



Development of Pinoy Pedagogical Model for Community Engagement Solidarity and Citizenship

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ABSTRACT

This study developed a Pinoy Pedagogical Model for Community Engagement, Solidarity, and Citizenship (CSC). This research was conducted in selected schools under the Tarlac City Schools Division (TCSD) that offer the Humanities and Social Sciences strand. A descriptive developmental research design was utilized, and participants were selected through purposive sampling. Researchers followed the Pagsasalintulad (transposition) as a metaphor guide in developing the model and a data-gathering process for cultural transposition. This framework comprises four phases: *Pag-alam* (exploring CSC teachers' insights through interviews), *Paghihimay* (thematic and document analysis), *Paglalap* (aligning analyzed data with selected CSC MELCs), and *Pagbuo* (building the model using this data). The developed model features pinoy pedagogical principles and practices making it culturally relevant in teaching CSC. Pedagogical principles and practices discovered in this study can be used to improve teaching methods and connect meaningfully with CSC learners. Researchers recommended testing the model's effectiveness

ARTICLE HISTORY

Lead Editor:

Marie Paz E. Morales, PhD

Received:

June 17, 2023

Revised:

June 13, 2024

Accepted:

June 13, 2024

KEYWORDS:

Community Engagement,
Citizenship, Pagsasalintulad,
Pedagogical Model, Pinoy

Introduction

The Philippine educational system has been shaped by various foreign influences, including the Spaniards, Americans, and Japanese, leading to diverse educational variations and practices (De Guzman, 2011). These influences in Philippine pedagogy have resulted in the country's use of Westernized pedagogical models. As described by Dabbagh (2015), pedagogy is a teaching style that combines theoretical and practical approaches. Pedagogical models are blueprints for curriculum structuring and guiding teachers' educational approaches (Pedagogical Models of Teaching, Definition, Uses and Elements, 2014).

Some Western pedagogical models prioritize students' learning needs and communication skills (Reyes, 2021), which are essential in teaching Community Engagement, Solidarity, and Citizenship (CSC) subjects. According to DepEd (2016), CSC is a subject using principles and techniques from the social sciences to analyze and understand the issues faced by modern-day communities. Western pedagogical models relevant to teaching the CSC include a discipline-based approach, which requires students to actively engage with the community throughout the semester (Trudeau & Kruse, 2014). Additionally, situated learning allows students to learn cooperatively, transpiring their situated context in their communities (Northern Illinois University, 2022). Critical pedagogy by Paulo Freire is also a relevant Western pedagogical model for the CSC subject that asserts the inseparable link between social justice, democracy, and the actions of teaching and learning (Saunders & Wong, 2020).

Despite these Western pedagogical models, efforts have been made to develop and utilize Pinoy pedagogy. The University of the Philippines-Diliman College of Education promotes the Four-Pronged Approach to reading instruction, which follows a stage-by-stage procedure for balanced literacy instruction (Ocampo, 1997). The Philippine Normal University faculty initially used the ACES (Activity, Analysis, Abstraction, and Application) model for Values but found utility in other disciplines (Ochave & Suatengco, 2010). In 2009, the Department of Education challenged the Bilingual Education Policy and advocated for mother tongue-based multilingual education, where learners' first language is used in pre-kindergarten through grade three (Burton, 2013). Additionally, social mimesis pedagogy suggests that learning occurs through imitating role models and authority figures, creating a learning environment that mirrors society (Reyes, 2021). The Philippine Pedagogical Model of STEAM Education was introduced to improve and refine STEAM education practices (Anito & Morales, 2019). Furthermore, *sikolohiyang Pilipino* emphasizes understanding Filipino behavior and culture, providing an alternative framework for the Filipino mind, personality, and behavior (Marcelino, 1990).

While efforts to utilize Pinoy pedagogical models in education are evident, no established Pinoy pedagogical model is designed explicitly for teaching CSC subjects. Existing models like the Four-Pronged Approach, ACES model, Bilingual Education, social mimesis pedagogy, and Philippine Pedagogical Model for STEAM Education address various aspects of education but do not solely focus on teaching CSC. On the other hand, pedagogical models,

such as the discipline-based approach, situated learning, and critical pedagogy applicable in CSC teaching, are borrowed from Western concepts and may not fully reflect the Philippine educational context. Given the existing literature, this research aims to significantly contribute to the education sector, particularly benefiting the Tarlac City Schools Division by fostering stronger community partnerships that could increase school resources and support. For CSC teachers, the model provides a contextualized approach to teaching, and future researchers can reference this study to develop related research. Overall, this qualitative research aims to fill gaps in the literature and enhance Filipino contextualization by developing a Pinoy Pedagogical Model for CSC.

