

FINDING THE PLACE OF PHILOSOPHY IN THE PHILIPPINE EDUCATION CURRICULUM

Fleurdeliz R. Altez-Albela
University of Santo Tomas, Philippines

This paper stresses the significance of giving a proper place to philosophical learning in the education curriculum. Specifically, this analyzes and evaluates the planning and execution of The Teaching Profession (TP), a professional course being offered to pre-service teachers that highlights historical, legal, and philosophical aspects of teacher preparation in the context of national standards in the Philippine educational system. Consequently, I stress the importance of improving TP's philosophical content and its delivery so educators are properly exposed to theories that should be used for action research in education. In that way, teachers shall be prompted to shape and build minds by transmitting the philosophical skills of critical, creative, and reflective thinking.

Keywords: pedagogy, Philippines, Philosophy of Education, Pre-service Education, Teaching Profession

INTRODUCTION

The philosophical task necessarily extends to the inculcation of its fruits. In *The Republic*, Plato (1988) echoed through Socrates that, “there is no injustice in compelling our philosophers to have a care and providence for others (520a),” and so should assume the political duty to serve as rulers (520c) and the moral duty to teach the truth, the beautiful and the just (520c), that people may live in wisdom and virtue, which are the true blessings of life (521a). Following the Allegory of the Cave, those who have escaped from the cave are beckoned not to simply remain in the upper world but, “must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not (519b).” This return to the cave to speak of the light is described to be dangerous because it might cost one’s life (517a) but is needed because part of the task of the enlightened is ensure the well-being of the whole State. That is, to hold, “the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another (519e-520a).”

The Platonic context serves as a reminder about the shared task of philosophy and pedagogy in ensuring that education is delivered with competence to deliver

productive and progressive results for the welfare of the citizens and the State. In the Philippine situation, the connection between philosophy and pedagogy is blurred by the setting of disciplinal boundaries, which assume that the former is theoretical, and the latter is empirical and practical. Adding to this is the thick layer of bureaucracy which highly favors the pedagogues and legalists that densely comprise the educational sector. In this thick wall, philosophy finds it difficult to discourse with disciplines designated by the pedagogues to achieve curricular goals that are essentially philosophical in content or by skill. In reflecting on how ethics is delivered in Philippine formal education, Cariño (2018, 59) speculates that philosophical teaching is compromised by ideologies that bind educational institutions, namely, religion for basic education and capital for higher education. This is proven true because Values Education taught in basic education is heavily influenced by religion, and sectoral schools opt to offer religion-based teaching of human values and good manners, and right conduct. In higher education, Ethics delegated as the philosophical component of the general education courses in humanities is most of the time interspersed with disciplinal or professional ethical codes, thereby assuming specified deontologies. Either way, from kindergarten to college, the delivery of philosophical knowledge is never full unless one takes a bachelor's philosophy program.

The Philippine philosophical community generally recognizes the need to clear these blurs, so the voice of philosophical scholarship on education may explain that thinking should be taught to build a distinct Filipino critical consciousness. Aguas (2023, 176) describes this thinking not simply as censorious or intelligent griping but more specifically as “proactive, purposeful, clear, organized and self-initiated,” which results in a sound grasp of important issues, liberation from ignorance and conformism, and empowerment to build goals and purposes. For Filipino students to imbibe this distinct rigor, depth, and creativity in thinking, they should learn from individuals who are philosophically disposed to uplift learning from the instruction of the young to the refinement of the soul. And so, in this paper, I argue that teachers should be pedagogically trained with philosophical immersion.

PHILOSOPHY AS INTEGRATED IN TEACHING BASIC EDUCATION CURRICULUM

There is a need for a more thoughtful mapping of how philosophy should be incorporated into teaching, beginning with its proper inculcation into pre-service educators (the education major students). This picks up from my contribution to the article “Philosophy of Education in a New Key: A Collective Writing Project on the State of Filipino Philosophy of Education,” published in 2022, where I wrote an essay entitled “Notes on the Status of Philosophy in the BS Education and Basic Education Curriculum.” In that essay, I called for the proper training of basic education teachers in the delivery of philosophy-related content since the curriculum brought the inclusion of more philosophical themes through the subjects *Edukasyon sa Pagpapakatao* (EsP) from K-10, and *Introduction to the Philosophy of the Human Person* in Senior High School. This development coming from the Philippine Education Act of 2013 (otherwise known as the Philippine K-12 program) was a welcome improvement in

the teaching of philosophy in basic education because prior to this, there were mentions of critical thinking as a 21st-century skill and learning competency across all institutional and course outcomes (Opiniano, Albela et. al, 2022). This curricular reconstruction philosophically grounded the teaching of Values Education to mainstream ethical systems such as Virtue Ethics, personalism, and Constructivism. *EsP* also follows the spiral approach that “trains the learners to understand, reflect, evaluate, decide and act (Dep Ed, 2016) to become good individuals and responsible citizens.” Accordingly, the ten-year *EsP* program prepares a learner to take the first direct and only formal study of philosophy in Senior High School through the course *Introduction to the Philosophy of the Human Person*, and other subjects if a student opts to take the Humanities and Social Sciences Strand.

