

Nurturing *Pagpapakatao* and *Pagkakakilanlan* among Filipino Learners: Weaving Thomistic Prudence on Reflexive Pedagogy and Hidden Curriculum

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Abstract: The utilization of various forms of pedagogy has been accentuated far and wide as a significant component of the educative process and student formation. However, the exclusive exercise of traditional pedagogy in the classroom has been widely criticized since it is geared to produce would-be theoretical and technical specialists who cannot confront the ethico-moral forces of their undertakings. Today, more than ever, prior studies have repeatedly typified that a greater emphasis must be accorded to morally inclined and culturally sensitive pedagogies. This article attempts (1) to portray how educators can anchor on the precepts of Thomistic Prudence to cultivate the *Pagpapakatao* (Humanity) and *Pagkakakilanlan* (Identity) of learners through the exercise of Reflexive Pedagogy and Hidden Curriculum in the classroom; and (2) to provide an insightful characterization as to how the Filipino philosophical lens and cultural configuration will come into play as the educators attempt to carry out the Western educational modalities in a collectivistic society such as the Philippines.

Keywords: Thomistic Prudence, Reflexive Pedagogy, Hidden Curriculum, Filipino Culture, Humanity, Identity

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Introduction

In the *magnum opus* of the Angelic Doctor, St. Thomas Aquinas capitalized on the philosophical dictum: *Omne quod movetur ab alio movetur*¹ which can be translated as everything that moves is moved by something else to exude that God is the Uncaused Cause and the Prime Mover. An analogy and a direct contextualization of the aforementioned Latin phrase in the academe is evident on the teaching-learning continuum,² wherein a teacher is expected to directly influence his students in their various undertakings inside the walls of the classroom as part of their holistic formation. Lee and associates have posited that the teachers' influence on the students is an integral factor in the teaching-learning process to help the students attain due improvement and enduring learning.³ Due to the practices brought about the advent of industrial revolution 4.0, globalization and regional integration, the encompassing goal of education today is propelled by the academic institution's inclination for their learners to attain specialization. While it is true that hard skills are important to survive the demands of the contemporary times, over reliance on the hard skills tips off the balance against a more virtuous view of education or the education for moral life.⁴ The digital natives⁵ of the contemporary society should be ingrained as well with the soft skills (*E.g.* humility, resiliency, non-interference, and the like) as an integral part of the teaching modalities so they can be gradually weaned to remain steadfast in the humane dynamics of life inside the classroom and even far-reaching beyond it.⁶

The enduring effects of moral education should be one of the primary focus of teaching due to its perceived toll to the longevity and/or maturity of the learners' moral compass. By means of interjecting a moral-philosophical concept in the manner by which the goals and objectives of instruction are carried out, it paves the way to a more critical and contemplative perspective in the psyche of the learners. Custodio stressed that educators should realize the paramount requisite for fusing the

¹ St. Thomas Aquinas, *Summa Theologiae*. I, q. 2, a. 3; A Latin axiom lifted from one of the major writings of St. Thomas Aquinas which is related on his teachings about the principle of change (*mutatio*) and motion (*motus*).

² The teaching-learning process include but is not limited to the transmission of cognitive, affective, and psychomotor skills from a teacher to a learner.

³ S.S. Lee *et al.* *Teacher learning from a socio-cultural lens: A case of Singapore* (Asia Pacific Journal of Education, 2018), p. 533.

⁴ N. Noddings, *Educating Moral People: Essays on Moral Education* (New York: Teachers College Press, 2002), p. 20.

⁵ Digital Natives is a jargon in the professional education courses in Teacher Education, namely: Principles of Teaching, and Educational Research. It is coined by Marc Prensky (2001) to denote the millennial cluster of learners.

⁶ N. Noddings, *Critical Lessons: What Our Schools Should Teach* (UK: Cambridge University Press, 2006), p. 14.

ethical-philosophical intersections in the realm of education, for it is the only path to facilitate learning to establish a just, upright, and caring world.⁷ In addition, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) rallied for the Pillars of Education⁸ related to endearing human relations, to wit: *Learning to Be* and *Learning to Live Together*⁹ to be embraced by every school management system and the members of its respective academic community to bridge the gap between individuals torn apart by various racial, religious, and cultural differences; and to celebrate solidarity over divisiveness, far and wide.

Moreover, several researchers have already attempted to contextualize moral pedagogy in industrialized nations and from the individualistic orientation¹⁰ and there is an obvious dearth of studies which exposes its nature in developing countries and collectivistic cultures.¹¹ Hence, the central aims of the paper are (a) to elevate the moral education scholarship by anchoring its precepts to the timeless and timely teachings of a Christian thinker, Thomas Aquinas, using Reflexive Pedagogy and Hidden Curriculum as the backdrop; and (b) to provide an insightful characterization of a culturally responsive cast of moral pedagogy that is Filipino in character. Coincidentally, the locus where the paper originates is dubbed as one of the dominant Christian nations in the far east and has a unique set of value system due to its long history of colonization. Therefore, the author argues that the moral fibers of the learners hailing from this region can be enriched and fulfilled in a peculiar orientation due to their one of kind schema of values.

The article is a bold attempt to insightfully blend the theoretical imprints and pragmatic applications of the Thomistic Prudence on identity- and humanity-related facets of the learners using the lens of a morally inclined pedagogy and a covertly operating curriculum in the classroom. In addition, the paper also tries to establish the applicability of such Western constructs to the Philippine context. Hence, the subsequent sections will be presented in a thematic orientation to address the blank spot in terms of how an educator will carry out the said virtue by assisting their students to go beyond a skill-and-training based concentration of education and

⁷ L. J. Custodio, *Building a Philosophy of Education for Our Times* (Manila: UST Publishing House, 2009), p. 3.

⁸ J. Delors, Report to UNESCO of the International Commission on Education for the Twenty-first Century: *Learning: The Treasure Within* (France: UNESCO Publishing, 1996), p.19, <http://unesdoc.unesco.org/images/0010/001095/109590eo.pdf>.

⁹ Cf. Learning to Do and Learning to Know (These are the Pillars of Education related to cognitive and behavioral competence).

¹⁰ S. F. Yap, *Beliefs, Values, Ethics and Moral Reasoning in Socio-Scientific Education* (Issues in Educational Research, 2014), p. 18.

¹¹ M. Chowdhury. *Emphasizing Morals, Values, Ethics, and Character Education in Science Education and Science Teaching* (The Malaysian Online Journal of Educational Science, 2016), p. 5.

embrace a more individually liberating and humane aspect of it in a given cultural reality.