Community Engagement Solidarity and Citizenship

Community Engagement Solidarity and Citizenship (CSC) is a specialized subject in the Humanities and Social Sciences (HUMSS) academic strand. The subject is centered around utilizing principles and techniques from the social sciences to analyze and comprehend the issues facing modern-day communities. Its focus is community-driven programs, such as community involvement, unity, and civic participation, guided by fundamental principles such as human rights, social justice, empowerment and advocacy, gender equality, and participatory development. The goal is to strengthen students' sense of shared identity and motivation to pursue the community's collective interests. This subject allows students to merge practical social science applications with community-driven projects (DepEd, 2016).

The implementation of CSC in Senior High School is rooted in the Philippines' K-12 program, which aims to provide students with the necessary skills and knowledge to become productive citizens. DepEd (2016) provides in their curriculum guide the main topics that the subject will cover, such as: (1) Concepts and Perspectives of Community; (2) Community Action; (3) Core Values and Principles of Community-action Initiatives; (4) Methodologies and approaches of community actions and involvements across disciplines; and (5) Community-action initiatives: Field practicum.

Frameworks and Metaphor Guides in Developing Pedagogical Models

The ADDIE Model and ASSURE Model are widely used instructional design frameworks. The ADDIE is composed of Five phases. The first phase of the ADDIE Model is the *Analysis*. In this stage, the learning objectives must be identified thoroughly through quantity analysis. The second phase is *Design*. This phase includes gathering and arranging key elements of the instructional process. The third phase of the ADDIE Model is *Development*, which is designing instructional frameworks based on the organized element from the design phase. The fourth phase is *Implementation*, where the output will be tested with the target audiences. The last phase of the ADDIE Model is the *Evaluation*, where they can gather important information to see what to arrange and revise about the output. (DeBell, 2020)

On the other hand, the ASSURE Model focuses on integrating technology and media in lesson planning, starting with analyzing learners' needs and preferences, selecting appropriate materials, implementing them effectively, and evaluating the learning outcomes. ASSURE Model is a guideline for developing teachers' lesson plans that integrate technology and media. (Smaldino et., al. 2008) ASSURE Model stands for analyze, state, select, utilize, require, and evaluate. The first step in the ASSURE Model is to *analyze* learners by figuring out their needs, wants, expectations, and goals. The second step is *State standards* and objectives to determine the program's requirements and goals. The third step is selecting media and materials, depending on the content, and determining which media and technology will be used. The fourth step is to utilize materials, and the implementation of media and technology is the main focus of this stage. The fifth step is to *Require* learner participation; it impacts students' motivation to learn throughout the process. The final step is to *Evaluate* or revise the learning and teaching process and examine learning methodologies, as well as the technology, media, and materials utilized throughout the program, to assess the impact of your training program. Both models emphasize the importance of careful planning, effective implementation, and evaluation of instruction, albeit with different focuses and approaches. Both models guide instructional designers in creating impactful learning experiences (Pappas, 2021).

Aside from Western frameworks for developing a model, there are also emerging Filipino frameworks that can be used as metaphors. Reyes (2021) cited in his study Filipino Pedagogies from Social Mimesis that the pedagogical ideas of Filipino educators can contribute to the discourse of Filipino pedagogies such as livelihood, habits, and lifestyle.

Pagbabanig, as a metaphor introduced by Yeban (2015) is the name of a native Philippine custom that involves making *banig* or handwoven mats out of leaves (for example, tikog or buri). Another metaphor is the *Pagtatahip-dunong* (Native Concept of Willowing). The term "*tahip*" describes the up-and-down motion of rice grains being hulled off the rice by being winnowed on a flat basket (Malabanan, 2019). Another metaphor is *Paglulukad* or *Lukad Pedagogy*, and the term "*paglulukad*" describes the method and tools used to extract coconut meat. Lastly, the *pagsasalintulad* is the progenitor of *pagbabanig* model This method may be used in studies that seek to transpose a cultural phenomenon onto another realm. It includes four steps: (1) *pag-alam* (understanding the source domain); (2) *paghimay* (stripping); (3) *paglalapat* (conceptual mapping); and (4) *pagbuo* (re-construction).

Reyes (2021) highlights the importance of incorporating Filipino pedagogies into educational discourse, emphasizing potential contributions from indigenous perspectives such as lifestyles and livelihood. Yeban (2015) introduces several Filipino frameworks for educational model development, including *pagbabanig* (weaving mats), *pagtatahip-dunong* (rice winnowing), *paglulukad* (coconut meat extraction), and *Pagsasalintulad* (cultural transposition). These metaphors offer unique insights into educational processes, drawing from native customs and practices. Notably, *pagsasalintulad* presents a structured approach involving four steps—*pag-alam*, *paghimay*, *paglalapat*, and *pagbuo*—that can facilitate the integration of cultural elements into educational models. These frameworks highlight the significance of diverse pedagogical frameworks.

