment, management.

In South Korea, the 7th revised curriculum received strong opposition from the teachers. There were also debates on the differentiated curriculum, the reduction of curriculum content to 30 percent, and the learning load. When Lucille Gregorio and I were participating in the regional workshop in Tokyo on curriculum change, we discussed why teachers would strongly oppose a curriculum that seems more learner-centered. There could be two explanations. One, the newly designed curriculum was not so relevant or it was too much idealistic. And many teachers thought this new curriculum might not match so well the learning needs of this generation of students. Or another possibility: the curriculum is well designed, the changes very relevant, but the teachers' professional competence is not so well developed. Hence, they could not fully comprehend the curriculum philosophy or they do not have the competence to deliver this new curriculum.

I think these are just possibilities. Either there is something wrong in the newly designed curriculum or there is something wrong with the teachers' professional competencies.

In Japan, the Central Education Council introduced new national curriculum standards in the late 90s and began implementation of this in 2002. Under these new standards, (1) teaching hours were reduced from 1050 to 945 hours; (2) there is greater flexibility of learning guide to promote learner-centered education; (3) learning content was reduced by 30 percent to give students more flexibility and more time for self-learning and to encourage critical thinking; (4) foreign languages and technology and family were made compulsory as a response to internationalization and information explosion; and (5) a new course on 'comprehensive learning time' was introduced.

Curriculum reform in Southeast and South Asia

In South Asia and Southeast Asia, some countries have implemented reforms and are monitoring and evaluating these, including India, the Philippines and Nepal. Many Southeast and South Asian countries are implementing or preparing for reforms like Myanmar, Indonesia, Sri Lanka, Vietnam, and Maldives. In Cambodia, curriculum reforms were introduced in mid-90s. In Singapore, a 10-13 percent reduction of curriculum content was effected in the late 1990s by the Committee on School Curriculum Evaluation and Systematic Review.

Curriculum change in Asia was started I think due to many common problems like the centralized mode of curriculum decision making; out-datedness and irrelevance of learning content; neglect of human values and social/life skills; discrepancy between general and vocational education and between science and humanistic education; low level teacher participation in decision making and inadequate professionalism in curriculum development; and crowded and overloaded subject content.

In Thailand, learning reform— they do not call it curriculum reform— is at the heart of educational reform, implemented from policy level to grassroots level. One of the changes was from teacher-centered to learner-centered curriculum. Some time in the late 1990s and early 21st century, I myself observed some kind of confusion of many teachers and school principals over this newly introduced curriculum. It used to be very centralized. Now, schools are encouraged to make their own choices of textbook and curriculum materials. My observation is that many of the schoolteachers and even the policymakers are not ready yet for this radical change in curriculum. So when this learner-centered curriculum was introduced, there were no relevant curriculum materials prepared, no newly designed textbooks developed, and teachers' capacities needed to be developed to cope with this kind of change. For two or three years, there was a kind of confusion at the school level in terms of what kind of textbooks to choose, what kind of curriculum content should be included, and how to evaluate this kind of new learning outcomes in the reformed curriculum. Curriculum change is a complex process. Teachers have to be prepared and materials have to be developed. Just because a national policy is introduced does not mean that everything will fall into place accordingly.

Directions of curriculum change

I will discuss first the curriculum objectives and educational ends. Before we develop curriculum, we should think or rethink educational ends. Many are moving from instrumental to more humanist goals. By instrumental, we mean that curriculum and textbooks are particularly linked to the acquisition of knowledge, and education is aimed at developing particular skills to contribute to national competitiveness in the international market. Even U.S., Germany and Japan have been discussing how to make their educational systems more relevant and how to improve their quality to make individuals more competitive. But there have been some shift to more humanistic ends. By humanistic, we mean the development of a complete person, not only in the cognitive, but also in the affective, moral/ethical, and aesthetical terms. This was what John Dewey said many years ago.

Education should provide not only the maps of the complex world in constant turmoil. It should also provide simultaneously the compass that will enable people to find their own way. This means curriculum should provide this kind of multiple sources of information and knowledge. Learning will not only be a kind of collection or selection and analysis and management of information. Nowadays, in many countries, learners are able to collect and manage information better than their teachers. Curriculum is supposed to provide a guide to learning ends, pathways, and approaches. Whereas traditional curriculum aims to develop the intellectual faculty of learners, a curriculum with 'humanist goals' seeks the full flowering of human potential of each individual student.

When we design curriculum for secondary schools, I think one fundamental question to ask is have their aims or functions of secondary education changed in recent years? And what kind of changes?

I think one of the major changes is the diversification of the functions of secondary education. Traditionally, even in my home country of China, we say secondary schools have two aims: one is to prepare the students for college, second is to prepare them for employment for those who cannot attend college. But I think there are more than these two objectives. Not only preparation for higher education. Not only preparation for the world of work. Secondary education must also prepare students for responsible citizenship because when students graduate from high school, most of them are eighteen years of age. They become citizens. And this kind of citizenship requires special competencies of the learners.

Also in contemporary time, secondary education should be an important stage for the preparation of the capacity to learn to learn throughout life. When they earn a high school diploma, students must know how to learn to learn, whether at colleges or whether in their specific jobs. The development of the capacity to learn to learn or how to acquire knowledge and skills has much to do with curriculum content.

This means that curriculum must not only focus on what kind of knowledge should be imparted for algebra, geometry, etc. It must also address the social, vocational, life skills and civic value. In other words, there is a need to balance science and math education



and the arts and social sciences. For example in our country, there has been a kind of neglect of social studies and the arts, and overemphasis in physics, mathematics and chemistry, even though the curriculum policy statement gives them equal importance. In practice, there is a kind of neglect.

This kind of challenge to define new learning objectives— learning for creativity and adaptability for change— is quite new. When we are undertaking curriculum reform in China, there was much discussion and debate. What do these new learning objectives mean? How could these be implemented into the curriculum? How could this adaptability be evaluated in the college entrance examination? How could our national identity be preserved through the school curriculum? The preservation of cultural identity through school curriculum is a major issue in China.

If social studies and the arts are neglected in favor of the teaching of sciences, then it might mean that human qualities are not so important compared to the actual knowledge of math, physics and science. I remember very well what one scholar said: "The failure of education in the country was not the teaching of math and science, it was the failure in teaching human and social values and skills." It is so important, but it is so difficult to teach human and social skills. In the new environment of learning, human qualities for interpersonal relationships become essential, while the job-specific occupational skills become secondary.

In China, more than 50 percent of our schools up to secondary level are in vocational and technical education. I think China has the highest percentage of students placed in vocational and technical education. But one of the problems in the curriculum of secondary or vocational schools, from my observation, is that most of the teaching hours are used for teaching job-specific skills. For example, in the program of cooking, schools are teaching Chinese students how to cook Chinese food, Western food so that when they graduate, they would be good chefs. And also in the program for secretaries, there are students who are learning how to drive cars, fix up a computer, type— job-specific skills. These are very important. But again human qualities, interpersonal relations, social skills, communication skills, how to express one's self, how to work with other students are equally important. I think one of the problems in our country is that many of these young students become very self-centered. They do not know how to work with others. They even do not know how to express themselves fully. This is a result of the curriculum content and the way this content is delivered.

There are changes in other areas as well— in curriculum design, content, management and assessment. For example, there is a shift from a teacher-centered to learner-centered curriculum. In this kind of environment, teachers encourage active learning, develop inquiry skills, nurture creativity, and also facilitate how to learn to learn. More attention is also paid into the learning process rather than the acquisition of fractured knowledge. At the same time, there are more learner-directed activities in and outside the curriculum. The traditional, rigid discipline by subjects is changing to more interdisciplinary, integrative learning. UNESCO Bangkok has played a very active role in the 80s in designing integrated curriculum. China learned much from the experiences of other Asian countries. We adopted an integrated science curriculum in high school in the

80s, and we offered social studies in the new primary school curriculum. This is one example of Chinese curriculum specialists learning from UNESCO experiences. When I was a high school student, we used to have three subjects for mathematics. We had algebra, geometry, and trigonometry. But this is no longer the case now. We also had examination-oriented teaching—examination was used to seek feedback from the students so that the teaching could be improved.

In the West, particularly in the US, school education is value free. There is delineation on what is supposed to be taught by the school, by the church, by the families. For Asian countries, I think we have a strong tradition in values education. The teaching of universally shared human values was made a learning area, and value education was integrated in the curriculum at all levels. Education used to be regarded primarily as a vehicle for transforming and preserving cultural norms. But increasingly, international concerns have been reflected in school curriculum because of globalization.

In terms of curriculum management, there is a shift from centralization to decentralization. At the same time, the trend is to reduce curriculum load. In China, even as early as the 60s, Chairman Mao Tsetung had that kind of instruction—that the curriculum was too heavily loaded and should be cut by one-third. This instruction from the central authority was made as early as the 60s, yet today it is still being debated how much should be reduced and how it should be reduced. So by reducing curriculum load, it means there should be better definition of basic subject content and there should be a better balance of basic learning competencies and the learning content to be achieved. In conventional curriculum, technology used to be very weak. Now, it has become technology pervasive. Information and communication technology (ICT) is even integrated or offered as a special course. In China, many teaching hours are used for the teaching of new information technologies. One other change is that textbooks are being used now only as part of multimedia learning materials and in some cases, no standard textbooks are used at all.

There is also a change in curriculum assessment. The new change is taking place accordingly in quantitative and qualitative terms to align with curriculum change. I think what is important is that we are going to measure not only the measurable, but also the relevant. For example, in our college entrance examination, there are only three core subjects placed in our nationwide college entrance examination, which are Chinese language, mathematics, and a foreign language (mostly English). For those applying in the natural sciences, we add physics, chemistry, and biology. For those intending to major in the social sciences, we add history and geography. So it's three plus three or three plus two. In recent years, the new model is three plus x. Moral education in Chinese curriculum is always placed as the number one important course, but we do not include it in the college entrance examination and the teachers do not have very good instruments to evaluate the learning outcomes for moral education or character education. There are no indicators, no instruments. It's neither measured nor evaluated. Thus, people tended to focus on those subjects which would be examined in the national college entrance examination like mathematics, Chinese, English, chemistry, physics, biology, history and geography.

Policy issues in curriculum change

I would like to discuss some of the policy issues in curriculum change, which are being debated in some countries. One issue is how to relate curriculum objectives to educational ends. I think we need to continue to inquire how these ends can be translated into curriculum content and activities. Another is how to align curriculum and teaching standards to learning standards. I was visiting the United States last month. When I was in New York, I had a discussion with the State's Education Department. One of the projects they are doing is to refine learning standards for specific subjects at a given level, for instance, primary school arithmetic, secondary school math learning standards). This kind of open attitude towards experiments with diversified curriculum models is important because, I think, no curriculum model is perfect and no curriculum model can be applied to all national context. These curriculum models have to be relevant to given national or locale-specific conditions.

Also, we should set the policy framework for a system-wide curriculum change. There is a model included in the *UNESCO 2005 Education for All Global Monitoring Report*. It is a policy framework for the improved quality of teaching and learning. The learning is placed in the middle or at the center, and the teaching or learning is supposed to facilitate the actual learning acquisition of the learner. Then there are many factors affecting learning or teaching and there are also many stakeholders that play different roles in the curriculum development and also in the process of teaching and learning. This is one of the policy framework proposed by UNESCO.

Another issue is what is called the differentiation in curriculum and South Korea is one example. In South Korea, a differentiation curriculum was introduced in which learning objectives were prepared for different student groups based on the academic capacity of those from the first to tenth grades, as well as on the interests and future careers of those in eleventh to twelfth grades. What is a differentiated curriculum? How should curriculum be differentiated for different learning groups? This is one of the issues.

Another kind of issue pertains to the so-called minimum learning standards, which the UNICEF talked so much about in the 90s. The issue is minimum learning standards for whom? Is it supposed to be for children of disadvantaged groups in rural areas or in the minorities? Does this mean that these children have less ability to achieve the learning standards set for our schools' pupils? Then there is the issue of equality. Why minimum standards for children of disadvantaged groups? What kind of conditions can be provided to these disadvantaged groups so that they can also achieve the average or the nationwide standards set for all children? How do you define minimum? For whom and on what assumptions? Does it conflict with the principle of equity? What kind of social consequences might there be? In China, for example, 50 percent of students go to general high school and the other 50 percent go to vocational schools. Vocational school education is still regarded as a second class education catering to those who are not achieving well. Only a few vocational schools offer programs that can lead to very good job prospects. Although parents are motivated to send their children to these schools, they view vocational schools as second class schools. I think this a very important policy issue.

Another issue is that learning as a cost-cutting curriculum course. In the new China school curriculum, for example, we have a separate course, a special course on research learning. In the United States and many other developed countries, inquiry learning or research-based learning is integrated into all subjects. So even primary school pupils, they are required to look for materials in the library or on the web and write a paper, doing so-called research. This is meant to encourage pupils to learn how to acquire knowledge by themselves. In China's new curriculum, it is offered as a separate course. There is a kind of discussion whether it is better to have a separate course or whether it is to be integrated into all subjects.

There is also a discussion about the approaches to curriculum change: whether there should be only modification plus additional courses, or fundamental removal or replacement or reorganization. We are fully aware of the impact of new technologies whereby learners need not learn those factual knowledge in classrooms, they could learn these through the web or through other materials. Why should we teach? Why should we cram our textbooks with these kinds of information? So much of the curriculum content can be totally removed or replaced. There are many different approaches— radical or revolutionary.

There is a debate on whether the curriculum change should be supply-driven or demand-driven. By supply-driven, we mean that curriculums are supposed to deliver what curriculum specialists think or what the teachers think students should learn and how they should learn. Curriculum specialists tend to regard themselves as the authority of knowledge or in the design of curriculum content. They believe these content should be taught this way and that way. But this is changing. It should be more demand-driven; learning based on the actual needs of learners.

Likewise, there is a debate on whether we should reduce one-third of the learning content of the learning load. For example, in our country, high school students have much homework to do. Even in primary schools, students have to do homework. In some cases, they complete their homework by midnight. And their homework has to be signed by their parents before they hand them over to the teachers. My question is whether our curriculum is so overloaded and to what extent should it be reduced. I think this is also debatable.

One other common problem is the link and continuity of learning from primary to secondary school. Curriculum specialists tend to work on their own areas of study or their own subject courses. They do not think so much about how to connect or link primary school courses to secondary curriculum. In some cases, there is much overlapping in curriculum content. In this way, the learning load also becomes overloaded. A kind of holistic and integrated approach might be necessary.

There are also concerns about the mechanism for supervision, monitoring and evaluation, and the sustainability of curriculum change. As I have mentioned, our government provided so much budget for curriculum change, but the problem was what kind of changes should be implemented. That is why in recent two or three years, not so much progress was made in curriculum reform. We are waiting for another major input from the



government so that university professors, research scholars, curriculum specialists will have new resources for their own work. This kind of sustainability is an issue.

A major policy issue is how to reform school curriculum along with the transformation of the college entrance examination. In China, local authorities now have greater power to develop their own local curriculum— 30 percent of our school curriculum is left to the local or the provincial- and the county-level authority. But many local curriculum developers are reluctant to deviate from the centrally-developed curriculum because if they design their own textbooks, students might not meet higher learning standards of national curriculum, and the high school graduates might not be so competitive in the nationwide college entrance examination. Hence, they prefer to use the nationally-developed curriculum. For example, we have 55 minorities and we encourage bilingual education starting in elementary school. But in many minority schools, they tend to use Mandarin because their language is not well developed. Also, curriculum specialists are less competent, so they use the national Mandarin curriculum textbooks so that these children of minorities would also have more opportunities to enter national college.

In terms of trends and directions, there are two different approaches. One is radical/fundamental. Another is change in certain course content. An example of a radical approach is the non-graded primary school in the U.S., which started as early as in the 60s. There are hundreds of primary schools that are implementing a non-graded curriculum. Primary schools are grouped by different levels, not by grades. Another example is that in some schools, they don't have standardized school textbooks. For instance, the International Baccalaureate Organization (IBO) does not have so-called standardized textbooks, but only have multimedia, multiple teaching and learning materials secured from different sources. This was a model developed and proposed at a regional workshop which Lucille and the International Bureau of Education organized in late 90s. The curriculum model offered by the IBO is a kind of a hexagon. In middle school, the outer part of the hexagon includes languages, humanities, technologies, mathematics, science, while the inner core includes approaches to learning and community service. In high school, there are six subject groups at the outer core: Language 1, Language 2, experimental sciences, arts and electives, mathematics, and individuals and societies. Students may take not more than four subject areas at a higher level with 240 hours, and the other subjects at a standard level with 150 hours. The inner core of the hexagon is composed of theory of knowledge, creativity, action and service, which unify all the subject areas.

Finally, there is a need to focus on the capacity-building of teachers in view of their vital roles in curriculum change: as real actors, as participants in decision-making, as conveyors of curriculum philosophy, as implementers, as designers of curricular materials and teaching approaches, and as lifelong learners. Curriculum reform and teachers' professional development are closely linked in building a learning profession. The quality of what teachers know and can do has the greatest impact on student learning. Thank you.

Asia-Pacific Programme of Education Innovation for Development's (APEID) Role in Curriculum Change & Innovation

MOLLY LEE, PhD
UNESCO Bangkok

I want to thank the organizers, especially PSSC, for inviting me and giving me opportunity to share with you what UNESCO Bangkok is doing specifically relating to curriculum innovation.

What I'm going to do is I'm going to start with a pre-amble, a continuation and a sort of response to what Dr. Zhou said so that you can see the continuity of what we are saying. Then I'm going to show you a short video clipping on Education for Sustainable Development (ESD) because that would be the focus of my talk. How many of you have heard of ESD? I think it's quite new to many of you.

Dr. Zhou gave a very exhaustive and very comprehensive overview of what curriculum change is and what other countries are doing, but what struck me was the phrase "learning for creativity and adaptability to change." Adaptability to change implies that change is happening out there whether you like it or not, whether it's for the better or worse. It is the onus of the individual to adapt to change. Yet at the same time, the next statement is "learning to preserve cultural identity." Thus, the challenge to us individuals and to curriculum developers is what to change and what to preserve. That is one aspect that I would like us to bear in mind as we talk.

Learning to change

Now, another point that I would like to illustrate is to go beyond this ability to adapt to change. It is even more complex and even more challenging; that is, learning to change and learning to transform. This means not only learning to adapt to changes that are going on outside of you, but also learning to adapt as an individual with a value system. You see things outside of you that you don't like, that you think are unjust or discriminatory, how do you change that? As curriculum developers, as teachers, as educators, as social scientist, I think we have a very important role. These are the points that I'd like to raise because Dr. Zhou will talk later on about the four pillars of learning: learning to be, learning to know, learning to do, learning to live together. Now we are talking of a fifth pillar: learning to change or learning to transform. The question is how? How to change? When to change? What to change? I would like to zero in on some concrete ideas on how to do it. The issue here is character building— the values part. What makes up the individual? What makes you decide what you do and what you don't do? What is right and what is wrong to you?

Now I'm going to show you a video clipping, four or five minutes on what we call Education for Sustainable Development. You are familiar with environmental education,



right? Environmental education is about how to preserve, how to save the planet. ESD is broader than environmental education. It includes the social and cultural dimension. So it's very appropriate that the academics of social science are involved because there are social and cultural perspectives of ESD. (Short video clip on ESD)

I have quite a bit in my presentation, but I have decided to cut this and only speak about the first two items: (1) the Asia-Pacific Programme of Educational Innovation for Development (APEID) program; and (2) the ESD. We have other aspects such as human rights education, HIV-AIDS prevention education, world heritage education, which would fit very nicely under the concept of ESD. There are materials in the website, but I won't present it. If you are interested, you can just ask me a question.

APEID's mission is "to be responsible for stimulating and encouraging educational innovation through a network of national institutions." It is one of the oldest programs of UNESCO in the Asia-Pacific region and today we are very lucky that we have three staff/ex-staff members of APEID: Dr. Zhou Nanzhou, Ms. Lucille Gregorio and myself. I'm the new kid on the block. I just came two years ago, so I'm hoping to continue the very good work that they had done.

The key word is education innovation— new ideas, innovative practices, new ways of doing things especially pertaining to curriculum and educational reform. I mentioned APEID network. We have a network throughout the Asia-Pacific region at different levels: college, institutional, higher education/university level. We have UNESCO's Associated Schools Project Network (ASPnet), technical institute like UNESCO International Centre for Technical and Vocational Education and Training (UNEVOC), the APEID associate centers which link up institutions, research institutes, department or ministry of education, and also regional centers like SEAMEO-INNOTECH.

In APEID, our programmatic thrust is curriculum change linking up with the International Bureau of Education, the Focusing Resources on Effective School Health (FRESH) program which Lucille has set up, and Asia-Pacific International Education and Values Education (APNIEVE) where Dr. Zhou is the current president. Now ESD is the thrust and we are also coming up with a network of institutions working on ESD. Since my two ex-colleagues have retired, there are a few changes in the APEID programs. We still have higher education, teacher education, technical and vocational education, but two new components have come in and form part of the major thrust of our work: ESD and ICT in education.

I am moving now on ESD and elaborate a bit on what you have seen on the video clip. A major thrust of APEID is on how to reorient existing education to address sustainable development. Some of you may have already known that the Decade of Education for Sustainable Development has been launched last year by United Nations. UNESCO is the lead agency for implementing this. It is from 2005 to 2014. The vision of ESD is "a

world where everyone has the opportunity to benefit from education and learn the values, behaviors and lifestyles required for a sustainable future and for positive societal transformation." The key words here are sustainable future and societal transformation. To do that, we need to have the correct behavior, the correct attitude, the correct lifestyle. The key idea here is that ESD is for everyone, not just for schoolteachers, curriculum developers, private companies, non-government organizations and governments. Everybody— even parents and children— should be involved.

Three pillars of Education for Sustainable Development

There are three pillars of sustainable development: society, environment, and economy. By society, we mean an understanding of social institutions and their role in change and development. Environment means an awareness of resources and the fragility of the physical environment. Economy refers to sensitivity to the limits and potential of economic growth and its impact on society and environment. Culture is the underlying dimension. Hence, when we talk about culture, we are talking about ways of being, relating, behaving, believing, and acting.

I'm going to go through the subthemes or content areas that are encompassed in each pillar. Under the sociocultural perspective, ESD includes the fulfillment of human rights; the guarantee of peace and human security; gender equality; the reinforcement of intercultural and international understanding and of cultural diversity; good health; HIV-AIDS prevention—now maybe the Avian flu pandemic that is lurking— and good governance. Under the environment perspective, we are concerned about conservation of natural resources, control of climate change, rural transformation, sustainable urbanization, and disaster prevention and mitigation. We have seen how much disasters have devastated the Philippines, Indonesia, and northern Thailand. The most difficult, challenging and uncharted area is the economic pillar. Under economic perspectives, we have to tackle this whole issue of poverty reduction, and how to get the private sector to be more corporate responsible and accountable. When we have this capitalist market society, how do we promote a benign market economy?

Key characteristics of Education for Sustainable Development

What are the key characteristics of ESD? First, it is interdisciplinary and holistic in approach. This is very relevant because most of us, especially academics and intellectuals, see things through the lens of the way we were trained, for example, as economists, as biologists, or as anthropologists. It is so hard to have a broader perspective. Second, it is values driven. Earlier I pointed out the importance of learning to change. When you decide what to change, there's value on it. What is good, we keep, what is not good, we change. Good and not good are very subjective and relative. So it's values driven. Third, it

is focused on critical thinking and problem solving. Fourth, it is multimethodological. Fifth, it is participatory in decision-making. Finally, what is taught or learned is locally relevant. A lot of the time we have national curriculum, and we just say everybody throughout the country should teach this, which may not be relevant to the local context. How do we tussle with that? How much should be locally designed and how much should be nationally designed?

What are the implications for curriculum innovation? I'm sure there are a lot of implications and my colleagues here can help me. These are just my own thoughts. The implication for curriculum innovation would be that the types of learning outcomes to pursue should include knowledge, skills, values, and behaviors. Now, under knowledge, I would think that it should have the essential cognitive achievements that all learners should reach including literacy, numeracy, and core subject knowledge. In terms of skills, they should have a command on how to solve problems, how to experiment, how to work in teams, how to live together and interact with those who are different from them, and to learn how to learn. It should also to promote values of solidarity, gender equality, tolerance, mutual understanding, respect for human rights, nonviolence, and respect for human life and dignity. Behavior means the willingness to put into practice what has been learned, actual change in behavior, and the reinforcement of appropriate behavior.

Now, the issue is how do we do this? Very often when you have something new, the issue is how to introduce a new subject. As we know, our school curriculum is already overcrowded, overloaded. So what we are trying to advocate is to reorient the existing curriculum, the existing education system to address sustainable development. We should realize that many of the topics that are inherent in ESD are already part of the former education curriculum. However, these topics and content areas need to be identified and to be teased out and see how they are linked to the concept of sustainable development. Besides identifying the topics and content, I think we also have to deal with the teaching and learning process. We always talk about learning-centered approach. We have tried what we call teaching and learning cycle that was developed by APNIEVE. APNIEVE teaching and learning cycle emphasizes knowing, understanding, valuing, and acting. It's a cycle. You know something, you understand why it happened, then you form a value that this is good, this is not good, this should change, this shouldn't change, this should continue, this shouldn't continue, and then acting on it. It is not just knowing intellectually. So that's why the behavior comes in.

Regional strategies for Education for Sustainable Development

Since the Decade of Education for Sustainable Development started only last year, we are still grappling with the concept. We are still experimenting on how to incorporate it into the school curriculum and how to get the teachers to adopt this ESD. In fact, we

have done more at the teacher-training level in the last two years than at the curriculum level. But, we have come up with a few regional strategies in trying to get schools to incorporate ESD in the school curriculum. One is transdisciplinary approach, which means ESD has to cut across the school curriculum. Two, we have to be innovative; that is, we need to experiment with the local context, the school that you are working in. Three, it has to involve the whole school. Fourth is thematic approach—developing main themes and subthemes to flesh out issues relating to sustainable development. The last, and maybe the most important one, is partnership approach. UNESCO cannot do this alone since we don't have the capacity, we don't have the resources. UNESCO, especially UNESCO-APEID which is the prime mover of ESD, is intent on forming partnerships. So far, I can share with you that we have built partnerships with APNIEVE, the Asia-Pacific Education for International Understanding (APCEIU) in Seoul, the Asia Pacific Cultural Center of UNESCO (ACCU) in Tokyo, as well as with other APEID associate centres and ASPnet schools. We hope to build more partnerships as we go along and I invite your institutions to form partnerships with us. I will stop here. Thank you very much.

Open Forum

Mr. Arnold Azurin (UP Center for Integrative Development Studies): After listening to the two very well presented papers, I realized that there is no mention at all about nationalism and I might understand why there is no mention. The issue between China and Japan about textbooks interpreting what happened in World War II is still a very problematic issue. So then my question is: how in your scheme of curricular development or education for sustainable development do you propose to tackle nationalism because it is still there as a living characteristic of communities? How do you propose to tone down the volatile passions concerning war memories that are creating a lot of problems between the governments of China and Japan in curriculum development and textbook development?

Dr. Zhou: My presentation did mention the relation between nationalism and internationalism. I mentioned that one trend or one direction is to go from only national and local concerns to dealing with international issues for better international understanding. This is not only for the textbooks. You mentioned this kind of Sino-Japanese relations. Actually this is one of the policy issues in the development of textbooks for history because history is a major subject for our primary and secondary schools. There was a debate in curriculum content on how the Second World War was interpreted in the teaching and learning of history in the Japanese curriculum.

In China, we use more the words patriotism and internationalism. The word nationalism has some kind of implication, a different interpretation. In our curriculum change, we did take care of this kind of nurturing of patriotism through our different subjects and in our

interdisciplinary themes. International understanding in the globalized world is a kind of curriculum theme and is integrated into our various subjects like geography, like the teaching of social studies, and also languages. But the main approach we are taking is to kind of balance nurturing patriotism in this changing world which is increasingly globalized so that young people would have a better understanding of their own history and culture, and at the same time, would have a broadened vision of China, of the nation as part of the global civil society. So I think the teaching of patriotism and the nurturing of international understanding is most taken care of. Now we are trying to integrate these themes into our curriculum.

Dr. Lee: As rightly pointed out, I read somewhere that patriotism is a broad concept of love for the nation, whereas nationalism or nationalistic is a very narrow concept of attitude that you have for your nation. We need to distinguish the two. Now under ESD, there are two dimensions. One is education for international understanding. Here we are very concerned about peace because there is so much conflict between countries. Conflict resolution and peace education are very much a part of ESD concept. But I'd like to also point out that the respect for cultural diversity is not only an issue between nations like Japan and China, China and Korea, or Malaysia and the Philippines, but also an issue within the country, especially in multicultural and multiethnic countries. The concept of intercultural understanding is so important. Let me give you an example. I come from Malaysia which is a majority Muslim country. And working in Malaysia for the most part of my career, I get very upset, because they will go and schedule meetings on Good Friday and Easter Sunday, totally ignorant of what is happening in other cultures within the country. Then coming to work in Thailand, and my short stay here in the Philippines, I experienced the reverse. We get invited to dinners and receptions and I have Muslim colleagues sitting with me saying, "Tell me which ones I can eat, which ones I can't eat," because pork is served. So that is the kind of cultural sensitivity that is so important and people need to be sensitized.

Mr. Wilfredo Prilles (Naga City Government): I just came in at the point where you said that you are open for partnership. So my question is how do we get things rolling? For instance, if the City Government of Naga is strongly interested in curriculum change, how do we get into partnership with UNESCO to assist us in actualizing this even as the provision of public education service is centralized with the Department of Education? There is very little elbow room that is available to local communities. And yet at the same time, we want to achieve a lot. I will welcome clarification.

Dr. Lee: I think each case needs to be worked out. UNESCO being an international organization usually works with the national government. Each country has a National Commission for UNESCO. But that does not rule out working with local authority. A very good example is Cebu. The Cebu local authority is one of our partners in ESD. This is because they are enthusiastic and they are willing to put in the resources, the human

resources, to organize things. Bear in mind that UNESCO, as our colleagues here can bear witness, is not a funding agency. But we can provide technical assistance and technical expertise and we can talk.

Dr. Zhou: Dr. Molly Lee mentioned several partners like ACCU and Community Learning Centers (CLC). CLC is a program of Asia-Pacific Program on Education for All (APPEAL), which is a separate unit from UNESCO Bangkok. They have developed community learning centers in more than 20 countries. This is one of the mechanisms in implementing Education for All programs. They could be an important partner of APEID program on ESD. I think, apart from this, you must look into how to become a member of APEID program by becoming an APEID associate center in the Philippines. I don't know the exact number of associate centers in the Philippines, but they have some very active associate centers here including SEAMEO-INNOTECH. I think your local community can get involved in this by membership in the APEID program through the UNESCO National Commission, and also through Dr. Molly Lee herself who is coordinating the APEID program. Also, from her presentation, we have seen that APEID is refocusing its Education for Sustainable Development, which was in the initial mission of APEID program more than thirty years ago, but now refocused on innovation. I think if your community has made meaningful innovations in using ICT for educational exchange or for curriculum change, why not apply to be an APEID associate center? Then you can become a member itself rather than a partner.

Dr. Aguilar: Professor Zhou, your presentation was very stimulating. How do you make a distinction between a learner-centered curriculum with a lot of room for creativity and where you have very bright students and creative teachers, and other contexts or settings where students are not very bright and perhaps even teachers are not very creative and do not have a lot of resources. I have heard anecdotally that in areas where these approaches have been tried, students who are not very bright and teachers who are not so creative have tended to lag behind, and therefore in the end, they become more disadvantaged. So could you please enlighten me on this issue?

Dr. Zhou: I think in all education system, the difference between individual learners is a reality. And this kind of difference could not and should not be taken away. Teachers and curriculum development specialists should design approaches to cater to these kinds of differences between the learners. One possible approach is, you might design stratified national curriculum standards. Under these standards, you define learning objectives in different learning areas such as social sciences, natural sciences and life skills. Then, you design modules of curriculum content so that learning groups with different capabilities can make their own choices with regard to modules. In the traditional curriculum where textbooks are used, you go from one unit to another and it is quite rigid. It is very difficult to choose from these units and to organize classes for those better-achieving students. But if you have learning objectives designed for different learners' groups, and you have different modules of curriculum content to fit the different needs of these learning



groups, then students and teachers are in a better position. Schools do not have to have this kind of nongraded school structure.

Also another approach is to design/develop more appropriate evaluation and assessment instruments. If we use conventional evaluation methods, it's very difficult to put this kind of different groups into one classroom and to offer individualized teaching. It is very difficult because in many of our Asian countries, the class sizes tended to be very large compared with classes in Western countries. For example in China, there are 70 to 80 pupils in one classroom. Very crowded. How could teachers individualize teaching, pursue these kinds of learning modules, and change learning methods? This couldn't be done.

In addition, I would like to refer you to the IBO model where standards are set at higher level and at standard level so different learners could take different levels of courses. There is an advanced placement program where high school students can pay university course credits for those bright students and when they finish high school, they have already earned some credits which can be transferred to college. This can reduce the time they spend for the college years. Also, for example, in China, we have colleges for the young and talented so even young people at age fifteen can take the graduate courses. They do not have to take all the high school courses since their achievement level is high, beyond high school.

Dr. Lee: I think it is easier done in private schools than in national schools because in national schools, the Education Ministry, being the Ministry, wants monitoring and control. They control the national curriculum and the national examination system. They even go to the extent of imposing which topics or lessons to teach in week one, week two and so forth. It is what we call deskilling the teachers. The teachers don't have much leeway to experiment, to innovate. On the other hand, in the private schools, facilities are better and teachers have much more room to innovate and experiment.

Mr. Assad Baunto (International Fellowships Program Fellow): I have a question on the role of education in multicultural setting in relation to development. The current trend now is curriculum change. In the Philippines, they want to integrate courses in the general education, the standard education (English, science, math) with Islamic education. In Mindanao, there is Islamic education, the *madrasah* system, and there is also the standard formal education. Those in favor of integrating the two see formal education and madrasah system as complementary, meaning they go together. But, there are some people who want to madrasah only because it gives them social identity, social capital, social network. It acts as their social insurance against changes in the environment. On the other hand, there are people who want a standard formal education only. If the two systems are integrated, there may be a problem of overcrowding. At the same time, some people think that it will destroy social identity and social network— you open up their perspective on current trends in globalization, modernity, opportunities, higher welfare, all these stuff. Kindly comment on this.

Dr. Lee: Excellent issue, unsolved problem. I remember when I went to study my postgraduate on curriculum, school curriculum was defined as "a selection of culture." Sounds very simple and straightforward. Then the next question is whose culture? For whom? It becomes very problematic. I think what you have identified is whose culture? Different types of school system have different kinds of cultures. Even mission school and public schools perpetuate a certain kind of culture. If there is a variety of schools existing, parents would have a choice. Now you are talking about parental choice of the kind of education they want for their children. Some countries have more choices, more freedom than others.

Your issue of Islamic school in Mindanao is the same as that in Malaysia and Thailand. It is an issue of how threatened the government is on the minority issue. It's not just religion. Language is also a problem. I'll give examples. In Malaysia, there is the issue of Chinese education versus mainstream Malay education. In Singapore, Chinese education for the majority of the Chinese died a natural death. The Chinese schools closed. Why? Because it's not just the cultural dimension, it is also the economic dimension. There is more economic value in English education and so they choose to send their children to English schools. In Malaysia, the reverse is true. When the Chinese parents felt that their Chinese identity is being threatened, even the mama and papa who don't speak Chinese, those who were assimilated Chinese, send their children to Chinese schools. That is the political dimension. In Malaysia, the madrasah school, we call them *escuela bontoc*, is being closed down by the government because the government felt so threatened by the radical fundamentalist Muslim Islamic schools. They close these schools down. They started opening their own version of religious schools. Each country has to understand the political situation to see what is happening. That's all that I can offer you.

Dr. Zhou: You know, in China, Islamic Muslims are the largest minority. They are more than 20 million. There is a large Islamic population in China. To answer your question, maybe I could suggest some observations. One is that the national curriculum standards themselves should reflect the need for diversified educational content. The teaching of different cultural values including Islamic education in your society should be one of the aims for learning acquisition in a multicultural society. Secondly, in your country, there is a proportion of national school curriculum that is to be locally developed. Given this, you might design separate courses to cater to Islamic education or religious education. There is a kind of flexibility given to local districts or local schools. Thirdly, integration of this kind of Islamic education can be made into various school subjects, standardized at the national level. I think there are different ways to integrate your national and Islamic education in curriculum content.

Mr. Azurin: I would like to follow up the issue because it seems like the integration of Islamic and the formal can be handled easily. I think it is a very difficult, controversial matter. The madrasah system, like Prof. Lee said, implies a different kind of culture. The



madrasah teachers claim that the important, chosen holy people are based in Arab and they spread out around the world and they reached Mindanao, Sulu, and they became the ruling class in that area. In other words, there is a supremacy of cultural self-valuation and identity. In the madrasah system, they must use the Arabic language because that is the holy language of the privileged people. Now, in the Constitution of the Philippines, which is supposed to be the political and sociological schema for interpersonal relationship, it says that all people are equal and so on and so forth. At the same time, Filipino students are taught about Christianity. They are being indoctrinated to be pro-Israel and against Palestine as they are growing up without knowing that they are being blindfolded by the formal school system. I think the teachers and the school administrators know that they are indoctrinating pupils, but they don't do anything because their superiors and the government itself are engaged in this kind of subtle indoctrination too. Where do we create a wedge to change this veiled and effective indoctrination of specific culture?

Dr. Lee: It depends on the political clout of the group that you are talking about. In some countries where there is democratic space, they manage to get concessions. In Malaysia, they managed to get primary school education in Chinese. If they need your vote or if they need your support, they will compromise. It's all political. Curriculum is just one of the contested areas.

Reconceptualizing the Knowledge Blocks in Philippine Basic Education

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Many of you would know already what I am going to say. I will just thread them together in a sensible form. What is happening in our educational system is what I would call a lot of nonsense. As you very well know, last week or this week is the opening of the classes and so the media, from print to television, have been focusing on the educational system, especially elementary and the high school or what we call basic education. You have noticed, those of you who have been watching television or reading newspapers, that the concentration of media and the government has been on the supply of textbooks, classrooms, and teachers. You know very well that we have inadequacy of these three. They keep on mentioning number of classrooms, or ratio of pupils to a classroom. They say it is 100 per classroom. It is actually 50 students per classroom divided into two shifts, the morning shift and afternoon shift. There is another session, which they call section three. When I asked what is that section three? Is that evening session? No, it is the people who take their classes under the tree— it is section tree, not three. Well, to us it's a joke. But, to many in the provinces, it is not really a joke.

Still, that is not what I would consider basic or even tragic situation. The more tragic situation is what is not mentioned at all in the mass media. So what if they hold classes under the tree, or in the bathroom? So what if they have morning and afternoon sessions? The question is what are they learning? What are the teachers teaching? Everything that I will be saying here would somehow be a more intimate view of what Dr. Zhou was saying a while ago about integrative approach to learning, about reducing the man hours, and then perhaps making it more holistic. All the beautiful things that Dr. Zhou said a while ago are really part of my own dream in the Philippines. I know that it's a dream because our policymakers in education do not really bother about what is being taught by the teachers who have more to learn than to teach. It is not to put down the teaching force because I had been part of the teaching force myself. We know very well that in the Philippines— and I am sure that nobody would quarrel with me here— the parents or relatives would say: "You'd better be a teacher because you cannot be a lawyer. Come on child, you cannot be an engineer or a nurse so just be a teacher." For them, it is easier to be finishing a course and then be a teacher, than to be engaged in any other profession. With that kind of social value to the teaching force, what is also the policy value of the government and the school administrators? It clearly reflects that. Nobody cares in the media, whether television or print, about finding out what the teachers are teaching and what the students are learning.