Reflexive Pedagogy and the Hidden Curriculum

Previous empirical and integrative studies have posited that the learners' affect is directly linked to moral pedagogy through holistic student formation.¹² The manner by which the learners are exposed and nurtured on their experiences in the academic setting will set the tone and the barometer of their moral compass as to how they will perform in the world outside of it.¹³ Previous theorizations of what constitutes moral pedagogy were tagged as the missing component in the directive of educational institutions to be the hub of technical specialists in response to the looming ASEAN integration and globalization.¹⁴ It is therefore imperative to scrutinize the kind of curriculum operating in such regions. Dewey posited that a curriculum is the totality of the learning experience of an individual,¹⁵ hence, its course offerings should be grounded on the interdisciplinary, integrative, and interactive nature by focusing on democratic living and social interaction. Aside from the utilization of the Critical Pedagogy¹⁶ in the mainstream educational curriculum to ascertain the competence of the students in the social niche where they are being groomed into, educators should also employ the use of *Reflexive Pedagogy* as a vehicle in conveying wave of life lessons and stream of moral consciousness to their students. Reflexive Pedagogy is portrayed in the codified body of knowledge as a natural conduit that the educator can employ in facilitating a meaningful learning experience.¹⁷ In a similar vein, it is also regarded as one of the most sought-after pedagogical approach since it endows the recipient of the educative process to continuously reflect over their own experiences and the historicities that they encounter periodically.¹⁸ Depending on the educator's longstanding practice and influences, Stingu chronicled that the approach can be applied while the circumstance is still being dealt with (reflection-

¹² S. Farquhar & E.J. White. *Philosophy and Pedagogy of Early Childhood*. (Educational Philosophy and Theory, 2014), p. 12.

¹³ J. Loughran. *What Expert Teachers Do: Enhancing Professional Knowledge for Classroom Practice* (Crows Nest, NSW: Allen & Unwin, 2010), p. 9.

¹⁴ V. Taalita & K. Taij. *Philosophical Review of Pragmatism as a Basis for Learning by Developing Pedagogy*. (Educational Philosophy and Theory, 2012), p. 16.

¹⁵ See J. Dewey, *The Child and the Curriculum*, in *The School and Society and the Child and the Curriculum*, pp. 66-67. (digireads.com Publishing, 2010).

¹⁶ See P. Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1972); Critical pedagogy is geared towards social awareness: to question the basic processes in society and in education, and to criticize the existence of inequality in those areas.

¹⁷ K. Guthrie & H. McCracken, *Reflective Pedagogy: Making Meaning in Experiential Based Online Courses* (The Journal of Educators Online, 2010), p. 2.

¹⁸ C. Alexandrache, *Journal Reflexive: An Instrument for Student Preparation in the Teaching Profession* (Procedia - Social and Behavioral Sciences, 2014), p. 10.

in-action) or right after the event has transpired (*reflection-on-action*).¹⁹ The author contends that these forms of circumstances can be treated as an opportune moment for the teacher to intervene through the precepts of the Hidden Curriculum²⁰ by engaging the students with reflexive learning environment to make sense of what they encounter and to process what they do not understand to assist them in striking a balance over hard and soft skills.²¹

Corollary, since education is generally perceived to be more of a process than an outcome, the upper hand in the use of Reflexive Pedagogy in curriculum and instruction is that the journey toward its intended learning outcomes enable the learners to never cease to be extant in their genuine search to the schema of “*Self*,” and the meaning-making out of the lessons transmitted to them by the teacher. It endows the learners to assess their own experiences, cross-examine the principles and values that they espouse in life, and appraise the implications of their actions in varying situations.²² Hornedo’s description of the daring task of the academe touches the epicenter of moral pedagogy:

The task of education, whichever is the outcome, is *humanization* of life by providing the *moral core* upon which knowledge and skills draw their reason for being, as well as the reins with which to temper excess of self-pity (such as violence) under conditions of underdevelopment, or of self-indulgence (such as vices) under the conditions of prosperity.²³ (Emphasis his)

As Reflexive Pedagogy is geared towards the self-determination and liberation of a human person, teachers are at the right circumstance to aid the learners, most especially those who are still in their formative years, to acquire depth and breadth into their reflective fabric which delves into their “perspectives, circumstances, and biases,”²⁴ thereby, serving as their springboard for showcasing empathy and altruism in various instances unfolding in their lives. Due to the diversity of events transpiring in the professional practice of in-service educators, they are foreseen to stumble upon that not everything about learning can be measured solely via the use

¹⁹ M. Stingu, *Reflexive Practice in Teacher Education: Facts and Trends* (Procedia - Social and Behavioral Sciences, 2012), p.12.

²⁰ F., Duarte & A. Fitzgerald, *Guiding Principles for a Reflexive Approach to Teaching Organisation Studies* (Journal of University Teaching & Learning Practice, 2006), p. 7.

²¹ M. Iszatt-White, S. Kemspter & B. Carroll, *An Educator’s Perspective on Reflexive Pedagogy: Identity Undoing and Issues of Power* (Management Learning, 2017), p. 8.

²² L. Harling-Stalker & J. Pridmore, *Reflexive Pedagogy and the Social Imagination* (Ahead Publishing House: Journal of the Sociology of Self-Knowledge, 2009), p. 28-29.

²³ F. H. Hornedo, *Christian Education: Becoming Person-for-Others, Essays in Philosophy of Education* (Manila: Santo Tomas University Press, 1995), p. 12.

²⁴ J. Rothman, *Reflexive Pedagogy: Teaching and Learning in Peace and Conflict Studies* (Research Gate: Conflict Resolution Quarterly, 2014), p. 4.

of standardized tests and/or summative assessments,²⁵ because the most authentic form of assessment in the taxonomy under the *affective domain* is the learners' *characterization* of the merits of a given value skill-set in all walks of life in order to become agents of genuine societal reform and transformation. Hornedo portrayed the affective domain as the turf of the most coveted attributes and sentiments of a person. He averred:

While cognitive objectives are addressed to the mind, *affective objectives* are addressed to the moral sense, to the "heart" and feelings, and are expected to become the basis of *aesthetical and ethical life*. They provide the personal and psychological foundation of desirable attitudes and behavior. Lacking these, a person cannot be said to possess values.²⁶ (Emphasis his)

Moreover, one of the greatest challenges that educators face today is not just having a pedagogical content knowledge (PCK)²⁷ but rather how to execute a value-laden curriculum that will imbibe to their students the significance of having a high moral imperative and a virtuous life that is worthy of emulation; considering the fact that they only have a finite time to teach, guide, and supervise learners in a given school term. Not to mention the alignment with and the vertical articulation to the stipulated core values of the academic institution that they must be audaciously carrying on. Given these circumstances, as Hornedo stressed, the academe's role would be channeled into "education for efficiency and legality at the expense of personalism and morality."²⁸ In order to lay the foundation of scaffolding in Reflexive Pedagogy, the teachers should ensure that values are threaded through in the curricula in a way that they are not making the obvious *obvious*.

The conscientious call for the education for moral life can be best achieved through the exercise of the *Hidden Curriculum*, where teachers capitalize on various teachable moments that presents itself in the instructional process in an *incognito* fashion. The facet of Hidden Curriculum is more than what meets the eye. Due to its covert nature, as Dickerson would note, traditional schools usually propagate such form of instructional delivery system through the dominant school culture as perceived by their stakeholders and the immediate community.²⁹ In the early years of its meteoric rise in the utilitarian aspect of education, Hidden Curriculum was already determined by pioneering curriculum theorists as a practice that always have

²⁵ R. A. Litao & A. B. de Guzman, *Authentic Assessment: Using Student Diaries in Today's Classrooms* (Manila: UST Publishing House, 2008) p. 11-12.

²⁶ F. Hornedo, *Christian Education*, p. 45.