Social Constructivism

Communities share aspirations and expectations so that learners can effectively facilitate working together to construct new perspectives. The constructivist theory in teaching and learning can engage collaborative effort in constructing a learning community (Villaluz et al., 2018).

It is a culture within a higher education institution supported by constructivist learning theories. It emphasizes students’ active participation in their learning, focusing on developing transferable skills such as problem-solving and critical thinking (Constantinou, 2020). Building limits and inspiring members are important factors. It encompasses broader elements for students as they are the center of learning, which helps them develop and acquire skills in their in-class learning and in extracurricular and community engagement.

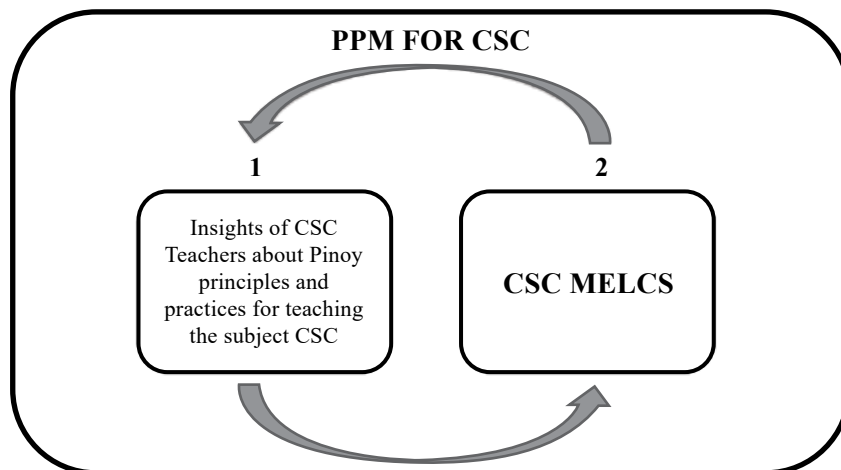
Associating it with developing a *Pinoy* pedagogical model for CSC, students can emphasize the importance of social interaction in learning. This can be achieved through social constructivism, where students collaborate and create opportunities for every individual. This suggests that by incorporating this theory and culturally relevant practices, the *Pinoy* pedagogical model would be suited to teaching the subject and help prepare learners to be active and engaged members of their communities.

Framework of the Study

This study focused on developing a *Pinoy* Pedagogical Model (PPM) for teaching CSC. Researchers developed a model based on the insights of CSC Teachers about *Pinoy* principles and practices for teaching CSC. Figure 1 shows the framework of the study.

Figure 1

Framework of the Study



Initially, researchers explored the insights of CSC teachers about *Pinoy* principles and practices for teaching CSC. They gathered data through one-on-one interviews on-site using a semi-structured interview guide, which allowed them to have extensive data on the insights of CSC teachers about *Pinoy* principles and practices for teaching the subject.

As shown in the framework, these two key components are important in developing the model. They were integrated through the process of *Pagsasalintulad*.

Purposes of the Research

The study intends to develop and validate a *Pinoy* pedagogical model for Community Engagement, Solidarity, and Citizenship. Specifically, it sought to:

1. Explore the insights of CSC teachers about *Pinoy* principles and practices for teaching Community Engagement, Solidarity, and Citizenship.
2. Develop a *Pinoy* pedagogical model for Community Engagement, Solidarity, and Citizenship.
3. Validate the developed *Pinoy* Pedagogical model for Community Engagement, Solidarity, and Citizenship.