I have been involved in a protracted kind of research on what ails our public education, especially our basic education. I started it in 2002 and I had to read first the book



published by the Philippine Social Science Council as part of their evaluation of the kind of concepts being used in textbooks. To make the story short, the evaluation of the PSSC-UNESCO publication published in 2001 is that the concepts used are already obsolete and irrelevant. I will cite an example of how bad our concepts are. We teach our teachers and we ourselves teach our friends that the ancestors of the Filipinos are the first Aeta. What is basically taught is that they are so primitive; live in the forest; and just survive on hunting and gathering. Then came the first immigrants, the Indonesians. The Indonesians came with little bit of a high grade of culture, but it cannot compare to the next wave, the Malay. The Malay came as a superior culture to these shores. There is a very recent book published only three years ago by my own host institution, the Center for Integrative and Development Studies (CIDS), in which one chapter claims that the *Matigsalog*, a minority group in Mindanao, are descended from the Indonesians who migrated to the Philippines in 1500s. This book was part of the Mindanao desk of research of CIDS and so when I saw it before printing, I talked with the boss of my office and pointed out that whoever said that the Matigsalogs descended from the Indonesians and came in 1500s was too late because in 1500s the Spaniards were already on their way here. What kind of migration is that by our primeval ancestors? Then the boss said to me: "But Samuel Tan, the historian, already approved it. And the problem with you is that you are complaining now when it is about to go to press." And so it went to press. The worst part is the claim in the next paragraph that: "The Matigsalogs have kinky hair, and dark-skinned, and are short." I myself have gone to the Matigsalog group in Sinuda Valley and of course they are taller than I am. They didn't have kinky hair. It is a stereotypic visage. That is the kind of book that is published even by the University of the Philippine so what do we expect from the other textbooks that we are using? Let me cite Samuel Tan himself when he said that: "When these publishers say that they have a new or a revised edition of textbooks for use this year, what they really mean is that they changed the cover of the book. That is all that they revised."

The big problem is what the DepEd has been doing or has not been doing. We don't hear from the DepEd that they are improving the curriculum of the school system. They are not saying that anymore. During the time of Sec. Raul Roco in 2001-2002, he tried his best to come up with a revised curriculum for basic education, which he called the *Makabayan* cluster. He pursued clustering so that the teachers will be liberated somehow from so much load of teaching independently history, social studies, and social values, among others. There would be more time to study math, science and English. The orientation of the curricular change was biased in favor of these three subjects, and nothing was heard about social studies, or civic education or about the interpersonal education of the children and their humanistic values and so on. I talked with Dr. Maria Luisa Doronilla who recently passed away while doing education research in Mindanao. She said that the problem with the Makabayan cluster was that it made the teachers more confused. As some of you might have noticed, many teachers resisted it. They had a lot of statements in the papers that they didn't want it. One reason was that they didn't know how to handle it. Another was

that it was supposed to engage in team teaching. They didn't know how to organize a team. Obviously, Makabayan is trying to present a pedagogical approach, an instructional style, that is very similar to what Dr. Zhou was saying a while ago which is integrative, holistic, interdisciplinary. But, the teachers resisted it and they were part of the pressure to oust Secretary Roco. In a way, they didn't make the stay of Secretary Roco comfortable. When Roco himself was too premature in saying that he would like to run for the presidency, he immediately got the ax from Gloria Macapagal-Arroyo. So that is the end of our Makabayan curricular change. Until now, it is not being implemented. There is no integrative teaching, no holistic orientation, no minimizing the time. Today, the teachers are handling it by dividing the time: they teach history up to 45 minutes, then shift to geography for several minutes, and so on.

I have been wondering and asking people, what kind of education are we really getting and what kind of testing? In 2003, when education officials were quoted by media as saying that 99.6 percent of the elementary graduates failed the National Achievement Test and less than one point passed, I wondered what kind of testing was it. Last year there was another news that even in Filipino language, Tagalog, only about 60 percent passed. Again, the question is what was being tested? How do they determine the rightness and wrongness of answers in Filipino? Now let me give you an example. There was a writer whose daughter was told to use the word *kapakipakinabang* (useful). When a very young student is asked to use *kapakipakinabang*, it would be a very difficult exercise for her, especially when the family communicates in English. Instead of some exotic terms such as *kapakipakinabang*, why not just use the terms *may silbi/walang silbi* or *may pakinabang/walang pakinabang* which are basically the same. What is the rightness and wrongness of these answers? Have we found out? Also, when there is a test question that asks the national costume for male, is it wrong to just say *barong* instead of *barong Tagalog*? The textbook says *barong Tagalog* is the correct one, but the term *barong* alone is being used by most of us.

What I am saying is that what we need is to change the building blocks of knowledge that we are trying to purvey through classroom to innocent children. We must have a different kind of a knowledge system. An agency like the PSSC or the National Institute for Science and Mathematics Education, or maybe an institute of social science and communications must help the DepEd in evaluating these things and look over the shoulders of the DepEd. DepEd is very much interested in the textbooks, but are not very interested in the content. In fact, I interviewed the National Book Development Board (NBDB), also based in the University of the Philippines incidentally, and asked the people there: "What do you do when you engage in national book development?" They answered: "It's simple. We only look into the contract whether the books submitted to us for distribution has the right cover, the right paper, has the right number of pages, and has the right volume according to the contract." All they do is look at the technical aspects. Who is going to evaluate these evaluators? Somehow, there must be a wedge into this

monolithic system of churning out very bad books that nobody cared to evaluate as to their badness. To quote the PSSC-UNESCO study: "The concepts being purveyed are obsolete and irrelevant."

What can we do to make the Makabayan cluster organized by Roco workable? Dr. Doronilla said that even DepEd does not have the competence to be able to evaluate what is reliable knowledge and what is not reliable. I am not surprised. They are the administrators of the number of classrooms and the number of textbooks, but they are not really administrators of the knowledge system. Now, let me be more daring by saying that if we have to really push something, I think we have to push for a new regime of knowledge, which is integrative, holistic, interpersonal, humanistic, and scientific. How do we do that? I have to rely on the idea of Jacques Delors who said that basic education especially among children should start with what is in their immediate environment, not about the universe. They must first understand their own environment before moving on to a wider area. I have proposed a set of references that would definitely subvert the textbooks system and the mediocrity of the teaching process. This is an approach to intervene. In this set of readings for teachers, we start first with the origin of the terrestrial, marine, air of the archipelago and Asia (because the archipelago cannot exist apart from its Asian context). Then we introduce the geological formations of islands and mountains— fully illustrated. Then we proceed with the geographic/ archeological concept of the *sundalan*. The *sundalan* is supposed to be the big mass of land interconnected with Indonesia, Borneo, Indochina or what used to be Indochina, and South China, all the way to Japan. Since the sea level at the time was so low, so much of land was exposed and because we are in the equatorial area, this land was a very fertile zone for biodiversity. While many parts of the world were covered with snow, with ice, here in the *sundalan*, in the equator, all the way to Africa, the land was very fertile and produced a lot of animals and plants. This kind of reference material will now try to show the teachers and titillate their minds that the process of making islands, mountains, rivers, is really a scientific process. It is not done by the *diwatas*, by the spirits, and by the gods. No matter how we love our traditional gods and animist pantheon, we still have to go into a scientific discourse in a classroom.

Can we really create a wedge and present this idea to the Department of Education? I have my doubts. The interests of the publishers of bad textbooks, the distributors and the people who receive these in DepEd are so traditionally interlocked and we cannot intervene in that aspect. What may be done is go to another agency, not the DepEd, and see whether we can come up with these modules, then we can experiment. If we can excite more teachers to use it, then we would have achieved a little thing. Our projection is, if we can have one percent of teachers in one year, then it would be a very joyous achievement already. I was intent on listening to Dr. Zhou a while ago because there in his powerpoint presentation, we saw the main ideas that would support this kind of knowledge projection through the classroom. So with this, I will stop now. Thank you.

Open Forum

Ms. Eliza Agoo (Department of Education-Baguio): This is a reaction. I am an educational supervisor for social studies based in Baguio. In fairness to DepEd, we never prescribed textbooks. We always train our teachers to be resourceful in getting reference materials. If you have any suggestions on the best books to use, then I can recommend these to the Baguio office. I have been part of DepEd evaluation of textbooks and we do have consultants from the University of the Philippines and Ateneo de Manila University and other experts who look into the content of the social studies textbook. We don't just look at the book cover. We evaluate the content, and look into the learning competencies. Until now, there is no textbook that had passed the evaluation for social studies. We recommend references and we tell teachers not to rely on a textbook.

With regard to the wave of migration, I guess that had been scrapped. What we really need is teachers' training. The instructional leader should recommend how teachers should implement the competencies. When we say Makabayan cluster, it does not mean that the subjects are rolled into one. In secondary school, we have a specific subject area, *Araling Panlipunan* (social studies) I, II, III, and IV, with 60-minute allotment, four times a week. We have physical education, music and health, which have separate time allotments. What the subjects have is an integrative theme per grading period. What I am disappointed about is the manner of implementation. The teachers have been trained how to integrate using one-theme per grading period. The problem here is teachers' training.

Dr. Lee: I would like to share some experiences we have in Malaysia. We have a Textbook Bureau that selects textbooks for the national system, but there is so much money involved, from the suppliers and policymakers. They zone it out. This part of Malaysia will follow one textbook, the other one will follow another textbook. This is done so that the profit is distributed quite fairly. You know, I like your idea of evaluating the textbooks, the quality of the textbooks, the relevant knowledge. But when push comes to shove, who is there to make the kind of decisions in a very centralized system like Malaysia? At the school level, in Chinese schools in Malaysia, principals are being accused of selling textbooks and pocketing the profits and taking commissions from the suppliers, in millions of dollars per year. So we must not be so naïve when we deal with textbooks.

Another point that I want to make is that no doubt textbook is very important— curriculum is textbook driven and our teachers rely on textbooks— but I think in the years to come, with more ICTs, we will be relying more and more on the Internet. There are lots of information and resources there.

Now, on the issue of localized knowledge that you are advocating about, I would like to add that the economic value of knowledge determines what kind of knowledge gets



incorporated in the school system. A very good example is Western medicine and traditional medicine. We all know how good traditional medicine is, but your traditional medicine will never get incorporated into the medical faculty.

Mr. Azurin: Thank you for your enlightenment. Thank you also for the lady from Baguio. But I have one question. If the DepEd does not prescribe textbooks, who does? Because there is the “approved textbooks.” Who does the approval?

Ms. Agoo: It's the Instructional Materials Council Secretariat. It is not DepEd. We don't prescribe textbooks. We discourage that. We have told our teachers to be resourceful in looking for information they give to students. As an educational supervisor in my own field, I discourage the recommendation to buy textbooks. We have learning competencies and it's up to the teachers to look for the best materials. What they need is assistance when it comes to choosing which is the best.

Mr. Isagani Lachica (Philippine Social Science Council): I would just like to point out that the Instructional Materials Council Secretariat or IMCS is under DepEd. Their office is in the DepEd main office and the people in the IMCS are actually the people who used to be part of the Instructional Materials Council (IMC), which is now the National Book Development Board.

Mr. Prilles: I can only speak about the English, Science and Math because these were the three subject areas prioritized by the Naga City Government. In 2001, I think, there was a list of prescribed or approved titles, but a year or two ago, it was rescinded by the DepEd, precisely because they found problems with the titles contained in the list. There is actually leeway in so far as local governments are concerned. DepEd, I think, is coming up with a new list that they will endorse to the local governments. DepEd is inviting publishers to come up with new textbook titles. Ms. Agoo is correct in saying that there are no prescribed titles right now. But, DepEd is buying textbooks and the mere process of buying textbooks and distributing it throughout the archipelago in essence means that these are the ones that you should buy. It is possible that instead of titles coming from the national government, the city government will buy different titles. Hence, in the classroom, there can be two titles for the same subject.

Presentation of the Resource Pack on Leading & Facilitating Curriculum Change

LUCILLE GREGORIO
UNESCO National Commission
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You will get the material that we have developed for management of curriculum change. This material, which is quite thick, has been developed by the UNESCO Bangkok's Asia-Pacific Programme of Educational Innovation for Development (APEID) starting from year 2000 when Professor Zhou was still our coordinator, and finalized eventually when Dr. Molly Lee became the coordinator of APEID. It took us five years to have a research-based resource material for training of curriculum developers and education specialists to build the capacities for management of curriculum change. The material, which we have titled *Leading and Facilitating Curriculum Change*, is a resource pack for capacity building. I will explain to you what it is about.

The resource pack has eight modules that you can use for training your teachers, your education specialists, and your curriculum specialists. We recommend it especially for teacher-training institutions so that the teachers will be prepared on what to do in case of curriculum change. The development of this material began in year 2000 when a framework for capacity building for curriculum specialists was developed in Bangkok. The person who developed the framework for the countries to undertake is of course our own Dr. Jean Miralao with a team of specialists from Southeast and East Asia. Originally we had 10 countries, but it expanded to as many as 12 countries in Asia, and now it is being utilized in other regions of the world because of the involvement of the International Bureau of Education and the formation of the community of practice. The community of practice is actually an exchange, a network of practitioners who would like to access materials in the Internet.

If, for example, you want to know what is happening in Malaysia, we have a CD-rom attached to this book, which shows you exactly what curriculum reforms have taken place and what we can learn from those. This is not supposed to be a Bible. It is supposed to be a guide for curriculum specialists. If we want to learn about curriculum development, then this is going to be useful for us.

Curriculum change has been going on in many parts of the world. The International Bureau of Education International Conference, which takes place every two years and where UNESCO member-countries are represented, will give you an idea of what is happening around the world and what we are going to learn from their experiences. The resource pack starts with the central module curriculum change. It is a curriculum change module that will allow us to reflect, make a vision, and then take action as a starting point of capacity building. After the introductory module, the persons using the material can just click on any one of these topics. If you are interested, for example, in piloting an innovation, then click this so that everything on piloting an innovation will come out of your computer. Or, if you



are interested in curriculum change, and particularly want to know about policy dialogue, then you just click it if you are connected to the Internet and you will find materials in other parts of the world that pertain to policy dialogue. There is one chapter on curriculum design which includes the latest materials and the latest problems we have. One primer included here is disaster education for disaster prevention. The new areas which were mentioned by Dr. Lee here this morning are taken up in this capacity building resource pack. We do not claim that this is complete. That was why it is linked to the Web so that if you need materials from the International Bureau of Education, then you will be able to access all the materials that you need related to content and curriculum development.

There is a chapter that addresses the issue of integrating the madrasah and formal education curriculum, which Mr. Assad Baunto raised earlier. Some of the concerns are discussed in the decentralization module. The materials included here are case studies that come from the eleven countries, which participated in the research on the development of the material. The Philippines' contribution here is the selection of textbooks, the criteria on how textbooks are identified, who writes the textbooks, and all the other issues that you have raised today. Tomorrow, Dr. Tan will be discussing with us how teachers are trained for curriculum materials, curriculum change, and teacher development because the National Institute for Science and Mathematics Education was involved in the development of materials for capacity building. Somebody also mentioned about curriculum standards. Many countries have curriculum standards, but I am not sure whether we have one in the Philippines. Maybe we can ask Ms. Lolit Andrada tomorrow since she's the one in-charge of that. The only country I can tell you which has a systematic curriculum standard from planning to curriculum and evaluation using the four pillars of education is Mongolia. You will also see that in the materials that we have here. It is a very thick book, but you have this in the CD-rom that will be part of your folder.

Now, for whom is the resource material? This is the framework and you can start with any module after you have accessed curriculum change. So we have curriculum change, policy dialogue and formulation, curriculum design, decentralization, development of textbooks and other teaching learning materials, capacity building for curriculum change, piloting and innovation, curriculum evaluation, and student assessment. For your information, the original people who participated in this research-based material development includes Jean Moraleda; the Secretary of Education herself, Dr. Fe Hidalgo; and DepEd's Lolit Andrada for the second phase which is the curriculum of the Philippines including the Makabayan. In this material, we learn about the curriculum development process of 12 countries including China, Cambodia, Laos, Nepal, Indonesia, Malaysia, South Korea, Japan, Mongolia, the Philippines, Thailand, and Vietnam. However, the third phase is now the material for capacity building, which you can use yourself for individual capacity building, or by your teachers if you are a supervisor, or by

institutions if you are working in teacher-training institutions. If you are working in a textbook development board, there is a module on textbooks. We are trying to recommend the use of this material by the Development Academy of the Philippines (DAP) where our local administrators are being trained. Hopefully, they will take up this offer. Anyway, all these materials are copyright free. You don't have to worry about getting a copyright as long as you acknowledge the use of the materials.

In terms of adaptation, eight countries have translated the materials into the national language. We did not translate it in the Philippines because we can all understand and speak English. However, if you think there is a need for us to translate in our national language, then it is up to you to make your adaptations, make your own materials, put in your own case analysis.

What are included in this material? In the Introduction, we have the ten criteria for quality education. This is because the curriculum transformation that was mentioned by Molly (Lee) this morning is part of the vision for the use of the material. The goals of the Education for All, the recommendations of the World Conference on Education for All, and the latest 2005 Education for All Monitoring Report, plus the UN Millennium Development Goals are all part of the background in the development of the project. As mentioned in the discussion, we have different paradigms for curriculum change based on the political situation, economic situation, the culture of the community, and all the other vision or mission that is of interest to your own society. The challenge is how to lead and facilitate curriculum change. The aim of this resource pack is the enhancement of individual capacities for three functions: leadership, operation, and management. So if you are in policy, then you are going to use this for decision-making. If you are in operation function, then you will have to allow your teachers to develop their own materials, how to prepare a pool of lessons, how to prepare test items for assessment and evaluation. It will also help the teachers by not letting them do the lesson plans everyday because the complaint of our teachers is they stay late at night preparing lesson plans day in and day out. The other complaint is that they don't have enough resource materials in the classroom. We have also made recommendations in the capacity-building resource pack on how to utilize the whole school approach, how to do integrated studies program as what is being done in Japan, what to do in e-learning or ICT and how to integrate other new areas like HIV-AIDS prevention education, ESD which was given to us as a core now of the Education Innovation for Development Program, and even the Education for Disaster Prevention. All these are part of the material. The material is for all kinds of audience: for people in policy formulation; design and development of instructional and support materials; implementation of the curriculum; research, monitoring and evaluation; students in teacher-training institutions and graduate schools; and adviser for curriculum studies.

The approach adopted in the development and design of the resource pack is



collaborative, which means that we have the network between UNESCO-Asia Pacific Regional Bureau for Education and the International Bureau of Education in Geneva. But it builds on the experiences of senior people, experts from the different countries of the region, specifically the 12 countries that I mentioned. We are lucky here that Prof. Zhou, Dr. Miralao, myself, Dr. Tan, Dr. Lolit Andrada, and Dr. Molly Lee and even Sec. Fe Hidalgo are supporting it. You may have also heard this morning some issues like linking global and local realities. The emphasis is on the interplay between global and local realities, providing a sound understanding of national challenges within the context of regional/international trend in curriculum development. The material is integrated and process-oriented. It is a case-study approach based on and looking through the lens of the four pillars of learning, inclusiveness, respect for social and cultural diversity, and gender mainstreaming. The modules also highlight the dynamic link between vision and action and the interdependence between the processes and products that constitute curriculum development. The material is also flexible and adaptable. It is organized as self-contained modules, adopted for a wide range of context and audiences. English language versions of the materials are available in print, CD-rom and online. The web-based resources contain a built-in updating mechanism that allows for continuous updating and enrichment of the materials through the incorporation of cases and sample materials submitted by users. This means you are free to submit your materials being part of the community of practice of curriculum specialists. This material is based on networking. It provides a framework for regional groups to engage in dialogue about curriculum renewal policies and processes, thereby promoting effective communication and collaborative working practices within and across organizations.

The modules contain discussion papers, policy guidelines, illustrative cases, analytical tools, research studies, sample curriculum materials, and suggested readings—a very comprehensive set of materials. By using these resources, we will be able to learn and make our own analysis of what is good for our own countries. We had just come up with a primer for disaster prevention after the earthquake in Indonesia, Thailand and Sri Lanka. It is entitled Earthquake: Primer on Earthquake Preparedness and Coping Mechanisms. It could be taken up in science, social studies or even physical education, depending on the skill of the teachers in the use of the materials. The Science part is there—the description of magnitude, how it is measured, the intensity scale. There is also a primer on volcanoes. The Philippines has a lot of volcanoes and they are featured here such as Mount Mayon. These are just some of the examples of the materials that you will see inside the resource pack. We have a chapter on how to cope with a traumatic experience during and after the disaster. In the design, we have activities related to curriculum framework, what students should know and be able to do, and approaches to structuring content. We have discussion papers and lessons learned regarding the separation or integration, infusion of peace, citizenship, human rights, preventive health interventions in the curriculum, science education for contemporary society, school health and HIV/AIDS, state of curricular response, and promoting ESD in the

curriculum. Then we have the case studies: curriculum content and the four pillars of education in Mongolia, citizenship and curriculum balance in Northern Ireland, science technology education in Korea, and integrated learning in Japan. Prof. Zhou said reducing the number of hours in the Japanese curriculum has given students more time for integrated learning where the student chooses what he/she wants to do two hours a week, for instance, self-study or looking at materials which they are interested in. So instead of depending on the textbook, the child locates the materials himself. If he wants to improve the environment, then he works with the community. If he wants to learn music, then he studies music. If he wants to do art, then he goes to the art teacher. If he wants to learn computer, then the computer is there. It is called integrated learning, where the child integrates what he learns in school with what he wants or what he needs. It is up to you how you want to use this material, and whether you want to share it with your colleagues after attending this workshop. It is up to you decide what is useful, for example, in Naga or in Baguio. It is up to the DepEd people how they will utilize the material.

The DepEd has new programs on bridging primary and secondary education because among those finishing primary school, many are still nonreaders. They go to high school, but they cannot read. Where does the problem lie? It is included in the material. We have asked Lolit to write a case study on the bridging program of the Department of Education. What do they mean when they say bridging elementary to secondary education? The problem may be that teachers are not equipped to prepare students for higher education, or there is a repetition of what they learned, or the students have not learned anything at all and so there is a high percentage of dropouts. It is because we have been trying to pattern our curriculum reform into what we call a one-track, objective model of curriculum design. As mentioned this morning, there should be a balance. Keeping the right balance between decision-making and responsibility is an essential part of the success of the education process. In the material we always say that curriculum development is not an exact science. It is a dynamic process that involves people often with different priorities, vested interests, and needs. Here in the Philippines, we think that the curriculum development process is exact. That is my observation. I am talking now as a Filipino. After working outside the country for nineteen years, I see that we really have a problem. And I agree with Arnold Azurin about all these problems and we have been very active in telling the Department of Education: "Please listen to other stakeholders as well." Unfortunately, they only listen to the media because it is the media that tell them what is wrong and what they are supposed to do. This again is another problem. The priorities of politicians and parents can be very different from the priorities of teachers and employers. It can be argued that these groups have legitimate interests. In the UP Integrated School, they are now accepting children for Grade One. We have a Child Development Center in the UP College of Home Economics. We have Child Development Training Center sponsored by the Philippine Association of University Women. We have a Child Training Center by the Catholic Church. We have Child Training



Center in the campus. These are four institutions in the campus for preschool education. Many of those who pass in the Grade One test of the UP Integrated School came from the Philippine Association of University Women group. What is my theoretical understanding? It is because they are going into a structured curriculum in the UP Integrated School. The philosophy of the Child Development Center is all play and let the child understand himself/herself. Maybe if some of our teachers from the UP Integrated School are here, we can discuss with them the shortcomings— why children from the Child Development Center do not pass the exams of the UP Integrated School. All my five children went to the UP Integrated School, but those were the days when the school had a different way of understanding their curriculum. Now, Grade Five children cannot speak English anymore. This is a problem. It is the curriculum itself. I am sorry that the people from the UP College of Education are only coming tomorrow. I hope they can review the curriculum of the UP Integrated School because it used to be a laboratory school of the UP College of Education, and now has become a regular elementary school of the Department of Education. They are following the curriculum and the standards of the Department of Education.

We have two models that we have tried to consider in developing the material. One is the Objective Model or what we call Sequential Model, which is what we are using in the Department of Education. The other is the Interactive or the Dynamic Model, which we are proposing in this resource pack wherein you can start with any stage. You don't have to go from planning, design, to evaluation. You can start with any stage. The resource pack has many possibilities. The question of Mr. Baunto about integrating formal curriculum with madrasah education, we do not have it here. But, we would like to listen to the panel discussion on Friday. They can give us inputs, which we can integrate in the material. The resource pack is advocating a shift: from teaching to learning; from transfer of facts to student construction of knowledge; from memorization of information to analysis, synthesis, evaluation and application of information; from rote learning to applied learning or contextual learning; from traditional subjects to your integrated subjects; from schooling to life-long learning; from focus on inputs to focus on outcomes; from didactic learning to interactive learning; from an assumption that there is just one learning style to recognition that there are preferred learning styles; from a belief that curriculum is a product to the idea that curriculum is both a process and a product. We have what we call as an ideal curriculum. I am sorry it is very small, but you will find it here.

We had a very strong equivalency program in the beginning. In fact, Indonesia and Thailand were learning from the Philippines how to institutionalize the equivalency program. You join a nonformal education and if you are ready, you advance to formal education. Now, Thailand and Indonesia are very far ahead of us. We have called our program Alternative Learning System. But, our adult education has produced a lot of illiterates. We report a 97.6 percent literacy level, but the actual figure is only 70 percent, especially if you count those ethnic minorities who have no opportunities for schooling. They are the marginalized people in this country. We think that the only marginalized

groups are the Muslims, but they are actually the most privileged ethnic minority now. We have not looked at the *Mangyans*, the *Aetas*, and other indigenous groups. These are concerns that we have to pass to our DepEd.

As Mr. Azurin said, we have not really looked at the content of the textbooks that our children are using. My grandchildren are studying in an elite private school. They are allowed to choose textbooks. I looked at their textbooks and told them: "Tell your principal there are many wrong concepts in these textbooks. Tell the principal to call me so I can point these out to them." The principals are afraid that the parents will complain that the school has chosen bad textbooks. There was a project between UNESCO and the Philippine Social Science Council called The Review of the Social Studies Curriculum, which was headed by a very well known professional in this country. I am still looking at the results of that. They have asked me to give an input. And I was saying: "Lol, if you are looking at the social studies curriculum, where is the health education here?" There is no such thing as health education, health and sanitation, effective resources for school health, which are supposed to be the focus of our quality education program. These are concerns that we really have to work on if we want to improve the quality of education in this country. Prof. Zhou and Dr. Lee were saying that the Filipinos are very communicative. Everyone can converse in English including taxi drivers and janitors, but that is not the English that we are learning now. We are learning Taglish or we are learning wrong English especially now with this text messaging. When you look at the text message, you really do not know what the word is unless you are used to text messaging. This is distorting the English language. It has affected the quality of education. The criteria for quality education that Mr. Zhou mentioned this morning are not present at all. When can we achieve quality education? By 2015 if we really work hard. It is not only the Department of Education that should be blamed for that. It is all of us. We have to contribute something for the improvement of the quality of education in the Philippines. Thank you.

Open Forum

Ms. Gregorio: We are passing on a piece of paper. Please write down your thoughts and ideas on three items: (1) what do you see as areas/facets of existing basic education system/curriculum in the Philippines that are in need of reforms; (2) what are the major impediments in making the change?; and (3) how do we move forward in order to overcome the obstacles.

Dr. Miralao: Can I just add something? Lucille was hoping that we could come up with positive ways/recommendations on how we can move this forward and not just criticize our existing educational system. We are at a gathering where we have resource persons from UNESCO regional and international offices as well as our own national



commission, and from the Philippine government. Lucille feels that we have enough linkage to bring our suggestions to the attention of our policymakers.

Mr. Prilles: What do you see as areas of existing basic education system/curriculum in the Philippines that are in need of reforms? Here, I answered three. First is the governance of public schools. This is essentially centered on the question, to whom should the public schools be accountable to, the DepEd or the community they serve? I think that is the central question with regard to governance. Second is the limited investment and inefficient use of public education funds. Right now, in the Philippines, there is no integration of national, local and community funds. The funds coming from the national government are spent by the schools, those coming from the local government are spent by the local government, and the Parents-Teachers Association (PTA) funds are spent by the PTA. This results in great inefficiencies and prevents optimal use of whatever meager funding is available for public education. Third, there is the fear to touch or tinker with the curriculum. This is anchored with the DepEd-alone mentality. That is very pervasive at the local level.

What are the major impediments in making the change? One is the organizational structure of DepEd, which is highly centralized. Right now, DepEd employs 400,000 teachers to provide public education service delivery. With the rising population, it will continue to grow. There's even an argument that the curriculum is designed to provide a welfare system to these masses of teachers. At 400,000, it's the biggest bureaucracy in the government. I don't think it will be sustainable in the long run. Another factor is DepEd's own culture problem anchored on 'leave DepEd alone'. There is high distrust of outsiders. In spite of the efforts to open up the system, there is still selective engagement. They will engage you so long as it is in their vested interest.

How do we move forward in order to overcome the obstacles? There are essentially two contrasting schools of thought. The school of thought which I personally prefer is selective devolution of public education. Why should we devolve? Because by devolving, you make local leaders/officials accountable for public education. Through devolution there can be greater integration of national and local funds, which can help in addressing the problems of targeting and resource allocation. There is a pitfall because of our mixed experiences in devolution. Devolve in communities that will demand for it, because if there is demand, there is greater certainty that the local leaders will behave and will act responsibly as far as devolution of public education is concerned. The more radical school of thought is to operationalize the choice in public education. How do you go about it? You implement a massive voucher system. You give the parents the choice whether they will enroll their child in the public or private school system. The downside is that this can lead to the closure of schools which do not perform. The upside is you will be able to tap the unused capacities of the private schools because public education is

supposedly free and parents are enrolling their kids in the public school system. So if you ask me, I am still for the state presence in public education through the local state because only government has the heart for ensuring access for the marginalized. At the same time, however, we should operationalize accountability and make schools accountable for the education service they provide.

Ms. Gregorio: May be we can write up all the suggestions and give these to the Secretary General of UNESCO National Commission who is a media owner and can put them in her column. This is an avenue for us to tell President Macapagal-Arroyo our recommendations to improve the quality education.

As we all know, there is no social science component in the curriculum of the Philippines except in HEKASI (geography, history and civics), whereas there is a strong emphasis on science, mathematics, reading and English in the basic education. Social studies, which is the soul of the curriculum, is not given enough focus. Please write your own thoughts on these problems. We are not criticizing. We are just analyzing what the impediments are. The quality of our education that is at stake and curriculum is the heart of promoting quality education.

Mr. Azurin: The heavy orientation to English, math and science has been a historical pattern. If you recall, even in the 1920s and 1930s, the American Commission that evaluated the success of public education sector had always concentrated on English, math, and science. This is because English, math and science are used to measure the level of Americanization of the Filipino mind. They did not pay attention at all on civic education even then. Why is it still the case until now? I realized that through investments, like training our teachers in English, math and science, we are developing an apprenticeship system of training Filipino teachers to be good not only in English but also in math and science. Those teachers can be tapped by US schools. There are so many Filipino teachers who are being tapped to teach math and science in the US.

Ms. Gregorio: I agree with Arnold. For the information of Dr. Lee and Prof. Zhou, every year, 4,000 science and math teachers are being exported to the US. Well, economically, it is feasible for the individuals, but we are really losing many of them. We are not only losing math and science teachers, our doctors are becoming nurses as well because they have good opportunities for employment abroad. What is missing? Maybe our lack of patriotism. Malaysia, China, Japan, Korea, Mongolia, North Korea and even Nepal with all their problems are emphasizing citizenship education. But here in the Philippines, we don't have that kind of feeling that is why the Japanese said that as Filipinos, we do not love our country.

At present, our teachers are being asked to teach English in Japan since there is a big opportunity for our English teachers. Even Australia is getting our cooks and chefs but



for those of us who are staying on, we can do something. I told Assad that with the network of International Fellowships Program Fellows— there are already eight graduates from that scholarship— they could set up a community of practice which will link with APEID. With the community of practice and with the other networks, I think that would be a good beginning for us to get the support. UNESCO is not a funding agency so we will be asking them for technical support.

We should not lose hope and maybe we can prepare a Republic Act for the creation of a social science counterpart of the National Institute for Science and Mathematics Education. This has been put aside for quite sometime. We will try and ask your support as well as of UNESCO and all our friends outside.

Community of Practice in Curriculum Development

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I would like to thank Mrs. Lucille Gregorio, the Council and your Chairman for all the support to this seminar. This is an opportunity for sharing visions and ideas on the proposed creation of the community of practice in curriculum development that the International Bureau of Education is working out in different parts of the world. It is important as a start-up; to identify how we can move forward on creating this community of practice and how we can have a branch of this localized community at the University of the Philippines. It is also important to start working on the Asia Pacific Resource Pack for capacity building that was created in collaboration between UNESCO-Bangkok, IBE and the different curriculum developers in different parts of Asia. We believe that it is important to continue refining its elaboration and explore other alternatives to have it adopted in different languages aside from English and Chinese to be able to work with different Asian countries.

I will start by focusing on some questions, which are open for discussion. Firstly, how can we generate settings and opportunities for developing initiatives, and maintain efforts under a shared vision and fund-raise resources that help design and implement curriculum changes within a holistic framework of education for all goals? Simply stated, how can the community of practice help us in approaching the problems and the challenge around curriculum change?

Education for all goals is not only about primary school but also about youth school, other schools and education quality. What we want to promote is a holistic framework that encompasses childhood education, primary education, youth education and all other education. There are different approaches and different conceptions behind this idea. So the first question that we raise is: Can the community of practice be a good setting for design and implementation of curriculum change within the holistic framework for the education for all goals? What are the institutional conditions needed for moving forward and how can we institutionalize this?

The second question is: How can we help develop the community of practice? What can we expect from developing this? Is there a possibility of having this proposal at the regional space? Can we work together on a regional framework? How can we work on both levels (regional and national)?

When we talk about the community of practice we are talking about two levels. The first level is that the community of practice is for knowledge sharing. I believe that it is not only a space for information sharing, research and cooperation development but also a space for collective regional knowledge construction.

Let us try to define the community of practice. A community of practice can be visualized as an interregional wide open setting capable of generating process of collective thinking and action on issues related to the curriculum of basic education. It is an interregional space that is composed of local, national and regional spaces. Please note that when we talk about an enlarged basic education, we are talking about approaches to both the childhood education and the secondary. Many countries are increasing the number of years in basic schooling. From six (6) to seven (7) years to nine (9) or even 12 years depending on national realities or regional realities. A good example of this is China. Moreover, Finland achieved a high rate in the international PISA evaluation in math, science and language and the reason behind that is they have a nine-year basic schooling. Even if we have a good basic education, there is still a need to reflect on how we can enlarge basic education as a tool to achieve a holistic education for all goals. The community of practice is a space for exchanging documents and researches, carrying out national, local or regional projects and strengthening cooperation between and among countries and educators. We would like to foster cooperation between and among regions because no one has the monopoly of knowledge and reason. All of us can benefit from each other. We can benefit from knowing each other's experiences, practices, and visions.

Moreover, the community of practice has different models according to different realities. In some regions the community of practice is localized at the university level like in the University of San Andres in Latin America and in China. While in other places, it is localized at the ministry level like in Soviet Union, in Belarus, Guatemala in Central America. The proposed community of practice is plural in terms of institutional settings. It also recognizes the need to overcome dichotomies, which is education in both the public and private. In short, the community of practice is plurally institutionalized and plurally localized.

Also, the community of practice can be a space for deepening our analytical framework in order to analyze and understand problems around conceptual and empirical evidences. There is no universal agenda of education but there are universal problems to be approached by an educational agenda. In different regions of the world, we are facing same problems like the high drop out rates in secondary education, transition from primary to secondary education and low achievement rates in math and language, etc. All these are universal problems. We are not saying that we only have one universal agenda to tackle our problems but we have a common space to think about different alternatives to respond to these problems. We can benefit from sharing research based on evidences, not only on empirical evidence but also on conceptual evidence. Many times education decisions tend not to be clearly justified. They are either politically influenced or executed under a compromised engagement.

The community of practice has five main characteristics. Firstly, it is an open space where educators belong. Everybody is welcome to be part of this community. People from a local school, a local community or a national ministry or university can benefit

from the community of practice. Plurality is the core value of community of practice. We do not mobilize nor impose any model but we would like to emphasize an ideology. Education demands daily work and engagement so this community tries to develop activities that can be done on a daily basis.

The community of practice is also a reflexive space wherein useful reflections that can help regions and countries to design and implement curriculum change are present. It is also a dynamic space that aims to be proactive in developing and implementing ideas for carrying out projects.

The next thing that we should understand is diversity since we have different cultural and social diversities. Diversity is good. We should not look at it as an impediment/hindrance but as an opportunity to work collectively. So, the community of practice is not only a space for knowledge sharing but also for knowledge construction based on respective diversities. We do not want this community of practice to be ideologically rhetoric. We want it to be substantially constructive. We want to find solutions to the problem by taking into account the conceptual and empirical evidence. We should have a good system of education that can help us in making the right decision at the right moment. This implies a better relationship in information construction and management.

At present, the community of practice has more than 200 curriculum developers from all over the UNESCO regions. I believe that is an opportunity for collective construction. These people, though working on different agendas and on different ideas, are connected because of the weekly sharing of publication, information and documents from seminars.

And now, the ten characteristics of the proposal that can help us define the set of activities to be carried out in the Asian region and to be localized at the University of the Philippines.

First, it is a friendly space; an open, and an amicable space for a shared vision, documentation, research and information. At least twice a week you will receive an information, documentation, and research about education from different regions, actors, and institutions. Some are in English, while others are in French and Spanish.

Second is a multicultural space that is based on people from different culture, different social settings and different social realities who are together sharing educational agendas in a wide-open format. We feel that this multiculturalism is a good opportunity for collective knowledge construction.

In the main page of IBE/UNESCO's website, you can find the community of practice. The site can be viewed in three languages, to wit: in English, Spanish, French, so people from the different regions have the option to choose the language they are most comfortable with. At the main page of the community of practice, you can find focal



points from the different parts of the world, which serve as the coordinators of the community of practice, as well as their respective activities wherein this seminar in the Philippines will soon be included.

The third idea is an inclusive space. We bring different people from different institutions together to discuss and work on curriculum change. In Central America, we are working with all the ministries and universities of the six countries of Central America. We have done this in Guatemala, Central America wherein a seminar was held last April to work on the common approach based on competencies. And during the seminar, participants told us that it was the first time that they were together to work on the transformation of curriculum based on approaches by competencies.

The fourth idea is a linking space wherein the community of practice can link people from the different parts of the world forging cooperation among them. This is also known as the south-south cooperation. An example of this is the comparative study between China and Latin America, which focused on comparing curriculum forces and results of reforms in the last 20 years. The rationale is bringing together the educators from the different parts of the world to reflect on the similarities and the differences on how they advance in terms of curriculum change. Our task is to find the key behind the success or note the process of curriculum change. And by having international comparative research between races, we can move forward better.

We have talked about a friendly space, a multicultural space, an inclusive space, and linking space. The fifth characteristic is a plural space. For example, the series of e-forums focused on an interregional basis the approaches by competencies in education. Last year, we facilitated one where Mrs. Lucille Gregorio was also a participant, and which aimed to elaborate competencies and its impact from an Institute in Belgium. This year, we are proposing to an institute in Canada to elaborate another document since they have different visions of competency approach. We are going to have a second forum on different approaches of competencies because we want to share different alternatives and different ideas. These e-forums can be participated by people from different countries because people can express their concerns in their own language. It will be conducted in the second semester of this year and I am inviting you all to participate. The e-forum last year was in free language. Someone wrote in English and we translated it to French and Spanish and vice versa. So if you're from Latin America, your ideas are in Spanish, if you're from a French speaking country in Africa you do it in French and we will translate that to Spanish and English. The forum this year will also be translated into Chinese so there will be a total of four languages in this new e-forum. This idea of plurality shows that we can have different ideas that can be put together in the community of practice.

The other idea is the productive space wherein we can produce documentation, publications, and newsletter and we will have an online newsletter in curriculum

development, which will also be available in different languages. Furthermore, all these seminars as well as the power presentations will then be circulated online to disseminate knowledge in all regions of the world. This only shows that we can disseminate knowledge either through paper publications or through online publications.