²⁷ R. A. Litao & A. B. de Guzman, p.2. (Pedagogical Content Knowledge refers to a teacher's understanding of how the content is best taught so that his students can learn from it better).

²⁸ F. Hornedo, *Christian Education*, p.11.

²⁹ L. Dickerson, *Postmodern View of the Hidden Curriculum* (Digital Commons: Electronic Theses and Dissertations, 2007), p.19.

a moral component.³⁰ Through the evolution and/or transformation of educational systems, it naturally follows that manifestation of Hidden Curriculum has received increasing attention far and wide due to the fact that the Hidden Curriculum's focus shifted from being a process than a product.³¹ Cognizant to the purpose of the article, an educator can accentuate the Hidden Curriculum by banking on instances where he can maximize the unintended and unofficial lessons in the classroom as a natural platform to infuse values, virtues or moral consciousness to a learner's psyche to create a schema of what is benevolent and upright.³² Being mindful and having an unconditional positive regard towards the students are some of the preferred conditions in the literature that could make the Hidden Curriculum unfold naturally during such unexpected teacher-student encounters.³³

To further explicate and concretize its application, the discharge of a teacher's duties under this particular type of curriculum can be best achieved by implicitly embedding layers upon layers of ethical juncture in every lecture and/or laboratory session where a learner can exert his reflective faculties such as mindfulness and introspection. The use of the Hidden Curriculum is generally presumed to have a manifold element in classroom dynamics. As Alsubaie extrapolated, as the learners cruise through the learning environment set by the teacher, several instances can cultivate their ethico-moral standards by calibrating their thoughts, standards, and beliefs into the generally accepted conventions of morality, thereby, entrenching the tenets of goodness into their subconscious and character.³⁴ Further, as Oron and Blasco would note, the use of the Hidden Curriculum satisfies the mandate of the teachers not to be a sage on the stage but rather a guide by the side, since the use of the Hidden Curriculum propels the instructional pathway to be student-centered than teacher-centered in nature and extent, and satisfies the interpersonal dimension of authentic learning.³⁵ An epitome of constructivist mode of instruction. It is precise that gone are the days that teachers are branded to be larger than life figures who are unscathed in their ivory towers; today, the real measure of a caring teacher who has an unfeigned concern for the development of the students placed under his watch is his desire to go beyond the technical content of a lesson plan, learning guide, or

³⁰ J. Portelli, *Exposing the Hidden Curriculum* (Journal of Curriculum Studies, 1993), p.17.

³¹ L. Lemus & Y. Vovides, *The Role of Instructional Design in Surfacing the Hidden Curriculum* (Pennsylvania: IGI Global, Inc., 2019), p.10-11.

³² D. Cotton, J. Winter, & I. Bailey, *Researching the Hidden Curriculum: Intentional and Unintended Messages* (Journal of Geography in Higher Education, 2013), p.19.

³³ J. Van Aalderen, W. Breukers, R. Reuzel & A. Speckens, *The Role of the Teacher in Mindfulness-Based Approaches: A Qualitative Study* (Mindfulness, 2014), p.12.

³⁴ M. A. Alsubaie, *Hidden Curriculum as One of Current Issue of Curriculum* (Journal of Education and Practice, 2015), p.125.

³⁵ J. Oron & M. Blasco, *Revealing the Hidden Curriculum in Higher Education* (Springer Science+Business Media: Studies in Philosophy and Education, 2018), p.2.

syllabi, and lead his students to the resolute values that they should embrace because basically, he is the wellspring of moral credence and the “more knowledgeable other”³⁶ inside the classroom, and acting as the *exemplar* in role modeling, *in loco parentis*.

The Thomistic Virtue of Prudence

To explicate the relevance of St. Thomas Aquinas’ ideologies to the nature of the paper with clarity, this section is hereby presented in an expository manner. Aquinas presented *Prudence* more on the appetitive faculty rather than on the rational faculty. As an appetitive faculty, Prudence lies more on the internal inclinations to the suitable and aversion to the unbecoming.³⁷ By and large, the Thomistic philosophy brings a new perspective in theorizing moral pedagogy due to its reflective and action-oriented facets. Its critically acclaimed virtuous component, *Prudence*, rethinks moral pedagogy in new heights since it grounds its adaptation on human virtuous character as juxtaposed to pragmatics, self-agency, functionality, and purpose.³⁸ These essential items are deemed in the literature as what propel humanism and identity in the age of constant paradigm shifts. As a critique, Dierksmeier and Celano asserted that the timeless and timely teachings of Aquinas as juxtaposed to any profession and culture secured its relevance through the ages.³⁹ Upon exhausting the synoptic and argumentative literature, Vogler stressed that in the conceptual parlance of instruction that touches the core of the affective domain of learning, academicians typically exercise classroom modalities with traces of the Thomistic virtue of Prudence.⁴⁰ Further, Arthur delineated that under St. Thomas Aquinas’ *De Magistro* (On the Teacher), the focus of the character-building in education must shift to the students and not to the facilitator of learning. Aquinas capitalized on the premise that teachers can ignite formation and transformation among students via discovery and assistance in various fields of inquiry.⁴¹ To contextualize it in the current times, most academicians search for a conceptual grounding of their reflexive practice and they usually respond to the clarion call by turning to the Thomistic ideologies, whether consciously or subconsciously, when it comes to perfecting the

³⁶ See L. Vygotsky, *Mind in Society*, (Cambridge, MA: Harvard University Press, 1978).

³⁷ St. Thomas Aquinas, *Summa Theologiae*, I-II, q. 13, a. 1.

³⁸ D. Carr, *Metaphysics and Methods in Moral Enquiry and Education: Some Old Philosophical Wine for New Theoretical Bottles* (Journal of Moral Education, 2014), p.15.

³⁹ C. Dierksmeier & A. Celano, *Thomas Aquinas on Justice as a Global Virtue in Business* (Business Ethics Quarterly, 2012), p. 11.

⁴⁰ C. Vogler, *Turning to Aquinas on Virtue* (United Kingdom: Oxford University Press, 2018), p. 30.

⁴¹ J. Arthur, *A Christian Education in the Virtues: Character Formation and Human Flourishing* (Routledge: Taylor and Francis: Routledge Research in Character and Virtue Education, 2021), p. 100.

acquired and infused virtues that they wish to embody in the educative process. By and large, Doyle indicated that most educators from Catholic schools employ the Thomist perspectives in integrating values to the kind of pedagogy that they want to espouse in the classroom as an integral part of the attainment of eternal beatitude or moral perfection.⁴²

St. Thomas Aquinas heavily stressed in *De Magistro*, his timeless treatise on education that Mooney and Nowacki have translated, the relevance of the learners' self-expression as a product of the educative process. Aquinas contended in great deal that even though transformation of students is the preferred end of teaching, the role of the teacher in its realization is of paramount importance.⁴³ As DeYoung, McCluskey, and Van Dyke would expound in their study: virtues as attached to typical activities such as the case of normative classroom events perfect human capacities that are imperative for human flourishing.⁴⁴ In our day and age, while progressivist and constructivist philosophies in teaching are continuing to gain traction, it is undeniable that there must a stable anchorage to character formation to reach an equilibrium on holistic education.⁴⁵ The arguments presented above served as the point of departure for the author to field in the assertion that the Thomistic virtue of Prudence if used as the frame of Hidden Curriculum in the delivery of the Reflexive Pedagogy can be a potential source of a myriad of perspective for educators to attain dynamism in their instructional duties as beacon of moral ascendancy in the classroom. The author also contends that in turn, the educator's influence on his students will be apparent as they adhere to the Thomistic virtues as a fit to the postmodern world that they live in.