The recent curricular revision of the Philippine basic education through the *MATATAG* curriculum replaced *EsP* with *Values Education (VE)* or *Edukasyon sa Pagpapahalaga¹ (EsP)*, which is similarly grounded in personalism and virtue ethics (DepEd, 2023). Philosophical input is also supposed in the teaching of the Social Sciences through *Araling Panlipunan (AP)*. As per DepEd’s curriculum guide to *Araling Panlipunan* (2016), the course aims to help the youth acquire a definite Filipino identity and recognize one’s role as a citizen of the country and member of the global community. This also targets the understanding of past and present events that connect society, nature, and the world while keeping in view future developments. Accordingly, this is envisioned to be achieved through inquiry, research, analysis, and interpretation of facts, communication through effective writing, and compliance with ethical standards. The course is offered in a spiral approach, which begins with self-consciousness as a child, with a family, living in a community as a Filipino; and from there, the course is tailored to lead to the realization that we are in a society, with a history and are moving towards the future on a global scale. A closer look at the content will surely reveal philosophical themes in the discussion of civilizations, culture, and economic and political developments since humans thrive in space and time – we are historical, cultural, economic, and political beings, and all of these require some philosophy.

The discussions of concepts and philosophers become inevitable. They should not be simply added to a quizzer’s databank because they are important for the students to acquire a full understanding of what happens to them and those before and around them. This, again, leads to the desired development of philosophical skills such as critical and reflective thinking. Beyond the 2016 curriculum, the *MATATAG* curriculum classifies these 21st-century skills under the Learning and Innovation Domain, which is a learning competency targeted across all subjects. This means that if there is real philosophical processing in the teaching of *Araling Panlipunan*, students are empowered to overcome the information overload since their mindset will be finding reasons behind events and phenomena rather than simply gathering encyclopedic knowledge. It is sad to note that there are students who only memorize information but do not acquire a critical understanding of what they know. That is because teaching does not reap its real ripe fruits.

Either way we speculate on how teaching prompts philosophical thinking or how philosophical content is interspersed when teaching the social sciences, human

values, or good manners and right conduct, the preparedness of our teachers remains an important concern. How do they transmit philosophical information and induce philosophical skills? How are our teachers being prepared to do philosophy in basic education? In this paper, I show that there is a philosophical dearth in the education of teachers in the Philippines. I analyze and evaluate the presence of philosophy in the current pre-service teaching curriculum in terms of content and competencies, from the general curricular goals to the more specific course objects or learning targets. This entails finding philosophy in the documents: the CHED CMO 75 series of 2017, which is the latest document on the Policies, Standards, and Guidelines on Bachelor of Science in Secondary Education, supplemented by the CHED-issued sample or suggested curricula on Bachelor of Science in Elementary and Secondary Education². This exploration leads to an inquiry and evaluation of the status of philosophical education in the professional course *The Teaching Profession* (TP), as evident in course plans gathered across Higher Educational institutions (HEI) in the Philippines.

THE STATUS OF PHILOSOPHY IN PHILIPPINE PEDAGOGY: A DOCUMENTARY EVALUATION

Part One: The Pedagogue's Expectations (Exposition and Evaluation)

As per Philippine Professional Standards for Teachers (DepEd T., 2017), the Bachelor of Science in Education curricula, distinguished between Elementary and Secondary education, commonly require that philosophy should assist in the personal and professional growth of the teachers as being capable of stating one's own philosophy of teaching and reflecting on their professional practice. Such a goal is targeted by the professional course *The Teaching Profession* (TP). Classified under Foundation or Theories/Concepts, the course is given an arbitrary description:

This course deals with the teacher as a person and as a professional within the context of national and global teachers' standards and educational philosophies. It will include professional ethics, core values, awareness of professional rights, privileges, and responsibilities, as well as the teachers' roles in society as a transformative agent of change (CMO 75 s. 2017).

This is a course to be taken by all education students, as it addresses the following program outcomes:

- 6.1. Common to all programs in all types of schools, that graduates have the ability to:
 - d. act in recognition of professional, social, and ethical responsibility

And then in 6.2. common to the discipline (teacher education):

- a. Articulate the rootedness of education in philosophical, socio-cultural, historical, psychological, and political contexts

g. Practice professional and ethical teaching standards sensitive to the local, national and global realities.

h. Pursue lifelong learning for personal and professional growth through varied experiential and field-based opportunities.

