

Experiences of Values Education Teachers Teaching Values Education Using Filipino Language

Bahia, Zen¹, Amantillo, Alexandra Angelie², Eben, Paula Luz³, Jadloc, Ana Marie⁴, Michelle Torreros⁵

^{1,2,3,4,5}Leyte Normal University

ABSTRACT: This qualitative multiple case study explored the experiences of Values Education teachers using Filipino as the medium of instruction in public junior high schools in Tacloban City. Guided by Constructivist Learning and Translanguaging theories, the study examined how teachers address linguistic and instructional challenges. Data from four purposively selected teachers were collected through semi-structured interviews and analyzed using Colaizzi's method. Three key themes emerged: enhanced student engagement through cultural relevance, barriers in training and resources, and the use of adaptive strategies and peer support.

CHAPTER I

THE RESEARCH PROBLEM

This chapter discusses the background and rationale of the study, the theoretical framework, statement of the problem, scope and delimitations of the study, significance of the study, and the definition of terms.

BACKGROUND AND RATIONALE

In a world that continues to be globalized, the interplay between language and education has become an important field of academic interest, especially in countries with multiple spoken and written languages such as the Philippines. This multicultural aspect of our nation has proven to be an essential factor in shaping our nation's moral and ethical principles. Hence, it became imperative that our educational system adapt a mechanism that helps in teaching these values and principles in such a manner that it targets understanding among a linguistically diverse society without undermining the importance of instilling patriotism and taking pride in their own identities. However, the use of multiple languages in Values Education brings both challenges and opportunities that deserve to be explored.

An exemplary citizen is made, not born. Values Education also known as ESP (Edukasyon sa Pagpapakato) is the intentional teaching of moral values and social ethics, aiming to cultivate a strong ethical framework in students. Therefore, it promotes tolerance above and beyond our political, cultural and religious differences Iberdrola (2025). According to Majumder (2024) as societies evolve, the need for Values Education has become increasingly pronounced its importance cannot be overstated, it helps students understand the significance of ethical choices, promotes a sense of social responsibility, and cultivates empathy and respect for diversity. By instilling values such as honesty, integrity, kindness, tolerance, and justice, value education empowers individuals to make informed, ethical decisions in all aspects of their lives. In modern education, Values Education is gaining renewed importance due to its significant role in fostering emotional intelligence, social harmony, and personal well-being. Reflecting the challenges posed by globalization, technological advancements, and cultural diversity. Historically, Values Education has been an integral part of curricula, evolving from religious instruction to more secular and inclusive approaches. Research has shown that effective Values Education can lead to improved social behavior, enhanced emotional intelligence, and a greater sense of belonging within the school community. Values Education aligns with the broader goals of education by promoting democratic citizenship and community engagement. Given the pressing need for cohesive societies, the role of Values Education in developing responsible citizens cannot be understated.

Bachelor of Secondary Education Major in Values Education focuses on equipping future educators with the necessary skills, knowledge, and attitudes to effectively teach Values Education to grades 7-12 as mandated by RA 11476 (GMRC and Values Education Act). This curriculum typically includes a mix of general education courses (communication skills including oral and written communication), professional education courses (1. Foundation of education: Theories of learning and development. Educational philosophies and their implications for teaching values. 2. Curriculum development: Designing and implementing curricula that integrate values and ethics. 3. Assessment and Evaluation: Methods for assessing student learning and the effectiveness

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of Values Education programs. 4. Teaching Strategies and Pedagogy: Active learning, cooperative learning, and experiential learning techniques focused on Values Education. 5. Classroom Management: Strategies for managing diverse classrooms and promoting a positive learning environment.) and specialized courses in Values Education (Philosophy of Values Education: Exploration of different philosophical perspectives on values and ethics. Teaching Values Across the Curriculum: Strategies for integrating Values Education within various subjects. Ethics and Moral Development: Understanding moral theories and their application in educational settings. Cultural and Global Perspectives on Values: Examining the role of culture in shaping values, including topics such as multicultural education and global citizenship.)

Pre-service teacher training programs are imperative to any teacher education curriculum as it is a medium for pre-service teachers to not only apply the theories, they have learned in the classroom setting, but also continuously learn from the depth of their experiences on the ground. Hence Values Education goes beyond the four corners of the classrooms in the university, it offers field study and practicum which gives students the chance to experience first-hand observations and participatory experiences in schools to understand the application of Values Education and hands-on teaching experiences where students implement learned strategies in real classroom settings. Pre-services usually takes place in nearby schools, BSED Values Education specifically trains in secondary schools which is systematic and formal as it follows the policies and guidelines of DepEd. But according to Haigh, Pinder, and McDonald (2006) practice teaching in education is still under an impression that it doesn't fully prepare student-teachers for the actual classroom setting because of multiple factors. Hence student-teachers should be well-monitored, supervised, and guided by their supervising teachers, over time through constant and patient guidance the student-teachers are able to manage not only the daily lesson plans but specially the daily endeavor in classroom management.

Values Education program is delivered in English to ensure students are proficient in the language of instruction as well as prepare them for the global educational environment. Integrating Values Education with language skills also allows it a richer exploration in both linguistic and moral concepts.

THEORETICAL FRAMEWORK

This research focused on the lived experiences of Values Education teachers in teaching Values Education using the Filipino language. The researchers employed the Constructivist Learning Theory by Piaget and Vygotsky, as well as the Translanguaging Theory by García and Wei (2014), to provide a comprehensive framework for analyzing the pedagogical approaches, linguistic strategies, and classroom challenges encountered by teachers. These theories guided the understanding of how language choice, particularly the use of Filipino, influences teaching practices, student engagement, and values formation in the educational setting.

