

Capturing Educators' Experiences in Integrating the Religious of Virgin Mary (RVM) Pedagogy in Teaching from a Faith-based Higher Education Institution

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Abstract Christ-centered pedagogy that integrates values, scriptural texts, and contemporary societal realities across disciplines in the teaching-learning process enables students to use their practical knowledge and abilities in a variety of settings. This study sought to gain a deep understanding of the college teachers' experiences in incorporating the Religious of the Virgin Mary (RVM) learning pedagogy into instruction at a

private Catholic institution in Cagayan de Oro City, Philippines. The transcendental phenomenological research design was utilized. A purposeful sampling of six college teachers was employed for the conduct of an in-depth interview following Seidman's guide. Moustakas' Stevick-Colaizzi-Keen method was likewise used to analyze the participants' experiences. Findings reveal that RVM pedagogy for college teachers means that teaching as a vocation and the tradeoffs of good teaching are byproducts of environmental influence and ecological perspectives on teaching. The essence, therefore, of the RVM pedagogy manifested the college teachers' dynamism to teach the learning outcomes of the subject in real-life situations. It is a powerful tool for the personal and collective progress of students gearing towards a transformative, quality Ignacian Marian education. The study points to the need for further empirical investigation using the quantitative research design to increase the generalizability of the findings covering the RVM schools throughout the country.

Keywords: faith-based institution, college teaching, dynamism, phenomenology, RVM pedagogy

Introduction

College teaching plays a critical role in developing students' knowledge, values, and essential skills that are responsive to the demands of the socioeconomic environment and adaptive to modern-day challenges. To fulfill multidisciplinary educational obligations including counseling, advising, communicating, planning, providing service, reaching out to the community, updating, and similar tasks, college teachers have to act as "*meta-professionals*." These roles challenge their teaching skills and pedagogical practices (Beyer et al., 2013).

Despite the considerable amount of literature and studies that highlight the challenges involved in college teaching and learning (Bidabadi et al., 2016; Campbell et al., 2017; Loya, 2021; Walter & Rangaswamy, 2014), part of the impetus for this is active learning. Campbell and colleagues (2020) inferred that active learning happens when students are engaged in meaningful participation where the teacher's pedagogy promotes collaborative work and problem-based learning. Through the use of active learning ideas, these activities equipped students to be open-minded, rational, and autonomous.

More specifically, active learning in this study is expressed in the institution's teaching framework that contributes to transformative quality education—the *Religious of the Virgin Mary (RVM) Pedagogy*. This pedagogy was conceptualized by Sister Maria Rufina B. Guillano, RVM (2006), to guide teachers' quality of instruction among the RVM schools in the Philippines this acts as a cutting-edge curriculum framework that is being integrated into the teachers' teaching methods to align with the current demands of the educational system. In 2008–2010, the pedagogy was re-engineered to facilitate learners' authentic demonstration of skills in the curriculum, fostering a valued contribution to society. Hence, it emphasizes a holistic approach to education, considering the physical, emotional, intellectual, and spiritual development of students. It also values the role of the teachers as facilitators of learning who encourage learners to create a safe and nurturing learning environment that fosters curiosity, critical thinking, and creativity. Additionally, it promotes the use of technology and innovative teaching methods that help enhance the learning experience of students. The RVM pedagogy is rooted in Catholic values and principles and seeks to form individuals who are not only intellectually competent but also morally and spiritually grounded.

The RVM pedagogy, embedded in the course design, is anchored on constructivism, understanding by design, differentiated instruction, and four-pronged integration (Chavez & Napiere, 2019), exemplifying the integration of social issues and concerns, values, disciplines, and biblical scriptures (Candilas, 2018). Foremost, the RVM pedagogy applies constructivism theory to the context of learners, the nature of the learning process, the creation of an environment that encourages active involvement, and the function of teachers as active facilitators. RVM pedagogy illustrates the approach of letting students engage in inquiry and uncover a multitude of ideas in classroom interaction (Wiggins & McTighe, 2011). Differentiated instruction tailors the teaching and learning process to meet students' variety of learning profiles. These components of the RVM pedagogy are manifested in the integration by the teacher of the following: the Ignacian core and related values; contemporary social realities; concepts across subject boundaries and/or other disciplines; and biblical scriptures in relation to the concepts taught Guillano, 2021.