Targeted philosophical skills may be inferred to be under sub-section f., which states:

Demonstrate a variety of thinking skills in planning, monitoring, assessing, and reporting learning processes and outcomes.

As a side note, the same skills are also targeted by the course Developmental Reading, which acknowledges the importance of theories connected to cognition and language but in the context of the reading process.³ This course, composed of two levels, is also taken by all education students.

Other specialization courses (major subjects or professional courses) have philosophical contents that are necessary to their respective program. Values Education major students receive hefty input of philosophical information and processing in *Values Education 1* and *Philosophical Foundations in Values Education*. Based on the information above, I evaluated the course *The Teaching Profession (TP)* so we would know what kind of philosophy is being taught to all education students.

The facilitators of this course prepare its syllabus under the guidance of the prototype syllabus prepared for pre-service education by the Teacher Education Council (TEC, composed of DepEd, TESDA, NCCA, and PRC) and the Philippine National Research Center for Teaching Quality (RCTQ). The syllabus is tailored to meet professional standards as per PPST, which are in accordance with CHED's requirements and DepEd's needs.⁴

In the prototype syllabus, the following Course Intended Learning Outcomes are identified to be philosophy-related:

At the end of the course, the pre-service teachers can:

1. demonstrate understanding of the philosophical, historical, legal, socio-cultural and political factors that influence teaching and its development as a profession;
2. articulate a personal philosophy of teaching that is learner-centered;
4. manifest dignity in the teaching profession through a caring attitude, respect, and integrity in teaching.

Consistent with program outcomes of pre-service teaching curricula, the philosophical component of *TP* is meant to address the input of philosophies of education so teachers may identify the philosophical roots of pedagogy, acquire a personal ground in teaching through personal philosophy, and constantly reflect on their professional exercise. While these aims are commendable, it should be noted that aside from philosophy, the course also includes the historical, legal, socio-cultural, and political aspects of pedagogy. This means cramming in one term that runs for 16 weeks

or 48 hours for a semester, or 12-13 weeks or 36-39 hours for a trimester, all the contents of the course.

In this prototype syllabus, philosophical content, with their corresponding intended learning outcomes, are stated:

Intended Learning Outcomes	Content
Discuss the philosophical foundations of the present educational system	Unit 3 – Philosophy of Education and Personal Philosophy of Teaching A. What is Philosophy of Education? 1. Definition and nature 2. Philosophy and Education
Make connections between philosophy, education, and the teaching profession	B. Philosophical Foundations of Education 1. Western Philosophies - Idealism - Realism - Pragmatism/Experimentalism
Express a learner-centered philosophy of teaching	2. Eastern Philosophies - Hinduism - Buddhism - Confucianism - Taoism - Zen Buddhism - Christian Philosophy - Saracen Philosophy 3. Contemporary Philosophies - Perennialism - Essentialism - Existentialism - Progressivism - Social Reconstructionism 4. Post-modern Philosophies C. Principles and Philosophy of Philippine Education 1. Art. II, Sec.17 (1987 Phil. Constitution) 2. Art. XIV, Sec. 1-2 (1987 Phil. Constitution) D. Personal Philosophy of Teaching 1. Importance of a personal philosophy of teaching 2. How to write a personal philosophy of teaching?

Table 1. Prototype Syllabus for The Teaching Profession.

ILO-Content of Unit 3. Philosophy of Education and Personal Philosophy of Teaching

This unit is given four weeks or 12 hours, which is 25-33% of total class hours. Suggested activities to meet the outcomes include “independent reading of books, articles and journals, socialized recitation, active learning activities such as jigsaw, panel discussion, and explicit instruction or lecture method. Suggested assessment tasks include writing an essay on the evolution of philosophies of education and the connection of these philosophies to the teaching profession and constructing and presenting a graphic organizer showing the relevance of the philosophies to education goals, teaching approaches, teacher roles, and real-life examples. And finally, the unit is expected to culminate with the composition and presentation of a personal, learner-centered philosophy of teaching (TEC-DepEd, RCTQ).