The Constructivist Learning Theory, as advanced by Jean Piaget and Lev Vygotsky, provides a strong theoretical foundation for understanding how learners actively construct knowledge through experience and interaction. This theory emphasizes that learning is not a passive absorption of facts but a dynamic process whereby individuals build and reshape their understanding based on their prior knowledge, social interactions, and cultural context.

Jean Piaget (1970), a pioneer in cognitive constructivism, asserted that children learn through active engagement with their environment. He proposed that learners assimilate new information into existing mental schemas or accommodate their schemas when confronted with new experiences that challenge their current understanding. According to Piaget, meaningful learning occurs when learners are allowed to explore, reflect, and internalize concepts based on their lived experiences. In the context of Values Education, this means that learners gain a deeper understanding of moral concepts such as honesty, empathy, and respect when these are connected to real-life scenarios that resonate with their personal and cultural experiences. When values are taught in Filipino—the learners' mother tongue or familiar language—they are more likely to relate these values to their everyday lives, resulting in more meaningful and lasting moral development.

On the other hand, Lev Vygotsky (1978), a key figure in social constructivism, placed a stronger emphasis on the role of social interaction and language in the learning process. Central to his theory is the Zone of Proximal Development (ZPD), which refers to the range of tasks that a learner can perform with the help and guidance of a more knowledgeable individual, such as a teacher or peer. Vygotsky argued that learning is inherently a social process, and that language is the most powerful tool for cognitive development. In this regard, Values Education teachers are not just transmitters of knowledge but facilitators who support students' development through meaningful dialogue, scaffolding, and culturally relevant instruction.

Moreover, applying Vygotsky's theory to this study, teaching Values

Education using the Filipino language becomes an essential pedagogical strategy. Filipino, being the students' native or familiar language, allows for more natural communication, encourages student participation, and fosters a sense of cultural and emotional connection. When learners are guided through complex ethical dilemmas or discussions about moral choices in a language that reflects their identity, they are more capable of engaging critically and reflectively. This use of familiar language within the ZPD enhances their capacity to internalize and apply values in various contexts.

Furthermore, both Piaget and Vygotsky recognized the importance of cultural and linguistic context in shaping the learning experience. In the Philippine educational landscape, where students often speak multiple languages and come from diverse cultural backgrounds, using Filipino as the medium of instruction in Values Education supports inclusive and culturally responsive teaching.

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It affirms the learners' identity, reinforces moral understanding through familiar cultural references, and encourages learners to express their thoughts and emotions freely.

Nevertheless, the constructivist perspectives of Piaget and Vygotsky align closely with the goals of the present study, which explores the experiences of Values Education teachers who choose to teach using the Filipino language. Their theories highlight how language, culture, and social interaction are intricately linked to the construction of moral knowledge. By leveraging these principles, teachers can foster a learning environment that not only delivers content effectively but also nurtures students' ethical development in ways that are both personally meaningful and culturally grounded.

Additionally, another Theory that was used in this study is The

Translanguaging Theory developed by Ofelia García and Li Wei (2014), which offers a compelling framework for understanding how multilingual individuals use language as a dynamic and flexible tool for meaning making. Rather than viewing languages as separate, bounded systems, García and Wei propose that bilinguals and multilinguals operate a single linguistic repertoire from which they draw strategically to communicate, learn, and express identity. Translanguaging, in this sense, is not merely switching between languages; it is a purposeful, agentive act where learners use their full linguistic resources to deepen understanding and participate more meaningfully in their learning environment.

In the context of education, especially in linguistically diverse settings like the Philippines, translanguaging becomes a transformative pedagogical practice. It empowers both teachers and students to transcend rigid language boundaries, enabling richer interactions and more inclusive learning experiences. García and Wei (2014) argue that by recognizing and utilizing all the languages spoken by learners, educators can foster a more equitable classroom environment that respects and affirms cultural identities.

Moreover, this theory is particularly relevant to the present study.

In the Values Education, the goal is not only to deliver content but to foster ethical understanding, empathy, cultural awareness, and personal growth. When students are allowed and encouraged to use Filipino—their mother tongue or primary language—to articulate their reflections on moral issues, they are more likely to internalize these values in a meaningful and authentic way. Through translanguaging, teachers can support students as they navigate complex moral concepts by allowing them to draw on both Filipino and other linguistic resources, including English and regional dialects, to make sense of these ideas.

Furthermore, the use of translanguaging in Values Education classrooms enables teachers to meet students where they are linguistically and culturally.

For instance, discussing a concept like *pagkakaisa* (unity) in Filipino may carry deeper cultural resonance than its English counterpart. However, students may also benefit from exploring the concept in English to make global connections. This bilingual or multilingual approach aligns with García and Wei's (2014) assertion that translanguaging enhances not just comprehension but also critical thinking and identity formation. It allows learners to reflect on values through a culturally responsive lens, thereby reinforcing the relevance of these values in both local and global contexts.

In addition, translanguaging practices help foster inclusivity and mutual respect, which are foundational to Values Education. As students express their thoughts using the languages, they are most comfortable with, they feel validated and included, creating a classroom culture that mirrors the very values being taught—respect, empathy, fairness, and unity.

In general, the integration of Constructivist Learning Theory by Piaget and Vygotsky and Translanguaging Theory by García and Wei (2014) offers a robust and holistic framework for examining the lived experiences of Values Education teachers teaching in Filipino. These theories collectively emphasize that learning is a socially mediated, culturally embedded, and linguistically dynamic process. By acknowledging the significance of prior knowledge, social interaction, and language in shaping moral understanding, educators are better equipped to create meaningful, inclusive, and student-centered learning environments.

The Constructivist lens highlights how students actively build ethical understanding through reflective dialogue and culturally relevant instruction, especially when guided within their Zone of Proximal Development.

Meanwhile, Translanguaging Theory affirms the importance of allowing students to draw from their full linguistic repertoires, particularly the use of Filipino, to articulate moral insights and cultural values with authenticity and depth. Together, these perspectives underscore that language is not merely a medium of instruction but a critical tool for identity formation, ethical development, and cognitive engagement.