According to the Catholic theology, there are four generally accepted cardinal virtues, namely: Prudence, justice, fortitude, and temperance. These aforementioned virtues are distinct to each other due to the difference on the subject in which they inhere and which they perfect. Prudence inheres in and enables reason to attain perfection; justice is related to the will; fortitude to the irascible appetites; and temperance to the sensible appetites.⁴⁶

⁴² D. Doyle, *Thomas Aquinas: Integrating Faith and Reason in the Catholic School* (Catholic Education: A Journal of Inquiry and Practice, 2007), p. 14.

⁴³ T. B. Mooney & M. Nowacki, *Understanding Teaching and Learning: Classic Texts on Education by Augustine, Aquinas, Newman and Mill* (Andrews UK Limited, 2011), p. 120.

⁴⁴ R. DeYoung, C. McCluskey & C. Van Dyke, *Aquinas's Ethics: Metaphysical Foundations, Moral Theory, and Theological Context* (Notre Dame, Indiana: University of Notre Dame Press, 2009), p.12.

⁴⁵ A. H. Saragih, *Development of Character-Based Instructional Model through Constructivism Approach in Lesson Study* (Atlantis Press: Advances in Social Science, Education and Humanities Research, 2017), p. 229.

⁴⁶ C. Curran, *Catholic Moral Theology in the United States: A History* (Indiana: Fides Publishers, Inc., 1972, in Google Books), p. 168.

In light of the teachings of St. Thomas Aquinas, the thrusts of ethico-moral pedagogy can only be attained if the educators are principally grounded and motivated for the formation of moral virtues among their students. Custodio expounded that although intellectual virtues are of prime significance, moral virtues should never be overshadowed. Custodio used the Thomistic lens as a prism to shed a radiance that intellectual virtues and moral virtues cannot go separately. To note:

St. Thomas affirms that the moral virtue only requires two intellectual virtues, viz., the virtue of understanding (as a natural habit of the first principles) and the virtue of Prudence. Moral virtue can be without some of the intellectual virtues, viz., wisdom, science, and art; but not without understanding and Prudence. Moral virtue can be without Prudence, because Prudence is a habit of choosing, and of choosing well.⁴⁷

Corollary, Rosario argued that as part of the distinction between “virtues in an absolute perfect sense” (*virtutes simpliciter dicitur*) and “virtues in an incomplete or relative sense” (*virtutes dicitur secundum quid*), moral virtues belong to the former while intellectual virtues is belonging to the latter. As an educator embraces the moral virtue of Prudence in his daily professional undertakings, it is presumed that he will never part from it, and thus will just yield to the formation of a *habit*. The nature and objects of habits is a variable related to the notion of Prudence as a form of a virtue.⁴⁸ Montaña argued that habits are under the sphere of human acts and of ethics. He further supplemented:

Virtue, inasmuch as it denotes the perfection of power, is a good operative habit. Perfection as applied to virtue, means actualization of all potentialities, implying that a perfected power has reached its qualitative limit.⁴⁹

One of the most celebrated Thomists in the Catholic University of the Philippines, Aureada, expressed that *Prudence* is the forgotten ingredient in the educative process, hence, there is a dire need to anchor the academic system to the timeless and timely teachings of St. Thomas Aquinas to help in producing students with a prudent character.⁵⁰ Since educators are at the heart of the educative process and the real partners of parents in the rearing of their child, their role in its execution

⁴⁷ L. J. Custodio, *Select Readings: Philosophy of Education, Culture and Values* (Manila: UST Publishing House, 2003), pp. 272-273.

⁴⁸ T. G. Rosario, Jr., “*Art as Infallible: Did St. Thomas Hold this View?*,” in *Ad Veritatem: Multi-Disciplinary Research Journal of the UST Graduate School*, F. H. Hornedo (ed.) (UST Graduate School, Vol. 10, No. 02, 2011), p. 47.

⁴⁹ R. A. Montaña, *Thomistic Ethics: A Beacon in the Contemporary Moral Landscape* (Manila, UST Publishing House, 2015), pp. 39-40.

⁵⁰ J. A. E. Aureada, O.P., S.Th.D., “*Thomistic Education: Answer to Christian Education-Professional Ethics Mismatch*,” in *Theology Week 2007: Catholic Education and Professional Ethics in the Philippines: Challenges and Perspectives*, R. Aligan, J.A. Aureada, R. Ang & J. Sagut (eds.) (Manila: UST Faculty of Sacred Theology, 2008), p. 32.

is crucial. Aureada further enunciated on his exhaustive research that in the teachings of St. Thomas Aquinas about Prudence, the *integral* part (found in all its parts either according to its full essence or to its full operation) and *potential* part (found in all its parts according to its full essence but not according to its full operation) of it should be well construed by a human person.⁵¹ These dimensions are deemed as a focal point of the educator in infusing Prudence in his teaching practice. The *integral* part of Prudence is comprised of the following:⁵²

Memory (*memoria*): is more than rote memory, recollection or “mnemotechnical” capacity not to forget; but the ability to learn from past experiences.

Docility (*docilitas*): is open-mindedness insofar as recognizing the fact that we do not have all the answers to concrete or circumstantial problems.

Shrewdness (*solertia*): is the quick and sympathetic sensitivity to estimate a certain situation on one’s own and do something about it with promptness and determination.

Foresight (*providentia*): is the right ordering of human acts towards the right end.

Circumspection (*circumspectio*): is the ability of looking around for possible circumstances that may have substantial impact on a particular decision about to be chosen.

Caution (*cautio*): is the ability to care to avoid those evils that are likely to result from a good act that we contemplate doing.

Whereas, in stark contrast, the *potential* part of Prudence includes the following:⁵³

Good counsel (*eubolia*): is the search for various means for a specific end with a range of perception that covers even surrounding circumstances.

Good common sense (*synesis*): is good common sense in making judgments about what to do and what not to do in ordinary matters.

Discrimination in judging (*gnome*): is the perspicacity of discerning and applying higher laws to matters that are not governed by the common or lower rules that usually guide human action.

⁵¹ *Ibid.* p. 56.

⁵² *Ibid.* pp. 59-62.

⁵³ *Ibid.* pp. 63-65.

Command (*praecipere*): is the direct application or realization of what has been decided based on good counsel.