Finally, the sixth characteristic is our worldwide space. It is having a coordination of network of a community of practice in different parts of the world. In Asia, we have the University of the Philippines, and in China, we have one in Beijing and another one in Shanghai. In Latin America, we have three focal points of coordination, while in South America, we have the University of San Andres in Argentina, the other one in Peru particularly in Peruvian University and one in Central America localized in Ministry of Education of Guatemala. Moreover, we also have one in Galvare State in Kuwait; we have three in Europe, specifically in Romania, Belarus, and Finland. So we are putting this community of practice in a worldwide spectrum and we expect to establish another one in Africa next month. So focal points will be present in all the UNESCO regions.

Also, there is an intellectual space. This community of practice should foster the intellectual thinking on education in the region. Let us talk about the possibility of having a sort of thinking space, which is common among the universities in the Asian region. The idea here is that if the community of practice will be an intellectual space it can help in leading and orienting the events of our curriculum change. It is important to have regional spaces composed of universities as sort of think tanks to mobilize ideas and proposals around curriculum change. For example, in the case Latin America, we are now working on mobilizing ideas around the enlargement of basic education. We have conducted three seminars, two of which were in April and one will be held next week. These seminars are focused on how we can have a renovated concept on basic of education. This could also lead into resource initiatives working on partnership, for example, a partnership between the University of the Philippines and Shanghai University to work together on moving some ideas on the educational agenda. This university partnership is part of these proposals, but on interregional university partnership.

Next, we have the research space. We are very interested in developing research, particularly comparative research between regions and interregionally-based research. We are very open to support with our limited resources the idea of promoting research that can lead to a better quality of curriculum design and implementation.

On the other hand, in a comparative data space, we want to integrate and systematize the information on education curriculum from the different regions of the world. It is like having a database that can be easily accessed. This will facilitate the organization of all the information about innovation from the different parts of the world. At present we are working on a matrix on curriculum development to compare the innovations in education that have been done in different parts of the world.



And finally, a multilanguage space means that the community of practice publication can be promoted on various languages. Right now, all the communications of the community of practice are available in four languages (English, Spanish, French and Chinese). We are also looking at the possibility of adding a Russian translation since we have the community of practice in Russian countries. So what we are saying is that this is an open space, open to ideas and initiatives with no closed format with the idea of working closely together not only on information sharing but also on contracting knowledge.

In summary, the ten ideas of the community of practice that we are trying to forge, foster and develop in different regions are: friendly space, multicultural space, inclusive space, linking space, plural space, productive space, worldwide space, an intercultural space, intellectual space and comparative data space. Based on this framework we can put all the important information that we would like to share, discuss and analyze. And in over all terms, the very nature of this community of practice is to be a friendly community and allow the countries to think better to be able to implement educational change. And finally, as we talk about education, we say that a good education always depends on a motivated teacher and a good community of practice depends basically on motivated members who are willing to share, to express their ideas or to open initiatives. Thank you!

Social Scientist's View of Education Reform & Curriculum Change in the Philippines

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I will begin my presentation by linking it to the earlier concern. My presentation is coming from the perspective of a social scientist, which is quite a different community from that of the educators'. So even if we talk about the community of practice and creating a new space where we can have a shared vision on curriculum change and reform, many times at the country level, we feel that we come from different communities, which result in difficulty in moving the process of curriculum reform. They say that there is a need to bridge the community so I am taking this presentation as an opportunity to partly bridge the differences in the communities between the social scientists and the educators.

In many ways there are differences even among social scientists. I should mention that there are times when a shared community is not always present and the best example of that is in our own Council, which is comprised of many disciplines. I do not think the anthropologists and the economists understand each other very well. We have to struggle to be able to reach a common understanding of things before we can move towards a community of practice that would support a shared vision of reform and changes not only in education but also in other areas of social reform. So that is a reaction to Renato's presentation.

The main point I would like to discuss is the role of the social sciences, particularly social science research, in the formulation and development of policy and programs. All of us—educators, social scientists, natural scientists, policymakers and administrators—do share the vision that social, educational and other programs and policies must be evidence-based or research-based.

Let me share with you the work that we have done in trying to assess the extent of social science research that has been utilized by policymakers in order to influence policymaking in the educational field in the Philippine experience.

First, from the social scientists' side, we feel that for us to influence policymakers, we must ensure that the conduct of research adheres to the rigors of science. In other words, for social scientists to be heard by the public, policymakers and educators, we should come up with quality research. Our output must be something rigorous and must conform to the standards of research. Furthermore, we have to make our research relevant to the public so we can demand that we be listened to. We can only ask to be listened to if we did quality and relevant research; otherwise, it will be a very esoteric exercise.



Second, other than ensuring that we should have quality and relevant research, it is also important to make sure that our findings are disseminated to the concerned users or to the concerned public. We should ensure that there is a systematic way of disseminating our research findings to the concerned audiences or policymakers whom we want to influence.

I would like to share with you a case study that I did for UNESCO as a member of the UNESCO National Commission. For the last ten years, there was an effort within the UNESCO to bridge its different programs. It has different committees (Education, Social and Human Sciences, Communications, Culture, etc.) and within UNESCO, there is a move to get these committees/sectors to work together and become like a community and support one another. It was within that framework that I did this particular work. What I did was to briefly go back and see what the direction of educational policymaking has taken in the Philippines since the mid-1990s and to what extent research has been used in influencing policy in education reform in the Philippines. It is very interesting to know that there are good researches available and very good analytical work had been produced over the last decade or so, which had been inputted to educational policymaking in the Philippines.

Social science researches on Philippine education

What I did was to review three major works that were done to guide educational policymaking and curriculum reform in the Philippines. These are the Philippine Education for the 21st Century; the 1998 Philippines' Education Sector Study which was commissioned during the time of President Estrada; and the Philippine Agenda for Educational Reform released by the Presidential Commission on Educational Reform in April 2000. Moreover, the Philippine Human Development Report of 2000 also came up with a special report for that period focusing on the education sector of the Philippines.

These studies contain all the research findings of the social science community about the status of Philippine education. Not surprisingly all these reports provide a good analysis and clear understanding of the status of Philippine education, its problems, and so on. They cover all the issues you can think of on Philippine education including the lack of infrastructure such as classrooms, libraries and laboratories; textbooks; multiple teaching and non-teaching assignments that are given to teachers which result in their inability to concentrate on their teaching assignment; poor training of teachers; unsatisfactory performance of teachers; and inefficiencies, mismanagement and corruption that have eroded the credibility of our DepEd. Once the credibility is eroded, it is very difficult to gather popular support for the kind of reforms that you want to pursue.

Moreover, the studies covered all the complaints that we heard yesterday about what is being taught. They examined not only the student-textbook-ratio or classroom-student-ratio, but more importantly, they looked at the relevance of the school curriculum. They found that the school curriculum has not caught up with the changing dynamics of

Philippine society and is no longer as useful as before. All these reports are evidence-based and analytical.

The standard for promoting somebody in the primary or elementary school to high school is the DepEd's National Achievement Test which reflects the national performance. I suppose you can look at them as the standards that have been set nationally in order to assess the quality and performance of the educational sector. It is quite clear that if you are to get the results from the achievement tests of students, maybe twenty years back, you will observe the steady deterioration of figures over time. Everything in the report was analyzed and there are recommendations/suggestions on how to address the problems identified. They are too long but I can share with you the article that I wrote. You can refer to them for the specific recommendations that came out from these reports.

Use of social science researches in educational policymaking

What I want to focus on now is how the policymakers in the educational sector have made use of our research findings. The focus of the paper was the utilization of the social science research in educational policymaking. I went through all these and tried to see how our policymakers in education reacted or used the findings. And here, given the enormity and complexity of the problems and issues facing Philippine education, it is really difficult to try and track down what might have been the effect of research on policymaking. I suppose it is easier at the classroom level. If you do an experiment and say this group of students will be exposed to this kind of teaching method and the other will be exposed to another kind, that one is easier to track. At the macro level like this one, it is quite complex.

In any case, since there are many agencies in the Philippines that deal with education—the Department of Education or DepEd which deals with the basic education; the Technical Education and Skills Development Authority or TESDA which deals with vocational and technical education; and the Commission on Higher Education or CHED which deals with the tertiary level— what we tried to do was take the results of this research to all these levels and agencies. What we are talking about is implementing or utilizing the research findings involving so many agencies and levels of the DepEd all at the same time. As you can see, it means a multi-agency-broad-front kind of reform that involves many actors and which of course I could not track all the time.

Let me just limit the tracking that I did to the responses of the DepEd. I did not look anymore at TESDA and CHED. I just focused my research on what the DepEd did on this reform. We were quite fortunate that at that particular point in time, Br. Andrew Gonzalez who happens to be a social scientist, was appointed as Secretary of Education. This was a very important development as Secretary Gonzalez was aware of the bulk of social science studies that were made in the education sector and which he can utilize

during his administration. He asked us to share all these things/findings with the DepEd. He ordered many copies of these and brought them to the Teachers' Congress that was annually conducted in Baguio City and did much of what he can do to bring these things to the attention of school teachers, curriculum developers within the elementary and secondary education, and within the other units of DepEd. Br. Andrew was also very concerned in getting popular support for the reforms that he was doing. He had to do something about the operations and management of the DepEd to ensure that things were being done to address the mismanagement, the inefficiencies, and even improve its reputation within the Department. Many of the reforms that he wanted to do would impinge on existing interests even within the bureaucracy itself.

What we observed was that the research results and recommendations were very well accepted at the leadership level. The problem began when the leadership tried to take the ideas down to the bureaucracy. Even under the best circumstances, with Secretary Gonzalez at the helm, it was difficult to get things moving. When Secretary Roco took over, he also tried to keep the momentum of the reform within the Department by curbing corruption and ensuring that the teachers were deloaded from all other tasks. The teachers were made to focus on teaching and were given new materials. Secretary Roco also came up with new rules about textbook production, distribution, and so on. These reforms, which have the support of top leadership, were met with some resistance and bogged down at the bureaucracy level. I think it is characteristic of bureaucracies everywhere and not just in the Philippines. We know that bureaucracies, when they have been there for so long, become obstacles to change. It is very important to recognize this facet of the bureaucracy. There is a need to retool existing bureaucracy in order to move forward a reform process.

Public support for education reforms

Unless we are able to enjoin or convince a broader spectrum of public to also support the education reforms, it is very hard to pursue the reforms. The first obstacle is the bureaucracy and the other one is the popular mind. When you talk about basic education in other countries, it is up to twelve years. Here in the Philippines, we only have ten years and so researchers are proposing an additional year in basic education. The most popular resistance to this recommendation comes from the parents. Parents often say, "Why will you add another year?" For parents, an additional year means extra expenses for tuition and further delay in entering the labor force and earning income. We have to convince the public that one more year is beneficial in the long run.

We must not forget the issue of bilingual education. Research findings are quite clear that in the initial years, it is best to teach in the vernacular and eventually you can shift. The nationalist fervor that characterized our country when we overthrew the Marcos regime put so much emphasis on Filipino as the national language. Now we have two languages all the way to college, Filipino and English. It really came from the activist-kind

of nationalist advocacies that were being pushed by politically influential sectors at that time. On the other hand, other groups in the Philippines such as the Cebuanos, Ilocanos— we are a multicultural group with eight major language groups and more than a hundred minor dialects— objected to the use of Filipino or Tagalog which they call the language of Manila. The use of Filipino/Tagalog as a medium of instruction is considered Manila-centric and there is resistance to that even from the different regions of the Philippines.

As social scientists, we try to do what we can, but we also recognize that the whole policymaking is a very political process. Therefore, it is important that we do our share toward curriculum reform outside the bureaucracy, in ways that are not politicized and where we can get more people to join us in a community of practice.

Thank you.

Open Forum

Dr. Florentino Hornedo (UNESCO National Commission of the Philippines):

Education is now facing globalization. In the past, it was mainly facing national challenges, but now you have this tension between the local and the global. Sometime in 1975, UNESCO hired Dr. Poblicar to study a growing problem in both Europe and the rest of the world, and he saw more than 30 years ago the growing tension between the local and the global. Now we have what we call the “glocal” which attempts to symbolize the desire for greater unity.

Education is generally a rear guard action rather than proactive. This is how education reforms and innovations get out of date by the time they get to be implemented. The challenge is not just keeping up to date, but it is really moving fast. Like what Humpty Dumpy or Alice in Wonderland says, it takes a lot of running to remain in place. This catching up is probably what is calling us together today and we are seeing the various dimensions.

Mr. Opertti: Here is the website of IBE/UNESCO where you can find the community of practice in curriculum development. This one is the introduction for the community of practice while that is the photo taken last year when we created the community of practice. You can see proposals in different languages: English, French, Spanish and Russian. Please note that we will be adding Chinese next week. So anybody who visits the community of practice can see the project in their own preferred language. If you want to know more about the community of practice, you can browse all the documents. You can contact us in case you want to be a member of the community or to know more about the community.

Events tab is also present in which this workshop in the Philippines will also be included. This one in Buenos Aires is the latest that we have conducted in April. Below is the list of activities



of the community of practice and as you view each of these points, you will find their activities, contact details, etc. For example, the focal points, the comparative curriculum research in Latin America and China. Here you can see what the study is all about and who will do it. And we will put there all the information about comparative studies.

In the competencies approaches tab, you can find all the information about the fora that were conducted last year. The documents in the e-forum are in English, French and Spanish. You can also find the information about Asia Pacific Resource Pack by UNESCO Bangkok and IBE. In this seminar, with the support of Ms. Gregorio and all the participants, we can identify how we can move forward on refining the resource pack. The idea that if you enter a community of practice, you can have different kinds of activities and you can have all the information that you need.

In this site you can also find an animated version of the community of practice, in which the educational reforms in different countries are posted. For example, the Guatemala Secondary Education Reforms, the approach in competencies, the information to share and the documents to sell. All the messages that we send in the community of practice are in the website. It shows that there is a permanent dynamic process, which we can reflect in the community of practice. We want to share all the documents in the most number of languages possible. This is a tool for worldwide sharing and worldwide construction.

Local Education Reform Efforts in the Philippines: A Situationer

WILFREDO PRILLES
Naga City Government

It is my privilege to be here and share what we have been doing in Naga. Let me link my presentation with some of the things that stood out.

Dr. Miralao pointed out the difficulty encountered by the DepEd in pushing the introduction of an additional year in the curriculum. From our experience, it is rooted from the fact that local communities do not realize the gravity of the problem. When we tried to initiate the reform process in Naga— this is by the way ten years late because decentralization efforts began only in 2001, a decade after the Local Government Code was passed in 1991— there is a disjoint between a parents' appreciation of the kind of education service his/her child is getting and the reality. The basis of the parents is the report card. The report card will show grades between 80-90 or even higher and the parents will think that there is nothing wrong with their child so they expect that when their child reaches high school and eventually college, he/she will be a competitive individual.

Unfortunately, if the members of the community do not have access to the real Philippine performance at the national level and to the comparative statistics that our social scientists have been able to generate, they just cannot relate to the situation and hence, they will resist any attempt to burden them with an additional year. This effort, which I said is ten years late, creates an opportunity or opens the door for the involvement of the communities essentially in operationalization as what Dr. Hornedo said "glocal" engagement involving local communities in education reform. Our project started in 2001. This is part of a broader movement where we allied with an organization called Synergeia.

My presentation will cover three areas. I will explain Synergeia's mission and the results of its initiatives in local communities. I will also share Naga's own experience in reinventing the local school board, which is the focal point of reform/engagement at the local level. I will also discuss the impact of the various reform efforts in the Philippines. Let me just point out that reform efforts are not only occurring at the local level. The DepEd is engaged with its own basic education sector reform agenda, so it's a sort of a parallel effort at the local level. I'll try to show the limitations of these current approaches and may be propose a better way because it has been pointed out that if we really want to do something, we have to do some brute forms of reforms to initiate a dramatic change in the whole system.

Reinventing the local school boards

On one hand, there is a perspective that education is a national government function. This is one reason why local officials are hesitant to engage. They see it mainly as a DepEd problem. But there is an emerging, different perspective involving some forward thinking local leaders.

Their concern about education is rooted on the fact that while DepEd is the main service provider of public education, the clients are the children of local communities. Essentially it is the future of these communities that are at stake so even if in the Local Government Code, public education is yet to be devolved, these forward-looking, progressive-minded leaders are taking advantage of the general welfare provision in the Code, where it says that any activity or area of governance where the interest of the community is at stake, the local government can actually participate. Taking advantage of this provision, Naga City was asked by Ford Foundation in 2001 to try to pilot an approach using the local school board as the take off point of local education reform. At that time, I was helping the city government with many of its other governance innovations and the mayor asked me to draft a proposal, which we sent to Ford Foundation. The proposal sought to translate Naga City's experiences in local governance into the education sector. However, we realized a certain difficulty in the enterprise. Why? Because most other programs of the local government involved agencies that are within our control. On the other hand, what we are trying to do is to try to influence an external agency. One good thing about the city government is that we have access to a significant resource that we call the Special Education Fund or SEF. Naga City, a medium-sized city, had an SEF of around P18 million at the time. Cities like Makati have bigger shares of SEF because the fund is a function of the cities' real property tax collection. Makati, at that time, already had P1 billion SEF. We'd like to think that Naga City is representative of majority of Philippine cities because we're medium scale. We're not like a municipality that has a small SEF of between P500,000 and P1 million; ours is not too big, nor too little.

The SEF is being budgeted by a local body called the local school board. The local school board consists of the representatives of stakeholders in the local community: the mayor, superintendent, representative of non-teaching DepEd personnel, city personnel, representative of the Sanggunian, youth represented through the Sangguniang Kabataan, and the Parents-Teachers Association president of the city level. Their task essentially is to budget that fund. The conventional practice, which still exists in most other local government units, is for the mayor and the superintendent to talk between themselves how the SEF is going to be used. In spite of that provision in the Local Government Code calling for consultations to determine the needs of the public school system, the traditional practice is for these two powerful figures to talk to each other and negotiate how to allocate the resource, the rest of the local school board members being merely figureheads. In traditional local school boards, the budget tended to reflect the priorities of the superintendent and the mayor. There is very little opportunity to address the needs in the ground.

When we began the project, the superintendent was not really cooperative. We were forced to run a survey of the public school system. We sent a survey instrument to the principals, asked them about the number of teachers and textbooks they have, what their needs are, etc. When we integrated the results at the city level, we were shocked. We found out that for all Grade Five students in Naga City, not even one copy of a science textbook is available. Our response was to gather together the stakeholders. It was the very first time we gathered together the school principals, the *baranggay* officials, and all the stakeholders, not only at

the city level but also at the baranggay level. One of the questions we asked is: "These are the results of the survey we ran and frankly we do not believe them because they are unbelievable. Can you validate the results?" To our shock, they said that: "Sir, it's true". Even our mayor was dumbfounded to the point that he told the audience: "Had you told me that this is the situation on the ground, we would have invested earlier on the soft infrastructure like textbooks, and not on the physical things that we thought you have been asking for all along." That marked a shift in the way the local school board allocated its resources.

Beginning 2001, we decided what the priorities are and we used the priorities identified by that body as the bases of our budget. Our local school board budget now reflects and addresses the priority concerns such as textbooks, teachers, investment on information technology (IT), and so on and so forth. It has been five years now and we're proud of what we have accomplished up to this point because Naga City does not have the money that Makati City has. Right now, at least at the elementary level, we can probably say that the ratio is one textbook to one student. We have also developed our own workbooks in science, English and math, and the workbook to student ratio is 1:1. In 2001, when a kid enters a public school, he usually goes home with an empty bag. Now he needs two bags because of the workbooks and textbooks that he has. This only illustrates the logic of coming up with local actions, of localizing the problem and utilizing local resources to respond to the problem. We did not stop there. We went into teacher hiring reforms. You see, in Naga, the class size was between 50 and 60, especially at the high school level. This is reflective of the national problem of resource allocation. So in 2001, we were forced to hire around 30 public school teachers using local resources. They were locally funded teachers and do not have national items. We did it because we discovered that class size matters. We have progressively increased the share of locally funded teachers.

Synergeia and local education reform

Our movement called Synergeia is a coalition of individuals and institutions working together to improve the quality of basic education. Synergeia's approach is systemic and anchored in the school board and a lot of other interventions. We're all throughout the Philippines. Our Board of Trustees includes Prof. Solita Monsod of the University of the Philippines; Fr. Bienvenido Nebres of Ateneo de Manila University who sits as our Chair; and Mr. Washington Sycip of Sycip Gorres Velayo and Co. Our mission is to be a catalyst of change through systemic, collaborative reforms, but operating at the local level. This is where the value of involving local communities comes in. If you take note, there had been studies showing that the SEF nationally has raised P7.8 billion, almost four times the amount that the national government allocates for school buildings every year under the national budget. The P7.8 billion is only 54 percent of the total collectible. Just imagine if you can collect a hundred percent of the SEF and the impact it can bring. As it stands, the SEF is based on not even one percent of market value. Just imagine if it's based on the current market value and just imagine the kind of resources that can be made available to the public school system.

As I have mentioned, the amount of SEF varies from city to city and municipality to municipality. The only constraint is that local school boards operate mainly as a body that budgets and disburses SEF and nothing more. Most of them meet only at the start of the year to budget and then drop out of sight. Most of the time, Board members are quite passive, with the local chief executive and the superintendent controlling the agenda. The SEF is attended by the lack of transparency and accountability at the local level. If a local government unit decides not to show the figures to DepEd, it can do so. It can even use the SEF for various expenses. Some local government units use the fund to buy vehicles for the DepEd and some for the staff of the local government unit; some use it to buy aircon, cell phone, etc. The Cebu provincial government, because it has so much SEF, has parked a substantial amount on money instruments in the market. *Hindi nila alam kung paano gagastusin* (They do not know how to spend it). This, again, is a perennial problem. Twenty percent of the SEF goes to sports, especially in provincial governments. Synergeia's wish list is that there is a systematic consultation similar to Naga's experience, and that there can be greater participation and mechanisms for exacting accountability in the system.

Policy environment for greater involvement of local government units in improving basic education

We have found out that the policy environment is very dynamic, but very few local government units realize it. There are the mandates for greater local involvement such as Republic Act 7160 (Local Government Code of the Philippines) and previously, Republic Act 5447 (An Act Creating A Special Education Fund to be Constituted from the Proceeds of an Additional Real Property Tax). We found out that this almost forty-year old law, authored by the former Senator Eva Estrada Kalaw, gives greater flexibility to the local school boards on how they can use the money. The Local Government Code defines the usage of the local school board budget only up to district level, which may be the reason why it is being spent on sports activities. But, Republic Act 5447 allows greater leeway on the uses of the fund, which the Local Government Code did not wholly repeal. Parts of Republic Act 5447 are still operative. This means that a local school board can still go into hiring of teachers, prepare instructional materials, do research, grant government scholarships etc. Most of this information is not known to local government units thereby limiting what they can do with the money. Then, we also have the Education for All Country Assessment Report and DepEd's own Basic Education Sector Reform Agenda. The 2000 Education for All Country Report recognizes the increasingly important role being played by the local government unit. It says in Section 2 of that report that more than the enhanced capacity to spend on education, the biggest contribution of the Local Government Code is that it brought education closer to stakeholders and the local governments now have a greater responsibility over the respective communities' educational future. Indirectly, it is telling the DepEd that you have no choice but to engage with local government units. This is the latest enhancement on the policy agenda.

I had the opportunity to attend the consultation in Baguio in March. It's anchored essentially on strengthening local schools— their management, principal empowerment, etc.— but it also touches on putting in school representation in the local school board. One observation I made was that it still does not provide exacting accountability on the usage of this SEF. What is the rationale for expanding the local school boards? You can expand the membership to bring in more sectors that can help you with your reform agenda. You can make use of their sectors to bring in more resources to the board. Synergeia has been able to come up with variations of expanding the local school board to increase accountability and broaden stakeholdership. In Naga, we have increased the membership by four. We brought in the federation of non-government organizations in the city, the business chamber because they have the money, and two principals of private schools. The logic is that they can say things that otherwise politicians cannot say to the DepEd. Two local government units in Cagayan Valley actually did more than Naga. They added senior citizens, religious groups, private schools, and the alumni of schools. You can tap the alumni for their resources because they have certain sense of belonging in the school. The Municipality of E.B. Magalona, Negros Occidental had a different take on this. What they organized are baranggay school boards. The logic, again, is that baranggay captains have their own resources and by bringing them as stakeholders, you can tap them to share their resources with you. Even our policymakers are recognizing the need to expand the local school board. Pending in Congress— unfortunately not being acted upon in the plenary— are two House Bills. One is being proposed by Rep. Constantino Jaraula who proposes that the minority leader of the Sanggunian be included to ensure transparency. The other is House Bill 2262 sponsored by Rep. Roilo Golez, which seeks the inclusion of non-government groups involved in non-formal education in the board. If you take a look at what Synergeia has been able to accomplish, we're way ahead of what Congress has thought of.

The Naga School Board project

Let me go to Naga's experiences in trying to reform its school board. To us, it's an avenue to improve the governance of public school system and build stakeholdership. These are the two guiding principles. First, education is a shared community responsibility and we cannot depend on central government to do it. The central government does not have the money and it's not sustainable. You're talking already about the biggest bureaucracy with 400,000 teachers, and with rising school-age population, it will only get bigger and continue the underprovision of public education services. Second, along with shared responsibility, you should have shared accountability. This requires defining roles of various stakeholders. This also requires the local offices of the DepEd, which are proving to be stumbling blocks to meaningful reform, to be more open.

During the first three terms of Mayor Jesse Robredo in Naga, before we began the reform, the superintendent would always assure our mayor that Naga is either number one or number two and he would stop there. *Para sa kanya nagawa na nya responsibility nya* (He believes that he has done his responsibility). Well, it's true to a certain extent. Facts show



that Naga is number two in elementary and number one in secondary level. But what people should see is the comparative national performance. This is where the sad story comes in. In the 1999 Trends in International Mathematics and Science Study (TIMSS), the Filipino child ranks third from the bottom. There was a small improvement in 2003, but we were still at the bottom. Unfortunately, DepEd is not participating in 2007 for whatever reason. By the way, when we showed the TIMSS results to the constituents of Naga, they were shocked. They just couldn't believe that the conventional thinking that the Philippines is a literate, English-speaking country is not borne out by reality anymore. This can generate the social outrage that usually starts reform at the local level.

A school board as conceptualized can do capacity building. It can measure performance like what we are doing. Every three years, we go school to school and we show them the results of our efforts using the national tests. We can mobilize resources more effectively than DepEd can ever dream of doing at the local level. A local government unit is in a better position to mobilize resources only if it will open up and cooperate and we can procure SEF funded services. When Butch Abad was Secretary of Education, he opened the door for local government units to participate in the ranking of teachers. I don't know if you realize that just last April, this was again held back. It reverted to a purely DepEd affair. How do you assure local government units that there will be transparent hiring of teachers if you do not allow outsiders to play a role or even observe the whole process?

Naga is fortunate to have a rich and diverse experience in governance. We merely use the lessons from these innovations in local education. There are two most important strategies anchored on progressive perspective. One is the 'half full glass' perspective. What the law does not expressly prohibit, it allows. The other is the budget. If the budget provides for services beyond the traditional budgets of local government units, then it authorizes the conduct of these activities. If you have budget for teacher recruitment, for instance, you can actually go into teacher hiring using a fair and transparent process.

What have been the results so far in terms of quality? We were able to address the textbook shortage, i.e., we were able to generate locally developed textbooks at 1: 1 ratio. We were able to reduce class size from 55-60 students per class down to 45 students per class at the high school level, and to 42 students per class at the elementary level. We have an IT program and all public elementary public schools in Naga have their own computer labs with a minimum of 10 computers each. This is where I'm itching to do curriculum reform because we have made an initial investment in hardware, but the curriculum of DepEd does not support the optimum utilization of these resources. What is provided in the curriculum is only 40 hours of contact time on ICT. We really need to do more if we are to ensure higher returns of investments. Curriculum change is something we should do but DepEd would not touch at the division level. In 1999, our performance at the National Elementary Achievement Test is only 32. Last year, we practically doubled the result to 60. These are real gains.

With regard to testing, I don't know if you have read the Newsweek article about cheating in tests. Actually, it also happened in our city, which is why I'm saying exams should be validated and cross-referenced with third party testing. There should be triangulation. You can have the TIMSS as one leg, then the local division testing, then the national testing. Triangulating this will give you the real picture on the ground.

We are also looking at nutrition status of our schoolchildren. We found out, based on the last nutrition report of our nutrition council, that 20 percent of children in the public school system are below normal. If a child in Naga enters the public school system, the nutrition status deteriorates. For pre-school, our nutritional status is only five percent, which is below normal. When the child enters the public school system it shoots up to 20. We really have to think about many dimensions if we want to improve public education.

The way forward

What is the way forward? This is my take on the whole situation. Education reform is taking place in a dynamic environment where the box is getting bigger. Let's think of the whole situation of how DepEd operates on a box; the box is defined by the public education policies, by laws, its orders and its memos. The box is shrinking or expanding at one point in time. The Local Government Code, the SEF Law, the Education for All report are all telling DepEd that there should be greater involvement of local communities and it will expand better if we do something more than what we are trying to do right now.

Where are we today really? There are, I think, three scenarios. One is that we are just 'muddling along,' maintaining the status quo. DepEd continues to be a welfare agency for 400,000 workforce, which will only grow with time because enrollment will grow bigger. Congress will be forced to allocate more resources but it will not meet the needs. This will ensure underprovision of public education services. This has been going on for three decades now. In the last several years, the most significant change that has occurred in the Philippines was the outcome of the Education Commission Report, in which tertiary education was taken out of the then Department of Education, Culture and Sports. Despite this, there is still underdelivery of public education services. The bureaucracy is still highly centralized despite the efforts of the different Secretaries of Education—Raul Roco, Br. Andrew Gonzalez, etc.

Another scenario is the top-down approach of the Basic Education Sector Reform Agenda. It is nationally initiated and central control remains. It calls for stronger local education divisions and school-based management. The strength of this is that it has the force of national policy. National government will support it because it's national policy. Its weakness lies on sustainability. How can you manage a 400,000-strong workforce and get optimum results? How will you exact accountability? Has there been a DepEd supervisor who has been fired because the results in that particular division are so dismal? Nothing of that sort has happened. Yet, it's the local community that's suffering from the underprovision of public service delivery. At the same time, it skirts local

accountability issues with regard to the SEF. The mayors and the governors can have their way with the SEF and use this according to their own agenda and yet, they're not accountable for it. It's DepEd that's responsible for public education services.

The other scenario is the local school board-anchored scenario, a bottom-up approach, promoted by Synergeia. It was inspired by the Local Government Code. It leverages SEF to push reforms. However, it depends on the readiness of DepEd to engage. If DepEd doesn't want it, you will encounter great difficulty. It lacks predictability because of weak policy grounding. The current policy actually limits what a school board can do— it's only a budgeting agency. But Naga City believes that what the law does not expressly prohibit, it allows. In 99 percent of the Philippines, what Commission on Audit says limits what local government units can do. The strength of the bottom-up is that because it's demand-driven and local communities are asking for it, there's a high level of sustainability. It has its own weaknesses. Scaling up depends heavily on the quality of local leaders. This is good for the communities who have governors like Josie dela Cruz, but how about the rest? Also, there is general ambivalence on the part of most local chief executives. They still see education as DepEd's responsibility.

So what is the way forward? One, as I've discussed with you yesterday, is to operationalize a national voucher system. Take government out of the public education business. How can you do this? Expand the Government Assistance to Students and Teachers in Private Education (GATSPE). GATSPE is a program that gives P4,000 to P5,000 to every parent and allows the child to be enrolled in a private school. What are the strengths? It taps unused capacities in private schools. It empowers parental choice in localities where there are private schools. It has strong accountability features because in the long run, non-performers will be penalized. If your school does not deliver, you will have lesser enrollment, you'll close down. But the main weakness is that it will limit access to basic education. That's the downside of privatization.

My advocacy is selective devolution of public education. How can this be operationalized? Allow local control of public education where demanded and feasible. There are two main criteria. One is demand. If a local community demands local control, the national government should give it. Second, it should be balanced by feasibility. The cities are the most ready because they have the money. What are the strengths? Faster pace of change as we've shown in Naga. We can respond better and more effectively than a centrally administered bureaucracy can, and there is greater local flexibility.

I have written an article, I submitted it to the *Inquirer*, which was the basis for yesterday's editorial. I'll share it with you. In the article, I said that if Naga gets its per capita share of the national budget, we could increase theoretically the salaries of teachers from P10,000 to P20,000. We can start them as contractual employees so that at the beginning, they do not have security of tenure. Their performance can be measured through the tests that will be given, and once they meet the minimum standards, they

can be regularized, effectively doubling the salaries but lowering the class size. It allows for clearer public accountability. Now, the mayor will be held accountable if the community continues to have dismal education performance. It can be an election issue. If the parents decide to rise up in arms against the leadership, they may do so. In the same way, if the mayor also finds that the superintendent does not deliver, he has the authority to replace the superintendent and school heads. It optimizes the use of public education funds because there is uniform planning, uniform assessment of needs, uniform determination of the resources required, and uniform allocation of the funds coming from the national, local and community. There is optimization of resources used and if this happens, DepEd can now focus its attention on a smaller constituency. If you take out the cities for instance, DepEd can address the needs of a smaller constituency in the provinces, particularly in areas where assistance is most needed. Its problem becomes more manageable or lighter. A significant weakness is that the Philippines has mixed results in devolution. This is why I'm advocating selective devolution. Of course, there's also the politicization issue, but these are manageable risks. There are communities in the Philippines that are aching and ready for this kind of reform. I only hope that the national government will one day find wisdom to recognize this. Thank you very much.

Open Forum

Dr. Hornedo: We thank our last speaker, Mr. Prilles, for giving us a rather clear picture of what is happening out there. The first thing that I noticed was that DepEd is dropping out of the International Examination thing. Normally this is what DepEd does when its results are embarrassing. According to DepEd's own statement, we have a learning deficit of 70 percent, which means we have a learning achievement of only 30 percent. That's dismal. With regard to teachers' ability to use English as a medium of instruction, statistics show that it is between 30 and 40 percent. That is not good. Some six or seven years ago, the passing rate of students in the private sector in the National Elementary Achievement Test was 92.5. In public school, the passing rate was 17 percent. The following year, the test was scrapped. So there is a pattern. The DepEd does not want to document failure. But, the problem is that it does not help us identify the areas of improvement when we do not see where the weaknesses are and how long they have been there.

Participant: This is just a comment. The inability of the Philippines to join the 2007 TIMSS is, I think, because of budgetary constraints and this is being handled by the Department of Science and Technology not by DepEd.

Mr. Prilles: There's already the VAT, and pork-barrel is being restored. I think budgetary constraint is not an acceptable justification. We pointed this out to Acting Secretary of Education Fe Hidalgo when we had our forum in Pearl Hotel last year. I think it's only an excuse.

Mr. Ducanes (Human Development Network): I'm part of the group that is reviewing the Third Elementary Education Project. The advocacy of DepEd today with regard to the Basic Education Sector Reform Agenda is towards a local governing council similar to what they have in Naga city. My issue is, is this really applicable to most of the places in the Philippines or is this more of an exception because Naga has an excellent governing unit exemplified by Mayor Robredo? In one of our field visits in Abra, we invited the division people to go to a particular town. One of the division people there refused to go and we wondered why. It turns out that the person who refused used to be a district superintendent of that area and the town mayor, who was a godfather-like figure, asked her to leave the post so he could install his relative. When the superintendent refused, she met two supposed accidents—the tricycle she was riding was hit by an official government car twice. My point is, how many Robredos are there in the Philippines and how many are this type of mayor? Maybe, ultimately, a local school board is what we should aim for, but maybe it should also depend on the political maturity of the place.

On a more technical note, from our own experience our analyzing the National Achievement Test, it's a little misleading to look at the change in the scores. What happened was from the period 2002 to 2004, the test got easier so that almost all places had large gains in their scores. Maybe what we should be looking at is how a particular place performed relative to the others. Other than that I think it was an excellent presentation.

Mr. Prilles: I fully agree with the gentleman's observation about the quality of leadership being a great determinant of success. That's why my personal advocacy, and I hope it becomes a national one, is selective devolution. A main criterion should be the readiness, the demand from the local community. If the local community is ready, for all intention purposes, it should be given the opportunity to do so.

Ms. Gregorio: I would just like to make one comment and ask one question. UNESCO is trying to identify successful innovations and good practices in achieving Education for All goals. I think the previous presentation impressed us very much with evidences of impacts of successful local, systematic report. The evidences in the progress made in the level of access to basic education in terms of quality improvement, in terms of strong partnership between government and non-governmental, between public and private. These local education reforms offer a very promising model of how systematic reforms could be made at the local level. I hope this kind of study could be presented not only at this seminar. It should also be presented to the National Commission for UNESCO and even in international meetings. I hope this presentation can be turned into some kind of paper or presentation to be made at international events. I hope you could attend 10th International Conference on Education for sustainable Development, which shall take place in December in Bangkok. One question is, since your system reforms at the local level were

successful, what kind of changes did you do in terms of local curriculum? Have you been able to make the educational content more relevant to community development?

Mr. Prilles: We haven't begun to touch the curriculum yet. It is provided for in the Revised Basic Education Curriculum that you can add some more subjects or whatever into the curriculum. There is a general hesitancy on the part of the local division and even on our part because it is still untested water. But, we're moving into that because as I've pointed out we have not maximized our investments, for example, in IT.

Mr. Operti: I want to deeply thank both presenters. They were very instructive and very challenging. I hope we could publish this proposal. The idea of community practice is not to mobilize but to cross-reference how things work, so it would be good if we could do an online publication and disseminate this worldwide. In effect, the first phase of change is institutional change and the second is curriculum change— remobilizing institutional framework and then improving curriculum if institutions are ready. I appreciate the last presentation a lot because in the last analysis, you established a dichotomy between public and private. We can have a public education, but it is not antithetical to private education. You found an approach that can maintain a public system and at the same time have the flexibility of other systems.

Ms. Ethel Valenzuela (SEAMEO-Innotech): I'm formerly of the Commission on Higher Education now working with SEAMEO-Innotech. I would like to congratulate the three speakers for giving us rich information especially on curriculum development. I would just like to share what I've seen over the years. The subjects that are offered here are at times copies of some of the subjects that are being offered abroad. That's the way some discipline experts are revising the higher education curriculum. There is a different approach by which we can improve the curriculum and the SEAMEO-Innotech approach is to invite experts from Southeast Asian countries and let them identify competency standards and somehow validate all these competencies and come up with acceptable curriculum. I think we have not done that kind of system in higher education. The main expectation of the Commission on Higher Education for international benchmarking and curriculum change is really the acceptability of our curriculum in terms of mutual recognition, in terms of mobility of professionals.

Ms. Agoo: In our area in Baguio, there are at least 7,000 foreign nationals like Koreans, Chinese, etc. We have to address their educational needs. Some private schools proposed a curriculum adding two more years of study. We did a feasibility study on this proposal and we have endorsed it to the regional levels. They approved the additional two years of schooling for some private schools.

The use of our SEF in Baguio is transparent. Every subject area supervisor can recommend and justify what instructional materials are to be procured. We really are very happy to have leaders who get our opinions on what should be done with our constituents. Thank you.

Mr. Baunto: I would like to comment about the issue of a national voucher system in education. It's a nice concept, but there are a lot of weaknesses. For example, if you give voucher to a family and that voucher is used for education, it distorts somehow the choice of the parents because you tend to use this only for education. Maybe the family has a different type of education or a different kind of learning in mind for their children. There is a deadweight loss. The high drop out rate in Mindanao is always explained in terms of lack or low family income. But, it can also be explained as a choice— maybe it is not the type of curriculum that the family or the student wants. They may want Islamic education or some ethnic groups may want to include, let's say, Mangyan culture etc. If there is devolution or decentralization, then people can choose the kind of education or school that they want to attend with specialized and unique courses. On the SEF, I would like to mention that I find it disturbing that it's based on the economic activity of a community. Why do we have to base it on economic activity? Maybe we can base it on the achievement level of the students in the community.

Participant: I think SEF is based on one percent of the tax being collected by the city or municipality. It is how cities/municipalities raise funds.