Therefore, the use of Filipino in teaching Values Education is not only a culturally responsive choice but a transformative pedagogical strategy. Through the lens of both theories, this study aims to uncover how teachers navigate classroom realities, adapt instructional approaches, and harness linguistic diversity to promote values formation effectively within the rich multilingual landscape of the Philippines.

STATEMENT OF THE PROBLEM

This study focused on the first-hand experiences of Values Education Teachers using Filipino as the primary language of instruction. This study sought to answer the following questions:

1. What are the experiences of Values Education Teachers in using Filipino language as a medium of instruction?
2. What challenges do Values Education teachers face when using the Filipino?

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3. How do Values Education teachers cope with the challenges of using Filipino language as the medium of instruction in teaching Values Education?

SCOPE AND DELIMITATION OF THE STUDY

This study aims to explore the experiences Public Junior High School particularly from the City Division of Values Education teachers, by understanding their teaching strategies, the challenges they encounter, when using Filipino as a medium of instruction in fostering students' moral and ethical development.

The researchers selected one teacher who teach Values Education from grades 7, 8, 9, 10. The teacher is qualified to become participant through the following criteria: First, Male or Female. Second, Graduate of Bachelor in Secondary Education, major in Values Education. Third, Teacher who are teaching Values Education subject for at least 3 years. Lastly, willing to participate.

The scope included various aspects, including the methods teachers use to convey values-based lessons and the challenges they face in expressing abstract concepts in Filipino. The findings aim to inform potential improvements in curriculum and policy related to language use in Values Education. However, this study is limited to the perspectives of Values Education teachers and does not include students, school administrators, or parents. It specifically focuses on teachers who use Filipino as the primary language of instruction and does not explore bilingual or English-based teaching approaches.

SIGNIFICANCE OF THE STUDY

This study explores the experiences of Values Education teachers teaching Values Education using Filipino language as a medium of instruction to foster moral and ethical development in Public Junior High Schools. It provided valuable insights into teaching strategies, challenges, and student engagement. The findings benefits Values Education teachers, students, school administrators, and future researchers by improving teaching practices, enhancing learning outcomes, and informing educational policies on language use in Values Education.

The Teachers. This study is beneficial to the teachers of Values Education subjects and that if the use of Filipino language is much easier for teachers in conducting lessons or discussion or rather use the English language for they believe that this might be more effective for some other teachers. The study helps teachers know how Filipino language is more effective than using the English language in teaching Values Education and as their experiences can tell if the student is more active or participative in class and understand the lesson easily when using the Filipino Language.

The students. Student served as the outcome if the use of Filipino language is effective in teaching Values Education subject since the performance of the students in classroom and to their academics can tell if the teacher successfully delivered his/her discussion or lesson well with the use of the Filipino language. This helps in identifying if Filipino language is more effective to use as the language for teaching Values Education subject or English are more effective to use so that students can be active and understand easily the lesson or discussion of the teacher.

School Administrators. This study helped school administrations to have a deeper understanding to both the student and the teachers about the effectiveness of the use of Filipino language in teaching Values Education in school and on the teacher's experiences. This research study may also bring fresh ideas and expertise about how important the teaching and learning experiences of the teachers when using Filipino language as their primary language in teaching Values Education, to see if this was more effective towards the learning outcome and performance of the students in school. The result of the study can help the administration to support teachers with the teaching and learning process by using Filipino language in teaching and for teachers to further explain the lessons and to produce good quality education to their students in order to have a good learning outcome from their students.

Higher Educational Institutions (HEIs). This study benefited HEIs by gaining insights into how language plays a role in teaching Values Education. These insights can be incorporated into teacher preparation programs, guiding curriculum development, and enhancing training for future educators. Additionally, HEIs can use the study's findings to assess the effectiveness of language policies and teaching strategies, ensuring that student-teachers are adequately equipped to teach in diverse linguistic environments. Lastly, the study's implications can help HEIs strengthen partnerships with public schools by developing collaborative programs that address challenges teachers face in using Filipino in Values Education.

Future Researcher. For the researchers, having clues or previous information about this study, would give them an overview of the Experiences of Values Education Teachers in Teaching Values Education using Filipino Language, which would be beneficial for the future researchers and the incoming more in-depth research on the topic.

Definition of Terms

To be able to clearly understand and digest better this research study, here are the following operational definition of the terms used in the research:

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Experiences. Refers to the lived, personal encounters, insights, and challenges faced by Values Education teachers as they teach and interact with students in the classroom. (Operational Definition: In this study, experiences focus on the specific challenges, strategies, and teaching practices employed by Values Education teachers when using Filipino as the medium of instruction.)

Values Education (VE). Is a vital component of modern education, focusing on developing students' moral character, civic responsibility, and social awareness. (Operational definition: In this study, VE refers to the specific curriculum for Values Education in the Philippines)

Teachers'. Educator who facilitates learning, guides students, and helps them develop knowledge, skills, and values. Teachers play a vital role in shaping students' intellectual, social, and emotional growth, often serving as mentors, role models, and facilitators of learning.

Medium of Instruction (Filipino Language). The language used to convey content and facilitate communication in the classroom. (Operational Definition: In this study, the Filipino language is specifically used as the medium of instruction in teaching Values Education, encompassing both spoken and written forms in the educational setting.)

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter reviews literature that explores the experiences of Values Education teachers who use the Filipino language in instruction. It examines how language influences teaching practices, classroom dynamics, and the delivery of values-based lessons. The review draws on relevant theories and prior research to provide context, identify patterns, and highlight gaps related to teachers' experiences in this educational setting.