Moreover, the integration of values in teaching was upheld by Marini et al. (2021) and Yaman and Anilan (2021) who opined that integrating values into real-world situations and environments is essential for learners to internalize the values and turn them into behaviors. The need to integrate contemporary social realities into teaching was reckoned with by Bourn (2016) and McCloskey (2014). With the integration of contemporary social realities, students' knowledge of contemporary issues may likely develop their compelling ethical and moral commitment to social renewal and justice. Nevertheless, the integration of concepts across disciplines was supported by Alyami (2019) and Wall and Leckie (2017). They synthesized that concepts taught in different disciplines could benefit from negotiating authority to encompass uncertainty in

unfamiliar disciplinary discourses. Furthermore, integrating biblical scriptures into the lesson makes learners explore their faith and life experiences (Cabrejas & Cabrejas, 2019; Hendricks, 2018; Savarirajan & Fong, 2019). These faith and life experiences enable students to “*grow in the grace and knowledge of our Lord and Savior Jesus Christ.*” (2 Peter 3:18) In a nutshell, these integrations reflect the transformative process because faith and life dialogues are experienced within the paradigm of instruction as espoused in the RVM pedagogy.

In this study, it was assumed that the integration of RVM pedagogy in teaching elicits students to construct new knowledge based upon the foundation of what they previously knew. It leverages a community of learners with emerging insights that are crucial, beneficial, and contributory to sustainable development, ensuring that it meets its mission for today and the future to interact with a pluralist society. Guillano (2021, p. 52) surmised that “*RVM pedagogy is a way for teachers to help learners develop and grow as productive citizens through interactive learning processes that lead to learning goals, standards, and outcomes.*”

The study also sought to comprehend how college instructors actually used the RVM approach in both in-class instruction and extracurricular activities. It was designed to address the dearth of research in this instructional framework.

Purpose of the Research

This study sought to inquire about the lifeworld of college teachers who integrate RVM pedagogy into their instructional processes. Specifically, it aimed to determine their lived experiences and contexts of the phenomenon being examined.

Methodology

Research Design

This study utilized transcendental phenomenology as a research design. A transcendental phenomenology focuses on the study around rich, textural descriptions, structural descriptions, and the essence of the study (Moustakas, 1994; and Creswell, 2013). The textural descriptions focused on the participants' experiences, while the structural descriptions evolved as a result of how the participants experienced the phenomenon. The essence is associated with the core meaning, understood through a phenomenon that the participants commonly experience. Through the college professors' experiences employing the RVM pedagogy in instruction, this study contributes to the description of the phenomena.

Participants of Study

Six college professors from a faith-based institution in Cagayan de Oro City, Philippines, were chosen as participants based on Moustakas' contention that a transcendental phenomenology interacts with a small number of others who have the same experience. Participants had to meet a number of prerequisites, including having sufficient knowledge of what their involvement entails and having knowledge of, experience with, and interest in the phenomenon being examined (Creswell, 2013). They also

had to have worked at the College for three years and be full-time faculty.

Instrument

This phenomenological inquiry employed the in-depth semi-structured interview following Seidman's (2006) structure. Open-ended questions were used to reconstruct the participants' experiences of the phenomenon and to observe the spontaneity and intersubjectivity of their responses. Questions were validated by experts. The details of the questions to generate the findings of this study are, thus, shown below.

First Interview: Past (Life History)

1. When you were still in college, did you foresee yourself teaching at a higher education institution?
2. What were your experiences in college that you can relate to teaching?
3. Tell me about your first teaching experience. Do you have an experience where you used a teaching approach that helped your students make meaning?
4. What brought you to teach at this institution?
5. What were your experiences in teaching before you became acquainted with the RVM pedagogy? Was it challenging? What made it challenging on your end?

Second Interview: Present (Details of Experience)

1. Now that you are teaching in college, tell me about your experience with your relationship with students, fellow teachers, administrators, and non-teaching personnel.

2. What are your experiences now that you are teaching in college?
3. How do you now view the RVM pedagogy as a tenured faculty member?
4. What are your experiences today in integrating the RVM pedagogy into your instructional process? Is it fulfilling? Are you comfortable? Is it helpful?
5. Tell us about your recent experience in the integration of the following: values, across disciplines, social orientation, and biblical scripture.