Methodology

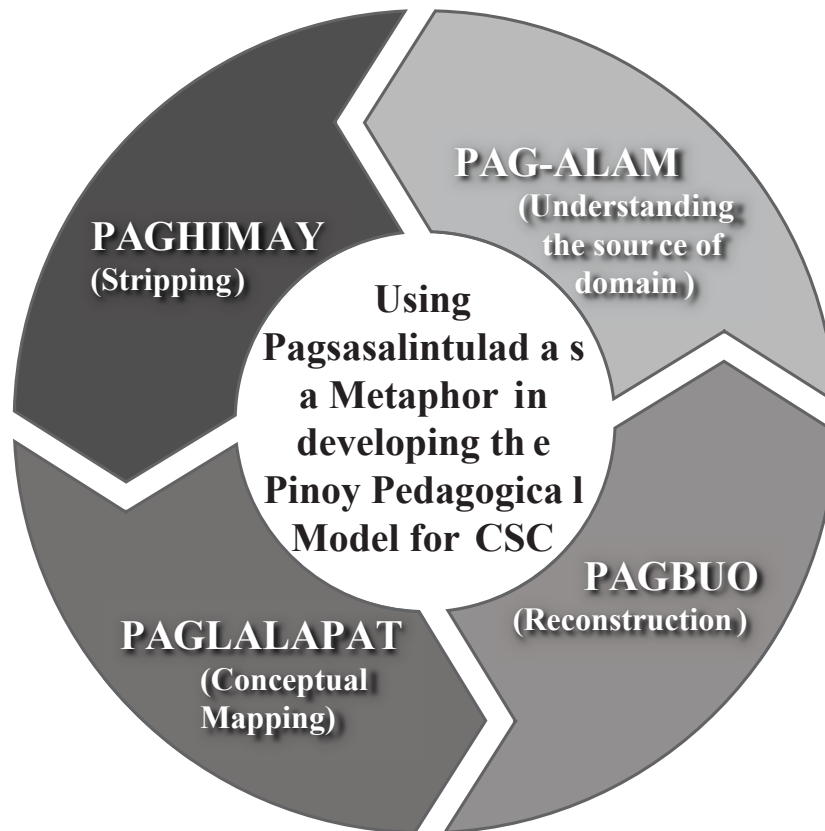
This study employed a descriptive developmental research design. Developmental research involves systematically creating, developing, and assessing instructional programs, and processes, to meet consistent and effective standards (Richey, 1994). This study employed the Type 2 Category of Developmental Research introduced by Richey and Klein (2005). Researchers utilized the Type 2 category of developmental research, where this category models the full design and development process. In this study, researchers explored insights of CSC teachers about *Pinoy* principles and practices for teaching CSC. Then, the researchers developed and validated the *Pinoy* pedagogical model for teaching CSC, which could be used by teachers teaching the subject.

This study was conducted among Senior High School teachers in Tarlac City Schools Division (TCSD) who taught the subject CSC. This study included five participants, one in each school. Researchers selected participants through purposive sampling and purposely selected them based on inclusion and exclusion criteria. Currently employed as a Senior High School teacher within TCSD, teaching the subject of Community Engagement, Solidarity, and Citizenship (CSC) within TCSD, and at least three years of experience teaching Community Engagement, Solidarity, and Citizenship within TCSD.

To explore the insights of CSC teachers about *Pinoy* principles and practices for teaching the subject of CSC, the researchers developed a self-made semi-structured interview guide. With that, researchers did not strictly follow the formalized list of questions. Instead, they asked more open-ended questions allowing the researchers to gather extensive participant insights. The semi-structured interview guide was validated by three experts who were considered specialists in social studies, teacher education, and allied fields and had a background in educational research. Researchers adopted a 5-point Likert scale validation tool from Sicangco (2022) for the validators to provide feedback on the interview guide. The validation result shows that the semi-structured interview guide is very valid as it fulfills all the indicators.

Figure 2

Pagsasalintulad as a metaphor for developing the Pinoy Pedagogical Model for CSC



This study followed *Pagsasalintulad* as a metaphor guide in developing the model. Yeban (2015) discovered this method from a gathering process that may be used in studies that seek to transpose a cultural phenomenon into another realm. It has four steps: (1) *Pag-alam* (understanding the source domain); (2) *Paghimay* (stripping); (3) *Paglalap* (conceptual mapping); and (4) *Pagbuo* (reconstruction).

The first phase is *Pag-alam* where researchers select participants based on selection criteria and then conduct one-on-one onsite interviews with the participants. The second phase is the *Paghihimay*, which is composed of two stages. The first stage is the thematic analysis of the data collected from interviews, where responses are clustered into major themes and subthemes. The second stage is the document analysis, where researchers and the participants, conducted a focus group discussion analyzing the Most essential learning competencies of CSC to map out and select learning competencies that could be aligned with the analyzed data from thematic analysis. Researchers sought guidance from our research participants to ensure that the selected competencies were congruent with the analyzed data.

The third phase is *Paglalatap*, where the selected learning competencies and analyzed data are aligned. To ensure that the data and competencies were compact, researchers conducted a Focus Group Discussion with research participants to guide researchers in aligning the analyzed data.

The last phase is *Pagbuo*, where researchers develop a model based on the aligned data. In developing a model, researchers conceptualize a figure from which we can apply the data. Also, to serve its purpose, researchers create a process guide for using the model.

The Model underwent experts' validation. The validation process involves seeking the experts' opinions in the same or related fields to evaluate the validity of information (Zundert, Kools & Verdaasdonk, 2012). The developed *Pinoy* Pedagogical Model for CSC was subjected to the evaluation of three experts in model development to ensure its validity. Thus, the validators were selected based on the following criteria:

- 1) under Tarlac City Schools Division, 2) Under the Curriculum Implementation Division of TCSD, 3) and have work experience of at least five years in the Curriculum Implementation Division.