THE IMPORTANCE OF VALUE EDUCATION AND THE ROLE OF TEACHERS

In the face of rapid globalization, technological advancements, and societal transformations, the need for value education has become more critical than ever. Dr. Neena Aneja (2014) argues that the moral fabric of society has been undermined by the growing influence of industrialization, consumerism, and the widespread prevalence of digital media, all of which contribute to the erosion of core ethical values. The relentless pace of modernization has left little room for the cultivation of moral values, leading to the emergence of social problems such as corruption, unethical practices, and a general decline in respect for others. Aneja (2014) suggests that these issues are exacerbated by the absence of a well-structured system of value education in schools, which should ideally serve as the foundation for character-building and moral development.

According to Aneja (2014), the lack of guidance in the home environment, where parents are often preoccupied with work or other concerns, has created a void in the moral upbringing of children. This gap is further amplified by the pervasive influence of media, which frequently presents distorted or harmful values to young minds. As a result, students often enter the educational system with limited understanding of ethical conduct and personal responsibility, which, in turn, affects their overall development. This situation highlights the critical need for value education programs that go beyond academic learning to address the holistic development of children, including their emotional, social, and ethical growth.

Aneja (2014) emphasizes that value education must be seamlessly integrated into the curriculum and should not be treated as an isolated or supplementary component. In her view, the role of the teacher is pivotal in this process. Teachers are seen as moral guides who not only impart knowledge but also serve as role models for students. Aneja (2014) notes that a teacher's behavior, attitude, and approach to teaching greatly influence students' perception of values and ethics. Teachers have the power to shape students' worldview, making their role in the value education process indispensable. The teachers' ability to model compassion, respect, honesty, and responsibility is as crucial as the content they teach in the classroom.

Additionally, Swami Vivekananda as cited in (Aneja, 2014) emphasized that the true purpose of education is to nurture the character of students, guiding them toward a life of moral integrity. He argued that education should not solely focus on academic achievement but also on the development of virtues such as empathy, resilience, and ethical decision-making. Similarly, Mahatma Gandhi as cited in (Aneja, 2014) advocated for the inclusion of value-based education to help students lead meaningful and purposeful lives. He believed that teaching values such as nonviolence, truth, and humility would lay the foundation for a better society.

Furthermore, the influence of Buddhist teachings on education, as mentioned by (Aneja, 2014), underscores the importance of mindfulness and self-discipline in shaping moral character. According to the Buddha, cultivating a balanced mind and controlling desires are essential aspects of personal growth and ethical living. These principles, when incorporated into education, provide a strong foundation for students to develop inner peace, integrity, and compassion. (Aneja, 2014) also highlights the pressing need for value education to address contemporary challenges such as violence, discrimination, and environmental degradation. She points out that education systems worldwide have focused primarily on academic skills, often neglecting the emotional and ethical

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development of students. The result is an imbalance in the education system, where students are equipped with knowledge but lack the moral compass necessary to navigate complex societal issues. (Aneja, 2014) calls for a more comprehensive approach to education, one that includes value education as an integral part of the curriculum to ensure that students not only excel academically but also grow into responsible, ethical individuals.

Nevertheless, the teacher's role in this process cannot be overstated. Teachers, as (Aneja, 2014) asserts, must possess the wisdom and sensitivity to recognize the diverse backgrounds and needs of their students. This requires teachers to be trained in not only academic subjects but also in strategies to promote values, ethical discussions, and the development of emotional intelligence. Teachers must foster an environment of trust and respect in the classroom, where students feel safe to express their thoughts, explore their values, and engage in meaningful discussions about morality and ethics.

In addition to these personal qualities, the teacher's ability to create opportunities for students to actively engage in value-based activities is crucial. (Aneja, 2014) suggests that teachers can incorporate value education through interactive lessons, storytelling, role-playing, and group discussions. These activities allow students to internalize values such as teamwork, kindness, honesty, and social responsibility. By encouraging students to apply these values in real-life situations, teachers can help them develop a deeper understanding of their importance.

Dr. A. P. J. Abdul Kalam, former President of India, also stressed the role of teachers in shaping the ethical foundation of students as cited in (Aneja, 2014). He believed that education should not only aim to impart technical skills but also to foster a sense of moral responsibility and service to society. Kalam argued that teachers are the architects of a nation's future and have the power to instill in their students a sense of purpose and the values needed to contribute positively to society.

In general, the integration of value education into the curriculum is not just a pedagogical necessity but a moral imperative. (Aneja, 2014) firmly believes that teachers are central to this mission, as they possess the unique ability to influence students both intellectually and morally. By incorporating value education into everyday teaching practices, teachers can help students develop a strong sense of ethics, responsibility, and social consciousness. This holistic approach to education ensures that students are not only equipped with knowledge but also with the character and values necessary to navigate the challenges of the modern world.

THE ROLE OF LANGUAGE IN TEACHING VALUES EDUCATION

Language plays a pivotal role in imparting values and shaping the moral development of students. As Dr. Neena Aneja (2014) asserts, one of the primary reasons for the moral decline in modern society is the absence of value-based language at home and within educational institutions. The language used in schools—whether in teaching, interactions, or guidance—can greatly influence students' ethical growth.

Moreover, language functions not only as a communication tool but also as a powerful medium for cultivating values. The words spoken by educators, the tone they adopt, and the dialogue they initiate contribute significantly to the moral climate of the classroom. These linguistic elements can either nurture ethical awareness or, if neglected, lead to moral indifference (Aneja, 2014). According to Dr. Aneja (2014), the increasing emotional gap between parents and children has placed greater responsibility on schools to promote values. In such cases, language becomes the main instrument through which moral concepts are conveyed. Therefore, educators must deliberately use language that emphasizes empathy, honesty, respect, and responsibility in daily interactions with students. In addition, Dr. Aneja (2014) emphasizes that language used in classrooms should not only convey academic content but also model ethical behavior. Teachers' verbal and non-verbal communication—through respectful tone, encouraging words, and sincere engagement—can leave a lasting impression on students' character formation.