Third Interview: Future (Reflection of the Meaning)

1. Given what you have said about your way of teaching before and your way of teaching now in this institution, what is your understanding of the RVM pedagogy?
2. How does this integration view you as a college teacher at a Catholic Christian institution?
3. As a college teacher from a Catholic Christian institution, do you find the RVM pedagogy interrelated to its thrusts (e.g., vision, mission, and key directions)?
4. What kind of dialogue do your students experience when integrating the RVM pedagogy?

Ethical Considerations

The paper sought the approval of the school's Research Ethics Committee (REC) before conducting the study. The aforementioned committee certifies that the researchers have the responsibility for any other administrative or regulatory approvals and for ensuring the authorized research is carried out according to the conditions outlined in the research

protocol submitted for ethics review. The clearance certificate was given validity until October 10, 2023.

Data Collection and Analysis

Participants were asked to sign a consent form and consent to the interview, which was recorded for documentation and analysis. They were introduced to the background of the study and assured of the confidentiality of their responses. The interview adhered to the principles of an equitable interviewing relationship where participants are not unduly vulnerable.

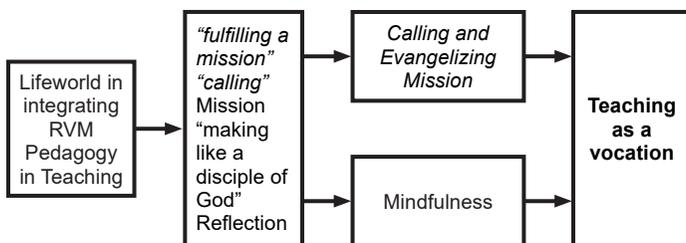
Furthermore, the face-to-face series of in-depth phenomenological interviews was conducted with six college teachers from November 2022 to December 2022. Following Siedman's structure of phenomenological interviews, the series of interviews was conducted at three-day intervals. The first stage of the interview process aimed to establish the context of the participant's life history before becoming acquainted with the RVM pedagogy. The second stage was to explore the present condition or the details of the participants' experience of integrating the RVM pedagogy into teaching. The last stage dwelt on the future reflection of the participants' meaning of their responses and their in-depth understanding of the RVM pedagogy.

After the interview, transcriptions were done and phenomenologically analyzed and interpreted using Creswell's (2013) simplified version of Moustakas's Stevick-Colaizzi-Keen process, which involves the following: description of experiences with the phenomenon, bracketing, listing of significant statements, coding, and clustering of significant statements to form themes, producing textural descriptions of experience, building

structural descriptions, and combining a description of essences. This method of analysis was employed to draw the themes that were deduced from the participants' responses and to answer the research questions that were empirically verified. The following diagram shows an abstraction of the participants' transcripts.

Figure 1

Abstraction for Coding the College Teachers' Experiences in Integrating the RVM Pedagogy in Teaching



Trustworthiness

This research study sought to establish the credibility, transferability, confirmability, and dependability of the findings (Lincoln & Guba, 1985) of the participants' experiences of integrating the RVM pedagogy in teaching. To ensure privacy, the coded electronic transcripts, which bear the pseudonyms of the participants assigned to them during the series of interviews, were deleted. To ensure dependability, the researchers sought the help of an intercoder to ascertain the coded data. An inquiry audit was conducted to review and examine the phenomenological process. To verify the study's findings, the coded data on their experiences, meanings, and essences were returned for confirmation by the participants.

Personal Bracketing/Epoché

The researchers of this study were working as deans at a private Catholic Christian college. They supervised the program offerings of the college and the classroom observations of their teachers. They experienced the concomitant integration of the RVM pedagogy in their instruction, which requires learners to construct meaning in line with the 4-pronged integration. As college teachers, they need to use connecting, probing, and leading questions to help students improve their critical, logical, investigative, analytical, and reflective thinking through the RVM pedagogy. These interactions give students opportunities to engage in meaning-making, but the researchers held them in abeyance with their foreknowledge and suppositions of elements that define the limits of their experiences.

Findings

The results of a series of interviews with college teachers revealed four main themes: teaching as a vocation, tradeoffs of good teaching, environmental influence in higher education teaching, and ecological perspectives of teaching. Table 1 shows the participants' significant statements, codes, categories and themes drawn from the transcript.