Data Analysis

The data gathered from interview were analyzed using thematic analysis technique introduced by Braun & Clarke (2006). The answers of the participants were clustered into major themes and subthemes. Document analysis is also conducted, where researchers and the participants, conducted a focus group discussion analyzing the Most essential learning competencies of CSC subject to map out and select learning competencies that could be aligned with the analyzed data from thematic analysis. Researchers sought guidance from our research participants to ensure congruency of both analyzed data.

Results and Discussion

The researchers developed the Pinoy Pedagogical Model for CSC using the *Pagsasalintulad* as a metaphor.

Table 1 below shows the themes generated from the thematic analysis on insights of CSC teachers on *Pinoy* pedagogical principles and practices for teaching CSC

Table 1

Pedagogical Principles and Practices

Main Themes	Subthemes	Codes and sample verbatim responses	Description of themes
Theme 1: Pedagogical Principles	Constructivism	<i>“We need to move away from the traditional way of teaching, the predicative teaching where the teacher holds the monopoly of knowledge.” (Sir Solidarity)</i>	Constructivism is a learner-centered approach that emphasizes learning as an active and constructive process in which learners construct their understanding and knowledge through interactions with the environment.
	Filipino Core Values	<i>“Makatao, Makabayan, Makadiyos, and Makakalikasan are core values that we need to have in our principles and approach. I think it’s localized.” (Sir Engagement)</i>	Filipino Core Values in the Curriculum guide teachers and school administrators in infusing the following core values in various subject areas and activities (DepEd,2009).
	Pagmamalasakit at Pagkalinga	<i>“When we show our care for the learners can make it easier for us to capture their interest and appreciate us more” (Ma’am Community)</i>	Caring relationships between educators and students can help create a positive learning environment, improve student motivation, and enhance academic achievement.
	Experiential Learning	<i>“Learning by doing approaches. Children need to experience what I talked about inside the room. They can’t just be inside; we need what we call field experience. The children will go out and observe what they see, (Ma’am Community)</i>	This involves actively participating in the community and knowing their culture, values, and practices.
	Pakikisama at Pagkakaisa	<i>“Knowledge and wisdom are useless if the attitude is not good. When they work, they also give help. One reason why we say Filipinos are good at adapting and getting along with other” (Sir Citizenship).</i>	Pedagogy of unity should be based on collaborative and experiential learning approaches that cultivate empathy and social responsibility.
	Pedagohiyang Mapagpalaya	<i>“The way of teaching, the students should go outside, and have the freedom to have firsthand experience how is the situation of a one community. (Sir Dynamics)</i>	The Pedagohiyang Mapagpalaya is a pedagogical principle that promotes liberal ideas.

Theme 2: Pedagogical Practices	Community Based Learning	<i>“In CSC the activities that we do is they will go outside then I will discuss what is Solidarity, what is citizenship then they have to choose the best activity for example tree planting and feeding program” (Sir Citizenship).</i>	Community-based learning is an instructional method that links the school curriculum to the surrounding communities.
	Community Familiarization	<i>“The students need to know their community so we task our students to do a travel guide brochure to showcase their community and coming up with community action” (Sir Solidarity)</i>	Community Familiarization is a common initial step in evaluating a community. It entails examining existing data about the community.
	Collaborative Learning	<i>“Collaboration should not be lost in teaching CSC, it should be collaborative approach as much as possible, it is just suggested in most of the activities” (Sir Solidarity).</i>	The collaborative learning style includes students cooperating on projects or assignments in a class size small enough to guarantee everyone’s participation.
	Multidisciplinary Approach	<i>“Community engagement encompasses various disciplines such as statistics, research, math, and English, making it a well-rounded subject.” (Sir Engagement)</i>	A multidisciplinary approach is an approach where a particular topic is explored from the perspective of multiple disciplines.
	Reflective Learning	<i>“Get to know yourself first through self-reflection before anything else, because what will you do with learning about the community if you don’t even know yourself yet” (Sir Dynamics).</i>	Reflective learning facilitates student learning from prior encounters, transforming superficial understanding into profound comprehension.
	Inclusion of Pinoy Games	<i>“Arms cross, and then Pinoy henyo. So, those were created. And then I also mentioned relay the message because those are part of cooperation activities”</i>	The importance of incorporating games and activities that promote cooperation and unity among groups, particularly traditional Filipino games.

This section discusses the findings and data analysis from one-on-one onsite interviews with the purposely selected participants. For confidentiality, participants were given code names or pseudonyms.

Pedagogical Principles

In the Philippines, constructivism is seen as a potential framework for enhancing the quality of education and addressing the challenges faced by the educational system (De Guzman & De Guzman, 2017). Participants’ responses encourage collaboration and student responsibility and require the teacher to act as a facilitator rather than a dictator of knowledge.