Furthermore, language serves as a foundation for moral reflection. When students are encouraged to express their thoughts on ethical dilemmas, they develop greater self-awareness and critical thinking. This is especially effective when teachers guide discussions using thoughtful and morally grounded language (Aneja, 2014). Transitioning beyond formal lessons, Dr. Aneja (2016) suggests that Values Education must be integrated into all subjects. For instance, literature can highlight themes such as compassion and sacrifice, while history can offer insights into justice and leadership. The language used in teaching these subjects should consistently reflect moral and ethical perspectives.

Additionally, co-curricular activities provide further opportunities to apply value-based language. Through storytelling, group discussions, and debates, teachers can guide students in exploring real-life ethical issues. These activities depend on the thoughtful use of language to provoke insight and inspire moral action (Aneja, 2014).

In situations involving misconduct, such as bullying or dishonesty, teachers should use corrective yet compassionate language. Instead of focusing solely on punishment, they should employ dialogue that encourages students to reflect on their actions and make better choices. As Aneja (2014) points out, language used during such interventions is critical in promoting behavior change.

Moreover, informal interactions between teachers and students are equally important in values transmission. Even a simple compliment, a word of encouragement, or a constructive critique can serve as an opportunity to reinforce positive behavior and ethical standards (Aneja, 2014). To strengthen these efforts, Dr. Aneja (2014) recommends the use of storytelling sessions, role plays, and dramatizations enriched with value-laden language. These creative approaches make moral concepts more relatable and

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allow students to internalize values through participation and expression. In addition, incorporating moral literature into classroom discussions can be highly effective. Books and narratives that explore themes such as truth, kindness, and integrity provide a platform for students to engage in moral reasoning. Teachers, through guided discussion and reflective questioning, can help students extract deeper ethical meanings from texts (Aneja, 2014).

Furthermore, language used during mindfulness activities such as meditation or reflection time helps instill inner calm and self-awareness.

When teachers guide these sessions using peaceful, purposeful language, they promote emotional balance and spiritual development—both essential to moral growth (Aneja, 2014).

Dr. Aneja (2014) also underscores that teachers should use behavioral observations as a basis for offering personalized moral guidance. Regular, meaningful communication grounded in caring and constructive language reinforces moral values and supports individual character development. From a teaching perspective, the use of the national language, Filipino, can help strengthen students' sense of identity and cultural heritage. It provides a foundation for imparting values deeply rooted in local traditions and ethical norms. At the same time, the use of English is essential in introducing students to global perspectives and universally accepted ethical standards. This dual-language approach enables students to appreciate the diverse and interconnected nature of values in both local and global contexts. Teachers play a crucial role in balancing these languages to enhance Values Education. By strategically combining the national language and English, educators can provide students with a more holistic understanding of values. This approach ensures that students develop a strong sense of national identity while also preparing them for global engagement.

Nevertheless, Dr. Aneja (2014) emphasizes that language remains the most powerful tool at an educator's disposal for shaping the ethical character of students. Every interaction—when guided by purposeful and value-oriented language—becomes a meaningful opportunity to promote and reinforce moral behavior. Indeed, language plays a foundational role in Values Education, acting as the primary medium through which teachers cultivate ethical reasoning, foster character development, and instill core human values. As highlighted in Dr. Aneja's (2014, 2016) research, the intentional and consistent use of morally grounded language within the educational environment is essential to nurturing compassionate, responsible, and morally conscious individuals.

DEPED IMPLEMENTATION OF THE PHILIPPINE BILINGUAL EDUCATION POLICY (BEP)

The 1987 Constitution of the Philippines, through Article XIV, Sections 6 and

7 provides the essential framework for the country's language policies. Sections 6 and 7 of the Philippine Constitution of 1987. Declared as the national language, Filipino is to be progressively developed and enhanced via the use of other languages, both Philippine and foreign, as stipulated in Section 6. Section 7 permits future legislative modifications by designating English and Filipino as the official languages of teaching and communication. The national language status, which was unclear under the 1935 and 1973 constitutions, was clarified by these articles. The

Philippine Bilingual Education Policy (BEP) was put into effect by the Department of Education, Culture, and Sports (DECS) in accordance with these constitutional instructions. Commenced according to Department Order No. 25, sec. 1974, and further strengthened by s. 52 of Department Order No. The BEP from 1987 specifies that Filipino and English would be used as the official languages of instruction in the school system. Particularly, English is utilized for science, math, and technology courses, while Filipino is used for social studies, arts, music, physical education, home economics, practical arts, and character education. As required by the 1987 Constitution, this dual-language strategy aims to promote excellent education by helping students become proficient in both languages. The BEP has many goals, including improving learning through the use of two languages, promoting Filipino as a literacy language, encouraging the use of Filipino to strengthen national identity, and upholding English as an essential language for scientific research and international communication. Furthermore, regional languages function as supplemental teaching mediums for the first two grades, guaranteeing a seamless transition for young students into the bilingual education system. Furthermore, President Corazon Aquino signed Executive Order No. 335 on

August 25, 1988, further solidifying the government's commitment to promoting Filipino in official operations. All government departments, bureaus, offices, agencies, and instrumentalities are required by this presidential order to improve their use of Filipino in official transactions, correspondence, and communications. In order to promote national unity and advancement, the order highlights the significance of Filipino in developing greater public knowledge and appreciation of government programs and activities. Specific instructions include designating staff members to manage communications in Filipino, translating office names, building names, and public signage into Filipino, and incorporating Filipino competence into staff training programs.