Since Prudence is an indispensable benchmark in the formation of moral virtues, educators should make the most out of this virtue in a non-temporal manner, and strengthen and cultivate the same virtue among their students' hearts and minds in their unceasing quest *en route* to a prudent professional and pedagogical practice. Through the exercise of the doctrine of Prudence on Reflexive Pedagogy and the Hidden Curriculum, and by avoiding the *vices against Prudence*,⁵⁴ it is expected that the educators will be able to amplify the barometer of the moral compass of their students and prevent the occurrence of the maladaptive patterns of behavior related to psychopathy such as “*mapagpanggap* (pretentious), *madaya* (cheater), *palaaway* (quarrelsome), *mapagmarunong* (know-it-all), *mapaghiganti* (vengeful), *walang-puso* (cold-hearted), *buwaya* (greedy), *maangal* (ranting), *magagalitin* (easily angered), and *agresibo* (aggressive).”⁵⁵ The incontrovertible truth beyond reproach is that educators have nothing to lose by adopting a prudent teaching in the classroom and has even huge dividends on their end because they are doing their fair share by planting good seeds and laying the scaffolding of a modern society with humane citizens who are in conscious rapport with the world, and preventing the existence of persons “capable of doing evil and inflicting harm against others.”⁵⁶ The direct operationalization and heavy emphasis of the *integral* and *potential* tenets of Prudence in the facets of “*Pagpapakatao at Pagkakakilanlan*” in the ethico-moral sense will be discussed in detail in the subsequent sections of the paper.

“Pagpapakatao”: Thomistic Prudence, Reflexive Pedagogy, and Hidden Curriculum on Humanistic Education

There may be several seeds of articles herein but this segment will attempt to depict the zones of convergence in an eclectic manner for the section to stand as a free-standing yet interwoven piece. The author contends that the extensive analysis adds something new to previous theorizations of moral pedagogy.

A Filipino maxim that expresses a man's quest to become a person for others: “*Madaling maging tao ngunit mahirap magpapakatao*” (It is fairly easy to be a human but

⁵⁴ *Ibid.*, pp. 65-67. (Vices against Prudence: Impetuosity (*praecipitatio*), Thoughtlessness (*inconsideratio*), Inconstancy (*inconstantia*), Negligence (*negligentia*)).

⁵⁵ V. D.M. Ching, C. P. Dela Cruz, C. P. Hernandez, R. C. Sierra, & J. H. C. Untalan, “*Understanding Psychopathy thru the Lenses of an Indigenous Filipino Lexical Trait Model*,” in *Ad Veritatem: Multi-Disciplinary Research Journal of the UST Graduate School*, F. H. Hornedo (ed.) (UST Graduate School, Vol. 12, No. 01, 2012), pp. 104-114.

⁵⁶ J. J. S. Aguas, *The Notions of the Human Person and Human Dignity in Aquinas and Wojtyla* (UST Department of Philosophy: *Kritike* Online Journal of Philosophy Vol. 03, No. 01, 2009), p. 40.

difficult to be humane) served as the guiding light of this section. Custodio actuated that there is a need for a renewal in the field of education. The said reprise of the academic lifework places into the watch glass the benefits that the society will reap from humanism.⁵⁷ Since education is concerned with the integral development of human personality, preparing the learners into the new frontiers of human linkages which has been previously disunited by the extensive dichotomy in norms and beliefs of various cultures⁵⁸ will serve as their point of departure as they get exposed to their prospective cohorts in all walks of life, and as they participate in the fullness of other beings. To further elucidate the application of selected Thomistic virtues of Prudence on the Reflexive Pedagogy in the Hidden Curriculum, the author utilized common but concrete examples (as a form of reflection on practice) in the classroom setting across disciplines where the teacher can maximize his actions to inspire “*Pagpapakatao*” to his students for the readers to easily grasp the resonance among the contextualization.

Primarily, an educator should design line-up of activities to supplement the coursework (E.g. group works) that will help the students establish a rapport to their fellow students. Through the amalgamation of the virtues of *memoria*, *docilitas*, and *providentia*, he should first consider his prior encounters to his students in their previous class interactions to concoct the right heterogeneous mix of the student groupings. While it appears to be superficial at the onset, it has a direct bearing on the actual conduct of an activity. During group works, the teacher should communicate to the students that the manner in which they are clustered are complementary to their skillset and weaknesses. In this way, the teacher is indirectly conveying to the students that they do not have the monopoly of knowledge and skills, and there are multitude of things to learn from other people if only they will eliminate the captivity of negativity in their consciousness and know how to coordinate with others. Khatib, Sarem, and Hamidi emphasized that humanistic education should always be geared towards the establishment of a social and intellectual climate where learners are free to spill their ideas as they fraternize with the other members of the academic and civic community.⁵⁹

Moreover, during instances of disputes among students in a teacher’s class, through the merging of the virtues of *solertia*, *circumspectio*, *cautio*, and *eubolia*, the teacher can exhibit caution, sensitivity, and effective communication among his students in the manner in which he assesses the severity of a situation and the

⁵⁷ L. Custodio, *Select Readings: Philosophy of Education, Culture and Values*, p. 139.

⁵⁸ F. H. Hornedo, *Pagpapakatao and Other Essays in Contemporary Philosophy and Literature of Ideas* (Manila: UST Publishing House, 2002), p. 47.

⁵⁹ M. Khatib, S. N. Sarem, & H. Hamidi, *Humanistic Education: Concerns, Implications and Applications* (Finland: Journal of Language Teaching and Research, Vol. 04, No. 01, 2013), p. 45.

extent of his students' involvement in the commotion. Doing these aspects are imperative for the teacher to arrive with an impartial decision for a speedy resolution of the predicament, and to portray to his students that acting on impulse alone can potentially dislodge their cordial relationships with other people, and that their actions always have a repercussion to others. Motschnig-Pitrik and Santos noted that teachers should help their students to realize the perils of causing harm to others as part of the duties of being humane, and to ascertain that a brazen disregard of the impact of their actions to other people will not lead to congenial relations.⁶⁰

Furthermore, in times where a teacher delegates a task to his student(s) that involves leadership and people management, through the blending of the virtues of *gnome* and *praecipere*, the teacher can impart to the assigned student(s), in an implied manner, the value of accountability and sense of obligation to the members of their group as part of the *captain of the ship* doctrine, the value of team work as they hear out the inputs of their members, the value of fairness in critical judgment, and the value of dealing with contingencies as they uphold the greatest good for the greatest number in their decision-making and actions. As Zucca-Scott would state, it is imperative for educators to realize that education is made by individuals for individuals. The only matter left for the teacher to maneuver is how he will help his student to flourish and thrive in an environment that recognizes thyself, his leadership acumen, and people skills to unlock the climate of trust.⁶¹

“Pagkakakilanlan”: Thomistic Prudence, Reflexive Pedagogy, and Hidden Curriculum on Identity Education

As the world continues to be a global village where everything is interconnected, teachers as instructional agents are given the daunting task of helping their students to celebrate their individuality as a total person and champion their peculiarity as an inhabitant of the region where they originate. Since a classroom is considered to be microcosm of the society where students can experiment to figure out their own identity and express themselves before they make a wager on the world outside its walls, the role of the teacher is pivotal on the development of their personality and eventually — identity. While the youth today are largely influenced by the social media trendsetters in the Western world and the prevailing

⁶⁰ R. Motschnig-Pitrik & A. M. Santos, *The Person-Centered Approach to Teaching and Learning as Exemplified in a Course in Organizational Development* (Magazine for University Development, Vol. 01, No. 04, 2006), p. 6.