The importance of Filipino core values emphasizes teaching every specific subject within the learning process of every Filipino student. Within virtue of the DepEd No. 44, s. 2009, entitled “Guidelines on the Integration of Filipino Core Values in the Curriculum.” (DepEd, 2009). The research participants emphasize the importance of the core values of Makatao, Makabayan, Makadiyos, and Makakalikasan as principles and approaches in teaching. This implies that teaching Filipino core values should not be limited to a specific subject area but should be integrated across all subjects.

Caring relationships between educators and students can help create a positive learning environment and improve students' motivation (Noddings, 2013). The findings revealed that the concept of "pagmamalasakit" is an essential element of the Pinoy pedagogical model. These findings suggest that teachers should demonstrate genuine care and concern for their students to improve their engagement and interest in learning.

On the other hand, experiential learning involves actively participating in community practices, to promote indigenous knowledge, practices, and values while fostering learners' social and cognitive development (Pascua, 2014). The participants underscore the need to provide students with opportunities to engage in experiential learning in line with community practices. By doing so, students can acquire the skills and knowledge necessary to create positive change and develop a meaningful appreciation of the world.

Rances (2020) suggests that a pedagogy of unity involves collaborative and experiential learning approaches that promote social responsibility and empathy. It is also rooted in the Filipino cultural context. The findings exemplify the importance of the core value of Pakikisama in teaching subjects CSC. The participants in the study emphasize the importance of pakikisama in promoting cooperation and unity among learners.

The Pedagogiyang Mapagpalaya is a Pinoy pedagogical principle inspired by Paulo Freire's Critical Pedagogy (San Juan, 2017). Critical pedagogy offers a theoretical framework for analyzing power dynamics within the classroom to overthrow biases and oppressive structures (Instruction in libraries and information centers, 2020). The findings show that the teaching philosophy is rooted in the principle of liberation, which emphasizes the importance of going outside and developing a deeper understanding of the world.

Pedagogical Practices

Pedagogical practices include community-based learning, community familiarization, collaborative learning, a multidisciplinary approach, reflective learning, and the inclusion of Pinoy games.

Sabbot (2014) described community-based learning as an instructional method for educational institutions and their communities. The participants highlighted the potential of partnering with community members so that students can witness the impacts and benefits in society.

Community familiarization is the process of exploring the overall view of the community. (InterAmerican-Recinto-Metropolitano, 2018). The participants highlighted that by having a comprehensive view of their community, students can develop a more holistic understanding of the community they belong to.

Collaborative learning includes students cooperating on projects or assignments in class size to guarantee everyone's participation. Students in the group may collaborate on a shared assignment or work independently on individual activities that contribute to a common final product (Le et al., 2017). The findings suggest that by actively involving students in collaborative tasks, educators can encourage teamwork, creativity, and effective communication, which are vital in teaching CSC.

A multidisciplinary approach is one in which a particular topic is explored from the perspective of multiple disciplines (Yi, 2016). The participants' responses highlight the importance of this approach, emphasizing that students will have the chance to develop their projects and programs and apply their knowledge in a real-world scenario.

Reflective learning involves examining an experience or idea, critically analyzing the event, and reflecting based on the analysis (Edith Cowan University, Perth, Western Australia, 2021). The findings highlight the significance of self-reflection in personal growth and education. Encouraging students to take action to identify their weaknesses is a good approach that allows them to become more self-aware.

Lastly, the participants underscored the importance of integrating gamified approaches that promote unity and cooperation among groups, particularly traditional Filipino games (Capinding & Salazar, 2023). Students can learn to work together to achieve a common goal and develop their teamwork skills by assigning games and activities that involve motivation, cooperation, and unity.

In this research, various processes were undertaken to achieve alignment, including identifying Pinoy Pedagogical Principles and Practices based on the insights of CSC teachers. Then, the participants' responses were clustered into themes using thematic analysis. The next one was mapping out relevant CSC learning competencies that can be aligned with data from thematic analysis. The alignment process aimed to meet the following criteria: (1) adherence to the prescribed CSC MELCS of the Department of Education (DepEd), and (2) integration of Pinoy principles and practices and CSC MELCs. Table 2 shows the alignment between CSC MELCS and data from thematic analysis.