Table 1

College teachers' lifeworld of integrating the RVM Pedagogy in teaching

| Significant Statements | Codes | Categories | Themes |
|---|---|--|---|
| <p>"By integrating the RVM pedagogy in my instructional class, I find myself somewhat like a disciple of God..." (P3, Transcript 8, LN 363-365).</p> | <p>"fulfilling a mission" "calling" Mission "making like a disciple of God" Reflection</p> | <p><i>Calling and Evangelizing Mission</i></p> | <p>Theme 1: Teaching as a vocation</p> |
| <p>"The RVM pedagogy is very helpful... it helps in my teachings to make concepts in connection with the social work context." (P3, T8, LN 344-348)</p> | <p>To improve skills "continuing education" "application of skills learned in college" Experiential learning Demonstration approach</p> | <p><i>Mindfulness</i></p> | |
| <p>"I'm very new to the RVM Pedagogy. It was different from traditional classroom instructional processes. I used to let students engage through my thought-provoking questions on the biblical text, social orientations, values, and across discipline... I have difficulties on how to integrate it smoothly" (P6, T7, LN 1118-1127)</p> | <p>First time to encounter "new" No experience Weird "tough" "scared" "struggle"</p> | <p><i>Challenges</i></p> | <p>Theme 2: Tradeoffs of a good teaching</p> |
| <p>"...looking for a biblical passage that would fit the topic is a struggle and a bit difficult." (P2, T6, LN 256-258)</p> | <p>Difficulty finding a biblical scriptures Hard adjustment Communication is hard due to online teaching</p> | <p><i>Complexities</i></p> | |

| | | |
|---|---|---|
| <p>“...I had a wonderful relationship with my administrators ... they are open-minded and supportive to my academic problem.” (P4, T12-13, LN 546-552)</p> | <p>Relatable Helpful Friendly Professional Supportive Open-minded</p> | <p>Theme 3: Environmental influence on higher education teaching</p> |
| <p>“...the R/M pedagogy allows us to extend our Pedagogy of care to students with the community extension services rendered by both faculty and students ...” (P6, T32, LN 1429-1437)</p> | <p>Care Alignment Connectedness Humble servanthood</p> | <p>Theme 4: Ecological perspectives of teaching</p> |
| <p>“When it comes to R/M pedagogy, the lesson has to apply the biblical passage. You have to go back and reflect on your lesson.” (P2, T4, LN 167-172)</p> | <p>Meaning-making Values formation Educating both the mind and heart</p> | <p>Inquiry-based learning practices</p> |

Discussion

Following the phenomenological analysis of *Moustakas's Stevick-Colaizzi-Keen* method, the following themes were drawn:

Theme 1: Teaching as a Vocation (*Calling and Evangelizing Mission, Mindfulness*)

Teaching as a vocation unveils the college teacher participants' experiences of looking at the teaching profession as a calling along with an evangelizing mission to their students and staying mindful of the demands of the RVM pedagogy in teaching.

Calling and evangelizing mission

Teaching as a vocation is a deep-seated belief of college teachers in the integration of the RVM pedagogy and how they take the courage and passion of evangelizing their students with the presence of Christ in their instruction. Kristiana et al. (2017) opined that biblical integration sheds light on the nature or attributes of God and the meaning of life. Participant 3 metaphorically expressed that when she used and integrated the RVM pedagogy, she considered herself God's messenger as revealed in this disclosure: "*By integrating the RVM pedagogy in my instructional class, I find myself somewhat like a disciple of God.*" (P3, T8, LN 363-365).

Moreover, participants 1, 5, and 6 shared that they find fulfillment in bringing God's presence into their instruction as it makes their students morally and socially reflective.

"...integrating biblical passages is fulfilling... they were able to connect the lesson to our present social issues." (P1, T2, LN 84-87).

“..I find it very fulfilling that they understood the integration of the RVM Pedagogy as it involves the principles of ethics and integrity to which my students can reflect.” (P5, T20, LN 873—878).

“In my instructional process, once I give the scriptural text to students they tend to be reflective.” (P6, T28, LN 1282-1284)

Their responses show that college teachers used the RVM pedagogy to preach the gospel of Christ in their instruction. This pedagogy embraces the institution’s thrust of making everyone in the organization an agent of transformation for themselves, the learners entrusted to their care, and for society. Blath and Wa-Mbaleka (2016) expressed that in a Christian institution, the integration of faith and learning is imperative. Thus, RVM pedagogy facilitates students’ integrative learning to address issues and challenges in society through the spiritual and moral teachings of Christ.