⁶¹ L. Zucca-Scott, *Know Thyself: The Importance of Humanism in Education* (Tennessee Research and Creative Exchange: International Education, Vol. 40, No.01, 2010), p. 37.

popular culture where they are accustomed into in their immediate environment,⁶² the role of education shifts to the moral standpoint in terms of assisting the students to achieve what they truly want to become but not to the point of being myopic to the rights of other people, and largely dissonant to their character as an individual just to please other people. To further depict the application of selected Thomistic virtues of Prudence on the Reflexive Pedagogy in the Hidden Curriculum, the author cited generic and/or actual examples in the classroom setting (as a form of reflection on practice) across disciplines where the teacher can capitalize to enroot “*Pagkakakilanlan*” to his students.

Since the early fibers of identity are honed during the formative years of a person, a teacher should intertwine the virtues of *memoria*, *docilitas*, *solertia*, and *circumspectio*, to help the class realize and further understand the notion that every individual learner is a cherished member of the class. A teacher should first entice his students to take into consideration the individual and collective worldview of other people by being sensitive about their preferences, interests, idiosyncrasies, and the like. This serves an avenue to communicate to the learners that it is alright to be different and that they are free to express themselves in any manner in which they like. The teacher should carefully convey and continue to reiterate throughout the term that it is socially accepted to be a unique person as long as it does not violate and/or compromise the rights, liberties, and sanity of other people. This, then, conditions the students that they should always be sensitive and/or mindful to their gestures and verbal expressions in order not to offend anyone by just being simply themselves. Admittedly, this practice can easily be carried out in progressivist classrooms, but majority of the basic education institutions which are traditional and/or essentialists in nature can also follow suit. Esmonde and associates upheld the need for the expression of social identities in the classroom by considering how students’ acceptance of identity, as nexus of multi-membership, are constantly constructed and reconstructed through dialogue and interaction.⁶³

In addition, an educator should always practice a humane way of treatment and a courteous correspondence to his students. Coalescing the Prudence inputs of *providentia*, *cautio*, *synesis*, and *gnome*, the teacher can imbue to his students that a non-discriminatory attitude is a prerequisite to attain genuine ecumenism, diversity, tolerance, and social acceptance through consistency of verbal and non-verbal

⁶² V. L. Isla, “*Investigating the Popular Culture and the Media*,” in *Media and Culture: Global Homogeneity and Local Identity*, Rachel E. Khan (ed.) (Mandaluyong City: Anvil Publishing, Inc., 2011), pp. 11-13.

⁶³ I. Esmonde, L. Dookie, K. Brodie, & M. Takeuchi, *Social Identities and Opportunities to Learn: Student Perspectives on Group Work in an Urban Mathematics Classroom* (Journal of Urban Mathematics Education, Vol. 02, No. 02, 2009), pp. 20-21.

cues. By reacting neutrally and actually role-modelling to the students that he is demonstrating a non-judgmental disposition and/or commentary to his students' individual eccentricities and/or behavioral manifestations during class hours, the teacher is assimilating to the students to respect in the same capacity and place a high regard for those people who are non-conformist. Of course, taking into account the prevalent way of life in which the latter were accustomed into. This best practice is foreseen to promote inclusivity among learners and suppress if not totally eradicate the detrimental existence of bullying, mocking, rumor mongering, and sarcasm inside a classroom that might hinder a person's development. Wenger as cited by Freire and associates asserted that the school as a community where the students can practice how to initiate an interplay with other people with unique personalities can delimit the existence of educational exclusion due to an open-mindedness to the "values, artefacts, ways of being, behaving and relating with each other" in the school setting.⁶⁴ This practice prompts the students to initiate a meaning-making out of their interaction with other people to determine how truly unique each person is.

Furthermore, an educator should spearhead humbling activities that will enhance the self-esteem of his students, in a way that their unique assets and natural gifts are being cultivated. It can be attained through the Prudence build-up of *eubolia* and *praecipere*. The teacher can ingrain it to his students by fostering a climate that is nurturing and non-humiliating. The teacher should help the students to realize the existence of multiple intelligences⁶⁵ that they should discover, rediscover, and hone. As the teacher uplifts the morale of his students by boosting their self-esteem and by helping them to determine their areas of expertise, this practice primes the moral template among his students to embolden others as well to find an outlet where their sense of industry can be best expressed, and their identity can be further reinforced. Lunenberg and Lunenberg noted that by allowing the students to explore their multiple intelligences, it paves the way not only for an in-depth understanding and mastery of various subject matters, but it also assists the students on how to process the instances where they can showcase their intelligences, thereby contributing to the make-up of the identity that they want to portray in their immediate community.⁶⁶

Even if the constructs of *Pagpapakatao* at *Pagkakakilanlan* are overlapping in nature, the encompassing benefits of the exercise of the combination of the *integral*

⁶⁴ E. Wenger, "Communities of Practice" (Cambridge, MA: Cambridge University Press, 1993), in Sofia Freire, Carolina Carvalho, Ana Freire, Mário Azevedo, and Teresa Oliveira, *Identity Construction through Schooling: Listening to Students' Voices* (European Educational Research Journal, Vol. 08, No. 01, 2009), pp. 80-81.

⁶⁵ See H. E. Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 1993).

⁶⁶ F. C. Lunenberg & M. R. Lunenberg, *Applying Multiple Intelligences in the Classroom: A Fresh Look at Teaching Writing* (International Journal of Scholarly Academic Intellectual Diversity, Vol. 16, No. 01, 2014), pp. 6-8.

and *potential* parts of the Thomistic virtue of Prudence on Reflexive Pedagogy in the Hidden Curriculum have its paramount significance in conglomerating the co-analogous moral fragments that the students were able to pick from the various phases of the educative process. Even though its context on this paper is to be executed covertly by an educator as part of the Hidden Curriculum, teachers are in a promising position to largely influence the learners to be in constant appraisal to the attitudes that they should be exhibiting and winnowing at school in preparation for the virtuous life beyond it.

One might argue the exclusivity of the Thomistic Prudence in the exercise of Reflexive Pedagogy and Hidden Curriculum as presented in the article. The author strongly conveys the notion that other schools of thought in the realm of Catholic Education can be equally used as the endoskeleton of a teacher's moral pedagogy; to cite a few, followers of St. Ignatius de Loyola and the Jesuit community have their *Cura Personalis*⁶⁷ or the care for the entire person and individualized attention to the needs of others; and followers of St. Pedro Poveda have their inclusive pedagogy where the *educator* and the *educand* goes hand in hand to attain universal humanism.⁶⁸ These are just few examples that an educator can use to instill constructs of morality among his students. As long as his teaching vocation is dignified and adhering to the jurisprudence and/or the code of ethics⁶⁹ among professional teachers; and if he is able to facilitate learning in a way that it further elevates the standards of the teaching profession in general and aid the students in their moral maturity in particular, then the educator has the right to teach values related to humanity and identity for he is an epitome of a prudent academician.

Indeed, as Cam would argue, there is a huge difference on the quality and extent of teaching and/or indoctrination of the educators' par excellence dedicated to produce students who will in turn create a difference on the lives of other people and will bloom anywhere they will be planted as compared to the ones who simply are not cut out to become reflective educators.⁷⁰

The Role of the Philippine Culture and its Value System

Perhaps the only remaining aspect that remains to be unfurled at this point of the article is how to translate the Reflexive Pedagogy, Hidden Curriculum, and

⁶⁷ Characteristics of a Jesuit Education: *Magis, Cura Personalis, AMDG*, being a man for others, *et cetera*.