The prototype syllabus cited the following references as the origin of the course content:

TITLE	THEME
Bauzon, Prisciliano T. (2012). <i>Handbook in Legal Bases of Education 2e</i> . National Book Store, Inc., Mandaluyong City, Philippines	Legal
Bilbao, P.P. Corpuz, B.B., Llagas, A.T., & Salandanan, G.G. (2015). <i>The Teaching Profession</i> . Lorimar Publishing Inc., Quezon City, Philippines.	Philosophical, Legal, Historical, Pedagogical
De Belen, Rustico T. (2011). <i>Education Laws and Jurisprudence: A Developmental Perspective</i> . C & E Publishing.	Legal
DepEd Order No. 42, s. 2017 – National Adoption and Implementation of the Philippine Professional Standards for Teachers (PPST).	Policy
Duka, Cecilio D. (2009) <i>The Law and the Teaching Profession in the Philippines</i> . C & E Publishing Inc.	Legal
CMO No. 52, s. 2007 – Addendum to CMO 30, s. 2004 (NCBTS).	Policy
Teacher Education Council (2017). <i>Philippine Professional Standards for Teachers</i> . Teacher Education Council, Department of Education.	Policy
De Leon, Hector S. & De Leon, Hector Jr. M. (2014) <i>Textbook on the Philippine Constitution, 17e</i> . Rex Bookstore, Inc., Quezon City Philippines.	Legal
Nolledo, Jose N. (1995). <i>The 1982 Education Act of the Philippines: Annotated</i> . National Book Store, Inc. Mandaluyong City, Philippines.	Legal
Ornstein, Allan C. (2016). <i>Foundation of Education 13th ed</i> . Cengage Learning.	Pedagogical
Ozmon, Howard. (2012). <i>Philosophical Foundations of Education</i> . Pearson.	Philosophical
Pila, R.A., Quendangan, M.M., Doctolero, P.L. (2013). <i>The Teaching Profession in the Philippines</i> . Anvil Publishing.	Philosophical
Republic Act No. 6713 – Code of Conduct for Public Officials and Employees	Policy

Table 2. Primary Sources cited as References in the Prototype Syllabus of The Teaching Profession

Supplementary readings are also recommended:

TITLE	THEME
Beatty, J. E., Leigh, J. S. A., & Dean, K. L. (2008). Philosophy Rediscovered. <i>Journal of Management Education</i> , 33(1), 99–114. doi:10.1177/1052562907310557.	Pedagogical
Brubacher, John S. (1978). <i>Modern Philosophies of Education</i> . New York: McGraw – Hill Book Co.	Philosophical
Custodio, Lourdes J. (2003) <i>Philosophy of Education and Values</i> . UST Publishing House.	Philosophical, Pedagogical
Haave, N. 2014. Developing students' learning philosophies. <i>The Teaching Professor</i> , 28(4): 1 & 4. Available online at https://www.facultyfocus.com/articles/philosophy-of-teaching/six-questions-will-bring-teaching-philosophy-focus/	Pedagogical
http://www.qu.edu.qa/static_file/qu/offices%20and%20departments/OFID%20office/Documents/Online%20Training/19-An example template of teaching philosophy.pdf	Templates
Holmes. (2015). <i>Creative education handbook: Vol. 5</i> . CLANRYE INTERNATIONAL.	Pedagogical
Orteza, Evelina M. (2001). <i>Philosophy of Education: A Collection of Essay</i> . Rex Book Store, Inc.	Philosophical, Pedagogical
Tehie, Janice B. (2007). <i>Historical foundations of education: Bridges from the ancient world to the present</i> . Pearson/Merrill Prentice Hall Publications.	Historical
https://www.officialgazette.gov.ph	Policy
www.deped.gov.ph	Policy
https://lawphil.net	Pedagogical

Table 3. Supplementary Readings in the Prototype Syllabus of The Teaching Profession

Out of this bibliographical list, philosophical sources include an annotated anthology of philosophical essays on education by Howard Ozmon (2012) and John Brubacher (1978), the few are already local textbooks by Bilbao (2012,2015), Pila (2013), Orteza (2001) and Custodio (2003). In this list of 26 sources, 7 or 27% have content on philosophy, and only one material (3% and that is by Ozman) is found to be philosophical.

The prototype syllabus provides the standard or minimum requirement of how the course should be conducted. And given the above, the inclusion of philosophical content or themes occupies a minimal space in the course outline and calendar. All philosophical content that should be taught is in a single unit (Unit 3) out of the seven units of the course outline. One might justify that the next unit, which is *The Teacher as a Person in the Society*, included Max Scheler's Personalism and concept of *ordo amoris*, which are part of the framework for personal development. However, this is still insufficient to give importance to philosophical content. To tackle sixteen or more philosophies of education in four weeks can only be sufficient to embed recall. The

time allotted and the suggested delivery (through teaching and learning activities) are not appropriate for a philosophical engagement. While these philosophies are taught and learned to identify the theoretical roots of the professional practice of education, which in our philosophical vocabulary means to find the ground principles behind education, the treatment of topics is meant for the simple delivery of information, which is not enough to develop or even prompt philosophical skills such as critical, reflective and creative thinking. There is a promise, nevertheless, in making students create concept maps and essays about the evolution and relation of these philosophies. But this is best when they are instructed to trace the rhetoric behind the philosophies. This is possible only through direct reading from select primary sources in philosophies of education.