Mindfulness

The most rewarding experience for college teachers in the integration of the RVM pedagogy is being mindful. Mindfulness speaks of college teachers’ proactive response to the quality of teaching and its thrust of forming and honing learners’ essential skills and values. According to Munna and Kalam (2021), the teaching and learning process is a teacher’s transformative process of knowledge that aims to promote changes in learners’ behavior and beliefs. It is known as the combination of several factors used in the process by which a teacher determines and develops learning objectives and implements the teaching and learning method using a framework or a pedagogy. This developmental process is a core thrust of the RVM pedagogy. Participant 5 planned to have her doctorate study after she finished her master’s degree

so she could improve her knowledge and skills in teaching. *“I am planning that after I finish my master’s degree so that I can improve my skills in teaching college students.”* (P5, T16, LN 724–728).

Furthermore, participant 6 expressed that she is using a demonstration approach in teaching so that proper execution of the competencies will be achieved. *“I am trying the demonstration approach for my field, so students can also perform and execute.”* (P6, T23, LN 1039–1040). For participant 3, she used her personal and professional experience to teach her students. *“The RVM pedagogy is very helpful... It helps in my teachings to make concepts in connection with the social work context.”* (P3, T8, LN 344–348).

All these mindful experiences contribute to the core thrust of the RVM pedagogy: journeying students to be responsive to the existing demands of education. College teachers, therefore, need to be updated through the advancement of their educational qualifications so they can expand their knowledge of fields related to their professional specialization and have an in-depth understanding of the intricacies of the world where they can share their knowledge with genuine faith integration (Aragon, 2018).

Theme 2. Tradeoffs of Good Teaching (*Challenges, Complexities*)

In discussing the tradeoffs of good teaching, the participants expressed that their challenges and complexities are essential parts of the integral process of the RVM pedagogy.

Challenges

The integration of the RVM pedagogy in teaching speaks to participants’ experiences of being challenged in how they

are integrating the pedagogy. Foremost, they verbalized that they find the integration very challenging as it is new to them and that they have to include a biblical text in their lesson, making it appear that God’s message comes across all channels.

“Actually, that was my first time encountering the RVM pedagogy. I have to integrate a biblical text in my lesson for students to reflect.” (P4, T11, LN481-486)

For participant 6, the RVM pedagogy goes beyond traditional classroom instruction. Although she had difficulty with how she would seamlessly deliver it, she still managed to let her students be actively engaged in class through connections of the biblical text to her lesson, the societal issues across disciplines, and the values that need to be fathomed to address such issues. These are shown in the following narratives:

“I’m very new to the RVM Pedagogy. It was different from traditional classroom instructional processes. I used to let students engage through my thought-provoking questions on the biblical text, social orientations, values, and across discipline... I have difficulties on how to integrate it smoothly” (P6, T7, LN 1118-1127)

Participant 5 mentioned that it was weird on her end to cover the components of the RVM pedagogy in instruction as she is not used to it. However, as time passed, she became accustomed to it. *“...the RVM Pedagogy, for now, had become a seamless routine—like at first, when I was new, it was weird for me to really insert things like Bible verses in my lessons, social orientation, to relate my subject to other subjects—it was really weird for me”.* (P5, T19, LN 845-853)

The challenges expressed by college teachers are valid, especially since some of them are not graduates of the RVM schools. Also, they find it challenging as they will formulate deep questions for their learners to reflect, engage, and activate their prior knowledge. Thus, they need to study the relevance of their integration to their lessons. Savarirajan and Fong (2019) delineated that if one does not possess a firm understanding of the fundamental ideas in the material being taught, it is challenging to draw connections between what is being taught and anything else in the lesson proper or in faith.

Complexities

Complexity in the RVM pedagogy is expressed through participants' experiences of finding a biblical scripture that truly connects the discussion. This is true for participants 2 and 6. To wit:

“Looking for a biblical passage that would fit the topic is a struggle and a bit difficult.” (P2, T6, LN 256–288)

“It’s difficult for me to find a scriptural text that suits and is intertwined with the integration of values and current events in all aspects.” (P6, T7, LN 1300-1310)

Complexity is also associated with the integration of the pedagogy in an online setup. For participant 5, the integration becomes intricate if students do not respond and just remain silent during synchronous learning in Google Meet. Candilas et al. (2022) figured out that students display hesitancy in participating in class due to some personal experiences and some arbitrary thoughts. Whatever these may be, teachers need to be creative enough to facilitate students' involvement and engagement during classes. Hence, for participant 5, to break the silence and inactivity of

students when she posed questions, she needs to deepen her integration by asking her students probing questions so they will respond to her query.