Mr. Prilles: Theoretically, a voucher system can actually operationalize choice. In the context in Mindanao, if a person gets access to a voucher, he can use the voucher to enroll in a madrasah system. It does not limit the choice to the private schools or the public schools. On the issue of devolution, the essence of devolution is that it allows communities to respond to local needs and these needs differ in every locality. I agree that Mindanao is in a different context. Devolution will enable communities in Mindanao to decide what's best for them and not be constrained by situation that are obtaining in Visayas and Mindanao. Selective devolution also allows provincial governments to allocate resources towards public education. I agree with the reality that because the SEF is based on real property tax, there are municipalities belonging to Synergeia that do not have SEF collections. Effectively the provinces have more money than cities so if devolution is operationalized at the provincial level, the governors become accountable for public education. They have no other choice but to use the money to support public education services. The basic argument behind devolution is local action— using local resources to respond to the needs of the locality.

Dr. Hornedo: I think we cannot go on forever. I think we had a very felicitous group this morning. Dr. Miralao presented us problems identified by the social scientists regarding education in the Philippines. Mr Prilles has given us vision of a model, which is actually already operational. That can be a paradigm for solving many of the problems presented by that survey on our educational system. From Mr. Opertti's presentation, we now know that the best practice anywhere can be shared on a global basis. I think we should thank the three speakers for giving us three dimensions of the problems of curriculum change— the international, national, local. We also thank those who asked the wonderful questions, which broadened and enriched our understanding of the morning papers.

Curriculum Change: Implications for Teachers' Professional Development

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I will start my presentation by going back to our definition of curriculum. Then I would look at the trends in curriculum designing, especially towards what they call a thinking curriculum. And thirdly, I will focus on the implications of a thinking curriculum to the kind of teacher-training program that we are going to develop.

Curriculum refers to the learnings that are planned and guided by the school, whether they are done individually or in groups, inside or outside the school. The trend that is happening now, not only in the Philippines, is towards a thinking curriculum. It is a very big term. What do we really mean by a thinking curriculum? Does it mean to say that our curriculum did not develop thinkers? I would like to look at what they say traditional curriculum is, as against thinking curriculum. In traditional terms, traditional curriculum tends to teach content and process separately. That was what happened a long time ago. Although traditional is relative now because in recent years there have been attempts to integrate science through process skills. But a thinking curriculum tends to unite and integrate process and content, especially using process skills that will enable them to observe, realize situations in communities in their homes, so that they learn about the world through the process skills that we emphasize.

In a thinking curriculum, thinking and learning processes apply to all content areas and, thus, generic. These generic skills required by a thinking curriculum are also termed higher order thinking skills or HOTS. So these include problem solving, decision-making, evaluating, and comparing, and so forth. So let me go back to what a traditional curriculum is versus a thinking curriculum. We say that a traditional curriculum expects the students to master knowledge while in school and this knowledge is expected only to be used when they leave school. The other side of that, when we talk about thinking curriculum, is that while they are learning, they are already linking these learnings to what is happening outside of the school. So there is an immediate application. When they are doing activities in the classroom, they find some links between what they are learning in the classroom with what is happening in the world. So, if there is a volcanic eruption going on in another part of the Philippines, they discuss it immediately so that the context is there. They do not have to wait until they reach, say, chapter five to learn it.

Characteristics of a thinking curriculum

Let me go through the basic characteristics of a thinking curriculum. The first characteristic of a thinking curriculum is that it promotes in-depth learning. In a long list of topics, we can just focus on a few topics, and then go in-depth. It is deepening their



understanding instead of covering all possible content on the Internet or whatever. This means to say that we want to focus more on depth rather than breadth. The slogan that we use in developing a curriculum is "less is more". You have lesser topics but you learn them more in-depth. Another characteristic is content and process objectives are situated in real-world tasks. As I said earlier, content and the processes are actually given the same attention. So you do not talk about theories only, you have to look for its link to real life, to everyday life. When discussing genetics in biology, for example, you have to relate it to genetically modified organisms such as the food available now, so that they find some connection to what they read in the newspapers or in the Internet.

The third characteristic is providing students with tasks that are sequenced in increasing complexity. I think other countries call this as spiraling curriculum; from micro to macro, from simple to complex, and from community to nation, and to the global community. There is an increasing level of sophistication in terms of the context as well as the examples.

The fourth characteristic of a thinking curriculum is that it actively connects content and processes to the learner's background. This is related to what educators refer to as constructivist approach to teaching. You always look at the prior knowledge of the students before you introduce a new topic because they say that if you introduce a topic that is contrary to what they believe in, even if you discuss with them that topic for two weeks, you will not change their attitude and their thinking. You try to determine first where they are so that you can bring them slowly to where you want to bring them.

Developing habits of mind

The major agenda is really how to integrate content and processes. We must develop in the students the "habits of mind." If you always have a tendency to pick up pieces of paper from the floor and put these in your pocket, that's a habit. It does not require people telling you to pick up that piece of paper. Habits of mind are defined by some educators this way. These are the skills and behaviors that intelligent people do when they do not know the answer to the question. Looking at different ways of solving problems is a habit of mind. Using all your senses to observe is a habit of mind. So you are not just listening, you are observing, using all your senses. There is a long list of habits of mind that we need to develop among our students and even among our teachers. I think the habits of mind would determine what kind of teaching would occur in the classroom. If you are interested to look at the habits of mind you can visit us in our institute and I will give this to you.

Promoting a thinking curriculum

So now let us look at how this thinking curriculum should be promoted before I even go to implications of teacher education. In mathematics and science education, because that is our focus, there has to be some guidelines to put thinking curriculum across the content area. For mathematics, it is basically focused on activities. Learning is a meaningful activity. All curricular reform efforts should be geared toward a curriculum based on engagement in authentic, higher order thinking skills. In the UP National Institute for Science and Mathematics Education, our philosophy is learners learn most when they are engaged, when they are challenged, when their lessons are relevant, and when they are holistic. Two things are important here, the engagement of the learners and facilitator. Teachers now are not supposed to just give information, they should facilitate learning. There is a big change from what was done before and what should happen now. Indeed there should be some changes in the teacher education program to be able to shift towards this kind of teaching.

One of the considerations in preparing curriculum standards, particularly in the context of our present society that is becoming more knowledge-based, is the impact of information and communication technologies in the proliferation of information available on the Internet which overwhelm students. Lacking in their knowledge or skills in making use and processing information available to them, students resort to cut and paste technique. We do not teach them how to think. We do not teach them how to choose information and how to choose appropriate information for a particular situation. This is one of the bases for a thinking curriculum because in a knowledge-based economy, there is just so much information available in the environment and even in different medium.

Social arrangements are now also more fluid—people move from place to place, families are configured differently. We are saying here that people should understand what is the culture there, what is happening in the community, and try to link these with lessons in the classroom. The world is getting smaller. We travel faster, we communicate faster. We also have to put this into context when we develop our curriculum. Even if we start from a local context, we bring them to a wider context until it becomes global.

In the political realm, citizens struggle with different political issues not only in terms of technology but also in terms of social equity and even interdependence with other countries. This information should shift toward flexibility and adapting to changing environment. And Dr. Zhou mentioned this about working together harmoniously, this is basically what it means, live together harmoniously, work together harmoniously. Our curriculum also emphasized all those things. Currently many of the classes are using small group interaction. They think that it is a good start. What I put there is that societal changes actually influence changes in the curriculum.

Let me refer to the standards in mathematics in relation to the thinking curriculum. What we presented here are the thinking skills surrounded by mathematical concepts, mathematical habits of mind so that our thinking curriculum would be focused on helping students make sense of what is around them, and would be able to apply concepts to different situations. These are the standards in mathematics, geared towards addressing these skills. If you are feeling confident about one's ability, this is a habit of mind. Feeling confident should be an integral part of one's own mental disposition. If you are not confident with yourself, then people will notice that you are not confident and you do not know what you are doing. You have to exude that level of confidence so that people will believe in you. This has been going on in the review of mathematics so we teach them algorithms to solve problems. Mathematics is a tool or language for solving problems. The standards also articulate the concept on what students should focus on to be able to use the language of mathematics in real life problems, they should be engaged in higher order thinking, thinking critically and putting meaning into what they are doing.

In the new curriculum, in the refined curriculum that we are trying to work on, we are trying to develop core concepts that cut across the different disciplines whether they are looking at integrated science, biology, chemistry, physics. There are core concepts that unify them like, for instance, the concept of change since changes occur in physics, in mathematics, chemistry, and order in the universe. We want to put across those unifying themes. Habits of mind cannot be established until students engage in real life task of posing a question, designing an experiment, synthesizing and information gathering. So, given the situation how, we want to focus on a thinking curriculum what do we do because more often our teachers are not given the right information or the information necessary for them to change their thinking towards a thinking curriculum.

'Backward' approach to curriculum design

I would like to present to you a model of curriculum design that we are practicing at the Institute. Originally, in the traditional models, they say that we start with activities and then develop assessment units or assessment questions after learning a lesson. That is the usual practice even when I was a student. Now the approach we are introducing is what we call 'backward' process of curriculum designing. What does this mean? It's just revising some of the sequence. This was described by Tyler 50 years ago. We use the backward curriculum designing approach in developing our lesson for the Intel Teach to the Future Program which seeks to integrate ICT into the curriculum. We use this backward curriculum design model that looks at the big picture with the end goals in mind. After identifying the objectives, we try to identify the activities we are going to use, and at the end, we assess the students. The way we would like to start is begin with the end. You identify your objectives then identify your indicators of performance. Usually, when you develop a test, it does not coincide with the activities because it is done as an after thought. If you do it reverse, you identify the indicators first then develop the lesson

properly, the students will not say, "Where did my teacher get the questions when we did not discuss it in class?" And that is a very common observation even in regular classes. So start with the end so that there will be an understanding of where you are going. You have to establish or to accept some evidence of performance to remain focused. We're saying here that assessment indeed dictates instruction.

Ask your children, "What are you studying now?" They will say, "I'm studying this because we'll have a test." Ask again, "What kind of test does the teacher give you?" They will answer, "enumeration." The kind of test or assessment given by the teacher actually describes instruction and even the way the students study. So we have to reverse this process so that we are sure we know what we are assessing and what assessments we should use. By identifying indicators of assessment, we are already helping the teachers clarify their goals, define their teaching and learning target. The next step is plan the instruction based on the learning experience or the assessment. We consider it backward because we start with acceptable evidence rather than put it at the end. And it works. We have tried it several times with several of our training programs. The teachers like it better because they are already guided and they clarify the concepts. They say, "if I do not understand the concepts by making good question, then how can I develop a good lesson when I do not have a clear understanding of what these concepts are, how they link with the community, and how they link with activities or situations in the real world?"

We should first identify what students should know and understand, and what are worthy of understanding. It is very important to reflect on this because now, I heard it this morning that we have many kinds of students, we have many dropouts also. If we target students who are going to university alone then we are failing on what education should be able to deliver. We would not help students become productive if our targets are always those who are going to college. We really have to determine what are the desired results for a greater number of people who are in schools, who are in our community. Imagine the results: out of 400 students who go to Grade One only about 26 finish high school. That was the data presented to us yesterday.

Authentic assessment of student performance

If assessment is a very particular aspect of curriculum management, we should also look at the way we assess the students. Now the trend is to look at authentic assessment. What do we mean by authentic assessment? It's like teaching your students ballet. To make an assessment, you ask them to dance or to perform skills in ballet. We do not do that much in science. We test them with multiple choice, fill in the blanks and we teach them through paper and pencil— not much performance in the real sense. But, we must value the learning process as much as the finished product. What do we mean by this? When we give a problem to students, we look at the final answer and if it is not within the range, then we consider this wrong. We are interested only at the product. But in



authentic assessment, we look at how they arrived at the answer and you give some points perhaps or they would stop at this level. You now can start your instruction at level 1 then you move them up to level 2, level 3 slowly and surely they will master that concept.

The other characteristic, it should be authentic because it is real life situation. When you ask them about questions on mathematics, for example, how do you apply discounts? This is my favorite story. We were seated in a restaurant and we heard this waiter quarrelling with three elderly ladies. The three senior citizens paid P1,000, but their bill was only P700. They gave P1,000 and they were expecting that their total discount would be 60 percent because elderly people are given 20 percent discounts. They were quarrelling because they expect to get a bigger discount. I thought that was real life problem solving. If we cannot answer that at our age, we are not scientifically literate. These are real life problems, even discounts in borrowing in department stores. We say 10 percent, five percent things like that. You have to know how to compute. The major point there is that authentic assessment allows the possibility that a problem could have more than one solution. We always give them a,b,c,d, and letter e is correct. But in some situations, there is no correct answer or there are multiple answers. What is the message we give our students and teachers if we always give a paper and pencil test and an expectation of a single correct answer? We are giving them the wrong message.

Collaborative lesson study

We have focused on teaching. Our professional development program has focused on the curriculum itself, assessment. We look at how teachers should be taught to collaborate. We said working harmoniously because we can learn from each other better. We introduced the word collaborative lesson study. This is not new to us. This was adopted from the Japanese practice of lesson study approach. It is like this— a group of teachers work together and plan for activity and one teacher demonstrates that and the others critic, then the group comes back together and reviews what happened and improves the approach, and finally the second teacher uses that in the other class. What comes out is a very good class because it has been tried two or three cycles. This is collaborative effort and you learn more from each other.

You do not develop your lesson independently of the other, especially if you are in a big school where many teachers are doing this. Even in the US, this is now generating interest. Basically, they work together, consider long-term goals, and do a research lesson. That is one thing that we have to teach our teachers. That is part of our professional development program—goal-setting, research lesson, lesson discussion, consolidation and back. Many of the people we have asked said that lesson study brings education standards and goals to life in the classroom, and promotes data-based improvement. That is why lessons should be used to improve the next lesson, and assessment results should be used to improve the next lesson. It targets many student qualities, creates grassroots demand for instructional improvement, and values the teachers so that you boost their confidence that they are doing well.

Transactional approach to professional development of teachers

Let me now look at the professional development just to summarize all these. In traditional teaching, they say it begins with the answer in a lesson study. You begin with a question, probably that is what problem-based learning is all about. They say you have more focus if you ask a question. I asked in my class, "Which one will freeze faster, hot water or cold water?" Most people will say, "Of course cold water." But no, hot water will freeze faster. How will you convince the students that this is the case? You have to give them activities; you have to engage them in investigation and so on and so forth. This is what it meant by beginning with a question rather than with an answer. The usual practice is telling them what we want to know, everything that we want to share with them. Communication flows from trainer to teacher. This is another major reform that we want to focus on. In the past, they say that we have been doing transmissive professional development programs. What do we mean by that? There is no interaction, even in the classrooms. Teachers are always telling this and that.

But we want to go into what they say transactional approach to professional development. The emphasis of transaction approach is interaction. Our training programs now are more focused on interaction rather than just telling or lecturing teachers on what to do. It is less work for us trainers, as a matter of fact, because we just give them a problem, give them a few hints, guidelines and they work together, then they come up with solution or if they do not, they ask questions. They come up with an output that is totally theirs. There is ownership of what they produce. The expert does not deliver but facilitates instruction, then they reconstruct.

This is an ongoing interactive activity: experimental, interactive, engaging, challenging. That is what we mean by transactional approach to teaching as well as teacher training. We need to change how we view teacher development because teacher development is not only professional but also social and personal development. These three aspects should be linked together. They are intertwined. For change to occur, the programs and activities should focus on these three aspects. What do we mean? Professional development includes, of course, different teaching strategies, development of beliefs and conceptions, subject matter, and updating scientific and mathematical knowledge. Social development involves renegotiation, reconstruction. That's part of living together, working with others, not only to share experiences but learn from the other. Personal development, of course, is being aware of your limitations, being aware of your ideas as science or math teachers, being in control of your own learning style and level of learning that you have acquired. All these have to be part of the teacher development program. It is not just sharing evaluation. It has to be transactional.

The challenge is how do we design programs that will foster collaboration, capacity building and reflective practices? That, I think, is the question I will pose because we have just explained the challenges. How do we design professional development for learning empowerment and transformation? How do we move from a conception of



professional development which is static, top down and policy-oriented to free, dynamic and constructivist approach. I quote this, "Professional development that does not provide opportunities for teacher initiation and direction which does not lead to meaningful, professional learning outcomes, cannot be considered quality professional development from the perspectives of both individual growth and institutional capability." Thank you.

Curricular Reforms in the Philippine Context:

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Some Success Stories & Some Remaining Challenges

Meeting the diverse needs of students

We are sharing with you some of our success stories relatively speaking. I cannot claim absolutely that these are success stories but I would like to say that I think they are better termed as work in progress and in the process I would like to share with you some of the challenges that we face with regard to curriculum reform at the secondary level. So I'd like to preface my presentation with a comic strip from Peanuts, so this is Patty speaking and she says, "I learned something in school today, I signed up for fold guitar, computer programming, stained glass art, shoemaking, and natural foods workshop. I got spelling, arithmetic, history, and two study periods." So Franklyn asked, "What did you learn?" "I learned that what you signed up for and what you get are two different things." The girl is lamenting that there is an apparent disconnect between her needs and what the standard curriculum offers. I would like to say we have somehow succeeded in moving from too structured, too standardized, one-size-fits-all program to one that is more personalized, more customized to the diverse learning needs of children and one that develops the multiple intelligences of our learners, so that we can come up with a personalizing education through special curricular programs.

Special programs of the Department of Education

What I would like to present to you first would be the special science program that caters to the needs of those students with talents in science and mathematics. You can see here in the illustration the core curriculum. The core curriculum spills into some special curriculum programs. The core curriculum forms the standard, the main areas of knowledge around which the special programs are built. We have special programs for those students who are inclined in science and math. There is a special science program. We have special programs for children inclined in sports, the SPS or Special Program in Sports. We also have a curriculum for those students who are inclined in the arts called the special program in the arts or SPA. We have a curriculum for those who want to have training for gainful employment. We have a technical, vocational program for students. And, we also have a program for those students with learning disabilities, the special education program or SPED.

Special science program

What I would like to focus on first is the special science program. Here, we have 126 schools that are science-oriented. But I would like to focus this presentation only on the regional science high schools. First, I would like to describe the context of why we established the



regional science high schools. They started by virtue of a department order issued in 1994 converting regular public secondary schools. They started as regular public secondary schools strategically located at the center of the region that were converted into special science high schools. As new regions evolved, additional regional science high schools were established. So now, in each of the regions, there is a regional science high school. There are 17 regions in the country so there are 17 regional science high schools.

The objective, as I said earlier, is to develop a nurtured talent in science and math and produce graduates who will pursue courses in this specialized field. In contrast, in the regular public secondary schools, the objective is just to give a broad general education for life long learning. The curriculum of science high schools, especially the regional science high schools is more demanding, more challenging than the regular program being offered in the majority of public secondary schools in the country. You will note that in the additional subjects offered in the curriculum, these include higher math or higher science subjects or more advanced subjects in science and mathematics. Student admission in the regional science high schools is highly selective. So only the top ten graduates of primary schools within the region may be admitted to the regional science high schools. In contrast, all graduates from primary schools may be admitted in the regular public secondary schools. No one can be denied admission.

One school characteristic just to distinguish regional science high schools from the regular public high schools, as we said, is a specialized curriculum in science and math. The students' admission is selective. The class size is very small, only 25 students per class. When you think of the regular public schools, the class size can go as high as 100 or even 120 in some areas. There is selective teacher hiring, meaning that only specialists in science and math for instance are hired, unlike in the regular public high schools where even those teachers who are not specialist in these fields are made to teach science and math. This is a problem that is now being addressed by the department. We also have more qualified school heads, in the sense that, if this is a science high school, then it is expected that the school head shall be specialist also in either science or math. Relatively, they have better facilities. This is now the geographic spread of the Philippine regional science high schools. You will see that they are spread around the countries to serve the needs of learners in the regions.

I am pleased to inform you that when we disaggregated the scores of the students coming from the special science high schools and these scores are presented in that green bar, you will see that comparatively they are pretty good. The performance of our children is pretty good. Their performance is comparable to that of high-performing countries like Singapore, Hong Kong, Korea, Taiwan, and Japan. So the performance of our students is even better than the performance of the students in Malaysia, England, US and Australia. So I think, you know, all things being equal, our students can really

perform given the resources, given the small class size, given the better teachers, given better school administrators. Therefore the regional science high schools defined the standards in the areas of curriculum instructions so we look at them as establishing the benchmark for the rest of the school system in the area of also teaching performance, student performance, school management, and school resources.

Aside from serving as models for other schools in the region, we also considered the regional science high schools as laboratories for improving science and math education. These are high leadership capacity schools whose teachers do action research in teaching and learning and these studies are shared with other teachers in the region. The school heads likewise experiment with management practices and school programs in science and math and share their success stories with other school administrators. We look at the Annual Regional Science High School Congress as the forum for sharing best practices. Regional science high schools also adopt other schools and share the resources for teaching and learning. In that way, they also build the capacity of other schools in the region. The regional science high school teachers train teachers of other schools. Now the challenge, the first is, how can we raise the performance of regular public secondary schools? Over all, we have been lagging behind from the rest of the countries in the region, in the world, in the area of science and math. Well of course, the challenge would be to provide the resources, smaller class size, better teachers, managers, etc. The second challenge is how to ladderize program with CHED that will allow our graduates from the regional science high schools to have their advance courses credited for higher education. There ought to be a program that would provide incentive for our students in the regional science high school.

Special program in sports

Now I move on to another special program: sports. Those students who are inclined in sports will be able to develop further their skills for higher level of athletic competitions. The curriculum consists of the core program of 2002 basic education curriculum whose time allotment in some subjects had been reduced to allow more time for specialization in sports. Specialization in sports is a four-year program consisting of two-hour period daily for athletics and swimming and a minimum of five individual or dual sports and the three-team sports. Only those schools with a track record of winning in any sport competition for a period of three years shall be allowed to offer the program. The school must also have qualified teachers and access to sport facilities and equipments. In order to be retained in the program, students must at least maintain a grade of 85 percent in a specialized subject in sport and at least 80 percent in all the other subjects. We are pleased to inform you that the program has been producing winning athletes in local, national, and ASEAN sports competitions. There is also high retention rate as observed in the schools offering the program. This can be explained by the fact that when students take what they are interested in, they are going to stay in the school. The challenge would be to



provide government support to sustain the program. There is also a need for continuity for a career in sports or a Philippine Sport Institute to be established. This is yet to be established.

Special program in the arts

Now I move to another special program for those students who are inclined in the arts. The intention here is to develop students with special talents in music, visual arts, theatre arts, creative writing, media arts, and dance. Curriculum is a comprehensive secondary education program centered on the arts covering a range of art forms and disciplines. A daily two-hour period has been allocated for applied arts. The students entering the program should have an average of 82 percent in order to take a performance-based qualifying examination and they should also maintain an average of 83 percent in the specialization and a general average of at least 82 percent. Class size shall not exceed 50 students. Only schools with facilities shall be allowed to offer the program. Students enrolled in the program do win in national and international competitions. Just like in sports, we only piloted in 15 schools.

Technical vocational program

Another special program is technical-vocational. The objective here is to develop employable skills and prepare the students for gainful employment. The program comes in four areas: home economics, agriculture and fishery, art and entrepreneurship (it forms the core of the program). Specialization starts in the second year and shall be offered based on the interest of the students, demands of the community, and the capacity of the school to offer such specialization. Schools are encouraged to enter into partnership with local industries. To be retained in the program, the students should not incur a grade less than 80 percent in the area of specialization. There are now 237 secondary schools offering the program. The challenge again is to provide additional government subsidy and the need for us to talk to TESDA so that there will be a ladderized program.

Special education program

Now the last program is the education for learners with special needs. The objective here is to provide equal opportunities for all learners with special needs and to develop their life skills to ensure these learners' active and sustained participation in the learning process. The curriculum shall be based on the curriculum prescribed for regular high schools and may be modified to address specific learning needs or disabilities. The modified curriculum for the visually impaired for instance shall include among others, sensory training, and special instruction in brail music, computer application, and sports. So there is a modified curriculum for the deaf, learners with behavior problems, handicapped, for those with cognitive deficits or mentally challenged. We also have provisions for community-based, home-based or those who cannot avail of school-based programs. There are SPED

centers for every region. The goal is to mainstream these learners into the regular school system. Special education was only offered to those in elementary education, now we have succeeded in moving on to secondary level. The challenge is to provide specialized ICT. When I say ICT, I am referring to the technology that will respond to the specific needs of these children. Another concern that we have is the migration of specialized teachers to other countries. The special programs we have designed for the secondary level is to respond to the diverse needs of learners and so we have moved from standardized to one that responds to the multiple intelligences, the various learning needs of children.

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Mr. Patricio Dionio (Association of Christian Schools, Colleges and Universities): Why should we insist on the Revised Education Curriculum when we don't even have time to finish the curriculum in half a day? In most schools, they have two sessions a day. I cannot imagine a good teacher finishing the curriculum in half a day. Why don't we look at the curriculum and have less and teach in-depth?

Dr. Andrada: That is why effective this school year, we are introducing some refinements on the existing curriculum. It will go for depth, mastery rather than on coverage. Curriculum development is a dynamic process, so we continuously revisit, review, and look at how we can strengthen and provide for greater mastery.

Participant: What concrete efforts have you taken to ensure that changes are taking place in the classroom when it comes to the social studies area?

Dr. Andrada: We have to improve the way we teach history. It should be issue-driven so the students need to know about various issues in the period, in the different periods of our history as a nation and this is going to be the focus of social studies.

Participant: I noticed that in your presentation, there is a reduction of load and it is usually in the social studies?

Dr. Andrada: To some extent, the content in social studies is already being used in Filipino. I think we can do a reduction without sacrificing the essentials in social studies.

Participant: I would like to find out the real thing regarding the achievement of the Philippines in TIMSS. Why are we not participating? We are looking at the performance of the majority of the schools. The science high schools only take up 126 of the 5,000 plus public secondary schools. We have participated in three TIMSS, the last one was in 2003



and that was where we got our latest results. In the next TIMSS, we said we might not participate because we are going to focus our resources on the development areas we fund.

Participant: I just want to know if there have actually been attempts to measure the effect of training and other additional materials on the learning achievement of students.

Dr. Tan: The UP National Institute for Science and Mathematics Education conducts follow-up with teacher trainers, but not on a big scale. The approach we are doing now is following up with the mentoring program. It is a five-week program. We go to their schools to see how they are doing. There have been big changes in terms of enhancing learning environment. The teachers are now more confident in playing around with their concepts because that was how they were trained. In many of these training programs, we have a research component so we improve on what we are doing every time.

The Rationale & Modalities of Education Decentralization & The Localization of the Curriculum:

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The Indonesian Experience

Indonesia has 33 provinces and a population of 200 million. We have 470 districts or municipalities and 700 villages. We also have about 29 million primary school children with 1.5 million primary school teachers and around 800,000 junior and senior secondary school teachers. The central government provides for the minimum service standards, content standard and exit performance standard in education. Exit performance standard is actually like a desired learning outcome at the end of a particular school level, for example, primary school. However, the district or municipality is expected to design the curriculum in accordance with its particular context.

In 1994, we had a centralized curriculum although there was a provision for 20 percent local content. Each province had to include a local curriculum subject, for example, local language, local art and craft, landscape, agriculture, forestry, or local history. Since many of our students come from different ethnic groups, there were difficulties in including local language in the curriculum. For instance, some students have to learn Sundanese even if it is not their ethnic language. This was very problematic. Our other problem was the high mobility of the teachers at the local level during this period.

In 2000, when we achieved regional autonomy, everything was decentralized. This also led to the concentration of budget to district administrators. In 2006, the government regulation for the implementation of the 2003 Education Law prescribed that we have the National Board of Education Standard. The Board provides exit competencies, but does not prescribe curriculum. The decision was to adopt school-level instead of district-level decentralization. We give operational school budget directly to schools from the central government. This is very radical, but we anticipate good outcomes. Schools will have stronger ownership of the curriculum and will be more committed to improving instructional practices, resource utilization, etc. It will also lead to higher morale of teachers. And most importantly, it will create greater accountability not only on the part of schools and teachers, but also on the part of parents and community in ensuring good quality of education.

At this time, of course, we have a number of contextual issues or challenges. For example, many of our schools collapsed because of earthquakes, tsunamis or landslides. We lost a lot of teachers, resources etc. Even in normal conditions, without these disasters, there were still problems including insufficient information about competence-based curriculum.



For non-formal schooling, decentralization is still only up to the district level. Non-formal schooling is growing because many people are dissatisfied with formal education. I would say that as an analogy, "the schools provide quality clothes, but the clothes do not fit". Because we want drastic change, the government already provides flexibility for teachers to design their own curriculum. Non-formal schooling is now an option. We provide many alternative education services such as the mobile classroom, which is also appropriate for disaster areas. Through these mobile classrooms, non-formal tutors can now teach and reach more communities. We encourage this door-to-door education. We accommodate elite home schooling as well as those who want to use English as the language of instruction.

School decentralization remains the responsibility of the National Board of Education Standards. In Indonesia, several curriculum reforms are proposed but the improved 2004 curriculum is not yet implemented. Majority of the schools still implement the 1994 curriculum with 20 percent local content. Those who still use it are focusing on improving the local content to make it more relevant to students.

Open Forum

Dr. Miralao: I think that was a very informative presentation. In Indonesia, is there a formal training system that accredits the educators for non-formal education? Is it completely free for the students? Does it mean that after being in these courses, they can just take an exam and that would give them the credentials to enter into some other things?

Dr. Yulaelawati: There are people questioning the quality of non-formal education, but it is gradually growing. It's a kind of solution for an inefficient school system and it is provided for free. However, we provide limited budget to the non-formal equivalent of secondary school because it's not compulsory. The government provides funds from the national budget. About the examination, we have our own exit performance standard similar to that of the formal schools but with specific notes for specific programs. Many people complain of formal schooling. Eighty percent (80 percent) of those who complete higher education from Indonesian universities become civil servants or employers who work for money. On the other hand, less than 20 percent of secondary school graduates work despite the quality of job. It is for this reason that we want to provide non-formal schooling for the latter group. It's not because of socio-economic status anymore. Some of them don't need certificates as they already have the skills. But we provide something similar to an assessment record because otherwise the authorities will charge us of illegal examination.

Mr. Opertti: Thank you very much for the presentation. It was a very informative presentation, generating a lot of questions and challenges for all of us to address. I just

want to make more comments on the community of practice and what we are doing in this area. One of the issues that the community of practice has brought up in this worldwide setting is the analysis of the competency approach of the curriculum-based approach. We believe that it is important to share this type of experience because there is a lot of conclusion about the approach by competencies and how to implement them. There are different approaches, different visions and different schools and traditions. Thus, there is a need to facilitate the sharing of these different practices and experiences. Secondly, there is also some conclusion about the relationship between the approach by standards and the approach by competencies. One mentioned approach by competencies and its relation to approach by standards. The question I want to ask you is how you are approaching this relationship between standards and competencies and also from which approach of competencies are you developing your educational reforms. I am asking this in consideration of the different school traditions— for example, we have the Canadian, American, and the French traditions. There are a lot of different traditions that represent diverse conceptualizations. Temporarily, you may be invited, as part of the community of practice, in the mailing list of the different communities. We are going to organize a new forum about the approach by competencies in the second semester of the year. Right now, the University of Quebec in Canada is preparing for us a document to post the preliminary meeting curriculum as well as the details on the competency approach. It would be an opportunity for all of you to participate in this discussion considering that this idea is a worldwide issue. Thank you very much for your presentation.

Dr. Domingo (SEAMEO-Innotech) : Thank you Mr. Operti. That was really a very good comment because we in the Philippines are also grappling with the issue of competency-based training. If there is no one else who would like to ask, I wish to ask a question for Dr. Ella. I would like to use my hat as a participant in the forum. Regarding the competency-based decentralization curriculum that you have, I am very curious about the certification given at the end of the training program. For instance, when a trainee completes the training on welding or refrigeration, what kind of description does his report card show so that any future employer could gauge the competency of that particular completer?

Dr. Yulaelawati: First, let me address the question of Mr. Operti. It is a very interesting question on the relationship between standards and competency. I should say honestly that in Indonesia, the meaning of competencies and standards is not understood by everyone. We note that competency might still have behavioral objectives. Although what we mean by competency is mostly work-oriented, it should be accompanied directly with performance standards. But in the standard of the National Board, I can still feel that we have behavioral objectives and not competencies – they do provide information so that the employer, business, or industry can easily gauge that somebody already achieved work competency or not. Anyway, the issue in this competency-based curriculum is that the Central Government will not provide the guidelines on what to be

taught. The government only provides a very brief set of general competencies. This is not a problem for some competencies such as ICT, language, or reading, which are relatively more clear and easier to identify. For example, being able to read 6,000 words is an indicator of success and performance. In mathematics, progress could also be seen quite clearly. But in other subjects such as the social sciences, some people still cannot make a distinction between behavioral and instructional objectives of competency.

On the examination, we utilize a two-part exam: the objective test and the multiple-choice test. But the first one is very abstract and the latter is more practical. I believe that they also do not call it competencies in other countries. As opposed to marking using 7, 8, 9, or 5 (with the red mark for grades below 6), we use a grading range of A, B, or C, but with no further explanation.

Dr. Domingo: Thank you. Would anyone else like to share or give comments? Dr. Ella, just two more questions please. I am really very interested in your decentralization scheme. We have been grappling with decentralization issues in the Philippines for ten (10) years but I think Indonesia has made very significant strides along this dimension. For instance, you have been able to really bring the budget down to the District level and impose 20 percent localization. This remains a dream in the Philippines because we do not have the will power to show that money is really down there where the action is. Can you describe your experience on how you were able to decentralize fund management? We would like to get your reflections and a description of your experience on how you were able to ask your District or local offices to go decentralized and manage the money well. What were the safety nets that you put in? What were the enabling initiatives you put in so that you could put in place this kind of decentralized scheme? Thank you.

Dr. Yulaelawati: I think one of the major drivers for this is the political change. After the New Order, or what we called the Reform Era, everything was decentralized. The educational system accepted foreign politics and religion. Education became even more and more decentralized up to the school level due to the work of the members of the Parliament. As the operational department, we are getting more clever now on how to work out the decisions for the budgeting system. Before we only work with the National Bureau, and then with the Finance Department, and with the Education Technical Department. Currently, however, we are already able to do a lot of lobbying with the members of Parliament. I do not know your system but in my case, the cell phone has been a very useful tool in coordinating meetings with them. Regular lobbying was necessary to increase the budget for non-formal education, which is always considered as a peripheral activity. We cannot have one policy for all using a decentralized system because local governments and communities have diverse potential. For example, it was problematic in one community because they have autonomy and it really paralyzed the educational system when we consulted them what they want. I do not know whether I am answering your question but the School Committee is responsible for the

programming and utilization of the funds. So when we provide funds to them, it is not the head teacher nor the principal, but the School Committee that decides how to utilize the funds. The School Committee has stronger power independently than the principal or teachers.

Dr. Domingo: Thank you Dr. Ella. I think this is pretty much akin to what was described yesterday by Mr. Prilles when he highlighted the role of our very own local school boards in charting the destinies especially at the non-formal sector. As you also mentioned, non-formal education in Indonesia is considered as a peripheral activity. In the Philippines, we are not even receiving one percent of the national budget, which is not even enough for the Central Office. We had the chance to do some innovative work in the 1990s when we were given some assistance by the Asian Development Bank. Through that assistance, we were able to put in place some important systems such as the Accreditation and Equivalency System and the Training of Instructional Managers but that was implemented only at the pre-service level. Only one or two universities such as the Philippine Normal University would have the program. You said in Indonesia you have ten. We only know of one or two in the Philippines focusing on non-formal education so most of the work is really on training of instructional managers done basically by non-government organizations or by foundations. In the Philippines, it is really the partnership of local government units as well as the business sector under their corporate social responsibility. But the Central Office of the Department of Education is a bit weak on this because we do not have the resources. We do not have the money and not much could be done with less than one percent of the budget for our non-formal education sector. You are in a better position now because you have decentralized both. I think ours is still in the embryonic stage and we have a lot to learn from you. Thank you very much.

Revisiting the Four Pillars of Learning

ZHOU NANZHOU, PhD
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Let me begin by a comment on Ella's presentation. After my talk with Ella during the morning breakfast, I realized that her equivalency program was not only aimed at adults. In our exhibition area we thought this equivalency program was aimed at both adult illiterates and the out-of-school youth. So from her presentation, we realized that this equivalency program is aimed at 30 percent of the out-of-school children. They are also aiming at the achievement of the same curriculum and the achievement standards such as those in their counterparts in the formal school system. This kind of equivalency program has a fundamental implication for curriculum change in a formal school system. Basically, I think that the challenge here is two-fold. This is like designing and making different sizes of shoes for thousands of children. Who should be responsible for the design and production of these shoes with different sizes? Initially, as everyone would recognize, there is no one-size-fits-all. Secondly, even if the size is right, it does not necessarily fit each individual well, so only an individual would know whether the shoe fits his or her feet perfectly. Thirdly, even if the size fits the individual perfectly, each individual prefers a different design so who should be responsible for the design and production of the shoes? Also, what kind of sizes could be well designed to meet the actual learning needs of each individual? So I think this kind of equivalency program is the challenge to the traditionally very rigid school curriculum. Actually, the pillars of learning, which we are speaking about may not be translated into a curriculum standard, such as translating it into actual learning content, or into learning extra-curricular activities which enable individual learners to achieve the standard designed for them. So, I think that this kind of innovation and actions that are taking place in the grassroots level in other countries is very intelligent and promising.

My presentation is mostly based on my work for UNESCO and at UNESCO. As you know, UNESCO is a laboratory of ideas. In some occasions, it is criticized as a kind of talk only and no action. But from the practices now underway in some of the member countries, I see some kind of hope. So I hope that this will not be a kind of empty talk. It could lead to some kind of action. In fact, action is already there. My presentation will be brief. After said presentation, I will talk about why this should be popular. What other roles are there in organizing educational content in the 21st century? I will define the popular change in the learning environment. Lastly, I will offer some suggestions as to how these pillars of learning could be turned into actions on curriculum change.

In contemporary time, there had been different landmarks in educational thinking. And over the past 30 years or so I could mention two of them. One is the old report titled *No Need To Be*. This is actually chaired by the former Minister of Education of France who chaired the International Commission on Education for UNESCO. The report was

produced in 1972, and the central idea of the report is that due to technical progress, there has been a kind of risk. The young generation of students, and also the public, are being animated or dehumanized in the process of material progress. So a major proposal was made that the fundamental end of education shall not only be the cognitive or intuitive development but the fulfillment of a complete process in all dimensions of the richness of a personality. The second landmark is the report entitled, *Learning: The Treasure Within*. This was based on the discussion about contemporary education. The classic debate on this is whether education should end in personal development or societal development, notwithstanding that they are non-mutually exclusive ideas and are interacting with each other. The tension between the local and the global, especially in the current era, is increasing. In reality, there has been increasing competition among individuals, among institutions, among countries, and also at the international levels. There are two tensions here: the tension between information and knowledge creation and the limitation of human capacity in assimilating knowledge and information, and the tension between the spiritual and the material. Actually, we can feel that tension in our Asian educational system: tension brought about by cooperation, competition, and between the spiritual and material. So, central to the ideas in the report is that education is a fundamental means for personal and societal development. Education should provide not only maps for complex work but also simultaneously provide the compass that will enable people to find their way in the world. Thus, I highlight the key to the 21st century, which I believe is fundamentally Education for All. Education for All emphasizes the full flowering of human potential of each individual and learner, offering talent and skills that serve as the embedded treasure within every person. This is the rationale for the title, *Learning: The Treasure Within*. Also, the development of the service sector makes occupational skills become secondary and human qualities for interpersonal relationships essential. The process of globalization implies the increasing need for popularization of cultural identity and for cultural understanding. So I think one sentence in the first chapter of the report is, if it is to achieve its education goals in the country, the system should be organized around the four pillars: learning to know, learning to do, learning to be, and learning to live together.