⁶⁸ L. Custodio, *Building a Philosophy of Education for our Times*, p. 173.

⁶⁹ Republic Act No. 7836, otherwise known as the Philippine Teachers Professionalization Act of 1994.

⁷⁰ P. Cam, *Commentary on Matthew Lipman's The Educational Role of Philosophy* (Journal of Philosophy in Schools, 2014), p. 45.

Thomistic virtue of Prudence in a given culturally unique reality as an attempt to draw some connections to the Filipino cultural worldview in order to stretch our enlightenment on its dynamics in terms of how it truly operates in a bailiwick that is largely influenced by various extraneous factors. Since the Philippine formal and alternative academic delivery system is largely influenced and patterned after the Western pedagogic thought,⁷¹ surfacing a rendition of value-laden Reflexive Pedagogy in the Philippine soil is a vital but an arduous labor on the part of Filipino educationists and curriculum engineers. To better understand the need to localize the Reflexive Pedagogy, Hidden Curriculum, and Thomistic virtue of Prudence in the Philippine milieu, it is essential to return to the parlance of the social foundations of education. As Hornedo would declare:

Society is built on an immense network of human interrelationships. Among these interrelationships are the mutuality of persons' physical and moral needs. This mutuality demands awareness, sensitivity, and empowerment to fulfill responsibly their obligations to one another, which constitutes human liberation --- the passage from knowing into doing, from being to non-being, from the atomic individual to the person fulfilled in and by his being-with other human persons in society.⁷²

It is noteworthy to have a firm grasp and a deep comprehension on the characteristics of the conventions of the Philippine culture to have a holistic understanding to the basis of the moral compass of Filipinos. The foremost socio-anthropological guru in the Philippines, Professor *emeritus* Felipe Landa-Jocano (†) typically depict the Filipino culture and its value system as a beautiful hybrid of the Hispanic, American, and the Oriental Culture.⁷³ It is therefore crucial to examine the Philippine culture as a conduit of values and moral pedagogy because as one digs deeper, the more it becomes intricate since it is also embedded with the ordinary and extraordinary magisterium of the Catholicism, the popular culture ideology, the basketball-faction mentality and Pacquiao-boxing fanaticism, and the naturally occurring lifeways present on various geographic regions and ethnic settlements. In addition, the Filipino culture is *fiesta*-laden, *siesta*-stricken, superstitious, has a penchant for college diploma and is grade conscious, places premium on close family ties, and is fueled by the *barrio* spirit of *Bayanihan*.

As gleaned upon from that honest to goodness depiction, one could state that the extemporaneous merits of the indigenous ideologies and contentions of an

⁷¹ *Ibid* pp. 127-129.

⁷² F. Hornedo, *Christian Education*, p. 8.

⁷³ F. Landa-Jocano, *Anthropology of the Filipino People IV: Filipino Value System: A Cultural Definition* (Quezon City: PUNLAD Research House, Inc., 2008), pp. 2-5.

oriental man largely differs to its occidental counterpart due to the presence of the non-linear array of their belief that a person's "life must be the extension of thought, its fruit, and its application"⁷⁴ and the said potency of self must be shared through their kin and significant others as part of their scope and heritage as a basic unit of society. The manner as to how the Filipino thoughts, feelings, and action are articulated and channeled through other people emanates from the sense of pride and nationalism of the Filipinos as a race.⁷⁵ Throughout the years, Filipinos subjected the many faces of their *Weltanschauung* in various moral recovery programs to forge themselves as a people with flexibility, adaptability, and creativity that allows them be attuned to the demands of the changing times while maintaining their sense of humor to hurdle any given situation.⁷⁶ Moreover, the Filipino consciousness also dictates that they should live in harmony with others and that they should be the agents of lasting goodness and mobility in their immediate community.⁷⁷

In view thereof, the ideal in the Filipino cultural worldview is always geared towards being *maka-bayan*, *maka-tao* at *maka-Diyos*, thereby spawning the cast to accommodate a way of life that is virtuous and/or conscientious. Since formal schooling and education is a big deal in the psyche of Filipinos, their tendency is to make the most out of their experiences inside the classroom to emerge triumphant in life, and revere the aspects taught to them by their mentors and parental figures in the academe. The cultural traits of Filipinos are the repertoire in their lives, and they cannot simply detach themselves from it since it is the dominant practice from the moment that they have possessed consciousness. Only when a Filipino comes of age, he is expected to have a heightened sense of being critical and capable of reflective selection.⁷⁸

Moreover, the determinants of moral pedagogy can be facilitated in a fluid and dynamic manner in the Filipino learners by their educators since they are culturally configured to be moral individuals, and even as spiritual entities to some extent, by their socio-cultural reality. Positive polarity of Filipino values in the area of personal traits like "*katimpian* (self-discipline), *kapunyagian* (perseverance), *kasipagan* (industriousness), *katiyagaan* (patience), *katapatan* (commitment),

⁷⁴ T. Q. D. Andres, *Understanding Values* (Quezon City: New Day Publishers, 2001), p. 89.

⁷⁵ F. T. Timbreza, *Filipino Philosophy Today: A Source Book in Teaching Filipino Philosophy* (Manila: National Bookstore, 2008), p. 12.

⁷⁶ P. B. Licuanan, "A Moral Recovery Program: Building a People, Building a Nation," in *Values in Philippine Culture and Education: Philippine Philosophical Studies I*, Manuel B. Dy, Jr. (ed.) (Quezon City: Ateneo de Manila University Press, 1994), p. 41.

⁷⁷ A. C. Articulo & G. G. Florendo, *Values and Work Ethics* (Bulacan: Trinitas Publishing, Inc., 2003), p. 263.

⁷⁸ R. M. Gripaldo, *Filipino Philosophy: Traditional Approach Part 1, Section 2* (Manila: De La Salle University Press, Inc., 2004), p. 174.

kagitigan (integrity)” and in domain of relational traits such as “*marunong makisama* (able to get along with others), *marunong makitungo* (flexible), *marunong makiramay* (empathetic), *madaling lapitan* (approachable), *madaling kausapin* (easy to talk to), *matulungin* (helpful; supportive), *masayahin* (happy disposition; collegial),”⁷⁹ are not only enculturated and reinforced in the classroom setting, but also outside of it in their household, places of worship, and workplaces all throughout their existence.

Further, the Filipinos are naturally endowed with congruence on moral literacy and its variations since values exist in their mindset and codes of conduct concomitantly via their cultural exposure. Landa-Jocano claimed that etched within the Filipino value system are the following, to wit:⁸⁰

Halaga: The Evaluative Core of Filipino Values System – It is our concept of *halaga* that tells us what to value and what to take lightly. It informs us what to prefer and what to disregard. It enables us to put order into our system of thought and behavior.

Asal: The Expressive Core of the Filipino Values System – *Asal* lies deep in the Filipino subconscious, or *lubog na kamalayan*. ... Upon closer scrutiny, however, *asal* is seen to be more than character, or *ugali*. It is the basis of *ugali*.