*“...since I started teaching in the pandemic...I find it hard to communicate with students... it seems like communication is a one-way process.”
(P5, T18, LN 794-802)*

No matter how complicated the integration of the RVM pedagogy is, teacher-participants still find it meaningful and fulfilling in how they cultivate their students' lessons with God's message and values. Research suggests that teachers play a crucial and imperative role in the faith value formation of students (Bowman, 2015; Kaul et al., 2017; Savarirajan & Fong, 2019). Participant 4 painstakingly said that the integration of the RVM pedagogy made her a unique teacher from different schools in the city because she was used as an instrument to further develop the intelligence and emotional quotient of her learners in this volatile, uncertain, complex, and ambiguous (VUCA) world. *“In our school, we can ensure ourselves as teachers that our students have a high IQ and EQ.” (P4, T14, LN 600–611)* This affirmation, therefore, entails tradeoffs for good teaching.

Theme 3. Environmental Influence in Higher Education Teaching (*Academic community engagement*)

Academic community engagement is an environmental influence in the integration of the RVM pedagogy in the landscape of higher education teaching.

Academic Community Engagement

Academic community engagement is a relationship between students, teachers, and staff to foster an equitable learning

environment. It is based on the belief that students deserve educational equity from the school's services. During an in-depth interview, participants stated that their positive disposition toward teaching stems from relationships with their students, fellow teachers, supervisors, and non-teaching staff. It is based on the belief that students deserve educational equity from the school's services. These contentions are reflected in the following disclosures:

"I think it's an advantage for me that I can easily relate to my students because our age gap is not that far." (P3, T8, LN 327-329)

"...my co-teacher who was teaching Religious Studies helped me to understand deeply the meaning of a scriptural text that I will use in the integration of my lesson." (P6, T7, LN 1288-1295)

"...I had a wonderful relationship with my administrators... they are open-minded and supportive to my academic problem." (P4, T12-13, LN 546-552)

"I find the non-teaching personnel very friendly... They are very professional." (P1, T2, LN 67-68)

This professional disposition of college teachers, as they exclaimed, is a pedagogy of relationship to people in the community, which shows environmental influences in higher education teaching as a collective work effort of the academic community toward learners' holistic formation as productive citizens of this country. Saldarriaga and Moreno (2020) stated that the dynamic and contextual methodology of the academic community explores the task of conceiving and actualizing knowledge in a real-life context.

Theme 4: Ecological Perspectives of Teaching *(Pedagogy of care, inquiry-based learning practices)*

The ecological perspectives of teaching are considered factors in the integration of the RVM pedagogy in the delivery of instruction in the classroom. This includes the participants' pedagogy of care and inquiry-based learning practices.

Pedagogy of Care

The term “pedagogy of care” refers to a teaching strategy in which the teacher assumes the role of caregiver and the student is the care receiver (Keengwee, 2018). The RVM pedagogy is interrelated with the school's educational thrust toward the poor and is being extended to its students through community extension services. This being said, participant 6 expressed that the school is extending its pedagogy of care to its students through the community extension services that are being integrated into their subjects and in their program. *“The RVM pedagogy gives us the opportunity to extend our pedagogy of care to students with the community extension services rendered by both faculty and students” (P6, T32, LN 1429–1437).* Also, participant 1 shared:

“...the core values of the school can be cascaded to our curriculum, institutional goals or outcomes, programs until the individual curriculum per course.” (P1, T3, LN 120-121)

For participant 3, integration is a guide that shows care in remembering the teachings of God. *“When we produce excellent students, we are not only forming them academically but spiritually. In the integration of pedagogy, students were reminded of humility through the teachings of our Lord.” (P3, T9, LN 369–372)*

Nevertheless, for participant 4, the pedagogy of care speaks to her ideology of letting her students be fully equipped

with the values imbued by the teachings of the school, which is a Christian Catholic institution. Participant 4 further shared that when she asked students about the Ignacian core and related values, her students mostly associated the values with their upbringing. *“When I ask about Ignacian values, they will always take core values and align them with how they become graduates in the future.” (P4, T16, LN 696-707)*

According to Mehrotra (2021), the pedagogy of care promotes effective and transformative classrooms. Thus far, the shared expressions of care from college teachers manifest their care-full pedagogical practices that recognize the wisdom of their students towards a place of knowing possibility in international and national contexts.