Rationale for the four pillars of learning

Why the four pillars? I think that in the first place, we need to have these pillars for learning instead of quantified information of factual knowledge in discipline-based subjects. One, because the learning environment has changed. Two, technology has been breaking the barriers of time and space to update information for anyone, anytime and anywhere. Moreover, these technologies have created a learning environment to be completed not totally by the teachers but increasingly by the learner themselves with their own learning styles and pace— or how fast they should go from one unit to another unit, and from one learning area to another. This learning environment encourages

interaction not only between the teacher and the learner but also among teachers, which is not possible in the university. Nowadays, the Internet could bridge the distance between the experts and the learners. And this learning environment also encourages learners to publish their own materials in the process of their learning. This is again impossible in traditional curriculum settings and in the traditional way of teaching and learning.

The goals of learning have also been changed from learning as the instrument of productivity to learning as the fulfillment of personal and societal development, to learning to live in peace in a globalized world. Also, the new content of learning is from certain knowledge that leads to intellectual abilities, from discipline-based curriculum to something more integrated and interdisciplinary. It is also evolving from the mastery of itemized information or factual knowledge towards the acquisition of instruments and tools for knowledge creation and understanding. This is the new balance of scientific, technological and socio-cultural content. And also we have neglected the balance between general education and technical education. I think this aspect of curriculum content is not only for the students in vocational school. It should also be made as a part of the curriculum in basic education. But this has not yet been done adequately. In most of our Asian school systems, little attention has been paid to this aspect. So we have a new process of learning from the linear model of education to the curriculum paradigm of study and work automation in pursuit of lifelong learning. We know that in some parts of Europe, in some European educational systems, this kind of sandwich course design has been encouraged and has become part of the secondary school curriculum for study and work. Further, in China, during the 1960s, we have what we called half-work, half-study program for most of our secondary schools. But this kind of program was discontinued in the 70s and 80s and it was continued only later in other forms in vocational and technical schools, but not yet in general high schools. Also, modes of learning have evolved from one-stop knowledge acquisition to more diversified entries into learning activity. Much of our problems is the one entry, one exit system. That made our educational system very much rigid, making curriculum change very difficult to implement. Students of different aptitudes are having difficulty in choosing their own program of interest. This kind of one-stop, one-exit, one-entry system made our educational system very rigid.

One major problem I observed in our traditional school system is the isolation of teachers. Teachers for centuries are regarded as professionals working in isolation. I used to prepare my own lesson plans and teach at the classroom. While we had a mechanism for teachers to work together in groups, it has been quite difficult to share and learn from each other. I think that the isolation of teachers is the major problem in our traditional educational system and this new learning environment has broken this kind of isolation. So we now have online curriculum for teachers that enable them to work together. This allows them to collaborate in the production, design and development of

e-lesson plans. This also encourages them to learn from their counterparts and peers through online resources. Thus, I think that this kind of interaction not only between teachers and pupils but among teachers is very essential. It is part of the new process. Increasingly, we should not neglect having new types of learning.

As I said in my first presentation, those who are in the classroom today are very much different from those in the classrooms in the 1960s. I refer to these new learners with different values, and speaking in different languages. For the first time, I felt this kind of generation gap when I talked to my son. When my second son was in high school he complained that he felt psychological stress. He felt unhappy, and he felt psychological pressure in dialogue with his teacher and classmates just because he was lagging behind in several courses. And that kind of learning environment, that kind of curriculum design and curriculum implementation made many students fail and suffer psychologically. Nowadays, they speak with their classmates in different languages. When we search the website, we find many words that the teachers may not understand—some kind of language, some kind of culture, different ways of thinking, reacting, responding, and getting motivated. For example, last year, the image of the champion—a young lady, a college student, was put on the cover of *Newsweek*. She was made one of the two heroes from Asia. She won a nationwide contest of volunteer seniors from among college students. Traditionally, schools would have a bias against this new generation of motivated and Internet savvy students. These are new generations who undergo tutorials through and on the Internet, with skills and competencies oftentimes better than their teachers in using this powerful learning tool. We also have a new generation of learners with a more diverse background and cultural identities in terms of age, ethnicity, linguistic, economic, religious and working experience, especially at college level. Also, we have learners with new traits of independence, creativity, and open-mindedness. So, when we go to the classroom, there are many pupils who find that they are wasting their time sitting there because they already know, they have already mastered this kind of knowledge being delivered by the teacher. They already know everything but they have to sit still. They have to do many hours of homework after class. They are wasting the time of thousands and thousands of young people and their talents. Many of those college students may not compete well because they may not agree with the traditional teaching methods and modes of examination. These are the new types of learners.

Given this reality, we have to have new curriculum content and new ways of delivering this content. We should also have new spaces of learning horizontally from schools to workplaces, communities, mass media, and other social learning environment, noting that the impact of media has become so powerful. I think in China they are the same. The impact of many hours of teaching by teachers is counterbalanced by one minute of learning from the Internet. The teachers talk so many hours so when the pupils come back to the real world, what was taught in the school becomes irrelevant in their development. The impact of mass media, pop culture, and the community is increasingly

more important. One reality we have to face in designing a curriculum is that teachers in the former curriculum can no longer assume that they are the authority of knowledge and information. In the former curriculum, it cannot be assumed that it is delivering what you should know for a lifetime, for our future jobs, for our happiness.

I think the four pillars of learning propose a new conceptual framework beyond what the 21st century generation should learn. There have been different kinds of interpretations to these pillars of learning. When I was talking with Sheldon, our Director of the Regional Bureau of Education, he said that we should have a fifth pillar. One pillar he proposed is learning to change or learning to transform. So there could be more pillars of learning. But as a framework, if we have a broad understanding of what these four pillars are, we may have a better framework for thinking how learning and curriculum content could be reorganized. I think that these four pillars are fundamental reflections and conceptions of the roles of education. They are both a means and an end. They also indicate a fundamental shift of content from the instrumental view to one which puts an emphasis to the development of well-rounded human beings. Further, these four pillars complement each other and help identify fundamental skills, competencies, adaptabilities and values needed for the new century. These four pillars offer a set of universal principles for teaching and learning at all levels of both formal and non-formal education in all phases of life. What Ella presented on the equivalency program which challenges the formal curriculum is very meaningful. It represents a framework for re-organizing educational content and processes.

The four pillars: learning to learn, learning to do, learning to live together, and learning to be

I would now briefly go through these four pillars. Learning implies actually mastering the instrument of knowing and understanding. Fundamentally, it implies **learning to learn**; that is, to discover, to understand one's environment, to think in a coherent and critical way, to acquire knowledge of scientific methods and instruments, to develop a scientific spirit and an inquiring mind, and to acquire independence of judgment.

I think there was some kind of misinterpretation on the second pillar, **learning to do**. Many think this pillar simply implies doing vocational technical skills in life. On the contrary, this implies the development of skills, know-how and competence. Skill is quite different from competence. It is not merely applying what has been learned from the classroom to your life. This implies the development of the ability and the development of knowledge toward innovation. From this develops competence which could be understood as a mix of high skills of social behavior and attitude necessary for teamwork and readiness to take risk. So, competence is a mix of different kinds of skills and it also includes values and attitudes. These are new types of skills-more behavioral than intellectual. This means that the function of learning will no longer be limited to work. It



involves the response to participation in development, a matter of social as well as occupation skills. It includes the ability to communicate, to work with others and to manage and to resolve conflict. We have difficulty in finding the correct word for "do", so we translate it in doing practical things. It is actually different from what is implied in learning to do.

The third pillar, **learning to live together**, is akin to discovering other people, to appreciate the diversity of the human race, to be receptive to others and encourage others to dialogue and debate. Also, it implies to care and to share, to work toward the common objectives in cooperative undertakings, and to manage and resolve conflicts. Thus, it also includes tolerance, which is advocated by UNESCO and many other organizations. I think the message is not only to tolerate but to appreciate cultural and value differences. I think this pertains not only to values but also to behavioral actions.

I now move to the last and most essential pillar, **learning to be**. For the book *Learning to Be* I suggested a subtitle, *To Be Truly Human*, to cover the development of the mind and body, intelligence, sensitivity, and personal responsibility. This is also very difficult for us. Maybe, some Asian countries can translate this word "to be" in their language. In the 70s, when we translated the report into Chinese, it was wrongly translated because in *Hamlet* by Shakespeare the first sentence is "to be or not to be, this is the question". It was then translated literally into Chinese titled "learning to survive", which is actually very different from the essence of the report. So, I think this pillar implies the development of the human qualities including imagination, creativity, and adaptability. Thus, I emphasize that education is a very individualized process but at the same time the process of constructing social interaction. While the West emphasizes individualism, our educational system, our society, emphasizes the societal or the collective dimension more. I think that the process should be well balanced with this kind of social interaction.

Integrating the four pillars in the school curriculum

How could these four pillars be turned into actions in the school curriculum? We took some actions to try to translate these four pillars into a curriculum. That is why we have the first project, the "Basic Education Curriculum in the 21st Century", which is also coordinated by Lucille, and the second one on "Managing Curriculum Change". We had an intention, we had the motivation, and we took actions. I think no other region is working on this. Although these actions are preliminary, it is important to note that they imply some kind of results.

I am simply offering my personal ideas on how to translate these four pillars into the process of curriculum change. First, use the four pillars as principles in re-defining the curriculum objective, in re-designing content, in facilitating curriculum structural changes and guiding the re-organization of content. Secondly, we may use the four pillars to define the fundamental competencies in a competency-based curriculum. Thirdly, we

may use these four pillars to develop a conceptual framework for the reorganization of curriculum content. Fourth, we may think about ways in translating the competencies into learning experiences within a given learning area of a particular school, subject to interdisciplinary thematic learning models. I think what Ella presented through this kind of equivalency program is aimed not only at illiterate adults and out-of-school youth but also to those children who might acquire learning in light of the curriculum standards set for all school-age children in basic education.

I would like to make a comment regarding the use of pillars in defining fundamental competencies because as we said, competence is a mixture of high skills acquired not only through technical and vocational education but also through learning in an informal school setting, such as the development of the attitude for teamwork, problem-solving skills, or readiness to take risks. For example, in science education, the teacher of science does not only end at the acquisition of basic knowledge about laws, chemical formula, or biological diversity, but also the acquisition of basic skills in doing scientific experiments, values development, how to pursue the truth, how to develop approaches of scientific inquiry, or how to adapt the knowledge to the learning environment. Part of that purpose of learning in science is also to develop an attitude in pursuing the truth. The acquisition of knowledge and skills is secondary to the development of a scientific spirit, the attitude toward the scientific spirit is more important than the development of attitude and competence for teamwork. A good example for this is Mongolia, which uses the four pillars of learning in designing curriculum standards and organizing the actual contents in different subjects. In the teaching of mathematics, chemistry, physics, and history, time is allocated for the discussion of the four pillars in teaching how to learn, how to know which is the basic knowledge that should be acquired in a given area, the development of skills in the particular subject area, and the identification of values or attitudes one should develop in a specific school subject. Actually, they gave different kinds of models to define curriculum content and instructional time for a given content. I have not seen the textbook developed on this because it is not yet translated into English, but I think it is a very meaningful initiative. It is a kind of experiment and innovation. There may be some kind of continued debate on whether this kind of competency-based curriculum is relevant to actual national settings but I think the University is meaningful in development. Secondly, in China, my home country, the two pillars, learning to be and learning to live together, have also been implemented in the curriculum change starting in 1990s before these two pillars of learning were emphasized in the curriculum reform objectives.

Further, I think that never before has the value of human rights and democracy been given emphasis in our curriculum. Now the words "human rights" and "democracy", which are critically sensitive words, are included in both our curriculum objectives and content. So every school should establish and nurture the value of our relationships with family members, classmates, teachers, people in our community, and also with people of other nations.



Peace and harmony are new concepts, new contents, which are part of our curriculum report objective. They are also the pillars reflected in our curriculum standards. We have, for example, a course entitled, "Moral Character Building and Society" which is offered for six units to first up to sixth graders in public schools. This course is expanding to cover self-identity, self-respect, self-reflection, honesty, and respect for others. This is taught in both extra-curricular and curricular activities. There is also another course, "I and My Family", which emphasizes the value of responsibility, equality, communication, harmony with the neighbor, and caring for the environment and the community. Another one, "I and My School", teaches the values of mutual respect, friendship, and cooperation, or being one with the community or with a team. Another course offered is "I and My Hometown". I am Chinese and so there is also another course which is geared towards the global family. These six units which focus from oneself, to school, to community, to nature, and to the global community are expected to be taught in order to develop values representing the four pillars which I had discussed earlier. In science education, the relationship of the student with the family and with the school is also taught, so the scientist is being developed with sufficient respect for others, his or her community. To learn and to live together harmoniously are not only taught in the "Character Building and Society" courses, but also in science and even in the teaching of Chinese language and literature, and environment education. Different kinds of courses are offering and teaching values inspired by these four pillars of learning and the result of these four pillars is also reflected in the curriculum assessment. Assessment is being done in China not only in terms of the acquisition of knowledge and skills but also in the development of values. Learning to be and learning to do are moral character building courses offered in secondary and primary school. Learning to be and learning to live together have now integrated the competencies of learning with extra-curricular activities. Thus, the pillars of learning should not remain as concepts but transformed and realized into actions.

Open Forum

Mr. Opertti: Thank you very much, Zhou. That was a very substantial and informative presentation on how we can move forward from a conceptual framework to reality. You have presented a big challenge faced by all of us in the pursuit of substantial educational reforms. I believe that one idea which Zhou's presentation and also Indonesia's presentation represent is the identification of the ongoing practices of different nations on curriculum change. We can look at life from this focal point in order to see the change in the paradigm framework. The richness of this framework is that I see where we are going politically and socially. It tells us, for example, how China is doing with this kind of approach in honing citizens' values and sense of democracy. It is important to know that it started with a new kind of thinking translated into action because of curriculum change. It is like two complementary dimensions. One dimension is the substantial

dimension— the inclusion of new values which emphasize learning to know, learning to live together, and learning to do in the curriculum, which are guided by practice and experience. Through the approach by competencies, we gain a better understanding of better opportunities and settings. What are our concrete experiences on how could our curriculum approaches help us or not? In which way can these help us in addressing these pillars at hand? It's like a two-dimension discussion. How are these values, attitudes, and beliefs embedded to the curriculum? Would these curriculum approaches, which develop national standards and competencies, really help and bring about positive change? Are they really making a difference as against traditional approaches? Are they really making an impact in the classroom? Are they improving the council of students? Are they really improving the learning conditions and the quality of students? How are they doing that? It seems that we are having a divorce between what is the curriculum and what is really happening in the classroom. Here we are, identifying good practices, and good models. Let's lay them on the table and say how they really are in practice. What are the clues behind the success of these new models? The impression of many is that these curriculum approaches are mainly theoretical and do not have much impact on what's really happening in the classroom. Some teachers are afraid and cynical of these new approaches because of many different reasons. So what Zhou is teaching us is isolation and aggregation. How can we endorse a kind of correlative teamwork among teachers? How can we do it? How can we get our acts together? Are these new curriculum approaches helping us to cultivate teacher collaborations? I believe we have to take these into consideration to really strengthen and understand what is happening from curriculum to reality. But what I find in the community of Asia in practice, here, in the Philippine Social Science Council, in the University of Shanghai, and in the Center of China, is that we can do a good effort to put it into assimilation. Thank you very much.

Dr. Zhou: I think one way to respond to this challenge is a kind of design of interdisciplinary thematic module, a curriculum block which teachers and students could use in a flexible way, in a discipline-based curriculum. It would be very difficult to implement and also to acquire competencies as opposed to the four pillars of learning. For example, this teaches the different subject areas which could work together. The curriculum discipline is very difficult. The organizational structure, the syllabus, and the schedule would not allow this to happen even though the teachers have the willingness or the intention to work together. The actual organizational arrangement would make it difficult. So I think, to break the isolation among teachers and to enable them to work together, we have to rethink how this educational content would be reorganized. It will therefore be an addition or a reduction in our given courses. Otherwise, the learning load of the pupils could not be reduced to say, 20 or 30 percent, or even if they are reduced, the learners may not have the time to acquire those skills, knowledge and values in adequate time. But what is most important is how the content should be reorganized in an efficient and relevant way.



Ms. Aleta Villanueva (UP College of Education): The first time I heard about the four pillars of learning was in the classroom, in the College of Education, and when I actually went through the book, *Treasure Within*. I don't find it unfamiliar because I look at the four pillars more of an *ethos* already being practiced by small schools in the Philippines with very progressive philosophies. There has been a new curriculum being developed in the lines of social studies as the core curriculum in international schools where it has grounding on the local culture as well as from those happening on the "outside". So what I'm saying is that, I think, the Philippines already has those practices but most schools have financial difficulties in networking with other schools with similar situations, such as of being small and progressive. Perhaps, it's about time that we can actually bring a venue where we can have these small progressive schools sharing the models that they already have. I know that in Dumaguete, Manila, and in Iloilo, there are relatively small schools but they are able to do some kind of practices that are actually in line with the four pillars of education. As I've said earlier, I think the only challenge is for these schools to have a venue where they can share what they already have.

Maybe the DepEd should consider first and foremost that they really have to do something about the teacher-student ratio. This kind of curriculum can only work if you have a certain number of children in your class. I know that because I've been teaching for the longest time in these small schools and I know that if a class has more than 30 students, the quality of education suffers. But if you have 20-25 students, then it's a good number. Now, when it comes to curriculum development, it really has to be school-based. I really support localized curriculum planning and development but there must also be some kind of framework where we can develop such localized curricula. This is where the curriculum specialist comes in. What is the common framework that we can use to make sure that we can put this local culture and history content into the curriculum? Maybe if we can have an agreement of what curriculum design and framework we can have, then we may bring down to the level of the school as to what content should be placed in that curriculum. Another challenge involves the development of structural materials. Even if we have a very good curriculum or a good design, in the end, it has to work in the classroom. The way to make it work is to have social scientists come up with educational materials that are good with the primary and high school level. Let us not just leave things to academic writing and research. It has to come down to that level that children can really benefit from what is being done by social science scholars. This is a good *ethos*, this is something we can really strive to do, but the way to do it is to start looking at the models that we have. What local models do we already have and from those that we have, the Department of Education can use the kind of curriculum we want and work our way towards achieving this. How will you operationalize such a curriculum? So, this is where I'm coming from, being a teacher for the longest time, and knowing what actually works. I have this hope that such could be done in our public school system.

Dr. Domingo: Thank you, Aleta, for giving the voice to our teachers from down there because sometimes we focus our activities in the central offices too much that we forget about them, especially in terms of reviewing and seeing to it that the materials and curricular framework are really being used and are really relevant in the field level. May we hear reactions? Our colleagues from Baguio?

Ms. Agoo: We focus on the e-lessons for peer sharing. We have a project which involves the interface between the elementary and the secondary level. At times, we provide one-week vacation for the students, called the semestral break. During this season, the teachers come together to review, we call this the Mid-year Review, and encourage them to interact on this matter. We, the primary and the secondary teachers, come together to discuss the weaknesses or the competencies. We also discuss the possible reinforcements given to the secondary level. Aside from this, we also have the Pre-Review and the Year Review which bring our teachers together. In July, for example, we discuss nutrition, so there must be a partnership with the English teachers with regards to this theme. They will be using terminologies in connection with nutrition. Then from the home economics department, they could use these terminologies to maybe exhibit, or to cook, then have an exhibit using these terminologies. The culminating activities comes in a two or three-day program wherein everybody is into the concept of nutrition. The same is true with the *Linggo ng Wika* (Filipino language week) which happens in August. Social studies also delve on the importance of language in our culture. I have been working with DepEd for the past 37 years and it has allowed us to localize and indigenize our own materials. It's just the capacity building on the part of the teachers that brings about the necessary creative ideas. We see in DepEd that the competency is high so we're coming up with refinements, where teachers can analyze them at their own levels, localize and indigenize them.

Dr. Yulaelawati: I think it is important to localize the curriculum. The most important thing is said to be the practice in each school. But this is not only in small schools like what was discussed but from many alternative ways and venues for learning, apart from the schools. I learned from Indonesia that learning could also come from mosques, churches, Saturday and Sunday schools, and traditional religions in schools. Our religion schools don't want to be called traditional, and they don't want to convey the system of schooling in a formal way. The formal schooling of religion is what we call *madrasah*, but the *pasantron*, for example, teaches Islam but is also taught in Japanese, Arabic and English. They teach mathematics, they can communicate in Japanese and they are smart. The government did not give recognition to these modes of alternative learning in the past. We don't call them schools.

I agree that capacity-building is very important in the centralization of the curriculum. We are doing what we could in terms of building capacity. I campaign through the media and we advocate the importance of non-formal education as effective in building

capacity. We have to continuously collect several guidelines and convey these to the district administrators, provincial officers and teachers. We also need to develop informal and non-formal education to complement formal schooling.

Ms. Gwen Borcena (UP Department of Sociology): I'd like to thank Dr. Zhou, I appreciate the very concise summary about the aims and intention of education and the new spaces and dimensions of learning. I was schooled at the De La Salle University where I also teach, so my upbringing is private Catholic education. I agree with you that in the Philippines, the new learners are very high-tech, very digital. So as a teacher, I really have to adjust. I also learn from my students. I also work with NGOs and when we are on training, the framework used is the KSA or "knowledge-orientation-attitude". I was comparing it with your four pillars: the learning to think is the knowledge, then learning to be is the attitude orientation, but maybe the learning to do and the learning to live together will fall under the skills. Maybe it is also good to separate the learning to do and learning to live together.

I think that for the Filipinos, the challenge for both public and private schools is learning to be more Filipino, to be patriotic. I say this because our country has been colonized by Western powers and now with globalization, a lot of schools are changing into nursing, physical therapy, that cater to the demands of the international job market. There are also many schools being established to cater to information technology. So I was wondering, and I am concerned, even if we are training them to go abroad, perhaps they can retain nationalism and love for their country. Thus, they would desire to help our country in one way or another or bring the Filipino values even if they are in Italy or China.

I'd also like to share with you one of the things I appreciate in my UP education. I have a project with the Aetas in Zambales and I did my whole report in the Filipino language and I was so surprised to see the impact of my work on the indigenous group. During the meeting, they said: "Gwen, many anthropologists and other social scientists have come to our place, wrote about us, but this is the first report that we read and received in Tagalog!" So they appreciated it a lot. Their inputs were also used in our learning in class.

Dr. Domingo: Thank you, Gwen. I think Gwen mentioned an equally important aspect, which is the language issue. If you talk in your lingua franca, the impact is deeper and the reflection notes become more meaningful. Gwen also mentioned the element of immersion at the baccalaureate level, with emphasis on the value of immersing the learners to environments that they are not really quite familiar with.

Participant: This is just a follow-up on Dr. Ella's alternative learning system. As we said, we have an alternative learning system now. I want to point out that locally, we use the baranggay hall as a venue for learning. We also have three mobile teachers. The

teachers are transported from one baranggay to another. They use the module needed by a particular community. There is also project *balai* which includes learning activities for the out of school youth. It is supported by non-government organizations and integrates the juvenile justice system, the child abuse system, into the project.

Mr. Lachica: I'm speaking from the point of view of a new teacher. At the Community of Learners where I taught, I felt that what would have taken five years to learn, I learned in just one year. One of the most important things I learned was how to deal with students' variability. At the Community of Learners, they are mainstreaming students with special needs, identifying students with dyslexia, autistic children, students with special needs, students with learning disabilities. Individualized Education Program or IEP is being developed for these kids with special needs. We also have various ways of assessing the level of learning and methodologies. We prepare different kinds of assessments for these kids including different kinds of grading system. We also prepare progress reports in order to explain the grading system to the parents. For example, what does getting a grade of 90 or 80 mean? With 80, does that mean the child is performing low or simply meeting the minimum expectations? I then transferred to my alma mater, the Mother Goose Special Science High School in Dagupan City. The school prides itself as being the number one school in Pangasinan province. It's a very traditional school but I wanted to impart what I learned in the Community of Learners. However, I encountered difficulties because in Mother Goose, we simply have the same learning objective for all the students, whether low performing or high performing students. I had a difficult time adjusting to this system, which is very different from the approach at the Community of Learners where we are trained to develop a varied set of learning objectives to cater to particular student needs. I was surprised to realize that the conditions of the school have significantly changed. For one, a lot of students have learning difficulties. They are very much lacking in reading skills. I believe that the teachers should learn that reading should be taught actively, regardless of the subject. It is a pity that most teachers seem to assume that all the students have good reading capabilities.

Mr. Baunto: I saw the four pillars of learning and there's one in which focuses on 'new spaces' dimension. I wonder about the implications of this dimension on the mobility of an individual across social identities. The current paradigm now in economics is that people have the preconception that identity is given and we do not have any choice at all. However, we know for a fact that individuals have different kinds of identity. I'm speaking in the context of Islamic education such as the madrasah. It seems to me that we focus the social dimension on religion. However, I believe that this is very problematic. Is there a way of moving forward in education where religion is not the focus of defining the social identity?

Mr. Opertti: In continuation of our work in the community of practice, I wish to emphasize community of practice to the need to systematize all these experiences in different schools within and outside the Philippines. We can build stronger networks to



talk about these experiences further and we can connect schools that will enable the sharing of what is being done and what they can share with others. This is a progressive process and will allow a replication or expansion of good practices. We could upload them into a website and disseminate the information in television. Secondly, I would like to emphasize the need for capacity building at the community level. I believe we need to explore further the role of capacity building in curriculum development and implementation at the regional or community levels. Having a good conceptual framework is not sufficient to move towards the community level. It is a greater challenge to generate good activities and allow people to understand the basic concepts based on good practices and developments. There is a gap between the conceptual frameworks and fieldwork. Thus, I propose that we strengthen the link between capacity building and the process of curriculum development and decentralization. Thank you.

Dr. Domingo: Thank you Mr. Opertti. I think he did a very good job of synthesizing for us the lessons learnt so far. He captured all the diverse elements that we have been discussing since Monday, and also gives us a broad idea on the next steps that we may take.

Ms. Gregorio: I would just like to point out that the Capacity Building Resource Pack CD contains all the modules we have been discussing the past two days, particularly on how to integrate the four pillars of learning in curriculum content. Kindly check your CDs for these resources.

Special Panel on *Madrasah* Education, Values Education & Citizenship Education

Ella Yulaelawati, PhD

Ministry of Non-Formal Education,
Indonesia

I would like to give you a background of the educational system in Indonesia. By law, we recognize the three components of our educational system: the formal, non-formal and informal educational systems. The *madrasah* is considered a kind of formal education. It has religion and Koranic studies as subjects which are integrated with informal education. *Madrasah* sometimes send the students to Malaysia or Cairo to become Muslim scholars. Aside from the *madrasah*, we also have the *pesantren* which offer Koranic studies. We are trying to communicate with them the importance of interfacing informal and non-formal education. Our ideologies include: belief in one God, humanity, democracy, and justice. Values education is taught to everyone.

After the reform, we recognized the other religions: Catholicism, Buddhism, Confucianism, Protestantism, and Hinduism. What's unique with Indonesia is that we provide a national curriculum for the five main religions and we have common competencies for all religions, such as in learning to be and learning to live together. However, the values are operationalized and conceptualized according to a particular religion. I want to emphasize that in order for students to develop good civic skills and attitude, active citizenship is necessary. For the junior high school, we introduced the principle of human rights and provided them with human rights education and the basic international human right principles. You can see then that the competencies are gradually being improved from kindergarten onwards. Through *pansasila* education, the Muslim society is taught that they have to participate in globalization. It is very important for everyone to complete the nine years of compulsory education, and the Junior High School, being the last stage, should be able to impart values such as understanding and respect for different nationalities, and his or her countrymen. We teach them that everyone is equal but each person is different. It is not always easy to teach them this because people from the cities sometimes think that they are better in many ways, for example, in terms of literacy. But we also note that they are not good in farming. So we say that no one is better than the other, they are only different. We also introduced politics, democracy, and nationalism. Why? Because they do not know democracy. They think democracy is only about going to the streets and have demonstrations.

From teaching nationalism, democratization or the political system, we teach the concepts of love, care, respect, responsibility, environment, family, unity, neighborhood,



society and school, school regulations, righteousness, justice, equality and human rights. We encourage living together for people from different groups, but we also practice autonomy. In different districts with conflicts, a student from one district cannot be accepted in another district, and that implies not living together well. We encourage mutual dialogue. We put emphasis on values education and building to living together harmoniously as a society. But what is the societal outcome? We also try to develop good assessment systems. Assessment is another issue because even if we provide good values education and acknowledge the traditional assessment systems, the National Examination is problematic because it does not encourage diversity. For values education, we have to encourage community environment or service to the school community. In order to pass, exams on the Indonesian language, mathematics, and English must be passed along with a good attitude and conduct. For example, in formal schools, you may have students with early pregnancy who cannot pass school because they do not get married. But for non-formal education, we accept this because education should be for everyone. Thus, we have varying standards for formal and non-formal education. It's not because we have different attitudes. It's just that we have different priorities and opportunities. Thank you.

Usec. Manaros Boransing

Department of Education

This presentation has two parts. Part 1 is the status of the madrasah education in the Philippines. Part 2 is what we are doing for the development and institutionalization of madrasah education.

The problem on the recognition of the status of our own madrasah system in the Philippines is characterized by several reasons. First, it is not a part of the Philippine formal educational system and not being recognized by the Philippine government. Second, the curriculum for this madrasah schools is not unified. In other words, one's madrasah curriculum is not the same as the other madrasah curriculum by the other countries. These started in other countries, such as the Islamic education, which is also not part of the formal system. Because of the madrasah, the Filipino Muslims have gone to schools in the Middle East and in some Muslim countries. So they study in these countries with a strong emphasis on religion. Some, however, took up other courses like Education, but some of them studied Islam from high school. So they studied in the Middle East with little knowledge of the Philippines' basic education and what they learned from them are mostly in Arabic, within the Arabic context, and mostly on religion. They have not studied English, Filipino and Philippine history. What they have studied then are not part of the Philippine curriculum. If a Filipino Muslim comes back and establishes a madrasah school, he will not use the Philippine curriculum, but will instead use an Arabic one. The same applies for those who studied in Pakistan, Morocco, or

Kuwait. The curriculum of this formal madrasah is from the curriculum of the country where they came from and it's very hard for the Department of Education to recognize this because this is not part of our basic curriculum.

At the same time, Filipino Muslims do not have instructional or teaching materials from where they have studied. In addition, the teachers do not have education courses from the countries where they came from. Though some got their education abroad, and although education is supposedly universal, theirs is in the form of another language. Students who study madrasah on Saturdays and Sundays normally come from public schools whose parents want them to study religion during weekends. Another type of madrasah is the integrated madrasah which has greatly evolved by now. It offers basic education within the Department of Education curriculum, but at the same time offers religion in Arabic language. These madrasahs have government recognition.

This was the status of the madrasah education before we came in. There are some who say that madrasah institutions train extremists. This is not true. The Muslims in their respective countries study religion and even their prayers in Arabic. It is the language to which their prayers are written so they have to study and pronounce it well, lest Allah will not understand them. The ideological base of Muslim struggle dates back even before, and the Moro National Liberation Front or MNLF has long been in a quest to preserve their own religion and culture. The government has recognized this even before the Marcos era. He wanted to develop the madrasah and the task was given to the educators. I was part of that group and our leader was Dr. Corpuz. Although we wanted it, we were not able to design a system that would be acceptable to the Philippine educational system and also to the Philippine government, since there is respect to the Constitutional provision of the separation of the Church and State. Thus, at that time, in the Mindanao University, we tried to develop the madrasah institutions in the Philippines, but we did not succeed. Recently, however, the Vice Governor of the Autonomous Region of Muslim Mindanao and at the same time, the Philippine Secretary of Education wanted to do something about the madrasah institution. The ARMM Vice Governor is a politician, but is also a scholar who has deeply studied Islam. He asked me to help him. I was surprised that I did not know so much about religion. Anyway, we had several discussions since 2002 and finally discovered that we have to simplify and start building a new curriculum to support the madrasah education in the Philippines.

I will now discuss the development of the madrasah education in the Philippines as a component of the Philippine educational system. We had about 45 Muslim scholars who helped design the curriculum and we grouped them with experts from the Department of Education. We instituted a curriculum through Department Order No. 51, the Standard Madrasah Education for the Elementary Level. This was also adopted by the Autonomous Region of Muslim Mindanao or ARMM, and was further developed after our visit in Indonesia. The program was funded by UNESCO.



The curriculum we made have significant influences from the Indonesian madrasah schools that we visited. The madrasah curriculum consists of the following learning areas: the Arabic language, Islamic values for public school, Islamic values for 60 minutes a day, and Islamic values for 40 minutes for public schools. The Islamic values do not represent the Islamic religion per se, but presents moral values taught on the basis of Islam. For public schools where there are mostly Muslims, these two subjects will be added to the secular basic education. For the private madrasah, there will be three additional subjects (*Qur-an*, *Aqeedah and Fiqh*, and *Seerah and Hadith*). In other words, our Filipino Muslim scholars have combined all these Islamic subjects or entry learning areas in addition to the Arabic language.

In the public schools, you have all the secular subjects like English, math, science, Filipino, and Makabayan. We added Arabic language and Islamic values as well. So for Muslim students, they have to stay 40 minutes longer than non-Muslims. For the private madrasah, there are four learning areas: three Islamic religion subjects and one Arabic language. With this curriculum, we have experts to detail, refine and reduce the subject, to scope the sequences, and the framework of competencies. The same curriculum experts were asked to write the textbooks on the curriculum framework. The learning materials consist of textbook, teacher's guide, and student workbook. If the books are in Arabic, then they will be translated to English, and vice-versa, for transparency purposes. In addition to that, we have to prepare the books, the Islamic values, and respect for constitutional provisions.

We are hoping that with this curriculum, we can achieve universal Islamic education. In public schools where 85 percent study Muslim religion, I hope that they will understand and will be able to practice the Muslim tradition. We have three levels of teacher training and development. This is the most difficult part because not all educational institutions in the country have the kind of education that we have in our school. We need teachers who know Arabic language and Arabic values. At the same time, the *Ulama* or Muslims who studied in Muslim territories abroad do not know English and they do not know how to teach. So we have to come up with three levels of teacher training and development. All who are teaching in public schools must undergo a 23-day live-in training workshop. We call it language enhancement. As they do not know English, we have to teach them how to read, write, listen, speak, and prepare lesson plans.

The next level of training is called the Accelerated Teacher Education Program. It was formed with the participation of the Commission on Higher Education and the Professional Regulation Commission. The idea is for teachers to study for 12 months in order to earn a Bachelor's degree in Elementary Education. The mode of delivery is mixed. When the classes started, they are taught through modules, distance learning, and tutorial sessions, among others. The school year is divided into three and after that, they have to take the Board Exam for Teachers. Only when they pass do they become accepted as teachers in public schools. The third level is when they are introduced to two areas of studies, the Islamic values and the Arabic language.

What I've discussed is the situation in public schools. But what about the private schools? Well, we have also institutionalized some reforms. We are encouraging madrasah schools to adapt to this new curriculum starting from Grade One, and we also encourage them to do what Christian schools do. One cannot study in Ateneo or La Salle if they are not rich. We hope that private madrasahs would later on evolve to become the center for quality education of Muslims. Parents from affluent families don't let their children study in public schools. They don't study madrasah but they study in Catholic schools.

In Marawi city, there is a very good school built by the Protestants, the Dansalan College. A large percentage of the students there are Maranaos. They are paying very high tuition fees. We are also encouraging Maranao businessmen there to put up a school in Marawi to compete with Dansalan College. In Cotabato City, 30 percent of the students in Notre Dame University are Muslims. I heard that even Ateneo de Davao and Notre Dame are thinking of offering this curriculum for their Muslim students. I told the Muslim people, if you won't put up your own madrasahs according to this curriculum, the Catholic schools will be ahead of you by offering this curriculum. They can easily offer that because they have Muslim students. Joking aside, that is the policy direction. We are encouraging them to organize a non-profit, non-stock corporation. We are encouraging them to charge tuition fees and we are getting some response already. In Quiapo, here in Metro Manila, a group of young Muslim mothers decided that they should put up this kind of madrasah school in Quiapo. They now have a school, one that is airconditioned, with all the facilities including computers. But of course they charge very high tuition fees. In Maharlika, Taguig, they are also offering this curriculum and charging tuition fees. We hope that soon this will change the education opportunities for the Muslims and then we shall have the madrasah institutions becoming more Islam friendly.

Our advocacy is to be accepted nationwide because in the Christian areas there are Muslims with teachers in Arabic language and Islamic values. The Department of Education cannot pay the salary of these people. First, because they are not qualified, they do not have the qualifications of a teacher. Second, they do not have the money. So, we are encouraging the local government through their special education fund to pay modest honoraria for these Arabic teachers in the public schools. Last year, here in the NCR, there were 15 elementary schools that offer these subjects. Tomorrow, we shall have a kick-off ceremony because there are now nearly 40 schools in Metro Manila that will offer this. There will be a ceremony at the Commonwealth Elementary School where books will be distributed. In the NCR, we have trained 130 Muslim *Ustads* on that first level of training.

It is interesting to note that the local government pays for the honorarium. The Mayor of Manila is paying an average of P3,500 in honoraria per month for the Ustads to teach the two subjects. This year, I was informed that Quezon City Mayor Belmonte has increased the honorarium. Quezon City pays the highest honoraria of P8,000 per month. In Davao City, Mayor Duterte is paying the Muslim Ustads P5,000 a month and in Puerto Princesa,



Mayor Hagedorn is paying P6,500 per month. This indicates the gradual acceptability of the Muslims in this country. Today, the Muslims are everywhere. Because of the poverty and conflict in some areas in Mindanao, the Muslims are migrating to the rest of the country. I was told that there are about 20 Muslims in every boat or ship from Iligan, Jolo or Zamboanga who wish to migrate to other cities. In Metro Manila, there are now nearly 600,000 Muslims. Due to the conflict in Mindanao, the Muslims are coming and the social scientists must study this movement of Muslims. In France, for instance, when their Muslim population migrated there, they did not manage it well. The first generation of migrants may not pose as much problems because they migrated in search of livelihood. The second generation, the children, on the other hand, are Muslim but they do not get to fully understand their religion before they are immersed to a totally different society. I think our Department of Education and the local governments have also realized this.

We started in 2004 with no money at all. Later on, we were able to get some small amount of money from the Asia foundation, SEAMEO-Innotech, UNICEF, and World Bank, which gave about P25 million to finance the production of these textbooks. BEAM (AUSAID) gave about P160 million to improve Muslim education in Mindanao. The biggest support that we got was from Libya. We had an agreement with them. They will donate the funds to print the textbooks, including all learning materials from Grade One to High School. We estimate that in the period of 10 years they might be spending about P 500 million. The Philippine government has started putting in some money and under this budget, which is likely to be disapproved, the government has appropriated P100 million for madrasah education. I am going to be in trouble because we already have programs ongoing and with this budget being disapproved, I don't know where to get the money.

On the program management, how is this done? What will be the future in the Department of Education or the ARMM? They have already organized the Bureau of Madrasah Education. In the Department of Education, we didn't follow them. We thought that the madrasah institution should be part of the basic education. Thus, there will be a madrasah education unit under the Bureau of Elementary Education and under the Bureau of Secondary Education at the national level. For the regional level, there will be a madrasah unit under the Regional Director, and at the Division level, there will be a madrasah education supervisor for school divisions that have a substantial Muslim population. We did this to integrate and harmonize fully the madrasah education as part of the basic formal education of the Department.

The madrasah system Philippine model is different from Indonesia and Malaysia. I realize that we were unable to develop the madrasah during the time of President Marcos because we were trying to model the madrasah institution after other Muslim countries such as Egypt and Saudi Arabia. They are good too but they are meant for a different context, a specific reason is that the Muslims in our country are the minority. This country is pluralistic, multi-religious and secular, with a Constitution that practices a separation of Church and State. I think we have found a solution as to where we could pattern this madrasah education Philippine

model. It has some similarity in Singapore. In Singapore, they have also a 10 percent Muslim population. They have also come up with their own system. We were ahead of Singapore in terms of Muslim scholarship. We have more Muslim Ulamas than Singapore has. I think that they were good because of the wisdom of Lee Kuan Yew. Perhaps in another venue, we could have the Singapore system and experience presented and discussed at greater length. Again, thank you very much and good afternoon to all.