Diwa: The Spiritual Core of the Filipino Value System – The notion of *diwa* is based on the belief that human existence is a configuration of a harmonious relationship between the physical body and the spiritual essence of being human. ... Thus viewed, *diwa* refers to the inner force that lies at the core of our *kalooban* (selves) and from which emanate all personal and social sentiments.

Another thorough version in the literature which can solidify our interpretation of the Filipino learner as an active recipient of the Thomistic virtue of Prudence as part of the Reflexive Pedagogy in the Hidden Curriculum is the multiethnic study of Mercado about the subjective elements that occurs connaturally in the Filipino as he explored the etymological or lexical definition behind the Tagalog word *loob*, its Visayan version *buot*, and its Ilocano counterpart *nakem*. He contends that *Loob* as intellectual, ethical, volitional, and emotional can have bodily manifestations since the human body mirrors *kalooban*. He further outlined:⁸¹

⁷⁹ F. Landa-Jocano, *Work Values of Successful Filipinos* (Quezon City: PUNLAD Research House, Inc., 2006), pp. 100-113.

⁸⁰ F. Landa-Jocano, *Anthropology of the Filipino People IV: Filipino Value System: A Cultural Definition*, pp. 33-118.

⁸¹ L. N. Mercado, S.V.D., Ph.D., *Understanding the Philosophy of Buot-Look-Nakem* (San Beda University-Manila: *Scientia* The International Journal on Liberal Arts, Vol. 06, No. 02, 2017), pp. 2-3.

Loob as Intellect: *BuLoNak* (*Buot-Loob-Nakem*) expresses the outline and content of the Filipino mind or how the Filipino thinks. The intellectual component of *BuLoNak* conveys *pagkaloob* (judgement), *salobin* (attitude), and *saloob* (suspicion).

Loob as Ethical: *BuLoNak* enables us to have a glimpse on the very core or interiority of a Filipino. The ethical component of *BuLoNak* depicts *utang na loob* (gratitude).

Loob as Volitional: *BuLoNak* manifests the wishes, desires, or will of a Filipino. The volitional component of *BuLoNak* renders *sundin ang loob Mo* (Your will be done), *loobin* (to allow; to permit), *kusang loob* (voluntary), and *mahulog ang loob* (to fall in love).

Loob as Emotional: *BuLoNak* permits us to have a look on the courage and valor of a Filipino. The emotional component of *BuLoNak* embodies *malakas ang loob* (to feel brave and courageous), *buong-buo ang loob* (courageous), and *lakas ng loob* (pride).

Another account in the classical Filipino axiological literature which evokes a profound source of our understanding of the thought patterns of Filipinos and its meaning is the study of Miranda. He argued that the concept of *loob* is the precursor to understand the self.⁸² In addition, he contended that an integral element to the innate goodness of Filipinos is the notion of *budhi*, for it streams the inner consciousness of a Filipino. He then further bridges the said interiority to the dimension of *Pagkamakatao*, which contains moral goodness through *isip* and *bait*. *Isip* relates to the cognitive faculties of a person related to morality, whereas *bait* pertains to the capacity of man to discriminate rationally and prudentially the appropriation of what is right, just, and good among their actions. According to him, the self, which is traditionally deemed as the *kaloob-looban* or *pinakaloob* is not the legitimate *loob*, but the *sarili*. *Sarili* is the very core of a Filipino that gives him his sense of identity and particularity, and the seat of the concrete identity of as a human person related to his *katauhan*.⁸³

While it sounded that the specific cultural circumstances of Filipino learners are a great asset to an educator, it should also be clear how these cultural circumstances combine with the other cultural circumstances outlined in the article to emerge how the learners will capitalize on the maturity of their Filipino core as they become active recipients of the determinants of an ethico-moral pedagogy. As one synthesizes the wealth of perspectives contained in the insightful works elucidated by Hornedo

⁸² D. M. Miranda, S.V.D., *Pagkamakatao: Reflections on the Theological Virtues in the Philippine Context* (Manila: Logos Publications, Inc., 1987), p. 7.

⁸³ *Ibid.* p. 27.

(1995/2002), Landa-Jocano (2002/6), Mercado (2017), and Miranda (1987), it erects several cornerstones of the pillars of Filipino cultural identity and personality to attest that the Filipino learners are by default capable of imbibing the spectrum of transcendental values in which they can amass from their reflexive experiences in the classroom. The prudent educator should weave the threads of the Thomistic virtue of Prudence into the Hidden Curriculum as part of the Reflexive Pedagogy in a critical way that it animates and touches the apex of a student's *katauhan* to further fathom his *sarili* (under Miranda's vantage point), which the student can use subsequently as the point of departure to mirror his *kalooban* in the intellectual, ethical, volitional, and emotional sense (under Mercado's worldview) to arbitrate what is the *halaga* and *diwa* of his *asal* (under Landa-Jocano's contentions) which he can associate thereafter to his *Pagpapakatao at Pagkakakilanlan* in fulfilling his *tungkulin* (duties) to his *kapwa* (fellowmen) and to the Philippine society at large (Under Hornedo's presupposition). Indeed, everything about the *sakop* and *lalim* of being a Filipino is strikingly threaded through for the Filipino, as a human person and as a racial entity, is more than what meets the eye.

In a deeper plane of thought, it is not surprising that while the Thomistic virtue of Prudence is Western in inception and Christian in character, it is accessible and within our reach, and most especially, it is not out of our league. It can also easily be grafted and carried out, and will never be rejected in collectivistic cultures like the Philippines. The bottom line is that novice and seasoned educators should elevate their pedagogical level and go extra mile on what is expected of them in the classroom to transmit morals and liberate young men and women who are brimming with potentials through culturally responsive pedagogy.⁸⁴ Most especially today that the Philippine society is plagued by misogyny, chauvinism, delinquency, hatred, violence, and indecency. The *dream beyond our seeing* that is lucid herein is how the educator will activate such natural mechanisms in the Philippine cultural terrain and transpose it into vibrant teaching modalities that he will employ to personify and permeate it in the affective domain of his students --- either inward-tending or outside-looking as long as they nurture the gift among learners with *veritatem per caritatem*.

Conclusion

While a learner's humane attributes are a product of several variables, it is undeniable that a teacher's role in the entire equation of moral pedagogy is immense. In this day and age, the future generation of professionals in which the educational

⁸⁴ G. Gay, *Culturally Responsive Teaching: Theory, Research and Practice* (New York: Columbia University Teachers College Press, 2000), p.35.

institutions should strive to produce are those not only possessing the *caput* and the *manus*, but above all has a *cor*. The said herculean task of forging bearers of *kagandahang-loob* at *kabutihang-loob* and not just as mere technical specialists rests upon the shoulders of educationists. Ergo, educators should infuse but not impose the moral fibers omnidirectionally into the depths of their students' existence; in thought and in deed, during their formative years as they embark into their respective conquests to find the *eidos* of their *raison d'être*. At the end of the day, pedagogically wise and ethically speaking, it all boils down into the *prima facie* duty of an educator to aide his students to have the predilection that diplomas are nothing but makeshift paper roses that oozes no fragrance and cannot withstand the test of time, it is their benevolent actions which are geared toward others that will be transcendental and will become the imprimatur that they have not just merely existed but rather truly caused something enduring and endearing on their earthly sojourn.^{PS}

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