Inquiry-based Learning Practices

The term “inquiry” refers to the process of asking questions to obtain answers or information in both education and daily life (Harlen, 2013). The teacher-participants concluded that the RVM pedagogy is a framework for teaching and learning, that allows students to make meaning and reflect on real-world connections. For instance, participant 5 exclaimed that the RVM pedagogy made the lesson easier to fathom as it brought students to the bigger picture of the world. *“The four-pronged integration made my topics and lessons more understandable to my students... “It’s easier for me to let my students know and learn about our topic and to look at it in a bigger picture of how it is being applied in real-world scenarios.” (P5, T21, LN 932-939)* This context may infer that integrating the RVM pedagogy into instruction through the teaching method of the teacher encourages students to further ask questions, investigate, and make inferences about real-world problems. Participant 2 added that the pedagogy made the lesson reflective of her students. It made her students critically reflect and re-evaluate their values based on biblical passages as shown in this revelation.

“When it comes to RVM pedagogy, the lesson has to apply the biblical passage. You have to go back and reflect on your lesson.” (P2, T4, LN 167-172)

This method of teaching clearly shows that active learning is manifested from the art of questioning the teacher-participants used to activate their students’ critical thinking and reasoning skill. Evidently, the pedagogy not only targets the cognitive domain of students but also their affective domain to remain steadfast to the school’s value systems.

“...the kind of graduates that we are training reflects the kind of pedagogy we are adopting in our school... it manifested to our formation to students following our core related values in school.” (P4, T15, LN 658-665)

“...when I ask about Ignacian values, they will always take core values and align it with how they become as graduates in the future.” (P6, T29, LN 1326-1330)

The foregoing collective responses reflect the college teachers’ fundamental role of activating their students’ curiosity beyond what they want to know and ought to know in the class. The more college teachers develop students’ curiosity, the more likely they are to enjoy learning. According to a neurological study, curiosity makes a learner’s brain more open to learning (Stenger, 2014).

RVM pedagogy for college teachers infers that teaching as a vocation and the tradeoffs of good teaching are rooted in the environmental influences of higher education teaching and ecological perspectives of teaching. It emphasizes the dynamism of college teachers in teaching and upholding learners’ well-being during the integrative process of teaching. This essence is confirmed by existing related

readings such as biblical scriptures (Cabrejas & Cabrejas, 2019; Hendricks, 2018; Savarirajan & Fong, 2019), values in teaching contemporary social realities (Bourn, 2016; McCloskey, 2014), and concepts across disciplines (Alyami, 2019; Wall & Leckie, 2017). It is a powerful tool for the personal and collective progress of students gearing towards transformative quality Catholic Ignacian Marian education, as it heeds its humble response to the 2030 agenda of quality in education.

Conclusion and Recommendation

This study examined the experiences of college teachers in integrating the RVM pedagogy into their instructional delivery and processes. The findings confirmed the assumption that RVM pedagogy allows students to make meaning of their prior knowledge and its influence in the construction of a new and modified understanding of the concepts taught. Four themes were identified: *teaching as a vocation, tradeoffs of good teaching, environmental influence in higher education teaching, and ecological perspectives of teaching*. The findings of this study contributed to the constructivist's body of knowledge by substantiating the use of an approach or framework in teaching that activates college students' prior knowledge, social, collaborative, and cooperative engagement, and cascades knowledge through values, social orientations, across disciplines, and biblical scriptures.

Based on the findings of this inquiry, it is recommended that college teachers be challenged to take part in the evangelizing mission of the RVM schools, thus nurturing learners' faith, developing their attitudes toward humble service, and building passion for excellence. Such charisma may help them to be culturally responsive and responsible by creating educational environments that offer

safe, welcoming, and caring communities of learners who later foster civic participation.

The study retained some limitations in terms of the methodology. In phenomenology, Moustakas suggested having a few participants in the conduct of the study. The present study considered only six college teachers in one of the RVM higher education institutions in Cagayan de Oro City, Philippines. Therefore, it is suggested that augmenting the study with a quantitative or mixed-methods research design may substantially provide an expansive understanding of the phenomenon. Extending the scope of this study to other RVM schools in the country may fulfill the limitations of the research design used. Also, the dearth of literature in this study may help other higher education institutions get a glimpse of how the pedagogy humbly responds to its thrust for a transformative Ignacian Marian education.



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