Open Forum

Ms. Agoo: That was a very informative discussion. On the madrasah education being given by the City of Baguio, our concern is the delivery of education services because we believe that we have to find somebody who is really qualified to give these Islamic values to our Muslim brothers in Baguio. There has been an increase in the number of Muslims in Baguio over the recent years. They own at least 20 percent of clothing shops there and we have to cater to them. In fact, we have problems concerning pupils who are not being sent to school, because parents fear that they are not being given the kind of education that they want. We have the foundation, the Save Our Street Children Foundation who fought for educating the parents in sending their kids to school. The problem here is who shall handle the Islamic values. Maybe for the meantime we have the regular elementary teachers who are trained on Islamic values, but of course there will be a limitation on how they will impart this. It would be better if we could have Muslim teachers who would really be qualified to teach in the public elementary and secondary level.

Dr. Boransing: I was in Baguio last year and I had a dialogue with your Superintendent. I think I may have to come back because there are now plenty of Muslims there. You will have no problems in getting teachers but your Superintendent must implement the curriculum ahead. The teachers may have not been trained, so we really need to make another visit soon. We are coming up with a Training Program for Muslim teachers in Regions 1, 3 and Cordillera. There may be problems with the Regional Director, they are my friends, but we will attend to that because Baguio is very important case.

Mr. Baunto: My training is actually in Economics but I have an interest in education. It's a nice endeavor to standardize the basic curriculum for madrasah, including the secular subjects, but we fail to look into the choice of an individual. For example, there are some Muslim Filipinos who want to study madrasah only; there are some who want to study both madrasah and secular training. Yet, there are some who want secular education only. Now they have interactions with the three educational structures. First, if they complement each other, people can view that they go together. They can view them as substitutes or they can view them as independent. A certain educational structure is seen as a social identity, giving them social network, social capital and social insurance.

The standard madrasah curriculum developed by the Department of Education is an actual recognition that they are complementary, but on whether they could be taken as substitutes or independently is not clarified. My second concern is regarding the donors. For example, in the investment perspective, if you want to set up a school, you usually take into consideration the ROI or return on investment. So I wonder what the implications of donor funding and ROI considerations have on the challenges that we are facing for the madrasah. Third, while the standard curriculum for madrasah recognizes horizontal mobility, there seems to be no vertical mobility. For example, those who undergo training under the madrasah curriculum can go to the public schools and those who went to public schools can go to madrasah system. However, there is recognizably no vertical mobility if a Muslim Filipino wants to move up the educational ladder. If I want to specialize in Islamic studies, if my training is under the revised curriculum would it be recognized for example in Saudi Arabia or in the Philippines if there were a higher education program for Islamic studies?

The next issue in relation to vertical mobility is on the testing or examination standards. Do students get standard exams on Islamic values, Koran and Arabic language or are they tested in English, science and mathematics only?

Dr. Boransing: It's all right. Don't be conscious of the fact that you are an economist. I was also an economist when I was younger. I am essentially a finance man. I started as an accountant, then I studied Business Administration, and then I ended up as an economist. That is why I got very confused. Now, back to your question. On your first point, we approach madrasah education as part of basic education. In other words you have the elementary and high school. Basic education is where you learn the tools of language, mathematics as a tool of thinking, analysis, so on and so forth. So this curriculum has been designed to make madrasah as part of the formal basic education. Now you are saying is it separate or in other words secular, should you separate secular from sectarian education? You know, our thinking is that you must decide that after you graduate from high school, because that is when you specialize. That is why we emphasize on basic education, because it's going to equip you for the future. You learn citizenship in basic education. Now if you want to specialize then after that you can be an engineer or Ulama. You can be a PhD in Islamic jurisprudence. You can be a PhD in Koran studies, but the beauty of that is you are already grounded on your basic education. You know, if you read the history of Islam during the early days, the Muslim scholars were dominating all sciences. That is what they refer to as the glorious days of Islam, and this dominance of scholarship abruptly declined because Islam does not distinguish knowledge in secular and sectarian. In fact, the first revelation of Islam is *Iqra*, education is the first commandment of God. If you are an *Imam* and you are educated only in Islam and not in social sciences or in basic sciences, then your viewpoint of the world is rather limited.

For instance, the Minister of Education in Brunei changed the Islamic education structure in Brunei. In Islam, there is a school there for young children. They were taught to memorize the Koran. And in every Muslim country there is this kind school, there is a same school in Indonesia and Malaysia. In Brunei, this Minister changed the system. He said it is all right to memorize the Koran but you must learn English, science and mathematics. So any curriculum of all Islamic institutions in Brunei should learn English, science and mathematics. I asked him why. He said, these young people, when they become twenty or fifteen, they might change their minds. Suppose they decided they wanted to become an engineer, how can they shift if by that time they did not have the basic capabilities and skills? Not everybody can be an Ustad. All of us have to earn a living. If Muslims want to regain their place in scholarship in science or everywhere, then we have to be educated in a well-rounded way. They must have a well-rounded education beyond Islam. At the Islamic International University of Malaysia, they have what they call "acquired knowledge" and "revealed knowledge". Revealed knowledge is the Koran.

Dr. Yulaelawati: Thank you. I would like to expound on the standard of our madrasah. Yes, we have a very high standard and actually, we have very limited public madrasah institutions. Most of our madrasah is privately owned. What I mean by private is that it is conducted by common natives but they are all under the Ministry of Religion Affairs. This is because in our law, everything is decentralized except religion. Secular education is decentralized but not religion. That is why we have a national curriculum for all religions and this is recognized in our 2003 Education Law as well. We honor the right of the child to have religion education and be coached by a religion teacher. For example, if a Muslim child enters a Catholic school, the Catholic school should provide a teacher for him/her. Although it is a rare case, but if a non-Muslim wants to study Islam, the schools must also provide for religion teachers. In madrasah, they will have more hours for religion. There are also standards for students who memorize the Koran from start to end. They learn this beginning six years old. For this group of learners, the minimum competencies of mathematics, language and science are also taught. The Ustads or *kiyayi* appreciate this very much as they also have to earn a living. In terms of quality, however, I believe that we need to improve mathematics and science education in the madrasah. This is because the madrasah used to only teach Islam, Islamic rules, and Koran values. The teachers themselves lack academic teaching qualification. I hope many agencies will join us in enhancing basic education.

Ms. Villanueva: I am a teacher and I am also a student at the College of Education. I am interested in the madrasah and the Arabic curriculum. Do you also have room in the curriculum which would allow children to appreciate other religions besides Islam? Is the system ready for that? Would they have learning units where children may be able to compare or see other expressions of faith or how other religions celebrate? Is there room for it already or is it not yet time for that?

Dr. Boransing: I think eventually, if we follow this curriculum, it will interfere with the acceleration of our madrasah educational system. It might evolve, like what is happening in Singapore. In Singapore, there are two parts of Islamic education. One is the formal education which is in the madrasah and informal education where students are not learning in madrasah. They have developed curriculum teaching modules and they are teaching this in their own mosques. In their administration of their mosques, they open their teaching for inter-faith dialogue. Singapore is a multi-racial society and they imbibe it in their society. Hopefully, it might be the same for us in the future. That is why I am suggesting that we look more on Singapore because in a sense, we are similar. Their Muslims are a minority as well as here. We cannot use Indonesia as our model because madrasah education there is shouldered by the government. I went to public school madrasah in Indonesia and although it is a very religious institution, they top in science and math. That is a very religious school near Jakarta. I think it was founded by President Habibbi. They are at the top in terms of natural science and mathematics education so hopefully we would evolve into something like that. In Singapore, they don't ask their government any money. In fact, for the Singaporean Muslims, it is an insult to them to ask support for the madrasah. Their madrasah also is topping the national examinations. I was told that there was a time when Singapore wanted to close the madrasah and the Muslims were against it. I think this was the time when they imposed a compulsory and free basic education. The reason for doing this to emphasize that while they are Muslims, they are still first and foremost Singaporeans. If basic education is not at par with the Chinese and the Indians, then that would be problematic because they would not be competitive in the job market. So the Muslims there requested that they be allowed to have their own madrasah, but they will comply with all the examination that the Singapore Ministry will give. Today, they are also topping the national exams. Of course they were given time. If they don't pass the level screening examination and all the other examinations given by the government of Singapore, the institution will have to be closed. That is when the Singaporean Muslims realized that they are living in a multiracial society, secular at that. They have to compete and we hope that we would be able to adopt this attitude in the future.

Why do we have a problem? In the job market the Muslims cannot compete but the Muslims are not inferior in intelligence. Look at the Muslims in Greenhills. They now control the *pier* market. This is my answer now to your questions about the grading system. In the public school, the grades in Arabic language and Islamic values are also graded subjects. If Muslim students are in mixed schools, Arabic language and Islamic values are not included in determining honor students. If they are all Muslims, then it will be computed. The principal of the school will decide to honor outstanding students in Islamic language and studies.

Participant: What I mean with a standard exam is, if these subjects will be included in the National Secondary Assessment Test, for example? Would it be by school which would accommodate the madrasah or would it be revised?

Dr. Boransing: No, I think it will not be required. I don't think it will be a prerequisite in going to high school. Well if they fail in Arabic language and Islamic values, they will not graduate because these subjects are now formally part of the curriculum of basic Philippine education. That's the beauty of it.

Mr. Ducanes: What do you see with regard to the participation of school age children in terms of standard test? The participation rate of the ARMM Region is 15 percent lower than the rest. They are about 12 points behind the average in the country. On the participation rate, how much of that deficit is due to under-counting because the madrasah is not included in the counting of the students? How much of it is because children are not going to school? What accounts for the lowered scores in the standard national test?

Dr. Boransing: You should establish a trend. The participation rate is due to the fact that the Muslims during that time have not yet accepted public school. Now, since a few decades ago, the participation has increased; it is now about 90 percent. The participation rate must have gone down because of the conflict in the area, but the participation rate in the school of all the Muslim community should be the same elsewhere. Perhaps, Muslims accept the fact that they need education. Less than 10 percent of them actually go to madrasah now with this introduction of the system. The formal madrasah private institutions should also be counted. I think if you look at the participation, there might be some impurities because of the conflict and poverty. What worries me is the achievement level of the Muslims. If the participation rate is low and the achievement level is low, we are in trouble because they have to compete in the job market. For instance, the Muslims in Mindanao compete with each other, but they are poor and so the competition is among poor. But here, in a mixed community where the Muslims are in the metropolitan areas, if the education of the Muslim children is not good, then we will have some problems later.

Participant: I like the two presentations about this challenge in developing this type of school. I believe that this is an issue in trying to achieve a multi-cultural society. Your experiences are very nice in terms of trying to achieve and in trying to realize the importance of segregation of integration, respecting and empowering. I believe that it is important to document these experiences. In many countries today, there are a lot of discussions on multiculturalism. It is related to different issues, domains and challenges. There is a need to document these experiences, not to say that this is positive and this is negative, but to understand the process, the mentality and the approach that is behind all this. Many times, when we talk about curriculum change, there is not much emphasis on how this process is being done. There will be good points and challenges along these processes and there is a lot of learning to be generated from documenting the data. Thus, we could take the case of Indonesia, Philippines, or Singapore for example and compare their experiences. We can start by documenting these cases so that we can



see what we can learn from them. We can disseminate it as an input to understand how we can address diversity in real situations. Thank you very much.

Ms. Borcena: While listening to you I noted that it might be that it's already being done. Just allow me to share the suggestions that I have on my mind. I was inspired by how social scientists, especially sociologists and anthropologists can help refine or improve your program in the Philippines. On the madrasah Philippine model, it would be good to process document the institutionalization and development of this model. It should not involve solely a mere reporting of accomplishments but rather describing, documenting the process. I've learned this recently and I've tried to do this, its called sociography. It's a combination of a bit of sociological approach perspective but yet ethnographic and also depicts description. Second, I was talking with an anthropologist earlier. We discussed how it's a very new program, starting only in 2004. I think it's still fresh and two or three years or so in the making. The government may tap consultants to do an evaluation, not of impact, but an "effects evaluation" and "process evaluation". But then she reminded me that there has to be a baseline. Whether there is a baseline or none, the baseline can be reconstructed since it has only been three years. And then based on that evaluation, the results then may be used to refine the materials before publishing them. This is also my dream but I will also tell Fr. Albert Alejo, who is based in Ateneo de Davao. There is an anthropology MA or PhD program there. Three schools are trying to do this. It would be good if we can get a Muslim scholar to study in that school and maybe simultaneously help in developing or evaluating the madrasah, and perhaps teach someday. I was wondering if you conduct teachers' training for those who want to teach madrasah. Do you have a module for cultural sensitivity or anthropological sensitivity training? I noticed also that we get a lot of money from USAID. The question is, how do we develop long-term sustainability? We have funds now, but later if the money is not there anymore how do we gain long-term financial sustainability for the program?

Dr. Boransing: You raised a very good point. I think the social scientist should come in and examine what we are doing, especially since most of us working here are government people. On sustainability, indeed I agree that this is very important. Now sustainability would be dependent on several things: first, the wider acceptability of the Philippine society. I believe that is where the social scientist should come in. It helps significantly if there is acceptability and if it is perceived that this program is of national importance, in building national unity, for example. Then, I think it becomes imperative that people will support the program's sustainability. Any program that has no social acceptability will not last long, so this is where I would like to invite the social scientist, given the challenge that we are a multi-religious society. Shall we maintain that or are we going to be a dominant Christian country that would be intolerant of this minority religion? If this kind of thinking remains, the program will not survive. But if the social scientist would help provide the evidence that this is essential to national survival and unity, then government will have to react positively.

In the Department of Education, our teachers, supervisors, and principals are working very hard to make this a success, and they are mostly Christians. Do we want to maintain the Christian majority's intolerant attitude towards minority people like us? As I said, we are now evolving as a very tolerant society and I'm very happy and proud of that.

The second issue concerns the Muslim community directly. Are they going to persist in their attitude of trying to ask the government to give this to us? They need to have investments and from the standpoint of the Muslim community, is this the program that they want? Is this essential to the survival of their religion? Are they prepared to integrate into a multi-religious society? In the end, it will go down to the ideology of our people in the South. Are we going to persist in saying that they are separate people; they're a separate country? If that is their attitude, then this program will not succeed. The Muslims should re-examine themselves as well. Are they part of this country? Do they struggle to become part of this country?

These two things in my mind are essential. The money coming from the government, the money coming elsewhere will only come if these two issues are resolved. There is going to be a tremendous change required by younger people like you. For us, we are already at the five o'clock of our lives.

Dr. Ma. Emma Concepcion Liwag (Ateneo de Manila University): Can you please explain to us how the Department of Education promotes this madrasah education at the ARMM Education Bureau? As you mentioned, the ARMM also has its own Education Bureau which promotes a certain type of Muslim Education. How are you able to reconcile this or are there any tensions or overlaps? Could you please clarify the bureaucratic and organizational aspect?

Dr. Boransing: We have to respect the authority of the ARMM. If one agrees or disagrees, the fact is that we have to support that. I am very sensitive on the autonomy of the ARMM, which is why we have to find a way to work around it. There are problems that are peculiar in the area. For instance, this curriculum is implemented ahead in non-Muslim, non-ARMM areas because the teachers of Arabic languages and Islamic values cannot be paid by the Department of Education. First, this is due to the fact that these teachers are not qualified teachers. Secondly, we have no appropriation yet. So, the local government pays the honorarium. And we have provinces and municipalities outside the ARMM that are Muslim-dominated such as Lanao del Norte. Now, due to the financial difficulties of these municipalities, the teachers are not being paid their honorarium yet. That is our difficulty. The DepEd is now studying this so we could provide funding. The ARMM is now slowly adapting the curriculum. The ARMM Regional Governor has issued an Executive Order adapting this curriculum. After all, this curriculum started in the ARMM. This means that we are trying to work together, but

gradually slowing down because of the change in administration. Nonetheless, we have opened the lines of communication. The Department of Education is responsible for the areas outside the ARMM.

Mr. Operti: I feel that this seminar has covered very substantial discussions of a variety of issues. I believe that we are in a good condition to move forward towards developing this idea, of this community of practice. I believe that there are two types of challenges that are connected. The first challenge is setting the conditions for the coordination and open exchange of information and experiences. Educational discussions should be open. The first stage should therefore be knowledge sharing and I believe that here we have identified a series of issues that can be a hand to move forward on this idea of knowledge sharing. We can help in identifying the importance on strengthening the linkages between research and decision-making and of improving the use of research output in policymaking. This implies the necessity of deepening the links between the quality of research and its dissemination and the quality of decision-making.

The third element that is important is how to integrate all of the interesting experiences shared in this forum. How do we avoid the problem of using a universal framework within the context of diversity. The idea of community of practice is to make public our own experiences. This implies the sharing of the visions or the process behind these movements and innovations.

So the first stage of community of practice should involve active knowledge sharing, while the second stage is knowledge contraction. This means that we can share knowledge but we can also contract knowledge. The Asia Pacific Resource Pack is an excellent sample of knowledge contraction. What will the community of practice do in order to support this process on knowledge contraction? The Asia Pacific Resource Pack, for example, is trying to incorporate different case studies of different regions. The rationale, philosophy, and foundation, that animates that resource pack is knowledge contraction. So I believe that in knowledge contraction, we can work on widening this resource pack. We should try to incorporate more case studies and resources. This resource pack can be translated to Spanish, French, and other languages in order to widely disseminate the information and experiences to the world. In fact, this translation to different languages is a challenge in relation to knowledge contraction. Lastly, I wish that the community of practice should also help nations, curriculum developers, and specialists in qualifying concepts. There is a lot of confusion in understanding basic concepts due to the tendency of simply importing models of educational change. Sometimes, the necessary process of adjustment according to particular contexts is forgotten. There is more confusion when these are translated in the classroom. Even teachers are confused. Teachers oftentimes feel isolated from the process of educational change because they don't understand where the lecture is going forward.

There is therefore a need for the community of practice to clarify concepts: What do they mean by approach to competencies? About approach by standards? What are the relationships between them? There is a long glossary of terms on educational change. Many terms can be taken with varying significance. I believe that the community of practice can also help build the cooperation among the countries in clarifying concepts and ideas and in establishing a common interpretation of the concepts and processes of educational change.

It is important if we can get all your e-mails and all the people who can and are willing to participate in the community of practice. We share documentations, case studies, and experiences. It is also a way for you to get information, documents and visions from other parts of the world on what's happening on the education. It is important to sustain this network.

Thank you very much. It's been a real pleasure to be here. I learned a lot from all of you, the ideas that we heard are very important. I want to deeply thank all the hospitality, all the kindness, and all the affections of this group of people who have been very polite.

I feel grateful for this opportunity to join this seminar-workshop. Actually, this seminar-workshop is the first forum activity to the UNESCO-IT Seminar in July 2005 on the establishment of a community of practice in curriculum development. I acknowledge the efforts of Zhou as a regional focal point in China, and also Virginia Miralao of the PSSC. This workshop is very well-organized, in terms of participants from all state colleges. I think the outcome of this seminar is also relevant, something we can be proud of. There has been no such kind of seminar-workshop in other regions.

Second, the quality of participation and interaction among policymakers, research scholars, and teachers, is very high. Due to some reason we don't have a large number of participants. But the quality of presentations and discussions is of high quality. I hope this kind of presentation and papers would be integrated in a disc and disseminated to everyone. Many of them could be used as relevant guidelines or materials.

I benefited a lot from this seminar. Also, I think our participants and educators here would be able to make some follow-up activities to translate vision to action, from action to regional and international networking. I hope we do not just think globally and act locally but think locally and act globally. We need this perspective because it is through local practitioners that we generate the vision and insight that could move global actions at the international level. Sitting at the International Bureau of Education in Geneva, we do not have these kinds of insights that are generated from this kind of discussion among school teachers from different islands.

UNESCO programs are very supportive of this kind of innovations that take place at classroom level. As the UNESCO needs to bring programs to different nations at the local

level, I think this community of practice could be effective only when we join hands with UNESCO, national government policy makers, local school teachers, and community leaders.

These are the kinds of innovations and best practices that UNESCO should identify and disseminate. UNESCO is organizing an international conference on Educational Sustainable Development in Asia Pacific. We can organize a Roundtable and I will be taking part of that, and I am already discussing this matter with my colleagues. Let us go to Bangkok in early December and attend international conference.

The first conference was organized in Shanghai, China and now we are having the Phase One. In Shanghai, we were part of the conference and we felt committed. But we want more of our stakeholders to join in this kind of conference to encourage greater partnership and networking. We want to encourage our Asian educators to make greater efforts in promoting curriculum change and education for sustainable development.

Participant: Thank you very much. I would like to say that I'm very happy to be here listening to the points of view exchanged on education. Sometimes we unconsciously contest between majority and minority. I think we should not focus on contesting the strengths and weaknesses but strive towards preventing the poor from becoming poorer. I agree that we should encourage various case studies. One of these studies should focus on what kind of education is appropriate for the more remote areas. What kind of education do could we get from the madrasah in the Philippines? I think we should avoid calling the Muslims as a minority group in the Philippines. Also, I would like to propose that we commit towards gender sensitivity in our educational system. It seems to me that some systems are designed to support the domination of the male gender. For example, during primary school, mother-like teachers support the girls in primary schools. However, in secondary school, there are more male teachers in physics and mathematics. In some madrasah, female teachers are limited to teach only in Grades One and Two. We should try to encourage gender balance among those teaching in the madrasah across primary and secondary levels. Respect for women should also be added in values education to help reduce the violence and bullying. Thank you very much.

Dr. Aguilar: As Chair of the Philippine Social Science Council, I would like to thank everyone, especially our guests who have come from overseas. As a teacher, I have learned a lot from the discussions and presentations and I hope if there is a future follow-up activity similar to this, you would be willing to come again to the Philippines to share your expertise with us. It is important, of course, to always remember the difficult work the teachers are doing out there. It is always easy for us to talk about curriculum change, but we have always mentioned the need for teacher training. Indeed, this is a very big task and I hope that in future workshop-seminars like this, we can actually have not just administrators but teachers themselves, so that we can replicate and multiply the benefits from the conference such as this.

The Philippine Social Science Council is very pleased to partner with UNESCO-International Bureau of Education and with other international organizations such as SEAMEO-Innotech and other groups in this endeavor and we hope that our partnership will continue in the future. We are also eager to partner with institutions in the Philippines locally so that we can push ahead many of the ideas that were raised in this seminar-workshop including such things as revising textbooks, which are very important indeed if we are to achieve a lot. We have heard many lamentations about the quality of textbooks in the Philippines over the years and yet very little has been done. Some people are doing what they can, including Arnold Azurin who is no longer here, but we hope that the PSCC can chip in and do what it can. We are also considering the possibility of partnering with the Naga City provincial board as discussed yesterday, so that we can hopefully work with Naga City government as well as with the Department of Education of the local level and see what we can do about curriculum change, including the very specific problem of what to do with computers the city government is buying, and yet there is insufficient time being allocated for students to utilize those computers. We also hope that just as there is a National Institute for Science and Mathematics Education, we hope that someday, with the assistance of various friends like Ms. Lucille Gregorio, we can hopefully come up with a bill that would institute a National Institute for Social Science Education or Social Studies Education to promote social sciences along with math and science and other critical elements in the curriculum. Finally, we do hope that we can continue to partner with the Department of Education on various issues particularly with Dr. Boransing on a number of other issues that are close to his heart and other issues that will try to really reduce and minimize all sorts of gaps and disparities that are evident in our society. I would like to thank, of course, the Philippine Social Science Council Secretariat, particularly Dr. Virginia Miralao and the staff, for the splendid work they have done in organizing this very first follow-up activity from the first one that you have in July last year. My congratulations and gratitude to them for the kind of work that they have put into this conference. I cannot thank you enough for the kind of stimulation and stimulus that you have given to us in these three days and I hope that member organizations and the various disciplines represented in the Philippine Social Science Council will indeed be able to hear even if indirectly and vicariously the various ideas that were generated in this seminar-workshop. Thank you very much to all.

Ms. Gregorio: I would just like to thank all of you for your participation and for the very productive interaction here. I regret that we invited so many people but because of the timing, I think, they were not able to participate. For those of you who were able to come, thank you very much, and I hope that we will not stop here. We hope that the community of practice will continue and we assure you that we will try to revise this resource pack. We will also put together your case studies as suggested. All the questions that you have raised earlier have already been integrated into the resource pack. It is your turn now to look at the resource pack.



There are models from other countries that we can follow. For example, you were asking how we look at the content of the four pillars of learning in a school curriculum. We have a model to show you and the model of Mongolia from designing, planning, evaluating, and even piloting of their curriculum is included in the resource pack. You were asking for localization, luckily we have Ella here who has discussed how decentralization is being done in Indonesia. Her materials are also included in the resource pack. The language barrier and the issue of teaching in English such as in the case of China has also been included here. We have examples from Nepal on the whole school approach or the multi-grade teaching. On HIV/AIDS prevention and how it is integrated in the curriculum, you will see a substantial discussion on that in the case study from Laos. On life skills, you will see that in the case studies for Cambodia. I therefore hope that you will be able to appreciate the contents of the resource pack and this is still a draft going on revision. With your help, we will be able to move forward and maybe start with printing a few copies for review. We need your cooperation. We need your commitment. Thank you very much for coming here today and for the interesting interaction within last three days. Thank you!

Closing Remarks

Erlinda Pefianco, EdD

SEAMEO-Innotech

UNESCO National Commission of the Philippines

It is very difficult to close a workshop that refuses to end, and I think that's good. The continuous discussion of what you want to accomplish after the workshop, I think, is a good measure of how successful the activity has been. I think Lucille was right in saying that the timing of the workshop is not so good. We are missing a lot of people, and so we will leave it to Undersecretary Boransing to bring home the lessons and propagate them in the Department of Education.

First, I want to wear my hat as Director of SEAMEO-Innotech. Mr. Operti was talking about networking. I would like to share that we have a network in SEAMEO-Innotech. Indonesia and the Philippines are involved in that network. We are actually running an online course now for principals at the National Capital Region, and all that we are talking about is how to change, adapt the curriculum, and improve it at the school level. We have 30 of them who have been enrolled in a course for almost a month now. This course is on instructional and curriculum leadership for school heads, the people who really are on the driver seat as mentioned by Dr. Aguilar. We have a chatroom now. In fact, I just came from Malaysia and Malaysia is joining this conversation with Filipino school heads. You could really use the Internet to enhance your community of practice. I am happy to know as well that we have this resource pack we can use because principals need to have models.

I want to talk now as Chair of Educational Committee of the UNESCO National Commission. At the start of the school year, we are always worried about the shortage of classrooms, lack of this, lack of that. In this venue, we saw a very refreshing opportunity to talk about things and ideas that really matter; things that happen inside the classroom. I wish that more teachers and more DepEd people participated so they could talk about their experiences, particularly how they are making sure that learning really happens in the classroom.

I am also very glad that Dr. Zhou reminded us that we are already six years into the 21st century. Six years after we talked about the pillars of learning, we in the Philippines are not yet really internalizing everything that we need to do. Lucille and I were thinking that perhaps we should invite the DepEd to sit down with us at the UNESCO and talk to them about the real concerns with regard to our learners. We really must be concerned about making sure that our learners are learning to do. At the UNESCO National



Commission, we are also concerned about helping our learners learn how to be their own person. The message of Undersecretary Boransing is also very important: learning to live together in peace and harmony. One other thing that the National Commission wishes to emphasize is that when we talk about Education for All as a covenant signed by the government, we are not really talking about schooling for all. Education does not happen only inside the classroom or in formal settings. Education happens everywhere, and this includes alternative, non-formal and informal education. Further, how do you measure learning from media? These are some of the things that are important to us now.

On that note, let me say that this workshop-seminar is really a success. The UNESCO National Commission as well as the SEAMEO-Innotech are glad to contribute to this effort. We will encourage our school heads who are actually involved in developing the modules on instructional and curriculum leadership to be involved and participate in this community of practice. All the other school heads in Southeast Asia could also all be part of this community of practice and therefore continue to contribute to these valuable discussions.

I would like to congratulate the Philippine Social Science Council, UNESCO's International Bureau of Education and the UP National Institute for Science and Mathematics Education for making this workshop happen. I think we have a good thing going on here and all we need to do is replicate what we have done and follow through our plans. So thank you very much and congratulations, we look forward to more interactions with all of you.

Code-switching practices in tertiary-level courses¹

ISABEL PEFIANCO MARTIN,² PhD

This research project investigates linguistic conventions of oral interaction in Science courses in selected Philippine tertiary-level institutions. In particular, the project seeks to study the practice of code switching among Filipino tertiary-level teachers and students.

Courses in Science are expected to be delivered in English. However, there is widespread perception that Filipino teachers and students freely code-switch. Many school administrators view this code-switching practice as undesirable because they believe it is detrimental to the development of English language proficiency among the students. Thus, they respond to this perceived deficiency by imposing a strict English-only policy in their schools.

This analysis of code switching in Science courses in selected Philippine tertiary-level institutions hopes to determine if the practice is beneficial or detrimental to Science education.

21 September 2004

The Birthing Pains of PLM's English-Only Policy

By Ellalyn B. De Vera and Ronald S. Lim

On September 1, the Pamantasan ng Lungsod ng Maynila (PLM) launched its English proficiency program through directive number 15-2004, aiming to achieve excellent command of the English language initially by requiring that only English be spoken in specific "English zones."

This controversial policy basically divides PLM into free zones, where the use of English is optional, among them the school canteen, restrooms, the quadrangle, open field and gymnasium. On the other hand "English only" zones, where the use of English is strictly observed, have been imposed on all classrooms, faculty lounge, offices, lobby and corridors.

The policy also set specific "English hours," from nine to 11 a.m. and two to four p.m. everyday.

But less than a month into its implementation, it appears that faculty and student body have different takes on the policy's growing pains...

The newspaper article above reports about a new policy that was introduced in a Philippine university in 2004. However, this practice of implementing English-only programs in Philippine schools dates back to early American colonial period. In 1903, Fred W. Atkinson, General Superintendent for Education for the Philippine Islands, defended the decision of his department to teach English to Filipinos. He writes:

To confine him to his native dialect would be simply to perpetuate that isolation which he has so long suffered and against which his insurrection was a protest.³ Opponents of English education find no sympathizer among the Filipino people. (Bureau of Public Schools 1954)

The news report talks about “growing pains” experienced by the university community where the English-only policy was implemented (De Vera and Lim 2004). Although not from the same university, I experienced these growing pains when I suggested to the teachers, during a teacher training session I was asked to conduct, that they consider code-switching as a strategy for making content knowledge more accessible to their students. I did not know at that time that the university had just implemented the English-only policy. You cannot imagine the Pandora’s box I have unleashed.

Background

In the Philippines, the practice of code-switching is popularly perceived as a violation of the Bilingual Education Policy (BEP)⁴ which explicitly identifies two languages as Media of Instruction (MOI) for two different sets of courses (excluding the language courses): English for Science, Math, and technology subjects; Filipino for Social Studies, Music, Arts, and the like (Espiritu 2002). It may be inferred from the spirit of the policy that the two languages are not to be mixed when the courses are taught. The underlying goal I believe is so that one language is not corrupted by the other. And so by having solely English in Math and Science, it is expected that content knowledge would be better grasped by the students. Philippine educator Allan Bernardo (2005) notes that the BEP is really symptomatic of the prevalence of the “monolingual assumption (which) presumes the need to preserve language purity and to avoid language mixing, most especially in the formal education context” (p. 157).

As the BEP is intended as a policy for language inside the classrooms, school administrators have begun to think of more creative ways of arresting the perceived deterioration of English language proficiency in the Philippines. This widespread perception of English language deterioration, when combined with the rapidly growing demand for Filipino contact center agents,⁵ pushes school administrators to become more inventive and resourceful. Thus, the English-only policy was revived by some schools. This policy effectively extends the BEP’s reach to personal spaces— the lounge, the lobby, the corridors.

Understandably, code-switching, especially code-switching inside the classroom, is anathema to implementers of both the BEP and the English-only policies throughout the country. But is the practice of code-switching truly detrimental to education? Here I echo Bernardo’s question: “Can code-switching be appropriated for educational purposes?” (2005, 160).

In the Philippines, there are very few studies of code-switching in the education domain. One such study is Roce Jane Limoso's 2002 MA thesis on code-switching in tertiary-level literature courses, which reveals that the practice "serves a number of educational objectives in a literature classroom" (p. 84). Limoso concludes that code-switching "facilitates cooperation and understanding" in the literature classroom (p. 84). Another study of classroom discourse is Gladys C. Nivera's "Spoken Discourse in the Tertiary Level Mathematics Classroom" (2003). Although this study did not focus solely on code-switching, Nivera finds that both teachers and students in the study prefer code-switching in their Mathematics classes.

Other studies of code-switching in the Philippines utilize corpora from domains other than education. Ma. Lourdes Bautista (1998) looked at email messages, Amaury Chanco, et al. (1999) observed television hosts, Danilo Dayag (2002) analyzed code-switching in Philippine print ads, and Roger Thompson (2003) studied basketball commentary. It may be inferred from all these studies that in the Philippines, code-switching is practiced in various domains, by different groups, for different reasons. This is expected in multilingual and multicultural contexts such as the Philippines'.

Still, that code-switching is natural, inevitable, and perhaps necessary in Philippine education is a touchy issue, especially where content-area learning is concerned.

In 1987, soon after the People Power Revolution, at the Solidarity Seminar on Language and Development, leading linguists, educators, government officials, and media personalities met to set future directions for English in the Philippines. It was the consensus that "English language in the Philippines shall be maintained for utilitarian reasons, specifically, for access to the world's knowledge specially in science and technology" (Gonzalez 1988, 14).

In that same seminar, science educators Manuel Eugenio and Ester Ogena (1988) notes the peculiarity of science education in the Philippines in that "it utilizes a medium of instruction definitely alien to the population—English" (p. 101). They write:

While we boast of Filipino academicians⁶ doing well in select institutions of higher learning abroad or of a Filipino engineer who designed the Moon Buggy of the Apollo II Luna Module that brought the first man on the moon, the status of science in the country has remained low-level if not stagnant, and Filipino technology was virtually relegated to the 'assembly-line' type over the past years. Could it be that our graduates are tailors for 'English' technologies? (p. 101)

Almost 20 years after Eugenio and Ogena made that statement above, Filipino school children continue to perform poorly in international measures of science and math proficiency. The 2003 Trends in International Mathematics and Science Study (more

popularly known as TIMMS) reports that out of 46 participating countries, Filipino fourth graders placed 19th, while eighth graders placed 33rd in Math and Science scores ranking (Gonzales et al. 2004, 75-76). How then will the country realize President Gloria Macapagal Arroyo's claim that the Philippines is a "nation of English speakers and engineers?" (2006).

The concern about language in science education in the Philippines remains unaddressed to this day. It is my hope that this study of code-switching in Science courses would contribute to language planning in Philippine education.

The present study

This study of discourse in tertiary-level Science courses hopes to determine whether the practice of code-switching in the classroom is beneficial or detrimental to Science education. Two cases are analyzed, with both cases involving freshman general education science (GEC) courses from private, non-sectarian universities, namely, Far Eastern University FERN College (FEU FERN) and University of the East – Manila (UE).⁷ It is noted that in both cases, the teachers reported that their universities strongly encouraged the use of English outside the classroom, in addition to observing the Bilingual Education Policy requiring that English be used in Science classes.

A brief profile of the informants, as well as a description of the setting, is provided in the table below.

Table 1. Description of the informants and setting of the study

	Case 1	Case 2
University	FEU FERN	UE Manila
Language policy	1987 BEP and English-only policy	1987 BEP and English-only policy
Subject matter	The flow of blood through the human body	The chemical structure of fats, oils, and fatty acids
Setting	Classroom	Laboratory
Students	At least 30 students present; freshmen of various fields of concentrations (majors)	At least 45 students present; freshmen of various fields of concentrations (majors)
Teacher profile	Male; in his late 50s; has graduated from and later taught in a state university where he claims Science is taught in Filipino; is aware of an existing policy in his present school that only English is to be used as MOI in Science courses	Female; not more than 60 years old; had already retired as a full-time teacher and is presently teaching part-time; was once department head; is aware of an existing policy in the school that only English is to be used as MOI in Science courses
Length of audio-video recordings	1 hour and 30 minutes	2 hours

In both case studies, the teachers had been informed in advance that audio-video recordings, as well as informal post-observation interviews, would take place. During classroom observations in both cases, the teachers introduced me to the students as an observer who is conducting research. Before the lesson formally began, I had already positioned the audio recorder on the teacher's table, and the video camera at the back section of the classroom so as not to distract the students. I found that the students were generally unfazed by my presence or by the presence of the video camera. The teachers had later explained that classroom observations were regularly conducted in their universities. At the same time, the students, being city dwellers, were also used to being videotaped for various purposes.

The main source of the corpus is the audiotape transcriptions. The videotape recordings were used mostly to identify those utterances that could not be clearly identified. In addition, the videotape recordings helped me confirm my interpretation of emotions displayed by the informants in the verbal exchange.

In analyzing the corpus, I used as working definition of *utterance* what would correspond to a sentence with full stops in written texts. In spontaneous oral discourse, this is determined by locating long pauses, final falling intonation in statements, and rising or falling intonation in questions.⁸ As I did not utilize an inter-rater scheme for classifying the utterances, I do not claim that this study is accurate. Another limitation of the study is that it does not intend to provide a comparative analysis of Case 1 and Case 2. Instead, the study hopes to generate information and insight about code-switching practices among students and teachers in the Science courses.

In my review of code-switching studies that had already been conducted throughout the world, I stumbled upon what Erman Boztepe (2003) refers to as "terminological confusion" (p. 4). To avoid such confusion in this study, I wish to adopt Shana Poplack's (2000) definition of code-switching which is "the alternation of two languages within a single discourse, sentence or constituent" (p. 224). I am also employing as one tool for linguistic analysis the syntactic structure of Poplack, which identifies three code-switching types, namely, tag-switching, intersentential, and intrasentential (Hamers and Blanc 2000, 259-260).

However, the study also contextualizes the code-switching phenomenon within the framework of sociolinguistic behavior. Thus, another perspective in defining code-switching is to position the practice as not solely structural, but also cultural. It is vital in analyzing code-switching in classroom discourse to account for not just the linguistic aspects, but more so, the functional terrain. J.C. Peter Auer notes:

"Grammatical restrictions on code-switching are but necessary conditions; they are not sufficient to describe the reason for or effect of a particular switch. If linguists regard code switching simply as a product of a grammatical system, and not as a practice of individual speakers, they

may produce esoteric analyses that have little importance outside the study of linguistics per se..." (Nilep 2006, 2)

This study is concerned with classroom discourse. A classroom discourse, by its nature, aims to achieve understanding between teacher and students; it is imperative for communication to be successful. It is hypothesized then that code-switching is a strategy deliberately used by teachers to ensure communication success. Such assumption is consistent with the observations of Ralph Adendorff (1996) in his study of code-switching among high school teachers and students in South Africa. Adendorff writes:

...code switching is in fact highly functional, though mostly subconscious. It is a communicative resource which enables teachers and students to accomplish a considerable number and range of social and educational objectives. (p. 389)

Results and discussion

The corpus of this study consists of exchanges between teacher and students, which in both cases, are predominantly carried out in English. That English is the base language is expected. The 1987 Bilingual Education Policy explicitly identifies English as the MOI for Science courses. The table below presents the prevalence of English over Tagalog in the two cases observed.

Table 2. Description of the corpus

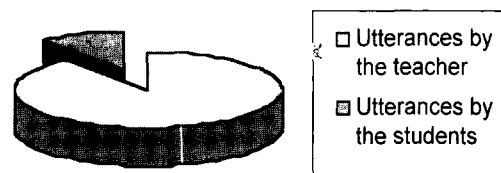
Categories	Case 1	Case 2
No. of identifiable English and Tagalog words uttered by both teacher and students (%)	1,399 (100%)	1,969 (100%)
No. of identifiable English words uttered by both teacher and students (% of English words)	1,296 (92.6%)	1,658 (84%)
No. of identifiable Tagalog words uttered by both teacher and students (% of Tagalog words)	103 (7.4%)	311 (16%)

It is also evident in the corpus that the teachers dominate classroom discourse. The few student utterances in the corpus mostly came in the form of questions or replies to the teacher. Case 1 registers 18% utterance of students, while Case 2 registers 10 percent

Figure 1. % Utterances in Case 1



Figure 2. % Utterances in Case 2

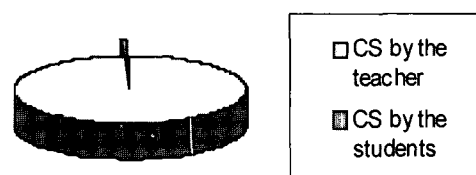


percent utterance in Case 2. The two figures below illustrate the difference in frequency between teacher and student utterances.