Moreover, the Commission on the Filipino Language, previously the Institute of Philippine/National Language, supports the implementation of these language policies. The commission's job is to improve and enrich Filipino, making sure that it changes to fit the demands of contemporary conversation without losing its cultural and historical relevance. The formation of the Commission on Higher Education (CHED) by Republic Act No. 7722 in 1994 signified a significant progress in language policy for postsecondary education. CHED functions independently from the DECS and oversees both public and private higher education

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institutions. Updating the General Education Curriculum (GEC) for undergraduate programs to ensure that it complies with current educational demands and the constitutional language policy was one of CHED's early objectives.

These policies not only aim to develop proficiency in Filipino and English but also to foster national unity, enhance literacy, and ensure that the Filipino language evolves to meet contemporary needs. The collaborative efforts of educational institutions, government agencies, and the broader community are essential for realizing these goals, ensuring that language serves as a bridge for communication, education, and national development.

CHALLENGES OF VALUES EDUCATION TEACHERS IN TEACHING EDUKASYON SA PAGPAPAKATAO (ESP) IN THE SECONDARY

The experiences of teachers, particularly in the context of teaching Values Education, present a range of challenges that are consistent with the findings of the study by Mista, Padios, Ramirez, and Murillo (2024) on the difficulties encountered by teachers in delivering Edukasyon sa Pagpapakatao (ESP) in the Philippine secondary curriculum. Like many educators, teachers involved in teaching ESP are confronted by the ongoing challenge of balancing the moral and ethical development of students while addressing the practicalities of the educational system.

Moreover, one of the primary difficulties highlighted both in Coelho's (2000) exploration of life's unpredictable challenges and in Mista et al.'s (2024) findings is the persistent gap between the expected competencies of teachers and their actual capabilities. This challenge is not only about mastering content but also about shaping attitudes and values, a task that demands more than just knowledge transfer. Teachers of ESP, much like those in other subjects, must constantly adapt their skills to cater to the emotional and cognitive needs of students. As Sherrington (2019) identified, such adaptability is necessary due to the varied learning styles and abilities of students, which is particularly evident in Values Education where students must actively engage in moral reflection and growth.

Similar to the experiences of teachers in general education, Values Education teachers often struggle with the challenge of diverging attainment levels in their students. Some students grasp moral concepts quickly, while others require more time and further explanation. This challenge in Values Education is complicated by the diversity in students' attitudes and characteristics, which Mista et al. (2024) also discussed as one of the most prominent obstacles in teaching ESP. Teachers must therefore continuously adapt their teaching strategies to accommodate a wide array of student needs, which may require more time, resources, and creative thinking.

Time constraints, another challenge outlined by Sherrington (2019) and observed in many teaching environments, are also present in ESP teaching. Teachers are under pressure to cover a broad curriculum with limited time for practice or to engage students deeply with the material. This is particularly challenging for ESP, where lessons are intended not only to educate but to transform attitudes and behavior. The pressure to meet curriculum goals without sufficient time for reflection or deeper student engagement often results in less effective lessons.

Mista et al. (2024) also found that despite various initiatives and guidelines from the Department of Education, teachers continue to struggle with implementing the curriculum effectively, particularly due to limitations in resources and training.

Furthermore, the issue of language in teaching, especially the challenge of using Filipino as the medium of instruction for ESP, is another significant area of overlap between the experiences described in both Coelho's (2000) insights and the findings of Mista et al. (2024). Teachers often find themselves caught between students' preferences for using English and the official language of instruction,

Filipino. This linguistic gap complicates communication and hinders students' ability to fully engage with the material.

As Mista et al. (2024) suggest, this problem not only affects students' comprehension but also their ability to express their thoughts clearly. Similarly, teachers are forced to be flexible and adjust their language use to facilitate better student understanding, just as they adapt their teaching methods to address the broader challenges of Values Education.

Moreover, the study by Mista et al. (2024) underscores the importance of teacher preparedness in overcoming these challenges. Much like the teachers mentioned in Coelho's (2000) reflection on unexpected challenges, ESP teachers must be resilient and resourceful. Whether it is using limited materials or adapting to students' diverse learning styles, the ability to manage and solve problems in real-time is essential. Teachers in both contexts—general education and Values Education—are required to juggle multiple roles, often without the full support or resources they need. As Dharyl (2016) highlighted, teaching is a self-sacrificing profession where teachers often go above and beyond, utilizing whatever resources they have, including personal time and money, to ensure students' success.

Hence, both studies underscore the need for a comprehensive approach to supporting teachers. While Values Education is undeniably crucial for the moral and ethical development of students, teachers must be provided with adequate resources, training, and institutional support to navigate the many challenges they face. Whether it is addressing the gap between competencies and capabilities, overcoming language barriers, or adapting to diverse student needs, the experiences of teachers are shaped by a complex interplay of factors that must be addressed to improve teaching outcomes.

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As both Coelho (2000) and Mista et al. (2024) illustrate, teaching, particularly in Values Education, requires more than just instructional expertise; it demands adaptability, creativity, and a deep commitment to shaping the future generation.

COPING STRATEGIES AND BEST PRACTICES IN TEACHING VALUES EDUCATION USING FILIPINO LANGUAGE

Teaching Values Education is pivotal in shaping students' moral and ethical foundations, yet it presents a unique set of challenges, especially when taught in Filipino. Teachers are at the forefront of this process, as they are not only responsible for delivering content but also for guiding students through the development of their character and moral values. As Chaitanya (2017) highlights, the role of the teacher in nurturing a student's character is paramount. In this context, Filipino language teachers must possess specialized strategies and skills to effectively teach Values Education, despite the challenges they face, particularly those that stem from the medium of instruction itself.

Furthermore, the study conducted by Mista et al. (2024) on the challenges faced by Values Education teachers in secondary schools provides significant insight into the difficulties teachers encounter when using Filipino. One of the most profound issues noted is that teachers often lack adequate instructional resources and training in values-based teaching methodologies. This shortage makes it difficult for educators to deliver quality lessons that align with the standards expected of them. Furthermore, language-related barriers often emerge, with some students struggling to engage in Filipino, a challenge that exacerbates the complexity of teaching Values Education effectively.