Table 2

Alignment of CSC MELCs and Insights on Pinoy Pedagogical Principles and Practices

Most Essential Learning Competencies Code	Insights on Pinoy Pedagogical Principles	Insights on Pinoy Pedagogical Practices
HUMSS_CSC12- IIIa-c-1	Pedagohiyang Mapagpalaya and Constructivism	Inclusion of Pinoy Games and Community Familiarization
HUMSS_CSC12- IIIa-c-3	Pedagohiyang Mapagpalaya and Experiential Learning	Reflective Learning and Multidisciplinary approach
HUMSS_CSC12- IIIa-c-4	Experiential learning and Pakikisama at pagkakaisa	Community Familiarization and Collaborative learning
HUMSS_CSC12- III d-g-7	Experiential Learning, Constructivism, Pedagohiyang Mapagpalaya	Community-based learning, Multidisciplinary approach, and Reflective Learning
HUMSS_CSC12- II-d-g-8	Filipino Core Values, Pedagohiyang Mapagpalaya, Pakikisama at Pagkakaisa	Reflective Learning, Collaborative Learning, and Inclusion of Pinoy Games
HUMSS_CSC12- IIIh-j-12	Filipino Core Values, Pedagohiyang Mapagpalaya, Pagmamalaasakit at Pagkalinga	Reflective Learning, Collaborative Learning, Community-based learning, and Inclusion Pinoy Games
HUMSS_CSC12- IIIh-j-16	Filipino Core Values, Pedagohiyang Mapagpalaya, Pagmamalaasakit at Pagkalinga	Community-based learning, Collaborative Learning, Reflective Learning, Inclusion of Pinoy Games
HUMSS_CSC12- IVa-d-18	Experiential Learning and Constructivism	Reflective Learning, Collaborative Learning, and Multidisciplinary approach
HUMSS_CSC12- IVa-d-19	Constructivism, Experiential Learning, Pedagohiyang Mapagpalaya	Collaborative Learning, Reflective Learning, and Multidisciplinary approach
HUMSS_CSC12- IVe-h-21	Filipino Core Values, Pedagohiyang Mapagpalaya	Collaborative Learning, Multidisciplinary Approach, and Community-based learning

The process of *pagbuo* is the last phase of the *Pagsasalintulad*, where researchers find a proper figure that can enumerate all the gathered insights together with the aligned learning competencies —choosing the Nipa Hut of the Philippines as the rightful figure to show Filipino Symbolism and another way to properly utilize contextualization.

The characteristics of the Nipa Hut as a driver of resiliency and adaptability wherein the Nipa Hut’s construction using indigenous materials such as bamboo and nipa palm demonstrates the resourcefulness, resilience, and adaptability of the Filipino people. The model reveals a well-organized home filled with learning for every Filipino student who deserves a Filipinized education. The figure also showcases a great manifestation of a flexible teaching and learning process. As shown in the model, the components of the model, including

MELCs codes, pedagogical principles, and pedagogical practices, are intact together in a nipa hut, just like us Filipinos “Tayo ay sama-sama at nagkakaisa” (we are united together) in our communities. Figure 3 below depicts the Pinoy Pedagogical Model for CSC and the procedure matrix of the model.

Figure 3

Pinoy Pedagogical Model for CSC

KUBONidad: A Pinoy Pedagogical Model for CSC		
MELCs Code	Pedagogical Principles	Pedagogical Practices
HUMSS_CSC12-IIIa-c-1	Pedagohiyang Mapagpalaya and Constructivism	Inclusion of Pinoy Games and Community Familiarization
HUMSS_CSC12-IIIa-c-3	Pedagohiyang Mapagpalaya and Experiential Learning	Reflective Learning and Multidisciplinary approach
HUMSS_CSC12-IIIa-c-4	Experiential learning and Pakikisama at pagkakaisa	Community Familiarization and Collaborative Learning
HUMSS_CSC12-III d-g-7	Experiential Learning, Constructivism, Pedagohiyang Mapagpalaya	Community based learning, Multidisciplinary approach and Reflective Learning
HUMSS_CSC12-III d-g-8	Filipino Core Values, Pedagohiyang Mapagpalaya, Pakikisama at Pagkakaisa	Reflective Learning, Collaborative Learning, Inclusion of Pinoy Games
HUMSS_CSC12-IIIh-j-12	Filipino Core Values, Pedagohiyang Mapagpalaya, Pagmamalasakit at Pagkalinga	Reflective Learning, Collaborative Learning, Community based learning, and Inclusion of Pinoy Games
HUMSS_CSC12-IIIh-j-16	Filipino Core Values, Pedagohiyang Mapagpalaya, Pagmamalasakit at Pagkalinga	Community based learning, Collaborative Learning, Reflective Learning, Inclusion of Pinoy Games
HUMSS_CSC12-IVa-d-18	Experiential Learning and Constructivism	Reflective Learning, Collaborative Learning, and Multidisciplinary approach
HUMSS_CSC12-IVa-d-19	Constructivism, Experiential Learning, Pedagohiyang Mapagpalaya	Collaborative Learning, Reflective Learning, and Multidisciplinary approach
HUMSS_CSC12-IVe-h-21	Filipino Core Values, Pedagohiyang Mapagpalaya	Collaborative Learning, Multidisciplinary Approach and Community based learning