Figure 3. CS instances in Case 1



Figure 4. CS instances in Case 2



The teachers in both cases did not only dominate classroom discourse in terms of number of utterances, they were also found to have produced the most occurrences of code-switching, as presented by the two figures below.

Case 2 presented in Figure 4 above is particularly interesting in that teacher utterances, given two hours of lecture and laboratory work, comprise 99.3 percent of the total occurrences of code-switching. Could this be a case of what Monica Heller discovered in her study of French/English bilingual students that code-switching is used as a strategy "to collaborate with or resist the monolingualizing and standardizing efforts of the school?" (Boztepe 2003, 16). Could this be a case of situational switching, as described by Jan-Petter Blom and John J. Gumperz (2000, 111-136) in the following manner:

... teachers report that while formal lectures – where interruptions are not encouraged – are delivered in (B), the speakers will shift to (R) when they want to encourage open and free discussion among students. Each of these examples involves clear changes in the participants' definition of each other's rights and obligations. We use the term situational switching to refer to this kind of language shift.⁹ (p. 126)

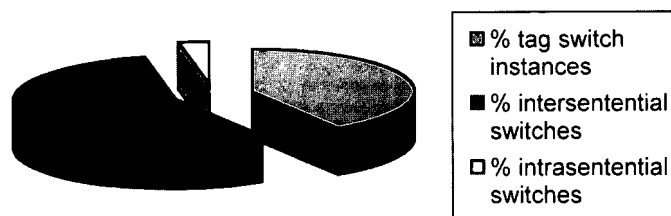
Table 3. Code-switching occurrences by syntactic structure in case 1 and case 2

Categories	Case 1	Case 2
Total number of code-switching occurrences of both teachers and students	34 (100%)	136 (100%)
No. of tag switches (%)	14 (41%)	2 (1%)
No. of intersentential switches (%)	19 (56%)	122 (90%)
No. of intrasentential switches (%)	1 (3%)	12 (9%)

In an attempt to make the corpus more meaningful for this study of language in the Science classroom, I grouped the code-switching occurrences of both teachers and students into Poplack's syntactic structures, which resulted in the following data:

In both cases, intersentential switches registered as dominant among the three syntactic structures. This finding is consistent with J.C. Peter Auer's (2000, 185) who found in his study of conversational analysis in an Italian community in Germany that code-switching was most frequent at sentence boundaries. Table 3 also reveals that, where Case 1 and Case 2 share similar findings in the aspect of the dominance of intersentential switching,

Figure 5. CS by types in Case 1

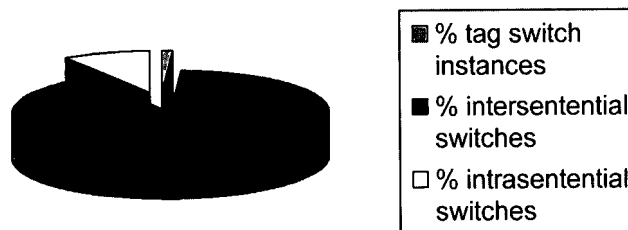


the two cases vary in percentage of tag and intrasentential code-switching occurrences.

Case 1 is presented below as Figure 5 which provides a bird's eye view of code-switching by syntactic structures.

In Case 1, there was only one occurrence of intrasentential switching and this was produced by a student. More than half (56 percent) of code-switching occurrences were found at the intersentential level, while a smaller percentage (41 percent) were identified as tag switching. In Case 2 (Figure 6 below), tag switching occurred least (only two

Figure 6. CS by types in Case 2



occurrences) and it was the teacher who produced the switching. A large percentage of code-switching (90 percent) occurred at the intersentential level, while a much lower percentage (9 percent) of code-switching occurred at the intrasentential level.

The teacher in Case 2, who dominated 99.3 percent of code-switching occurrences in the corpus, is an example of a skilled code-switcher who is certainly not deficient in the English language. She is not an imperfect bilingual, as code-switchers are traditionally perceived to be, especially in the Philippines. Her utterances are characterized by what Poplack (2000) describes as a "smooth transition between L1 and L2 elements, unmarked by false starts, hesitations or lengthy pauses" (p. 241). In fact, in all of the code-switching utterances documented in this study, I have found all switching to be smooth. This is consistent with the findings of Bautista (1998, 128-146) who asserted in her analysis of code-switching in email exchanges between Filipinos that "CS is a natural mode of discourse for the Manila speech community and...therefore smooth CS is the norm" (p. 137). In addition to identifying smooth switching all the utterances in the corpus, I have also found that no code-switch utterance was ungrammatical for either the teacher or the student.¹⁰

While the utterances were grammatical, they were also highly functional. Consider the following exchange between T1 and his students:

- (1) T1: What's the main purpose of a valve? What? *Dali!* + *Para hindi ano* ++
(Hurry! + So as not to++)
Ss: *Para hindi bumalik yung* ++ (So that ...will not go back ++)
T1: *Para hindi bumalik yung ano?* (So that what will not go back?) So as to prevent what?
S: X <<in Tagalog>>

The exchange above follows the I-R-F flow of classroom discourse: Initiation-Response-Feedback, which is believed to be the most common pattern of verbal exchange in the classroom (Mortimer and Scott 2000, 131). In Extract 1 above, the teacher begins with a question in English and then continues with Tagalog as a strategy for encouraging a quick response. This practice of using Tagalog to push students to respond or act is also found in the following extract from Case 2, where the teacher triggers a competition between two students who are writing a chemical structure on the blackboard.

- (2) T2: *Ha? O sige* + Su2. Try it there <<Pointing to the blackboard where another student is already working on the reconstructing a chemical structure>> *Unahan kayo. Unahan kayo.* Do it there. (What? Go ahead Su2. Try it there. See who will finish first. See who will finish first.)

It is also noted that the teachers in both Case 1 and Case 2 have a tendency to reply in Tagalog to student utterances in Tagalog, despite the teachers' awareness that only English is to be used in Sciences classes. This is evident in Extract 1 above, as well as in the following extracts.

- (3) T1: Identify first which are the ventricles + which is the left + which is the right. Identify first. Which is the left? Which is the left?
 S: *Yung may dalawang ano?* (That which has two what?)
 T1: *Yung may dalawang? May dalawang?* (That which has two? Has two?)
 S: *Yung may dalawang hiwalay na++* (That which has two separate++)
 T1: *May dalawang hiwalay na?* (Has two separate?)
 S: *Sanga* (Branches)
- (4) T2: We go to the next topic. Look at your outline. *Ah+ hindi + babalik tayo sa* page 1. (Ah + no + we will go back to page 1.) Page 1! Go back to page 1+ OK? Fats and oils can be seen in general kinds of formula like this one. When will you consider a triglyceride fat and when will it be oil?
 Ss: *Pano nga ba?* (How can one tell the difference?)
 T2: *Pano nga ba? Hindi ba binasa nyo yung handout?* (How can one tell the difference? Did you not read the handout?) OK. What is no. 1 difference?
 Ss: Source
 T2: Source! Where do you get fats?
 Ss: Animals
 T2: *Tapos?* (Then?)
 Ss: Plants.

That the teacher replies in Tagalog to the students' Tagalog utterances, despite the teachers' awareness of the language policy for Science classes, may be an indication of the teachers' desire to make themselves more accessible to their students. In Manila schools, Tagalog is the perceived language of the students, as English is the perceived language of academics. Thus, by addressing their students in Tagalog, the teachers may be exercising what Anne Pakir (1991, 109-130), in her study of English in Singapore, describes as the "rapport and solidarity factor" which unifies, but also separates groups.

This desire for rapport and solidarity is also evident in the students' code-switches. In Extract 5 below, it is observed that one student speaks Tagalog when he tries to connect his experience to the subject matter, which in this case is the flow of blood through the human body.

- (5) T1: That is why there is what you call the blue baby ++ What happens? <<S raises his hand.>> Yes.
 S: Sir, *yun ba yung sinasabi nila na, ano ++ Nagkakaroon po*

- ng ++ (Sir, is that what they say that ++ Something is formed ++)
- T1: Yes. *Nagkakaroon ng ano?* (Yes. What is formed?)
- S: *Nagkakaroon po ng butas?* (A hole is formed.)
- T1: *Bakit nagkakaroon?* (Why does that happen?)
- S: *Hindi ko po alam ++ Kasi po yung kapatid ng tatay ko + ano po siya + blue baby + tapos ano + di po siya naoperahan tapos + kaya after 18 years + namatay po siya.* (Because the sibling of my father + he is + blue baby + then + he wasn't operated on so + so that after 18 years + he died.)

In Mortimer and Scott's (2000, 131-133) analysis of discourse in the Science classroom, five forms of pedagogical intervention were identified and described as follows:

- I. DEVELOPING THE CONCEPTUAL LINE: The teacher makes scientific ideas available to the students.
- II. DEVELOPING THE EPISTEMOLOGICAL LINE: The teacher introduces some aspects of the nature of scientific knowledge.
- III. PROMOTING SHARED MEANING: The teacher presents individual or group ideas to the class.
- IV. CHECKING STUDENT UNDERSTANDING: The teacher asks for clarification of student ideas, as well as manages the forming of consensus about certain ideas.
- V. MAINTAINING THE TEACHING NARRATIVE: The teacher introduces or presents a preview of the next lesson, as well as reviews progress or refocuses discussion.

It is observed from the corpus of this study that code-switching is utilized by the teachers in forms III, IV, and V of the pedagogical interventions described above. The use of tag switches, for example, in Extract 6 and Extract 7 below already indicates the teacher's attempt to check student understanding:

Code-switching in the form of tags are also utilized by the teacher to check student understanding, as revealed in the following extracts:

- (6) T1: What is ventricular septal defect? Yes? This is a congenital disease *ano?* (right?)
- (7) T2: Other cooking oils come from? Pork. Soya bean. Soya bean oil. Sesame oil. Corn oil. Olive oil. All right, they are all plants. But they are labeled as vegetable oil+ *no?* (right?)
Vegetable or plant or whatever!

Tags, by their nature, aim to confirm or disconfirm a listener's understanding of a message. Thus, it is only expected that the code-switched tags uttered by the teacher are attempts to

check student understanding. However, this form of pedagogical intervention occurs even at the level of intersentential switching, as observed in Extract 8 and Extract 9 below:

- (8) T2: Now+ how many esther groups?
 Ss: Three.
 T2: *Kaya ngayon* (So now)+ that's the original name that you have there+ Triglycerin. *Tama?* (Correct?) However+ all right+ fats and oils are mainly X tri-esters since this is almost always true+ you can drop this off. *Tama?* (Correct?)
 Ss: *Tama po* (Correct)
 T2: Yes.
- (9) T2: Then+ if you drop these two then you change the ending of the parent. *Ano na ang gagamitin nyo?* (What will you use?)
 Ss: I.N.
 T2: OK+ I.N. Therefore what's the shortcut name?
 Ss: XX
 T2: *Bakit natin pinaigsi? Hindi ba yan ang hilig niyo? Puro shortcut?* (Why did we shorten it? Isn't that what you prefer? Always shortcut?)

In addition to checking student understanding, the teacher also utilizes code-switching to promote shared meaning in the Science classroom. Extract 10 below is an illustration of this form of pedagogical intervention.

- (10) T2: OK. So X of predicting the products. Now class take note. There are many ways of writing the formula of the triglyceride. You can write it also this way <<T2 writes on the board>>
 In this structure+ we indicated the glycerol first. But you can+ write that+ oo (yes) + the other way around. OK. I don't know if X prepare. *O ayan. Di ba?* (There. Is that right?) This is also triglyceride. *Ito rin yon+ binaligtad lang natin. O kayo naman! O ayan.* (This is the same + we just reversed it. O it's your turn! There.) It's easier that way. You don't have a break+ *di ba?* (right?) H-H-O-H. *Dito papasok yung H.* (This is where H comes in.) *Doon papasok yung O-H.* (That is where O-H goes.) Ahhh. OK *na?* (Is that OK?) OK *na?* (Is that OK?) Get *na?* (Did you get it?)

Extract 11 below is an illustration that code-switching is also utilized by the teacher to maintain the teaching narrative. Here the teacher refocuses the class discussion by indicating a preview of the next topic:

- (11) T2: What about this fat? *Hah?* X from pork from beef from the+ *di-ba* (Doesn't) chicken *may* (have) fat *din* (also)?
 Ss: Yes!
 T2: All right, what else? Oils are? Liquids. *Ayon!* <<Bell rings.>>
Mamaya na natin pag-usapan iyon. (There! We will talk about that later.)

It is interesting to note that in this study, the teachers were found to have utilized code-switching in promoting shared meaning, checking student understanding, and maintaining the teaching narrative. As regards developing the conceptual and epistemological lines, the two other forms of pedagogical intervention which are concerned with providing input about science, the teachers have a tendency to use English. Extract 10 above is an illustration of this practice of providing input in English (ways of writing a chemical formula) and then promoting shared meaning in Tagalog.

That teacher input about science is presented in English is expected in a context where English is the required medium of instruction for Science courses. In addition to this requirement, instructional materials in tertiary-level science courses are predominantly in English. Still, it might be useful, for the purpose of evaluating language in Philippines classrooms, that this teaching practice of presenting input (or developing the conceptual and epistemological lines) in English be assessed in the light of the Filipinos' poor performance in international measures of science and math proficiency.

Conclusion

This study about code-switching among teachers and students in Science classes reveals that the practice does in fact support the educational goals of delivering content knowledge. Code-switching is a pedagogical tool for motivating student response and action, ensuring rapport and solidarity, promoting shared meaning, checking student understanding, and maintaining the teaching narrative.

At this point, I echo Philippine educator Allan Bernardo's (2005) proposal that Philippine language planners

...consider code-switching not as a compromise or fallback option, but as a positive option for language in education. Filipinos are most certainly bilingual persons. We need to understand this bilingual status not in fractional terms (e.g. two halves of two monolinguals, etc.), but as whole persons with complete language competencies that draw from two distinct language systems that share a common conceptual representation system. (p. 161)

Transcription conventions^{*}

T1	Teacher in Case 1
T2	Teacher in Case 2
S	To refer to one student speaking
Ss	To refer to many unidentified students speaking together
Su1	Used as a pseudonym of student 1
Su2	Used as a pseudonym of student 1
<< >>	For paralinguistic information or classroom activities
+	For Short pauses
++	For Longer pauses
x	To signal unidentifiable utterance
?	To signal rising or falling intonation in questions
??	To signal strong intonation contour in questions
!	To signal louder, stressed words.
.	To signal final falling intonation of an utterance
plain text	For utterances in matrix/base language
italicized text	For utterances in the non-base language
()	Translations from Tagalog to English

**adapted from Rolin-Lanziti, Jeanne (2002) Justifying selected uses of the learners of first language in the foreign language classroom within communicative language teaching subject, Centre for Languages, Linguistics, Area Studies, Studies in Higher Education, <http://www.lang.ltsn.ac.uk/resources/conferenceitem.aspx?resourceid=1428>, retrieved 26 July 2006.*

Notes

¹ Paper delivered at Chukyo University, Nagoya Japan, for the International Conference of International Association for World Englishes (IAWE) on the theme "Theory and Application: World Englishes in World Contexts," 7-9 October 2006.

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³ Atkinson is referring to the Filipino revolt against the Spanish colonial government. Unlike the Americans, the Spaniards did not teach Filipinos the Spanish language. Education during the Spanish colonial rule was church-based and available only to the Filipino elite.

⁴ I am referring to the 1987 Bilingual Education Policy of the Department of Education which is based on the language provision of the 1987 Philippine Constitution which states the following: "For purposes of communication and instruction, the official languages of the Philippines are Filipino, and until otherwise provided by law, English." (Article XIV Sec. 7 of the 1987 Philippine Constitution)

⁵ Filipino writer Jojo Robles, in his column "Lowdown," reports the following: "Call centers in the Philippines are projected to have 300,000 seats, employ 506,500 Filipinos and yield up to \$7.3 billion in annual revenues by 2010, according to an industry group. Not bad for an industry that isn't even a decade old, earns a decent living for our young people who would otherwise go abroad..." (Manila Standard Today Online, 28 July 2006).

⁶ "Academician" is identified in the Anvil-Macquarie Dictionary as Philippine English for "academics."

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⁸ SIL International (<http://www.sil.org/linguistics/GlossaryOfLinguisticTerms/WhatIsAnUtterance.htm>) defines utterance as "a natural unit of speech bounded by breaths or pauses (SIL International, 2004)."

⁹ In this study of Blom and Gumperz, (B) refers to Bokmål, the standard Norwegian language, and (R) is Ranamål, a Norwegian dialect.

¹⁰ In Bautista's study, she simply assumed that the code-switching cases were grammatical.

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Democracy in the trenches: ROSALIE ARCALA HALL,² PhD Re-imposing civilian supremacy in counterinsurgency operations in the Philippines¹

Civilian supremacy, defined as military subordination to elected civilian rulers in matters of security and defense decision-making, is an integral component of democracy. For the Philippines, achieving civilian supremacy after the 1986 democratic transition has been challenging because of persistent threat posed by communist insurgents. In the past decade, the civilian governments have entered into intermittent peace talks with the Communist party and its armed wing, the New People's Army, which although still not yielding any conclusive agreements, nevertheless opened avenues for a non-military solution to the problem. The repeal of the anti-Sedition Law (thus making the Communist Party legal) and the emergence of the legal Left in electoral politics in effect redefined who are the 'enemies' of the state. The recently concluded peace agreement with one faction of the communist group (the Revolutionary Proletarian Army-Alex Boncayao Brigade) and the moderately successful amnesty program further narrowed down the insurgents. Civilian initiatives such as legal culpability for human rights violations committed by soldiers in the field, human rights training for the army and the paramilitary, and legislative fiscal control on paramilitary recruitment combine to limit the ways in which the military conducts counterinsurgency operations. But alongside the civilian governments also accommodated military interests in this area by allowing the continued use of paramilitary troops for counterinsurgency operations (albeit with restrictions on recruitment and training) and by not suspending military offensives during peace talks.

This paper presents the results of a funded comparative study of civil-military interactions in 20 front-line villages in Iloilo province, central Philippines. Using interviews of village leaders and survey of army officers, soldiers, police and paramilitary members, the paper compares the civilian leaders' and the military/paramilitary' assessment of the local insurgency threat, civilian/military performance in the conduct of counterinsurgency operations and human rights. Using newspaper archival data, it also chronicles the evolution of the insurgency problem and military deployment in Iloilo province and in the entire Panay island, within the context of shifting national policy and military strategy in addressing the communist insurgency issue.

Introduction

Civilian control is an integral element of a democracy (Diamond and Plattner 1996; Dal 1971). For democracy to be operational, those who are elected must be able to exercise power which cannot be nullified nor vetoed by unelected actors, including the military. Civilian control, defined as the subordination of the military to the policy ends of elected civilian leaders, is asserted at the national level. The military organization and its members are subordinated through national-level mechanisms such as Presidential control as commander-in-chief, Congressional approval of military budget and promotions, and supervision by a civilian defense ministry.

Asserting civilian control is specially problematic for countries that are facing insurgent threats. The danger posed by armed rebels seeking to overthrow the government inclines many governments to seek an armed response. However, counterinsurgency operations invariably invest the armed forces with a pronounced political role and engender civilian deference to military-prescribed courses of action. The "Dirty Wars" conducted by the Argentine military junta throughout the 1980s illustrate the tremendous cost to human rights of conducting anti-insurgent operations without civilian supervision (Stepan 1986). Peru's experience in dealing with the Sendero Luminoso (Shining Path) in the 1980s convey as well the tremendous cost to democracy where civilian leaders abdicate on their responsibility to oversee military operations. Legislative acquiescence to President Alberto Fujimori's heavy-handed campaign against the Senders laid the groundwork for the latter's *autogolpe* in 1990 (Obando 1998). The current US-backed anti-narcotics campaign by the Colombian government against the Revolutionary Armed Forces of Colombia (FARC) further depicts the dangers of militarization in the countryside (Aviles 2001).

The military's involvement in counterinsurgency operations, or in any internal security operation, is considered deleterious to achieving civilian control. Stepan (1986) claims that professionalism arising from an internal security-oriented military (in contrast to Huntington's [1961] external defense-oriented professionalism, which renders the military politically neutral) leads to military role expansion and politicization. Throughout the Cold War, militaries in Latin America pursued anti-communist insurgency strategies following doctrines of fighting low-intensity conflicts, which dramatically expanded their civic and developmental activities in the countryside (Bustamante 1998). The armed forces' prolonged exposure in anti-insurgent operations was also found to engender highly critical attitudes towards the civilian government and to foster the idea that the military organization was a more competent and viable alternative to inept and corrupt civilian rule. For Welch (1976, 26), political non-involvement by the military is better assured when they are not called upon to settle domestic conflicts and are removed from domestic politics.

In the Philippines, asserting civilian control in the counterinsurgency policy area after the democratic transition in 1986 was a tremendous challenge. The civilian authorities were faced with a military which have been invested in internal security operations for over 50 years. The military organization (which included the police force until 1991) and its material capability were configured to address local insurgent threats. During the Marcos dictatorship, the military's internal security involvement expanded to include anti-subversion and regime maintenance (Hernandez 1979; Casper 1995). At the onset, the Philippine military exhibited politicized attitudes owing to its prolonged involvement in counterinsurgency operations and attendant development tasks (Selochan 1989; Miranda 1992). Faced with a multi-pronged threat from the Communist insurgents, Muslim separatists and rebel soldiers, the transition governments relied heavily on the

military for security and had to accommodate military positions on strategies to solve the insurgency issue.

This paper explores the local dimension of civilian supremacy by looking into the nature and dynamics of local civilian-military interaction where actual counterinsurgency operations take place. It looks at the empirical aspect of civil-military relations at the barangay and town level where the military/Citizen Armed Force Geographical Unit detachments are located. It seeks to answer two broad questions: (1) To what extent is the change in national counterinsurgency policy reflected in military operations on the ground?; (2) How, if any, is civilian supremacy operationalized where the civilian leaders involved are barangay captains and mayors whose communities bear the brunt and assume the daily risk of the military's presence? The first part traces the history of the insurgency problem, military presence and strategies on Panay Island in the context of changes in national policy and military strategies to address the Communist insurgency problem. The second part presents the results of a research conducted from 2003 to 2004, which looked into the similarities and differences in the civilian and military understanding of the insurgency problem in three areas— threat perception, strategies and human rights concerns stemming from counterinsurgency operations— across twenty (20) barangays in the towns of Igaras, Leon and San Joaquin, Iloilo. Using survey, interviews and newspaper archival research, the research probed the experiences of those barangays that: (1) have previously hosted or are currently hosting military and/or CAFGU detachments; and (2) are identified by the military as having an insurgency problem.³ Two sets of subjects are featured: local civilian leaders and the military. The civilian respondents included are 20 barangay captains, four mayors/ex-mayors and three police chiefs/inspectors.⁴ The military/paramilitary respondents included: (1) 57 CAFGU members and army handlers and; 74 enlisted men and officers.⁵

Contextualizing the local

Counterinsurgency policy and civilian supremacy

After the democratic transition in 1986, Philippine administrations have been able to introduce and explore new approaches to dealing with its lingering communist insurgency. These new approaches included peace talks as well as amnesty and development packages designed to attract rejectionist elements within the communist movement. In parallel, the government also strengthened its armed capacity by agreeing to deploy more paramilitary units on the front lines.

The changes in the government's counterinsurgency policy, however, reflected both the continuing efforts of civilian leaders to subordinate the military, and the sustained centrality of the armed forces to any discussion about solutions. For instance, the

government relented to military demands not to dissolve the infamous paramilitary units altogether, but the AFP also had to accept the introduction of more stringent recruitment and training measures as well as command responsibility for any human rights violations committed by paramilitary personnel. For added measure, the budget of the reconstituted paramilitary outfit, the Citizen Armed Force Geographic Unit (CAFGU) was separated from the armed forces and subject to periodic legislative assessment of the continuing need for their deployment. As such, following the decline of the communist threat in mid 1990s, the CAFGU size was cut. It then increased in 2001 because of a reported increase in communist strength. With regards to human rights, the military bristled at the Commission on Human Rights' investigations of alleged abuses, but were relieved when they were given amnesty in 1992 for acts committed during the Martial Law era. Later, the Philippine Congress passed a law giving civilian courts jurisdiction over cases of human rights abuses by soldiers and paramilitary troops. During the controversy over role delineation with the reconstituted Philippine National Police, the military was able to postpone the transfer of primary responsibility for counterinsurgency operations to the former for many years. The AFP also promptly got it back (more permanently this time) in 1998. On talking peace with the communist rebels, the military altered its initial opposition when the government agreed to limited suspension of military offensive operations during any talks. Moreover, by securing military representation on the government panel and involving the military in the implementation of the gun-for-livelihood exchange program (BALIK-BARIL), the military has shown that it remains a formidable political player.

Several developments after 1986 changed the understanding of the communist phenomenon (Who is the enemy? What are the appropriate strategies to win the insurgent war?). First, the opening of democratic space has provided opportunities for left-leaning organizations dubbed "legal fronts" by the military, to publicize and enhance criticisms against the military establishment. Many people earlier labeled "subversives" have been appointed to important government posts. *Bayan*, long considered by the military as a legal communist front, metamorphosed into a legitimate player by fielding local and national candidates and also successfully winning three party list seats in 2001 and 2004 (Bonafos 2002: 18). Second, the government's decision to enter into peace talks and negotiation with the communist rebels (in 1986 under President Aquino; in 1995 under President Ramos, in 1998 under President Estrada and 2001 under President Macapagal-Arroyo) provided the movement's leaders sufficient legal cover and media attention to criticize the military establishment. The split of the Communist movement into reaffirm and rejectionist factions also has had a profound effect on the definition of the "Communist enemy." Following the government's peace agreement with the Rebolusyonaryong Partido ng Manggagawa (RPA) and Alex Boncayao Brigade (ABB) in 2000, the enemy effectively was narrowed down to the reaffirm faction. The repeal of Republic Act 1700 (the Anti-Subversion Law) also in effect decriminalized membership or affiliation with the Communist Party. Operationally, the military could no

longer arrest those considered subversives. As for those who belong to the New People's Army (NPA), if captured, they can only be charged with illegal possession of firearms (Defensor 2003). The military could go after a communist insurgent only if there is a standing warrant for his/her arrest.

The various administrations' dogged pursuit of the peace process (despite repeated failures to reach a conclusive agreement) complemented rather than undermined the military's anti-insurgent practices. Military offensive operations were not abandoned during the peace talks, but were limited in order not to allow the communist movement room to consolidate. Through the amnesty program and the livelihood-assistance package for rebel returnees, many NPA cadres left the movement. War weariness from incessant military operations in known NPA lairs combined with the split of the Communist leadership all combined to drastically reduce their strength.

Within the military, there also was a parallel change in counterinsurgency strategy in 1988, which invited more civilian involvement. Under its Lambat-Bitag strategy, the military focused on "clearing" areas of insurgents and increased participation by "civilian actors"— including the police, paramilitary troops whom they consider civilian reserves called to duty, local government agencies and civil society groups— in "holding", "consolidating" and "developing" the afflicted areas. The establishment of CAFGU detachments was made contingent on the approval by local Peace and Order Councils. CAFGU personnel were recommended by barangay captains and mayors. Under its Code of Ethics and new training manuals, the soldiers are told to be disciplined, courteous and mindful of their behavior towards civilians while in the field. The push for professionalism in the ranks embraced human rights concerns by raising the specter of punishment if violations are committed.

The insurgency issue and militarization on Panay Island

The Communist insurgents have long been active on Panay island. The CPP-NPA has a Panay-wide Regional Committee with 4 known active fronts— Northern, Eastern, Southern and Central (*Panay News* 12/6/96, 1).⁶ The Northern Front operates in the northern part of Antique (Culasi and Pandan) and mountain borders with Aklan. The Central Front, meanwhile, operates in the Panay central mountains straddling Cadiz (Tapaz, Cuartero, Pres. Roxas) and Aklan (Ibajay, etc.). The Southern Front encompasses the southern towns of Iloilo including Leon, Janiway, Maasin, Cabatuan, Oton, Tigbauan, Guimbal, Igbaras, Tubungan, Miagao and San Joaquin as well as the border towns of Sibalom, San Remigio, Hamtic and Anini-y in Antique province. The Eastern Front includes Ibajay, Aklan. Following the split within the party in 1996, the so-called reaffirmists (CPP-NPA) remained strong in northern Antique, while the rejectionists (RPA-ABB) were mostly found in northern and central Aklan.



From the late 1980s to 2004, four military battalions have been posted in the island's four provinces with areas of responsibility corresponding to the communist insurgent fronts. These are the 15th Infantry Battalion (IB) based in Miagao, Iloilo; the 12th IB based in Cadiz; the 47th IB in Aklan and the 6th IB based in Antique. All these battalions are part of the 3rd Infantry Division (ID), which has its headquarters in Camp Peralta, Jamindan, Capiz. The army also has Special Forces, which, along with the battalions and CAFGU companies, are under the island-wide command of Task Force Panay. The constant rotation of battalions, which are dictated by AFP Central Command, leave some units without any supervision, including CAFGU detachments. As such, even though CAFGU units are territorially-fixed, leadership and operational control over these CAFGU detachments constantly shift.

In addition, Panay hosts CAFGU units. In 1992, it had 18 CAFGU companies. In line with the 1995 national directive to reduce the paramilitary personnel, the number of CAFGU companies was reduced to 11 by 1997 (*Panay News* 12/8/97, 1). A shift in national policy in 1999 allowed for a fresh CAFGU recruitment from 2000 onwards. The CAFGU Active Auxiliary Charlie Company based in Brgy. Pitogo, San Joaquin, Iloilo maintains 24 detachments in Leon, Lemery and San Joaquin in Iloilo and Hamtic and Norte in Antique (Galang 2003). The CAFGU detachments in Leon and San Joaquin, which are included in this study were reactivated in 2000 following requests by these municipalities.

Panay Island was exempted from the 1993-1995 transfer of primary responsibility in counterinsurgency operations from the military to the Philippine National Police. From 1995-1998, all counterinsurgency operations in Iloilo except for the towns of Calinog, Bingawan, Leon, Alimodian, San Joaquin, Igbaras, Tubungan and Miagao were led by the PNP (Defensor 2003). However, the CAFGUs remained under the army's control even after 1995. Apart from the regular, town-based police, the police maintained four mobile Special Action Forces for counterinsurgency operations. Since the permanent return of lead counterinsurgency responsibility to the military in 1998, only one police mobile force remains and so far has seen little action.

The *lambat bitag* strategy, which involved sustained, often year-long, offensive operations using ground, artillery and aerial assaults against known communist strongholds was adopted early by the military. In 1986, Oplan Bugtuan was focused on decimating the Northern Front in Northern Antique and bordering barangays in Aklan. Under Operation Habagat in 1988, the military's operation against the Southern Front took them from Sibalom and San Remigio in Antique all the way to Janiuay and Maasin in Iloilo (*Panay News* 10/26/88 to 11/1/88, 9,12). From 1992 to 1993, the combined forces from the 302nd IB (including the 15th IB, the 47th IB and the 6th IB) assaulted Mt. Tambara along the border of Tubungan and Igbaras, Iloilo for almost six months (called Oplan Pukot) (*Panay News* 11/10/92). These operations reached Sulod (the indigenous people on Panay) in Maasin and Alimodian (Iloilo) and affected 13

barangays (*Panay News* 1/11/93, 7). In the same period, 18 CAFGU detachments were raised to serve as "holding" forces in barangays from where the insurgents have been flushed out. Special Operations Teams (SOTs) were sent out to insurgent-threatened and -infiltrated barangays. The SOTs conducted *pulong-pulong*, a meeting with community members for "mapping purposes"; that is, for the military to have an idea of the socio-economic and political make-up of the village (i.e., who's the teacher, landowner or businessman? who owns a mode of transportation? what kind of social services do they need?) (Cadurnigara 2003). It is also a tool for the military to survey the inclination of the community (pro or anti-insurgent). The *pulong-pulong* is also a propaganda tool for the military to extol the achievements of the government and to discredit the insurgents (Cadurnigara 2003).

The military's civic action went beyond the usual medical and dental missions. After 1996, the military moved into community development and organizing through the Army Concern on Community Organizing for Rural Development (ACCORD), Community Assistance for Rural Empowerment (CARES) and Army Literacy Patrol Services (ALPS) programs. Under ACCORD, the military served as a facilitator to bring services by various government agencies into barangays. The military acted as liaison and facilitator—directing and bringing concerns like land titling, birth/marriage/death registration, water and irrigation supply, and animal vaccination to respective local government agencies (Cadurnigara 2003). In addition to infrastructure initiatives (e.g. building farm-to-market roads, constructing water systems and toilets), the military organized barangay cooperatives under the ACCORD. CARES meanwhile is a catch-all initiative including social service delivery, value formation seminars, sports and entertainment for the community (*Panay News* 4/3/98, 7). The 47th IB undertook ALPS and ACCORD projects in Aklan (*Panay News* 9/5/95, 2), while the 7th IB and 3rd Infantry Division pursued similar activities in the Maasin watershed (*Panay News* 11/1/99). Under the ALPS program, the 302nd IB and 7th IB entered into a memorandum of agreement with the Department of Education, Culture and Sports (DECS) in 1996 and 1997, respectively to implement non-formal education courses in far-flung rural areas in Iloilo and Antique (*Panay News* 7/8/96, 5). The 47th IB entered into a similar arrangement with DECS for Capiz and Aklan (*Panay News* 2/2/96, 3). The military was also involved with tree-planting projects, including the Green Panay Project of Gen. Victor Corpuz from 1992 to 1996, which was a joint AFP-Capiz province reforestation project in 26 barangays in Dumarao (*Panay News* 8/9/96, 3).

The military was likewise involved in the government's peace and reconciliation efforts. In Leon, Iloilo, the military spearheaded the Balikatan program, a livelihood assistance project for rebel returnees that was government and private sector funded (Cabana 2003). The Provisional Infantry Battalion under Col. De Veyra (2003) also participated in three peace talks with local insurgent leaders, twice in Antique and once in Capiz.

There were no suspensions of military offensives from the time "total war" was adopted as a policy at the national level in 1987. No troops or from 1992 to 1996 (*Panay News* 9/4/92, 5).

By 1995, the commanding officers of the 3rd ID claimed success in reducing the NPA into a ragtag army. After successfully capturing high-profile leaders, including Bocala and Embarque, heads of the Panay Regional Committee, and with the increase in the number of rebel returnees, the communist movement on the island was declared a spent force. Only then were CAFGUs de-mobilized and a partial transfer of primary counterinsurgency responsibility to the PNP implemented (*Panay News* 9/5/95, 3, 11). The military maintained the four battalion deployment, particularly with the seeming resurgence of insurgent activity in central Aklan in 1996 (when an ambush killing a captain and 5 soldiers happened) (*Panay News* 1/8/96, 1, 13). Concerned over the rise in the number of active NPA members, the army reconstituted detachments to prevent rebels overrunning them and pressed for the reactivation of CAFGU units, which in 1997 only numbered 11 (*Panay News* 12/8/97, 1). In 2003, there was a resurgence of NPA activity in the towns of Cuartero and Tapaz (Capiz) and in Tubungan and Igbaras in Iloilo (*Panay News* 3/1/2003, 1). Both sites have been declared by the military as insurgent "hot spots" (De Veyra 2003; Galang 2003).

The first several years of the Lambat Bitag strategy on Panay was the bloodiest and perhaps most insecure period. NPA assassination of political figures including the mayor of San Remigio, Antique, CAFGU members and alleged military assets in remote barangays were rampant (*Panay News* 6/12-14/92). There were also high profile ambush killings (including the commanding officers of the 12th IB and 3rd ID), death due to landmine explosion (several Igbaras policemen and two previous police chiefs) (*Panay News* 8/3-9/88, 1,6), and raids on CAFGU detachment (*agaw armas*) (*Panay News* 5/8/89, 10; *Panay News* 9/11/92). From 1993 onwards, the regional office of the Commission on Human Rights investigated a total of 74 insurgency-related cases throughout Panay (Bermudo 2003). The bulk of these cases (40) occurred from 1994 to 1996, all involving killings by suspected NPA members. Most of the incidents occurred in Antique and in Iloilo communities deemed insurgent affected: Leon, San Joaquin, Tubungan, Oton and Miagao in Iloilo province, and Culasi, Sibalom, Hamtic and San Remigio in Antique. Similarly, reported incidences in Capiz were also concentrated in known insurgency hot spots like Tapaz, Dumarao, and Maayon.

The military's response to these NPA activities was hard on the communities. Reprisals and sustained military offensives in these areas spawned numerous human rights violations, which many local governments and non-governmental organizations complained about (*Panay News* 10/11-15/88, 2,7; *Panay News* 11/22-26/88, 11,12; *Panay News* 11/10/92, 11). There were reports of persons missing after having been picked up by the military (*Panay News* 3/13-15/89, 1,8), torture, verbal threats,

harassment and displacement where the military operated (mostly by 15th IB elements) (*Panay News* 11/22-26/88, 11, 12). In the late 1990s, elements of the 6th/12th IB were also on the hot seat for allegations of similar conduct, violating human rights in Sebaste, Antique, and in Dumarao, Capiz (*Panay News* 1/11/99, 1)

Insurgency and militarization on the ground

Igbaras, Leon and San Joaquin are three Southern Iloilo towns located along the mountainous border between Iloilo and Antique. As indicated on the map, these three towns lie along a major mountain thoroughfare traversed and frequented by rebels from the Southern Panay Communist Front. Igbaras borders the Iloilo towns of Miagao, Guimbal and Tubungan as well as San Remigio, Antique. Leon borders the towns of Alimodian, Tubungan, Tigbauan all in Iloilo, and San Remigio, Antique. San Joaquin lies on the western coastline of southern Iloilo and borders Miagao, Iloilo and Hamtic, Dao and Sibalom in Antique.

The three towns have a long history of military presence and reflect similar patterns of military deployment. They had been or are current headquarters of army infantry contingents and paramilitary companies. Military and paramilitary units were posted in border barangays. Military deployment varied in length of time, but in all three, the military and CAFGU units were pulled out in the late 1990s and reestablished by 2003.

In Igbaras, an army company established its headquarters at the riverside, with detachments in Barangays Pinaopawan, Curucoan and Mantangon in the early 1980s. The 31st Reconnaissance Company was posted at Barangay 5 (Cayap) some years after. There were detachments in Barangays Mantangon (1982 to 1997), Corucuan (Civilian Home Defense Force and CAFGU detachment from 1986 to 2003), Pinaopawan (CAFGU detachment from 1998-2000) and Pasong (CAFGU detachment from 1996 to 1997). CAFGU units were pulled out of Igbaras in the late 1990s. Currently, Barangay Tabiac is host to a unit of the 32nd Reconnaissance Company, which established a military detachment in August 2003. In addition, the 31st Reconnaissance Company in Brgy. 5 remains in operation. There is also a military outpost in Barangay Igcabugao.

The borders with Tubungan and Antique have been the site of numerous military offensives, NPA raids and extra-judiciary killings. In 1983, the NPA raided detachments in Igbaras. In August 1992, an encounter between the NPA and the military on Mount Tambara (which is located in the boundary of Tubungan and Igbaras) resulted in a three-month long military offensive which pounded Barangay Igcabugao. In July 2003, a joint military and police offensive in the area was conducted against the NPA Panay Southern Front.