The placement of the survey of the theories of education in the first part of the unit delegates to philosophy the role of being the ground for the construction of an institutional philosophy of education and personal teaching philosophy. While it is structurally sound, I think that its approaches are not enough to understand and appreciate the role of philosophy in education, since such does not necessarily prompt the student to engage philosophically. The direction towards the composition of teaching philosophy is expected to be an articulation of a personal belief in teaching, which is more specific and does not necessarily flow from one's idea of education (if at all one has). Moreover, such personal teaching philosophy is a product of reflection, which is intrasubjective; that is why it does not promise a thought process that engages with a theory, is immersed in an experience, or a thought processed by other people.

Part Two: The Pedagogue's Reality (Exposition and Evaluation)

Let us now inquire whether the expectation is translated to reality by checking how institutions and educators in the Philippines have taught philosophy in TP. This documentary inquiry will have to begin with the syllabi, which are understood to follow the standard prototype from DepEd-TEC-RCTQ. For this part, I gathered data by requesting institutions and course instructors, who generously shared their course plans on *The Teaching Profession* or its equivalent in their education curriculum. There were also some which were fully accessible online. Ethical protocols were followed by making formal access requests. For now, I managed to gather a total of 30 syllabi across the country. 17% are from NCR, 33% from Luzon (excluding NCR), 27% from Visayas, and 23% from Mindanao. Out of these, 60% are government-run (SUC), and 40% are private institutions (private HEIs).

Such demography indicates a fuller concentration in the Luzon islands. This will be relevant only if geopolitics is considered. But a more interesting note would be the better access to syllabi from the SUCs as compared to the private HEIs.

The evaluation of the collected syllabi considered the following elements:

1. *Philosophical Content* covers the concepts and skills to be taught. The concepts range from the nature of philosophy as an inquiry and how it is connected or influential to education, up to the different philosophies of education from East to West and from ancient to contemporary periods. This may also cover the skills that may be acquired in the study of philosophy, such

as critical, reflective, and creative thinking. In the syllabus, these are found in the column/area for Topics, and are classified into this scale:

- *Below Standard*: philosophical content is derivative from underdeveloped information.
- *Textbook-based*: philosophical content relies upon textbooks, much so that the topic title in the syllabus comes from the book itself.
- *Standard*: philosophical content is about the seven philosophies of education, as defined and related to teaching.
- *Above Standard*: philosophical content includes a more extensive list of philosophies of education, defined and related to teaching; distinguishes philosophies historically, from Western to Eastern and from Ancient to Contemporary.
- *Intensive*: philosophical content is straightforward and extensive in content and approach; it includes more than the philosophies of education classified into three and processed by connecting the philosophies to the teaching profession.

2. *References* are the sources used in the course, and in consonance with the aims of this paper, should focus on the philosophical ones. Such materials are classified as works of

- *pure philosophy*
- *applied philosophy* (thereby showing the philosophical task to engage philosophical theories with the educational praxis),
- *textbooks on The Teaching Profession* (where philosophy shares the space with the other disciplines).

No scalar designation is given to this set. This element is addressed by the bibliography stated in the syllabus.

3. *Delivery and Assessment* pertain to the suggested teaching and learning activities for every topic. This will involve the relation between content, T/L activities, assessment tasks, and time allotment. The figures will be interpreted on whether the content is delivered according to its philosophical merit, thereby also considering the time frame.

Part Three: Results and Critique

On Philosophical Content

The content is dominantly sourced from local textbooks on TP at 36.7% where a chapter or two is only spent for the philosophical part. Probably for its brevity, the whole chapter is lifted to become part of the course topic. This is evidenced by these syllabi, which copied the actual chapter title of the book as a unit title in the course outline. So, it is obvious that these plans, which gave a unit title *Your Philosophical Heritage*, took it from the textbook written by Bilbao et al. (2012), where philosophy is existentially