Despite these hurdles, Filipino language teachers in Values Education display a high degree of resourcefulness. They actively seek out innovative ways to teach values, employing strategies such as differentiated instruction and adapted teaching materials to meet the diverse needs of their students. As Sharma (2017) suggests, enhancing communication skills is a critical part of resolving both academic and interpersonal issues. Filipino language teachers leverage their communication skills to build rapport with students and foster a classroom environment where students feel comfortable discussing complex moral concepts. This is particularly important in Values Education, where the nature of the subject often requires deep emotional engagement from students.

Moreover, the differentiated instruction approach, as described by Tomlinson as cited in (Chac-Ip, 2016), plays an essential role in ensuring that teaching meets the varied learning needs of students. Teachers must adapt their teaching techniques to suit the learning profiles of individual students, recognizing that some may learn better through visual aids, while others may benefit from hands-on activities or discussions. This approach is supported by Gardner's theory of multiple intelligences (Zhou & Brown, 2017), which asserts that learners possess different strengths and cognitive abilities. Filipino language teachers in Values Education must tap into this diversity and use a wide range of teaching strategies to ensure that all students, regardless of their learning style, can grasp the core values being taught.

However, the challenge remains that not all students respond well to a single instructional approach. As Nart (2017) notes, teachers need to be flexible and aware of various contemporary teaching techniques that can be employed to enhance student engagement and comprehension in Values Education. The problem becomes more pronounced when teachers have to choose which methodologies best resonate with their students, particularly when considering the limited resources available for developing effective teaching materials. This situation often leads to a disconnect between the ideal teaching strategy and the available resources.

The issue of resource limitations is further exacerbated by Tety's (2016) observation that many teachers face difficulties accessing modern instructional tools. The lack of sufficient teaching materials—particularly those that promote interactive learning—makes it even harder to teach Values Education effectively. However, Filipino language teachers often overcome these obstacles by employing creativity and improvisation. They make use of what is available, turning everyday objects into teaching tools and fostering a creative learning environment despite these challenges. This ability to adapt and overcome resource constraints is a testament to the dedication and perseverance of Filipino language teachers in Values Education.

Adding to these challenges, the need for continuous professional development is crucial. Mista et al. (2024) emphasizes that while Filipino language teachers are committed to their work, they often lack the necessary training in values-based pedagogy. Their study suggests that ongoing professional development is essential in helping teachers enhance their teaching methods and better address the evolving needs of their students. Teachers who undergo continuous training are better equipped to incorporate modern teaching techniques and innovative strategies that can help overcome the challenges they face in the classroom.

Additionally, the study underscores the role of sociolinguistic factors, such as the challenges presented by Mother Tongue-Based Multilingual Education (MTBMLE), in shaping the teaching experience. Teachers often have to navigate the complexities of using Filipino alongside other languages, such as English, in their lessons. This complexity, as Tupas (2015) suggests, is compounded by issues such as resource disparities, insufficient teacher preparation, and sociopolitical influences on language policy. These factors make it essential for teachers to adopt flexible and context-sensitive strategies that recognize the linguistic and cultural diversity within the classroom. By employing such strategies, teachers can create an environment where all students—regardless of their linguistic background—feel included and are able to grasp the important values being taught.

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Hence, Values Education is not just about teaching moral principles but about fostering an environment of respect, empathy, and inclusivity. Teachers must actively ensure that their methods and materials are reflective of the students' cultural diversity and learning needs. The study by Mista et al. (2024) contributes to the broader understanding of how these teachers, despite facing numerous challenges, remain dedicated to fostering an inclusive classroom environment where ethical values are taught and learned effectively.

In general, the coping strategies and best practices explored in the study by Mista et al. (2024) highlight the complex interplay of pedagogical skills, language considerations, and resource limitations that Filipino language teachers face in delivering Values Education. Despite these obstacles, teachers' resilience and commitment to their students' development allow them to create meaningful learning experiences, demonstrating the significance of innovative teaching practices and institutional support in overcoming the challenges of teaching Values Education in Filipino.

CHAPTER III

METHODOLOGY

This chapter provides an overview of the research design, research locale, participants of the study, research instrument, data gathering procedures, ethical considerations, trustworthiness of the study and data analysis.

RESEARCH DESIGN

This study aims to explore the experiences of Values Education teachers as teaching Values Education using the Filipino language. To capture the personal, social, and contextual nuances of these experiences, a Qualitative Research Design is grounded for this study, which is particularly well-suited for exploring the personal and contextual experiences of Values Education teachers who teach using Filipino as the medium of instruction. This design is chosen because it allows for a deeper, more comprehensive understanding of the complexities and nuances inherent in the teachers' experiences.

As defined by Creswell (2014), qualitative research is an inquiry process that seeks to understand social or human issues by constructing a holistic picture through detailed, descriptive data gathered in a natural setting. This approach is appropriate for this study because it allows the researcher to delve into the lived experiences of teachers, uncovering the challenges they face and the coping strategies they develop as they transition to Filipino as a medium of instruction. It facilitates an in-depth understanding of the emotional, pedagogical, and professional adjustments teachers make, which would be difficult to fully capture through quantitative methods.

To further enrich the investigation, this study employs a multiple case study design, a qualitative approach that examines several individual cases to better understand a broader phenomenon. According to Baxter and Jack (2008) and Thomas (2011), a multiple case study enables the comparison of diverse experiences while preserving the distinctiveness of each case. This design is particularly suitable for this study because it allows the researcher to explore how different teachers from various contexts within the City Division of Tacloban confront language-related challenges in Values Education, and how their responses and strategies may vary.