In Leon, the now defunct Philippine Constabulary deployed mobile troops in its border barangays in the 1970s. The Philippine Army's 7th Infantry Battalion followed in 1982

(they were based in another town) and conducted reconnaissance operations from Brgy. Igpajo in Tubungan all the way to Brgy. Bucari in Leon. Following the audacious NPA raid of the Leon municipal hall in 1984, the 15th Infantry Battalion was posted in the town proper from 1984 to 1988 (after which the headquarters was moved to Miagao). They were joined by contingents of the 7th Infantry Battalion for cross-country operations from Antique to Barangay Bucari, Leon during this period. In the mountainous areas, brigades from the 12th, 52nd and 11th Infantry Battalions and Air Force conducted joint operations from 1988 to 1990.

Paramilitary forces have also been organized in many Leon border barangays during this period. For instance, there was a Civilian Home Defense Force (CHDF) and ALSA MASA detachment in Brgy. Bayag (close to Brgy. Calusong, Tubungan). As recounted by the OIC Police Chief Caigoy (2003), their local police used to rotate between the municipality and in the CHDF detachment in Barangay Bangkal, Alimodian. After 1986, CAFGU detachments supervised by the 9th and 12th CAFGU Active Auxiliary were put up in Barangays Lonog, Odong-Odong, Mocol, Pepe, Igcadios, Cawilihan, Bubon, Bulwang, Camandag, Isian San Victoria and Ligtos. In addition, there were also army detachments in Barangays Tacuyong Sur and Maliao. According to former mayor Romulo Cabana (2003), Leon had almost 300 CAFGU members during this time. Many of these CAFGU and army detachments, however, were pulled out in 1994. Two (in barangays Igcadios and Maliao) have been reestablished in 2000.

In San Joaquin, the Philippine army began their presence with the 15th IB in 1988 and was later replaced by the 12th IB in the early 1990s. According to Inspector Ciaton (2003), military outposts were situated along the boundaries with Hamtic, Dao and San Remigio in Antique. Barangays Iglilico, Maninila, Ulay and Dongoc were particularly mentioned. The military's stay in these areas ranged from six months (in Barangays Camia, Igcaratong and Matambog) to two years (in Barangay Sta. Ana from 1991 to 1993) and even four years (in Barangay Escalantera).

Comparison of civilian and military perceptions on the insurgency issue

Threat perception

There are several areas in which civilian and military¹ perceptions on the insurgency diverged. In terms of threat perception, most of the civilian leaders contend that the communists are outsiders, that they are not members of the community. As seen in Table 1, those who consider the communist insurgents as outsiders passing through outnumber 2 to 1 those who say that they are members of the community. Although acknowledging that there had been instances when the communists came by to propagandize and recruit (they would call a meeting in somebody's house and instruct about the evils of government), respondents allege that these "visits" were intermittent

and fairly quick (they would stay over night then leave at dawn). There have only been a few cases of community members joining the armed movement. There is a distinction, moreover, between those who become "regulars" of the movement (who abandon their families and live in the mountains) and the "supporters," i.e. "runners" who collect revolutionary taxes and "chiefs" who gather and provide intelligence.

By contrast, the military view the communists as equally being outside and within the community. As indicated in Table 1, a roughly equal proportion of military respondents thought that the communists were passersby (35%) and in the barangay (28%). This is in line with the military's view that communists thrive because of support from the community who provide them cover and logistics. The military singles out barangays Igcadios and Tabiac in Igbaras as having communist organizations on the ground. The military stated that the non-government organizations operating within Igbaras (women's and farmers' organizations) are communist fronts. There is also a latent suspicion that human rights groups who report on alleged military abuses are communist fronts.

Table 1. Civilian vs. military perception of "who are communists"

Who are communists	Civilians		Military*	
	N	%	N	%
Outsiders who recruit	5	20	77	37
Outsiders who pass-by	12	48	71	35
Community members who support NPA and RPA	8	32	58	28
Total	25	100	206	100

*Multiple response

Further, there is a marked disparity in the two groups' threat assessment. Civilian leaders, in general, discount the current threat posed by the insurgents while the military thinks it is serious. In Table 2, while about a third of the civilian respondents state that the communist threat is great or very great, almost a third also reported that there is no threat at all. While half of the military respondents agreed that the threat levels are great or very great, a minimal number assessed that the threat is nonexistent or even very small. This disparity is the cause of latent tension between civilian leaders and the military, notably in Igbaras. The military accuses the civilian leaders of "denial" and "providing cover"

for communists in their barangay. The civilian leaders, on the other hand, view the establishment of military detachments in their barangay as unwarranted intrusions and a case of "military overacting." The mayor and the barangay captains of Igcabugao and Tabiac all expected that the military deployment in their areas would be a temporary measure (only three months), while the military was noncommittal as to how long they would stay.

Table 2. Civilian vs. military assesment of threat degree

Threat degree	Civilian		Military	
	N	%	N	%
Very great	4	16	32	24
Great	4	16	34	26
Small	1	4	41	31
Very small	1	4	9	7
None	7	28	5	4
No answer	8	32	9	7
Multiple answer	0	0	1	<1
Total	25	100	131	100

A majority of the civilian respondents agreed that insurgent strength has weakened since the 1990s (Table 3). This was due, in general, to sustained military operations and the formation of CAFGUs. With the exception of Igbaras, the military agrees that the communist threat in Southern Iloilo has gone down considerably (compared to a decade ago). Nevertheless, they remain numerically able to stage ambushes and selective offensives (e.g. raids) (Galang 2003; Defensor 2003). However, the military considers this a "lull" during which the movement recruits and tries to expand its mass base. Some officers suggested that the communists are recruiting heavily among student activists and minors (Galang 2003; Ciaton 2003).

Table 3. Civilian perception of change in insurgent strength since the military arrived/paramilitary organized

Change in insurgent strength	Igbaras	Leon	San Joaquin
Stronger	1	0	0
Weaker	4	9	3
No change	2	0	0
No answer	1	0	5
Total	8	9	8

There are parallels in the civilian and military indicators of communist presence. Under Table 4, the presence of heavily armed strangers or “sightings” (44% of civilian respondents and 37% for the military) and collection of revolutionary tax (20% for civilians and 26% for the military) are two of the most prominent markers. Both groups also mentioned military-insurgent encounters, crimes committed against government officials and raids as indicators of insurgent activity.

Table 4. Civilian vs. military top indicators of insurgent presence*

Indicators	Civilian		Military	
	N	%	N	%
Revolutionary tax	7	20	125	26
Presence of armed strangers	15	44	170	37
Military-NPA encounters	4	11	54	12
Crimes committed against govt.	5	14	52	11
Municipal hall was raided	4	11	67	14
Total	35	100	468	100

*Multiple response

As to the distinction between insurgents belonging to the NPA vs. RPA, the views of civilian leaders and the military also match. The NPAs are active in Igbaras, while the RPAs are in San Joaquin and Leon. The peace agreement with the RPA appears to have little significance to the barangay captains of San Joaquin. Several of them maintain that the RPA leaders are openly active in their community, and that there appears to be an informal agreement between NPAs (from neighboring barangays in Antique) and RPAs not to interfere in their respective “areas of operation.” The mayors of San Joaquin and Leon who have been in meetings related to the *Kalahi* grant (a foreign-government grant for development projects which target barangays with an insurgency problem) expressed surprise over the RPAs involvement in the negotiations. They are also awaiting national guidelines on how to deal with the RPA. The military, though cognizant of the peace agreement with the RPA, similarly does not yet have clear instructions on how to deal with the RPA. Some officers interviewed said that they ignore the RPAs (*hindi namin pinapansin*) (Galang 2003; Cadurnigara 2003).

The civilian leaders and the military offer contrasting assessments of the extent of support for the NPA in the community. In Table 5, about half of the civilian respondents argued that community support for the NPA is up to or more than 50 percent. By contrast, about half of the military respondents claimed that NPA support was less than 10 percent. To some extent, the civilian leaders expressed ambivalence over the threat presented by the NPA to them. In San Joaquin, one barangay captain thought that the RPA helps in carrying out development projects in the barangay. Several also claimed that they help in providing security, that is in preventing thefts and robbery as well as in disciplining those who cause trouble (*mga nagatinonto*). In Igbaras, three barangay captains even lauded the NPA for dispensing justice against community offenders. The military's rather underrated assessment of NPA support could be explained by their hopeful expectation that their combat and civic action works have made an impact in diffusing NPA support.

Table 5. Civilian vs. military assesment of community for the insurgents

Portion of population who support NPA or RPA	Civilian		Military	
	N	%	N	%
Less than 10%	1	4	67	51
Up to 25 %	0	0	32	24
Up to 50%	6	24	19	15
More than 50%	6	24	9	7
No answer	12	48	4	3
Total	25	100	131	100

Activities by the military and the paramilitary

The civilian leaders and the military offer a parallel list of counterinsurgency activities, with pulong-pulong, civic action (medical and dental service delivery), creation of CAFGU, combat operations and patrol as the most cited (Table 6). In addition, there is a wide array of non-combat activities undertaken by the military— tree planting, adult literacy, sports contests (*paliga*), dance derby, mass wedding and shiatsu training. A fair number of military and civilian respondents mentioned tree planting and adult literacy. A substantial number of the military respondents also mentioned organizing cooperatives, but this was not mentioned by the civilian respondents at all. The civilian leaders mentioned that the military provides security during fiestas and barn dances (*bayle*). Although the military admits doing this, it is not part of their mandated function on the frontlines (Piao 2003).

Table 6. Military-initiated activities according to civilian leaders and the military*

Activity	Civilian		Military	
	N	%	N	%
Combat	8	9.7	88	9.5
Civil action	12	14.6	89	9.6
Create CAFGU	10	12.2	94	10
pulong-pulong	15	18.3	88	9.5
road construction	5	6.1	78	8.4
tree planting	7	8.5	89	9.6
adult literacy	7	8.5	81	8.7
assistance to rebel returnees	1	1.2	44	4.7
clean up drive	1	1.2	79	8.5
patrol	9	10.1	89	9.6
organize cooperative	0	0	50	5.4
film showing	0	0	55	5.9
sports contest/dance derby/mass wedding/shiatsu session	7	8.5	1	0.1
Total	82	100	925	100

*Multiple response

The type of counterinsurgency activities undertaken, moreover, varies from barangay to barangay. In most barangays, a pulong-pulong was conducted individually while medical/dental missions were undertaken jointly in adjacent barangays. As to the frequency of these activities, many civilian leaders reported that these were few and far in between. Five civilian leaders said that the military conducted medical/dental mission only once (*kaisa pa lang*), while another two said none was conducted recently. Five reported that pulong-pulong has been conducted twice and another two, once. For the other activities, none was conducted recently. Most of the military noted that they do activities on a monthly basis, while others mentioned daily. A few cited that some of the activities (like civil action or CVAC) they do only once a year.

The disparity in the type and frequency of military counterinsurgency activities could be explained by its differing threat assessment and limited logistics. For instance, the military

has put more energies in Igbaras in the past two years because of the assessment that some barangays were insurgent affected. Throughout the course of this research, the military did two medical and dental missions in Barangay Igcabugao alone in addition to the three-month long stay of Special Operations Training officers in the area. By contrast, the barangay captains in San Joaquin and Leon could only recall military activities way back in the 1990s but not recently.

The participation in military-initiated activities by civilian leaders is summarized in Table 7. Both the civilian leaders and the military acknowledge that the former participate by disseminating information, by providing goods or services in-kind or even by contributing financially, modestly. It is interesting to note that none of the civilians mentioned providing intelligence information to the military as a form of participation. Although the military has a budget for counterinsurgency operations as well as for CAFGU allowances, this is often augmented by modest contributions from the barangay and the town, particularly in detachment construction or repair and in providing snacks during civic action work. Many barangay captains said that they practice *dagyaw*; that is, barangay officials shoulder some of the cost of the refreshments needed or offer rice or chicken for the troops' lunch during detachment construction or medical/dental missions. The municipal governments in Leon and Igbaras also occasionally provided sacks of rice, canned goods and even gasoline to defray some of the cost of maintaining the CAFGU or military troops. In Leon, the municipal government also allocated some money for repair of CAFGU detachments in the two barangays.

Table 7. Civilian vs. military views on types of civilian support for military initiated activities*

Type of support	Civilian		Military	
	N	%	N	%
Provide money or food	8	30.8	34	20.5
Deliver a talk/lecture	2	7.7	0	0
Info dissemination	7	27.0	22	13.2
Give referral	1	3.8	0	0
Provide free services	3	11.5	63	38
Provide intelligence information	1	3.8	41	24.7
No answer	4	15.4	6	3.6
Total	26	100	166	100

*Multiple response

Civilian assessment of military performance and behavior

For this section, it must be noted that the different barangays in this study were hosts to military and/or CAFGU detachments during different periods. Under Marcos, the Philippine Constabulary controlled detachments, including CHDF units in the three towns. They were replaced by the 15th IB, which came in during the mid to late 1980s, and units from the 12th IB in the early 1990s. Most of the military and CAFGU detachments in the three towns were dissolved in the late 1990s, and re-established only in 2000 or thereafter under different units. Given these, civilian assessments of military performance and behavior must be appropriately contextualized. The succeeding discussion traces the changes in these assessments from the Marcos period and beyond.

Seven respondents noted distinct changes not only in the activities carried out by the military but also the military's demeanor towards members of the community. Those from Leon and San Joaquin, for instance, state that there were more combat operations during the time of Marcos. Under Aquino, more emphasis was placed on governance, on getting rebels to surrender, and on paramilitary personnel being screened and trained. In both towns, the soldiers from the 15th IB were the most disagreeable— they conducted more offensive operations without notifying the community; they roused residents in the dead of the night looking for rebels; they lined up the men to be individually questioned, scolded (*ginaakigan*), surprised (*gapanggulat*) and physically abused (*gapanakit*) when they might have done something wrong. Those with known family members in the movement were particularly pressured and harassed (*ginabalik-balikan*). Many were drunkards (*maoy*), ill-disciplined (they fight with each other) and lazy (ordering the barangay tanods to do the nightly patrols instead of them doing it). They also steal chickens and eggs from farmers. By comparison, they note that the current military and CAFGU members deployed in their area are more disciplined and the officers and military handlers respectful of local leaders. Mayor Cabardo (2003) of Leon noted that the military has grown more sensitive to human rights concerns and makes inquiries right away if there is a reported case of human rights violations involving them. In Igbaras, few respondents displayed a continuing antipathy towards the current military deployed in their area. Two respondents claimed that members of the military/CAFGU deployed in their area were drunkards and critical (*mapintas*). However, most maintain that the military's attitude has improved because they know that they can be reported to higher officials or to Bombo Radyo (local radio station).

Several measures were used to explore how civilians felt about the military, including assessment of performance, trust and level of support. Only a few civilians answered these questions. Ten respondents rated the military's performance in their locale as satisfactory or very satisfactory, yet more than half did not provide any answer (Table 8). The same reluctance to assess is evident in their responses to the question of trust. Only four admitted that they highly or very highly trust the military compared to five who are

unsure (Table 9). There is an equally large number of civilian respondents who did not answer this question. Less than half said that community support for the military is 50 percent or above, while again a substantial number did not give an answer (Table 10). This stands in sharp contrast to the overwhelming majority of the military who think they are supported by 50 percent or more of the community's population.

Table 8. Civilian preception of military performance

Civilian perception of military performance	Frequency	%
Very satisfactory	3	12
Satisfactory	7	28
Maybe satisfactory/maybe not	1	4
Not satisfactory	0	0
Not at all satisfactory	0	0
No answer	14	56
Total	25	100

Table 9. Civilian trust on the military

Trust on the military	Frequency	%
Very high	1	4
High	3	12
Maybe high/maybe low	5	20
Low	0	0
Very low	0	0
No answer	16	64
Total	25	100

Table 10. Civilian support for the military

% population supporting military	Civilian		Military	
	Frequency	%	Frequency	%
Less than 10%	0	0	3	2.2
Up to 25%	0	0	5	0
Up to 50%	3	12	32	30.4
More than 50%	6	24	84	67.4
No answer	16	64	7	5
Total	25	100	131	100

Military assessment of civilian performance

As mentioned earlier, the civilian-military interface in counterinsurgency operations is mostly during civic action activities and detachment construction. Civilian leaders provide support to the military by providing good or services in-kind and by helping disseminate information on the military's civic action drives. Among the civilian leaders, the military interacts most with barangay captains, followed by the chief of police and the town mayor (Table 11). Most mentioned that these interactions occur during anti-insurgency related activities, while some mentioned they also interact when dealing with community problems such as illegal logging, peace and order, corruption, etc. As for protocol, the military informs the town mayor and the barangay captain of the establishment of a CAFGU detachment or the deployment of troops in their area. In Leon, the municipal government itself requested the establishment of a CAFGU unit. This was not the case for Igbaras and San Joaquin. Usually, the commanding officer of the military submits requests for financial assistance to the mayor. In Leon again, the military has a much more regularized interaction with these officials through the Municipal Peace and Order Council. Based on the MPOC records, the military does not participate in MPOC meetings in Igbaras (which has only been convened a few times in the past years). In San Joaquin, the MPOC has never been convened under Mayor Daisy Sibya. The barangay captains are the civilian leaders whom the military interacts with daily. It is the barangay captains that answer to whatever repercussions there are to military activities or behavior in the field, ranging from citizen complaints to the military's requests for money, food or services. Their relationship with the military is crucial to counterinsurgency operations.

Table 11. Civilian leaders with whom the military regularly interacts*

Civilian leaders interacted with on regular basis	Military	
	Frequency	%
Brgy. captain	86	33.6
Town mayor	58	22.6
Chief of police	60	23.4
Parish priest	15	6.0
Head of government agencies	19	7.4
Municipal councilor	5	2.0
Concerned citizen	1	0.4
No answer	12	4.6
Total	256	100

*Multiple response

The military's view is colored by perceptions about the alleged "leftist" credentials (or not) of the civilian leader in question. For instance, several of the officers we interviewed alleged that the barangay captains of Tabiac and Buenavista in Igbaras had links to the NPA, enabling them to win in the last election. By contrast, they view the barangay captain in Igcabugao more positively, saying that he has been most cooperative throughout the military's SOT period in the barangay. Nevertheless, a majority rate the civilian leaders as cooperative or very cooperative (Table 12). Some adjudged that civilian leaders cooperate little with military endeavors.

Table 12. Level of cooperation received by the military from civilian leaders

Level of cooperation	N	%
Very cooperative	26	19.8
Cooperative	79	60.3
Little	13	9.9
Not at all	3	2.4
No answer	9	6.8
More than 1 answer	1	0.8
Total	131	100

The military's relationship with locals during anti-insurgency efforts was also scrutinized. In the end, it is the locals' hearts and minds that the military aims to win. Given the wide array of activities the military undertakes, only a few attract residents. Among those mentioned are *pulong-pulong*, sports tournaments and the organization of cooperatives. Many of the military respondents thought that activities supported by barangay officials produced the highest turn out. Close to half of the respondents said that the locals are easy to organize, but a considerable number also mentioned that such was not an easy task (Table 13).

Table 13. Ease of organizing the residents according to the military

Level	N	%
Very easy	21	16
Easy	59	45
Not easy	28	21.4
No answer	23	17.6
Total	131	100

Human rights

The gravest offshoot of the insurgency problem and the ensuing military presence in the rural communities is the violation of the rights of the villagers themselves. Both the insurgents and the military are responsible for these violations. The usual charges leveled against the military are physical and verbal abuse of people suspected of being rebels or relatives of known rebels; civilian deaths or injury due to encounters and the stealing of chickens and eggs from local farms. A few also recalled members of their community being detained by the military, as well as cases of men being threatened with a gun because of suspicion of wrongdoing (i.e. if they violated the curfew). More pointed out, however, the extra-judicial killings by the rebels. In Igbaras, four barangay captains cited NPA killing of suspected military agents.

Table 14. Forms of human rights abuses and alleged perpetrator per civilian leaders*

Form of human rights violation	Alleged perpetrator	
	Military	NPA
Physical abuse/injury	8	0
Verbal abuse	8	0
Killing	5	7
Illegal arrest & detention	1	0
Threatened with a gun	2	0
Stealing farm animals	2	0
Total	26	7

*Multiple responses

Many of these violations go unreported or, in the case of killings, unsolved. Low profile cases like stealing chicken are reported to the barangay captain and resolved at their level or with the mayor (this happened in Leon and Igbaras).

A majority of the military surveyed also acknowledged limits on the conduct of counterinsurgency operations. The military officers we have interviewed are cognizant of the limits in the conduct of counterinsurgency operations and of the legal repercussions for human rights violations. A substantial number, for instance, noted the presence of military rules on human rights and most thought that they are implemented most of the time.

The military's rules are embodied in their notion of "4 together"—to eat, sleep, learn and work with the community. They are not allowed for instance to accept food donations from locals where they operate (local folks often donate out of deep-seated notions of hospitality or *pangayaw*) but only to purchase from them. In Brgy. Igcabugao, Igbaras, for instance, the military had to carry a three-

month supply of canned goods, dried fish and other supplies for the duration of the Special Operations Training, and enough money to buy native chicken from the villagers. They asked permission from household members to borrow their cooking utensils and to use their kitchen, but they did the cooking themselves (Cadurnigara 2003). There is greater scrutiny and monitoring as well of CAFGU members. According to Lt. Galang (2003), the commanding officers strictly observe the rule of not carrying arms while off-duty and any violation of this rule merits a harsh punishment. He mentioned one CAFGU member in San Joaquin who was relieved for dereliction of duty. Several years ago, the commanding officer of the 31st Reconnaissance Unit in Barangay Cayap, Igaras submitted to an official provincial inquiry held on allegations of human rights violations by NGOs while conducting operations in Tubungan.

Conclusion

There is a great deal of consistency between the actual conduct of counterinsurgency operations in three towns and the (national) policy mandate. Both civilian and military respondents acknowledge that there are human rights limits to what soldiers can do in the field. Although the civilian respondents acknowledge the vast improvement in the current troops' behavior and demeanor (compared to the previous ones in the late 1980s), there is also strong cognizance among civilian leaders that they must bring allegations of abuse to the attention of commanding officers or the mayor. The military also appears to be concerned and open to responding to accusations before the media (Bombo Radyo) and local government officials. In dealing with armed insurgents, the military respondents were cognizant of the limits of the new policy— they cannot engage or arrest the rebel if he/she is unarmed or if there is no pending arrest warrant for them; they cannot touch known RPAs or ABBs; they cannot go after "front" organizations except to beat them at their own game of propaganda. Both civilian and military respondents also acknowledge the input of local Peace and Order Councils, the mayor and the barangay captains in the decision to put up CAFGU detachments and in choosing recruits.

In terms of military activities, there was a concomitant shift from mainly combat operations in the late 1980s to early 1990s, to civic action and developmental tasks in the past years. From 1996 onwards, consistent with the shift to the *Unlad Bayan* strategy, there was a dramatic expansion of non-combat tasks undertaken by the military. The civilian and military respondents listed tree planting, film showing, shiatsu training, literacy projects, basketball tournaments, organizing cooperatives and providing security during fiestas and barn dances as some of the tasks the military has recently undertaken.

Counterinsurgency activities, however, remain for the most part military instigated and conceptualized, with little participation by civilian leaders. In terms of combat operations, neither the barangay captain, mayor nor police chief is informed beforehand. The police contribute by sharing intelligence information with the military on insurgent activities in the area at province-wide security meetings, but of military-led combat operations, they have no knowledge unless they are asked to assist or to act as a blocking force. Its secondary role in counterinsurgency operations invests the police with some involvement, but it is contingent on the military asking for help. For non-combat activities, civilian leaders'

involvement lie only in implementation— providing assistance in the form of labor and food cost-sharing; allotting some money to purchase food for the CAFGU personnel and for detachment construction or repair, and disseminating information and herding up the locals for pulong-pulong and CVAC. The civilian leaders are “informed” of military activities and “invited” to participate but the determination of activities to be undertaken in one barangay versus another or how frequently is left exclusively to the military. In the case of Igbaras, the military is even noncommittal when asked by the mayor and host barangay captains as regards how long their deployment is going to be.

The Municipal Peace and Order Councils, which were envisioned by the law as a forum for civilian leaders, heads of government agencies, civil society groups, the police and the military to collectively assess insurgent threat and strategize, were not functioning at all. In San Joaquin, the MPOC has never been convened under Mayor Daisy Sibya. In Igbaras, it has met intermittently, but the military was rarely present in these meetings. It is only in Leon where the military’s involvement in MPOC meetings is pronounced, but used mainly to ask for some kind of monetary assistance from the town government.

Civilian-military interaction in all three towns on the whole is characterized by a strong degree of civility and of mutual respect on the surface. The barangay captains and mayors noted the satisfactory performance by the military in reducing the insurgent threat in their areas. However, they remain ambivalent over trusting the military or throwing their support to the military for fear of rebel attacks. Many have also expressed discomfort in having the military on a more permanent basis in their backyard (as opposed to the rebels who only “visit” once in a while). On the other hand, while the military recognizes the importance of obtaining the barangay captain’s or mayor’s support to get things done, they remain suspicious of their loyalties, considering some as “runners” and “chief informants” for the communist rebels.

Both civilian and military respondents offer a matching list of indicators of insurgent presence in their area. These include revolutionary tax collection, sightings of armed men, ambush, raids and summary executions of alleged military informants. This indicates that both acknowledge the presence of insurgents in their area. However, there is also a considerable divergence in their views about the nature and level of insurgent threat in the community. Many of the civilian respondents view the insurgents as outsiders who intermittently “visit” their barangays. Some also expressed ambivalence about whether the insurgents are the “enemy”— noting that they assist as well in disciplining errant community members and in keeping order. The military, by contrast, follows a doctrine-based assumption of the nature of the enemy; they equally see insurgents as within and outside the community. They view the community members as providing “logistical support” to the rebels, and community-based organizations as communist fronts. There is also a gap in their threat assessment, notably in Igbaras. While a considerable number in that town see the threat as little or none, the military views the opposite and is convinced that Igbaras is an NPA lair. While both civilian and military respondents agree that the communists have since been weakened (notably in Leon), the military is not complacent. In contrast to civilian leaders who consider the rebels as practically spent, the military maintains that they are merely in a lull and are organizing their base.

This divergence of threat assessments has important implications to civil-military dealings in addressing the insurgency problem. First, the military's assumptions about the political leanings of members of the community, though tempered by human rights rules, do not allow for an open and frank discussion of strategies. The civilian leaders' wariness of the military, on the other hand, prevent meaningful contestation of the merits of the counterinsurgency activities carried out. In short, the civilian leaders are reduced to passive recipients of military ministrations. Second, while the military considers their presence in the community to be critical to addressing the threat, the civilians (particularly in Igbaras) consider it an unwelcome intrusion into the regularity of their daily lives. For many of the civilian leaders we interviewed, they would much rather be left alone by the NPA and the military.

Notes

¹ Paper was derived from the author's paper presentation at the 2006 American Political Science Association Conference held on 31 August-3 September 2006 at Philadelphia, Pennsylvania, USA.

² Associate Professor in Political Science at the Division of Social Sciences, U.P. in the Visayas, Miagao, Iloilo, Philippines.

³ The barangays from Igbaras are Tabiac, Buena-vista, Tigbanaba, Bagay, Igpigus, Igcabugao and Mantangon. From Leon, they are Pepe, Manampunay, Tacuyong Sur, Maliao, Igcadios, Banagan and Udong-Udong. From San Joaquin, they are Escalantera, Camia, Jawod, Igcaratong, Matambag and Lomboyon.

⁴ The inclusion of ex-local officials among the civilian respondents was earlier dictated by the research's methodological design. However, after finding out that the other ex-mayors for the three towns were either deceased or have moved residence elsewhere in the country, the proponent decided to exclude the lone ex-mayor's responses from the survey tabulation for consistency. One of the police chiefs, who was a new appointee in his first month in San Joaquin, also demurred to offer his thoughts on the insurgency issue within the town's jurisdiction given his lack of familiarity. Thus, the total number (N) of civilian respondents reflected in the table is 25, to include 20 barangay captains, 3 incumbent mayors and 2 police chiefs. The interviews with the ex-mayor and San Joaquin police chief were used to provide insights on the history of local militarization.

⁵ The 57 paramilitary members and army handlers were from Brgys. Igcadios and Maliao, in Leon; and in Brgy. Norte in San Joaquin. The 74 enlisted men and officers were from the 31st Reconnaissance Unit in Brgy. Cayap, Igbaras; the 32nd Reconnaissance Unit in Brgy. Tabiac, Igbaras and the Provisional Infantry Battalion in Camp Monteclaro, Miagao.

⁶ No official estimates are available as to the changes in the numerical strength of the communists. In 1997, it was reported that there was a slight increase in the number of NPA regulars in the island from 184 to 200 (*Panay News* 12/8/97: 1).

⁷ In subsequent tables and discussions, the category "military" is used to refer to both army personnel and officers, as well as paramilitary and their army handlers. The paramilitary's inclusion with the "military" outfit is justified along the grounds that they are armed, employed primarily for counterinsurgency operations, and subject to army rules and regulations. In contrast, the police is by law a civilian outfit whose tasks are fundamentally different (at least beginning 1991) from those of the army and paramilitary.

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37 individuals named Ford Foundation-International Fellowships Program fellows

After a rigorous process that included a series of documentary reviews and a final panel interview, 37 individuals were selected as recipients of the Ford Foundation-International Fellowships Program (IFP) for 2006. The 37 individuals will join the 105 other Filipino fellows who have been awarded the fellowship since its launching in 2002.

IFP is a global fellowship program being administered in the Philippines by the Philippine Social Science Council. It is directed at academically-outstanding and service-oriented individuals from disadvantaged communities or sectors who wish to pursue Master's or PhD studies. The fellowship will allow successful individuals to take up their preferred academic program in a university of their choice for a maximum of three years.

The recipients were chosen by the IFP National Selection Panel on the basis of their academic record, contribution to their community or sector, and leadership qualities. The 37 recipients include: Ronald Amigo, Marjorie Balay-as, Bernie Berondo, Ofero Capariño, Jaime Castillo, Efren Celestino, Ma. Lyn Estoquia, Felomino Fernandez, Anne Shangrila Fuentes, Lawrence Gahid, Anne Richie Garcia, Augusto Gatmaitan, Joan Gervacio, Diadem Gonzales, Joebel Gurang, Melquiades Ibarra, Angelie Infantado, Jonathan Lim, Elfren Linan, Liezl Longboan, Genalyn Lucas, Rosaly Manaois, Rolando Mesias, Concepcion Metille, Maria Caryl Montales, Gaudencio Natividad, Renato Pelorina, Edwin Returan, Severino Salmo, Roderick Salvador, Ramie Sanugan, Leo Satana, Diosdado Tabios, Elizabeth Tomas, John Marlon Traspadillo, Ana Raissa Trinidad, and Hazel Villa. PSSC is set to conduct an orientation for the selected individuals in August 2006, and pre-academic training courses on English proficiency; basic computer operation; and research conceptualization/methodologies at the latter part of the year to prepare the fellows for graduate school.



Two Filipinos receive ASIA Fellows Awards

Two Filipino university professors are among this year's recipients of the ASIA Fellows Awards (AFA). These are Dr. Mary Janet Arnado of the Behavioral Sciences Department of De La Salle University, and Prof. Danilo Reyes of the Department of English of Ateneo de Manila University. Dr. Arnado will use the grant to examine the everyday realities of Filipino domestic helpers in Singapore, while Prof. Danilo Reyes will study how Thai people project their sense of nation through cultural artifacts and art objects displayed in Thai museums.

AFA is an Asia-wide program that aims to create a multinational network of Asian specialists in Asia by supporting Asian scholars and professionals who wish to carry out research in the areas of arts, culture, humanities, and social sciences in another Asian country. Recipients will be provided with research and living allowances that will enable them to stay and conduct research in another Asian country for a maximum of nine months. AFA is being administered in the Philippines by the Philippine Social Science Council.

Seven PhD students receive dissertation grants

Seven students pursuing PhD degrees in the social sciences received dissertation grants under the 2006 Research Award Program of the Philippine Social Science Council. This year's recipients include: Tessie R. Gaurino (PhD Applied Linguistics, Philippine Normal University); Grace T. Brillantes (PhD Clinical Psychology, University of the Philippines-Diliman); Mary Rose Q. Rabang (PhD Public Administration, University of Northern Philippines); Nona May D. Pepito (PhD Economics, University of the Philippines-Diliman); Stephen Q. Lagarde (PhD Philippine Studies, University of the Philippines-Diliman); Violeta B. Alonzo (PhD Development Management, Divine Word College of Laoag); Aleli B. Bawagan (PhD Education [major in Anthropology of Education], University of the Philippines-Diliman).

The Research Award Program provides modest financial support to Filipino graduate students in the social sciences (or related disciplines) to enable them to complete their thesis or dissertation. Prospective applicants must be master's or PhD students who have successfully defended their thesis or dissertation proposals. Application forms are available at the PSSC Office at Commonwealth Ave., Diliman, Quezon City. Deadline for submission of application is 28 February of each year.

Various lectures and fora held at PSSC

In keeping with its role as a leading venue for disseminating social science research findings and for the scholarly discussion of public issues, PSSC held as many as six fora and lectures in 2006.

At the beginning of the year, on 5 January 2006, PSSC collaborated with the Philippine Migration Research Network (PMRN) for the conduct of a colloquium on the Filipino diaspora. The colloquium featured two papers, "The Phenomenon of Filipino Youth in Rome Today" which was presented by Ms. Tina Llamzon of the Asian NGO Coalition in Rome, and the "The Impact of Migration on Gender Role, Women's Health and Reproductive Health: A Survey of Filipino Migrant Women Workers" which was presented by Ms. Vida Villalba and Ms. Milky Francis de la Cruz of *Unlad Kabayan*.

Soon after, PSSC hosted a special lecture entitled "Indigenization of Social Sciences in Korea: Status and Prospects" on 31 January 2007 given by Dr. Gyuseog Han, a professor of psychology at Chonnam National University in Korea and a visiting professor at the University of the Philippines. Dr. Han spoke about the current initiatives and challenges faced by Korean scholars in advancing the use of non-Western paradigms and theories in Korean scholarship.

In February, PSSC next hosted a lecture in cooperation with the Philippine American Educational Foundation (PAEF). The lecture was given by Dr. John Baker Jr., a professor of law at Louisiana State University, who was visiting the Philippines as a Fulbright-Sycip Distinguished Lecturer. Dr. Baker's lecture focused on the constitutional foundation of the US economy.

PSSC teamed up again with PMRN and the Globalization Research Center of the University of Hawaii in March for a forum entitled "The Globalization of Households in Pacific Asia and Filipino Migration." Forum speakers included Dr. Mike Douglass of the University of Hawaii who discussed the patterns of global householding in Asia-Pacific; former PSSC Chair, Dr. Emma Porio, who talked about the impact of labor migration on the organization of labor and income in Filipino households; and Dr. Liling Huang of Ming Chuan University in Taiwan who discussed the transformation of households in Taiwan brought about by the country's changing demography and influx of foreign workers.

In June, PSSC conducted a Seminar-Workshop on the Management of Curriculum Change in cooperation with UNESCO's International Bureau of Education. The three-day Seminar-Workshop featured local and foreign experts on curriculum change, including Dr. Zhou Nanzhou who co-authored the classic *Learning: The Treasure Within* and now Advisor to the Chinese National Commission for UNESCO; Dr. Ella Yulaelawati



of Indonesia's Ministry of National Education; Philippine Education Undersecretary Manaros Boransing; and Ms. Lucille Gregorio, former programme specialist at the UNESCO Asia Pacific Regional Bureau for Education.

Finally, two research colloquia were held in October featuring the seven completed researches of PSSC's Research Award Program grantees. The researches presented were "The Health Transition among Filipino Older People" by Grace T. Cruz (Sociology, University of the Philippines-Diliman); "Successful Aging: A Gay Perspective" by Ronaldo A. Motilla (Psychology, Ateneo de Manila University); "Child Abuse, Mental Illness, Neurologic Status and Substance Intoxication as Predictors of Violent Behavior among Death Row and Life Term Offender" by Jesus Enrique Saplala (Psychology, Ateneo de Manila University); "The Chinese in the Hardware Industry during the American Colonial Period: 1909-1941" by Stephanie Marie R. Coe (History, Ateneo de Manila University); "The Abaca Industry and Filipino Settlers in Davao, 1899-1941" by Patricia Irene Dacudao (History, Ateneo de Manila University); "The Pahiyas Festival in Lucban as an On-going Process of Cultural Invention" by Mark Alexander C. Dizon (History, Ateneo de Manila University); and "Ang Pagbabalik-tanaw ng mga Macabebe sa Panahon ng Pananakop ng mga Amerikano (1898-1908): Isang Pagsusuri" by Renato Pelorina (History, University of the Philippines-Diliman).

PSSC hosts the 19th International Association of Historians of Asia Conference

PSSC successfully hosted the 19th International Association of Historians of Asia (IAHA) Conference from 22 to 24 November 2006 at the Hotel InterContinental Manila in Makati City. Dr. Filomeno Aguilar Jr., PSSC Chair and Professor of History at Ateneo de Manila University, served as President of the 19th IAHA Conference.

Foreign Affairs Undersecretary Franklin Ebdalin and National Commission for Culture and the Arts Chair Ambeth Ocampo delivered the welcome remarks, while noted Asian historian, Dr. Takashi Shiraishi of the National Graduate Institute for Policy Studies, keynoted the event.

Over 220 papers on a wide range of topics on Asian history, culture, and society were presented at the conference. Paper presenters came from 25 countries in Asia, Europe, North America, and Australia. In addition to the panel presentations, the conference included a roundtable discussion on IAHA's historical trajectories. The roundtable featured past and present presidents of IAHA: Dr. Michael Hsiao of Academia Sinica, Taiwan; Dr. Wang Gungwu and Dr. Anthony Reid of the National University of Singapore; Dr. KM Mohsin of the Bangladesh University Grants Commission; Dr. Taufik Abdullah of the Indonesian Institute of Sciences; Dr. Yoneo Ishii of the National Institute for the Humanities, Japan; Dr. Filomeno Aguilar Jr. of PSSC. Luncheon lectures were likewise delivered by Dr. Madhu Bhalla of Jawaharlal Nehru University and Dr. Barbara Andaya of the University of Hawaii.

PSSC organized the event in cooperation with the Philippine National Historical Society; Philippine Historical Association; Adhika; Philippine Association for Chinese Studies; Kaisa para sa Kaunlaran; and the history departments of the University of the Philippines, Ateneo de Manila University, University of Asia and the Pacific, and De La Salle University. It also received support from the National Commission for Culture and the Arts, Japan Foundation Manila, Toyota Foundation, Asian Scholarship Foundation, Ateneo de Manila University, and De La Salle University.

The 19th IAHA Conference was attended by over 350 foreign and local participants. It is the biggest international conference hosted by PSSC to date.



International Fellowships Program Call for Applications

PSSC is pleased to announce that it is now accepting applications for the fifth round of the Ford Foundation International Fellowships Program (IFP).

Applicants are expected to have earned a baccalaureate degree with above average grades, with at least three years of relevant work experience that relates to the proposed graduate study program and to the kind of work or community service that they plan to do after completion of studies. Applicants are also expected to pursue studies in academic fields that parallel the Ford Foundation's grant making goals to strengthen democratic values, reduce poverty and injustice, promote international cooperation and advance human achievement.

Only those working and/or living outside Metro Manila are eligible to apply. Women, members of indigenous cultural communities, and those working with social development organizations are strongly encouraged to apply.

Interested individuals may secure an application form from the following offices:

Central Luzón and Southern Tagalog

International Fellowships Program-Philippine Social Science Council
PSSCenter, Commonwealth Avenue, Diliman, Quezon City 1101
Tel. No. (02) 922-9630; Fax No. (02) 922-9621
Email ifp.phil@pssc.org.ph

Northern Luzon

Human Resources Development
Saint Louis University
Bonifacio Street, Baguio City 2600
Tel. No. (074) 442-3043/442-2793; Fax No. (074) 442-2842
Email assthird@slu.edu.ph

Office of the Academic Officer
Saint Louis College
Lingsat, San Fernando, La Union
Tel. No. (072) 242-5535; Fax No. (072) 888-3955

Human Resources Development
Saint Mary's University
Bayombong, Nueva Vizcaya
Telefax No. (078) 805-1263
Email hrdc@smu.edu.ph

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Office of the Executive Director
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