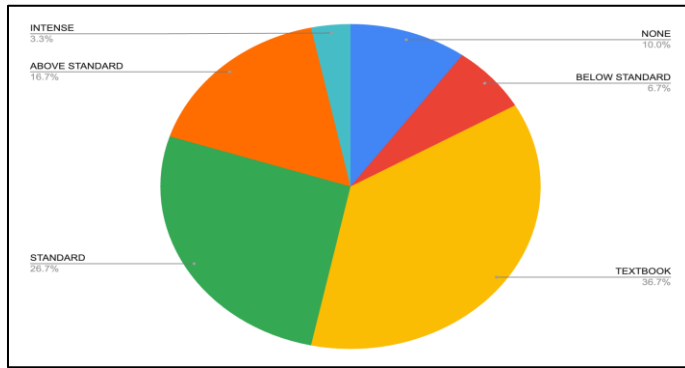


Chart 1. Philosophical Content

defined as one’s “attitude, viewpoint, thinking, way of life, values or beliefs,” and heritage as something that one inherits. A significant number (standard) at 26.7% rather focused on the seven philosophies of education: essentialism, progressivism, perennialism, existentialism, behaviorism, linguistic philosophy, and constructivism. These philosophies are explained according to their basic principles and how they are used in education, showing how a particular philosophy justifies why and how to teach. This information is also accessible via textbooks, but this group specifically adds a discussion about the nature of philosophy as a science, its branches, and how its mode of inquiry is related to education in general. The third group (above standard), composed of 16.7%, improved the list of philosophies of education from seven to sixteen and divided them into Western, Eastern, and Contemporary. We find this group compliant with the DepEd-TEC-RCTC prototype syllabus for *TP*. Unfortunately, 10% did not have anything philosophical in the course outline (none). This group rather focused on the historical and legal basis of the teaching profession. At 6.7% are those that introduced philosophy derivatively out of underdeveloped information (below standard), particularly by simply facilitating the writing of a teaching philosophy or by assuming that the next unit on the Teacher as a Person, which includes human values, can sufficiently represent what needs to be grasped as philosophical. The last group (intensive) is composed of 3.3%, which used a philosophical approach to the philosophy of education. This group discussed the nature of philosophy, the use of philosophy and critical thinking in education, and the connection between philosophy, education, and curriculum. Aside from the philosophies of education, close attention was also given to the epistemologies of education, the intellectual virtues, and how it is an edge to learn them in the teaching profession.

On References

The minimal presence of philosophical references in the prototype at 3% (which is actually just one book anthology) is rarely surpassed by the actual syllabi. Most of the references are textbooks at 50%, followed by books on the philosophy of education

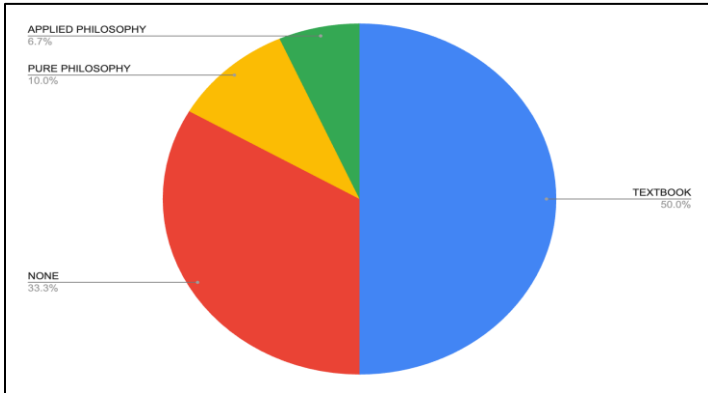


Chart 2. References

as applied philosophy or TP at 6.7% 10% of the collected syllabi used philosophical references, particularly those by Dewey, Scheffler, Ozmon, and local scholars like Abulad and Hornedo.

On Delivery and Assessment

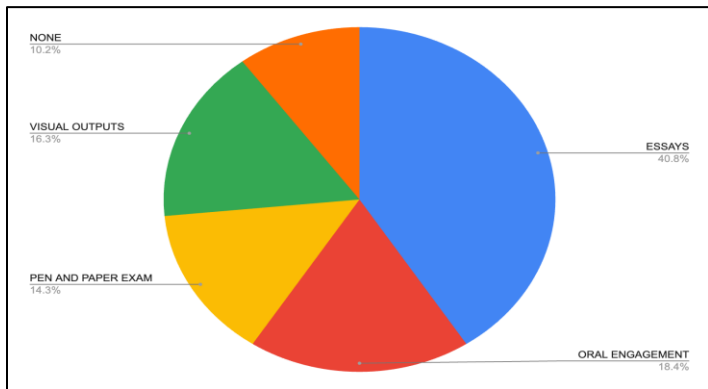


Chart 3. Course Activities

All teaching methods consist of lectures, variedly modified by infusing engagement activities, such as focused group discussions, socialized discussion, individual or group reporting, and debate. Some activities include film viewing and analysis, preparation of matrices and graphic organizers. This structure is expected since pre-service teaching highly concentrates on pedagogy.