Figure 4

Process Guide for Using the Pinoy Pedagogical Model for CSC

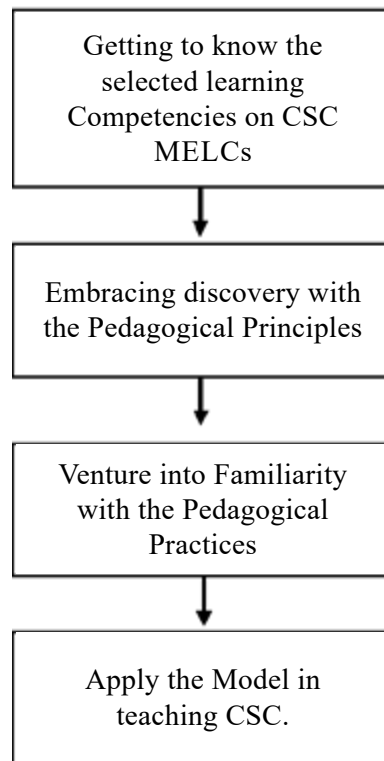


Figure 4 shows the process guide for using the Pinoy pedagogical model. The process guide is a plan that guides the teachers on how they will use the Pinoy Pedagogical model in teaching CSC. These include the following:

A. Getting to know the selected learning Competencies on CSC MELCs

The CSC teachers need to have a comprehensive review of the Most Essential Learning Competencies of DepEd covered by the model so that they can easily track and pinpoint learning competencies that align with the principles and practices covered by the model.

B. Embracing discovery with the Pedagogical principles

After pinpointing the competencies covered by the model, the CSC teachers need to have a comprehensive review of the Pedagogical principles covered by the model so that they can easily identify the principles that can be paired with the selected competencies.

C. Venture into Familiarity with the Pedagogical practices

After aligning principles and MELCS, the next step is familiarizing with the pedagogical practices covered by the model and then looking for practices that can be aligned with the

previously aligned competencies and principles.

D. Applying the Model in Teaching CSC

In applying the model, the teachers should follow the following procedures: (1) The teachers must explore the learning competencies covered by the model. (2) Identify the pedagogical principles linked with chosen learning competencies. (3) Determine the pedagogical practices that link both competencies and principles. (4) Integrating, aligning, and implementing these components in the classroom.

Validation of the Pinoy Pedagogical Model

The researchers conducted a comprehensive selection to identify validators. They reviewed the validators' professional backgrounds and educational qualifications to ensure their credibility as validators.

Validator "Sor" commended the model integrating participatory action research that empowers learners as community members. Furthermore, another validator, "Wen," commends the model for highlighting diverse approaches from various cultures and countries, which makes the model balance. Additionally, she commends the integration of existing proven methods into the local context. Both validators emphasize the importance of continuous evaluation to refine the model further to cater to the changing needs of the learners.

Conclusion and Recommendations

This study developed a *Pinoy* Pedagogical Model for CSC that enhances teaching strategies by integrating cultural relevance tailored to Filipino students. This study addresses the gaps in the literature, by creating a culturally relevant pedagogical model that provides critical insights into improving the overall learning experiences of Filipino students in CSC subject.

Pedagogical principles and practices discovered in this study can be used to improve teaching methods and connect meaningfully with CSC learners. These findings suggest that integrating cultural context into pedagogy, increases student engagement and improves learning outcomes in teaching CSC. This study theoretically highlights the vitality of culturally responsive teaching frameworks, tailored to students' cultural context to optimize overall educational experiences.

The *Pinoy* Pedagogical Model for CSC was rigorously developed through the *Pagsasalintulad* process, providing a comprehensive framework for teaching CSC in *Pinoy* context. Model validation shows its relevance to Filipino education, and continuous refinement is suggested to adapt to the evolving needs of Filipino learners. This study

highlights the theoretical importance of continuous refinement to adapt with dynamic needs of learners.

Overall, this study developed the *Pinoy* Pedagogical Model for CSC, addressing gaps in culturally relevant pedagogies by tailoring it to Filipino students. These findings show the need for continuous refinement of educational models to align with theories of culturally responsive teaching and inform policies that support culturally relevant education practices.

The study encountered limitations in model validation techniques, suggesting future research should explore advanced validation methods and incorporate multiple metrics for comprehensive validation. Future research directions include implementing the developed model in educational settings to evaluate its effectiveness across various contexts and continuously refining it based on feedback and evolving educational needs.



Statements and Declarations

The researchers received no financial support from any funding institution for the publication of this article. The authors report that there are no competing interests to declare. The authors declare the use of AI in constructing sentences. The authors would like to thank Mr. Deyo Carlos L. Dela Cruz, Engr. Emir Lenard S.F. Sicangco, Dr. Ma. Irelyn P. Tamayo, CESO V, Schools Division Superintendent, Ma'am Rowena D. Tiamzon and Mr. Rosauro M. Perez, EdD, and Research participants for making this research possible.



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