Students are assessed in various ways from writing to preparation of visual content, with two to three graded requirements per topic. These graded activities included writing essays and research at 40.8%, oral engagement through reporting and graded recitations at 18.4%, preparation of graphic/visual aids like graphic organizers,

matrices, and FGD outputs at 16.3%, and pen and paper exams at 14.3%. 10.2% of the syllabi did not mention teaching and learning activities.

Such teaching and learning experiences are facilitated from one to four weeks: 3.3% for four weeks, these comply with the prototype syllabus’ recommended time frame, 10% covers the content for three weeks, 40% for two weeks, and 13.3% for only one week. Exceptional ones, however, specifically identified the course as fully concentrated on the philosophy of education, that philosophical content is consistently delivered for the whole term, which is in 16 weeks. 30% of the collected syllabi did not show a timeframe.

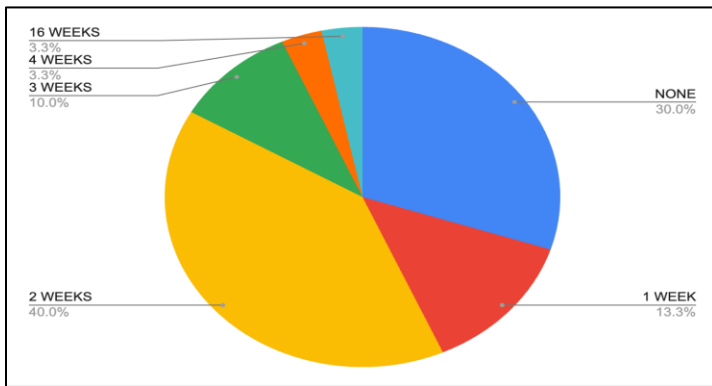


Chart 4. Teaching and Learning Timeframe

These details convey the dense approach to philosophical topics, considering that these were planned to be learned by lecture and interaction and assessed by examination, dialogue, visual presentation, writing, and research. This indicates how pedagogues are aware of the attention and depth required by the study of philosophy. However, the timeframe given for learning is very short. One to three weeks are not enough to provide opportunities to appreciate philosophy as a mode of inquiry relevant to education and the teaching practice. Teaching and learning philosophy will remain lip service, probably sufficient to recognize an intellectual heritage, but would surely miss the opportunities to achieve *eloquentia et sapientia* (to have good sense and be wise).

CONCLUDING REMARKS: WHERE’S PHILOSOPHY?

From the prototype to the existing syllabi, it has been found that there is a gap between the pedagogues and philosophers in terms of their understanding and use of philosophy, and their perception of how philosophy influences education. For the pedagogues, philosophy serves as an auxiliary science in the pre-service teaching curriculum. Secondary and instrumental since the philosophical information being taught is portrayed as background to understand the ideals of the institution about education, and what might be the proper vocabulary in writing a personal teaching philosophy.

This may be due to the way that philosophy of education works as an applied philosophy. According to Siegel (2010, 3), philosophy of education is, “a branch of philosophy that addresses philosophical questions concerning the nature, aims and problems of education.” Philippine educational curriculum echoes American pragmatism, which grounds knowledge on experience, interaction, and inquiry (Dewey 1938, 38,44) and, for that, interprets the function of philosophy as a tool to simply articulate a personal conviction about the meaning of teaching, or what one might think about teaching after its experience. Such a naive take highlights the existential value of teaching to professional life, which is profound, but is depriving of other benefits one might acquire when one studies about education with the full philosophical information and training. The teaching curriculum should treat philosophy as important in terms of content and method. It is important that practitioners of philosophy of education look both inward to the parent discipline of philosophy and outward to educational practice, and other relevant disciplines,” something that Curko (2017, 1835) described as “Janus faced” but would always be worthwhile. It is then concerned with the whole range of intellectual, aesthetic, ethico-socio-political and religious values at which the practice of education aims (Virtue 1958, 203). In other words, philosophy of education compels the double effort to study philosophy within its own bounds (inward) to be able to see its benefits in the educational practice (outward).

Unfortunately, in the Philippine basic educational system, the place of philosophy in educational practice is at the margins because it shares space where there is some hegemonic imposition of other discipline areas. In the case of the course the *Teaching Profession*, these are socio-economics, psychology, and law. It would be very interesting to make a scheme that will engage the legal, historical, and socio-political aspects in discussing issues in the teaching practice, but that would require a great amount of creativity and could not happen in one to four weeks of philosophical immersion.

Those doing philosophy, on the other hand, think that philosophy will have a significant spot in the formation of educators when it is grounded in a comprehensive and authentic philosophical education, which requires “a modest exposure to metaphysics, epistemology, and axiology (Virtue 1958).” Philosophy of education should not treat philosophy as the base of self-help instructional guides to teaching and should have second thoughts about reducing its concerns to pedagogic mastery and nobility. The study of philosophy of education deserves its own sovereign space so it can blossom from the grounds of general philosophy. This can only happen when education students have a reading immersion, close readings, at the very least, of excerpts of the works of the philosophers of education. I believe this is important for a good exposure to the rhetoric and depth of arguments, and the opportunity for reflection and discussion that encourages the formation of what could be a “philosophical teacher.” That phrase I pattern after what Bruno Curko (2017) calls the “philosophical human” as capable of critical thinking on two levels: first, by thinking about the things and events around them, and second, by a higher degree of critical thinking about common philosophical issues. Such philosophical humans can only emerge out of *Bildung*, a formation not just of a skilled professional or economic

contributor but of a person of self-governance and culture equipped with knowledge and maturity.

This gap that separates the philosophers and the pedagogues can be bridged by a very patient collaboration that requires both parties to learn from each other. Both should know that philosophy should be given space and time.

Technologies may amplify or speed up the transmission of thoughts. But it truly needs to sit well. Prior to the use of technology, thoughts need some ample time and patience to brew. The same principle applies to developing a personal teaching philosophy: “developing one’s distinct philosophical approach to education takes time and a conscious effort. It has to pass the test of time (Macaranas, 2021, 117).” Shortchanging philosophy and its process in education may lead either to learning by short-term memory and soulless sophistry; and would deprive opportunities for organic thinking. Good and patient exposure to philosophy, on the other hand, trains a student to understand and process information through critical thinking and, from there, come up with an individual perspective. For Rudisill (2011), “a student who ‘does philosophy’ is a student who, in a self-directed way, exercises a set of intellectual skills in the service of reaching greater clarity with respect to a broad range of issues... can develop, organize, express and defend her own ideas – both assertive claims and critical appraisals of others’ claims – in a precise, clear, effective and systematic manner.” But most importantly, this student would also know how to engage in a dialogue. She must be able to identify and describe the main aims of an interlocutor but also must keep one’s own and be respectful of the principle of charity in interpretation (Rudisill 2011). Philosophy can build the character fitting of a good educator.

There would be better fruits if educators of today and tomorrow were taught to use philosophies as frameworks in action research and in their exchange of reflections regarding teaching practice. While the teaching of philosophy should be straightforward, it should be focused on developing thoughtful techniques in transmitting knowledge, training skills, and forming “souls,” subjectivities, and persons. More than a declaration of a teaching disposition (which is not always philosophical in the first place), a strong philosophical foundation can form a teacher more than as a skilled pedagogue but as a fount of knowledge and an inspiration to young people.

It takes skills to transmit philosophical knowledge and character to the young. Therefore, it is in the same way that philosophers should be immersed in the pedagogical field. For a good start, local philosophy scholars who are working on educational research may innovate means which not only make philosophy penetrate the pre-service teaching curriculum, but also infuse education subjects in the philosophy undergraduate programs. The practice of adding education units to bachelor’s in philosophy programs is not new, especially in major seminaries. Considering that philosophy programs swing students to bigger career opportunities in the academe, it is fair that they become exposed not just to classical philosophies of education, but also to the existing local educational paradigm. In this manner, there will be better opportunities for philosophy to improve teaching content and approaches, participate in creating the change it would like to build, and allow bigger

discursive gates to open for better and more productive discussion between Filipino philosophers and pedagogues.

So, where is philosophy in the pre-service teaching curriculum and in Filipino education? I optimistically think that philosophy in the Philippine educational terrain is a work in progress. It is known and recognized but should be given the proper space so that we may optimize what it can provide. This cannot happen through solitary and separate efforts of the local philosophers and pedagogues. The dialogue should continue so both sectors may learn from each other. There should be a generous exchange between the scholars and the pedagogues to develop a separate course on *Philosophy of Education* that will deliver rigorous content and keep a dialogical mode to foster advanced thinking skills. In this course, we hope to inspire academic scholarship so teachers will be trained not just to become knowledge-transmitters, but also to be knowledge-builders who thrive in the spirit of free thinking.

NOTES

1. See <https://www.deped.gov.ph/wp-content/uploads/MATATAG-GMRC-and-VE-Grades-1-4-and-7.pdf>
2. See <https://ched.gov.ph/wp-content/uploads/2017/10/Sample-Curricula-Bachelor-of-Secondary-Education.pdf>
3. See <https://ched.gov.ph/wp-content/uploads/2017/10/Sample-Curricula-Bachelor-of-Secondary-Education.pdf>
4. See <https://tec.deped.gov.ph/wp-content/uploads/2020/09/1-Professional-Education-Prototype-Syllabi-Compendium.pdf>

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