Moreover, the strength of the multiple case study approach lies in its capacity to provide both depth and breadth. While single cases allow for detailed examination, the comparison across multiple cases reveals common themes, patterns, and variations. This comparative framework enables a richer and more nuanced understanding of how Filipino language adaptation influences teaching practices, teacher identity, and student engagement. It also offers insight into how personal and contextual factors—such as teaching experience, school environment, and resource availability—shape the ways in which teachers cope and adjust. Data for this study were gathered through interviews and classroom observations, ensuring that both the subjective perspectives and actual teaching practices of participants are captured. This triangulated approach strengthens the validity of the findings and allows for a well-rounded exploration of the adaptation process.

Furthermore, focusing on multiple teachers in Tacloban ensures that the study reflects a range of experiences within a localized context, making the findings both specific and transferable to similar educational settings. The insights gained can inform practical strategies to support teachers in transitioning to Filipino as a medium of instruction and guide the development of more inclusive and effective teaching practices.

Nevertheless, the multiple case study design is an appropriate and powerful methodological choice for this research. It supports a comprehensive investigation of the challenges, adaptations, and coping strategies of Values Education teachers, contributing to both theoretical understanding and practical improvements in teaching and learning in Filipino-language classrooms.

RESEARCH LOCALE

The study was conducted in selected public Junior High Schools within the City Division of Tacloban. Participants were purposively selected based on specific criteria: they must be licensed teachers who graduated with a Bachelor of Secondary Education major in Values Education and are currently teaching Values Education using Filipino as the medium of instruction.

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This approach ensures that the research specifically targets educators with relevant academic backgrounds and teaching experiences aligned with the objectives of the study.

PARTICIPANTS OF THE STUDY

The researchers selected four (4) participants who teach Values Education from Grades 7, 8, 9, and 10. According to Creswell (2013) for multiple case studies; four to five cases often provide sufficient data to compare and find patterns across cases, achieve data saturation and allow for in-depth exploration of each case, providing meaningful insight across multiple cases. The selection was conducted using purposive sampling, a non-probability sampling technique designed to identify participants who are most relevant to the research objectives. This method ensures that the chosen participants possess the specific qualifications and experiences necessary for the study. Lavrakas (2008), purposive sampling aims to obtain a sample that logically and effectively represents the target population, allowing for the collection of meaningful and relevant data.

To determine suitable participants for this study, the researchers applied specific inclusion criteria. Eligible participants must: (a) be male or female; (b) hold a degree in Bachelor of Secondary Education, major in Values Education; (c) be licensed professional teachers; (d) be currently teaching Values Education in a public Junior High School within the City Division; (e) have at least one year of teaching experience in the subject; and willing to voluntarily participate in the study.

The following are the exclusion criteria of the study: (a.) do not possess a degree in Bachelor of Secondary Education major in Values Education; (b.) are not licensed professional teacher; (c.) not currently teaching Values Education/ESP in public Junior High School; (d.) have less than one year of teaching experience in Values Education; (e.) Are employed in private schools; (f.) are not willing to participate voluntarily in the study.

By employing these eligibility standards or participant conditions, researchers can gather qualitative responses, leading to deeper insights and more refined research outcomes for the investigated study.

RESEARCH INSTRUMENT

For this study, a semi-structured interview guide served as the main tool for collecting data. It was utilized to conduct in-depth interviews with participants, guiding the conversation throughout the interview process. There are three (3) interview questions formulated to obtain the data. The guide consists of the following interview questions, namely: (1) How do VE teachers navigate the current requirement to plan lessons in English while delivering instruction primarily in Filipino? (2) What specific challenges do VE teachers face due to the language switch between Filipino and English? (e.g., difficulty translating concepts, lesson planning inefficiencies) (3) What strategies do VE teachers currently employ to overcome challenges and effectively communicate complex VE concepts in Filipino?

These questions served in identifying the experiences of Values Education teachers teaching Values Education using Filipino language. Prior to data collection, the instrument undergone validation procedures, including pilot testing and content validation, to identify any issues before conducting interviews and to assess the validity of each question. Content validation involved consulting experts such as English educators, master teachers, and qualitative research specialists. The instrument undergone a trial run at a public school in the City Division that isn't part of the study's participant group.

DATA GATHERING PROCEDURE

Before conducting the data gathering process, the researchers obtained permission from the City Division Superintendent by submitting a letter of intent, expressing the desire to conduct the study in Leyte National High School. Then, the researchers gave also letters to the school heads of Leyte National High School which are part of the study. Then, the researchers sought for an approval from Research Ethics Office (REO). Once approval is granted, the researcher shall obtain consent from to each participant, making them understand the purpose, procedures of the study, and the potential risks and benefits ahead of their participation. Then, the researchers scheduled a convenient time and day of the interview, keeping in mind the schedule of the respondents. Having secured permission, the researcher met each participant personally and discuss one on one an interview using open-ended questions-the aim of which is to gain more detailed and subtle answers.

These are going to be audio recorded to bring forth accuracy and completeness.

The researcher paid attention to all the possible needs that may arise during the interview by answering questions that may not have been covered earlier and creating a comfortable and respectful setting where people feel at liberty to open up.

ETHICAL CONSIDERATIONS

The study aims to explore the experiences of public junior high school Values Education teachers who use Filipino as their medium of instruction. The findings may provide the Department of Education (DepEd) with valuable insights on whether additional training or resources are needed to effectively teach Values Education in Filipino.

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Participation Details

The participation in this study involves a brief orientation (approximately 20 minutes) and completion of a questionnaire (approximately 40 minutes). Selected teachers are invited to participate because their experiences are relevant and essential to this research. Moreover, participation is entirely voluntary and free from any form of coercion. If a participant agrees to join, they were asked to sign an informed consent form but may withdraw at any time without providing a reason. Should a participant withdraw before data collection is completed, all information related to them were deleted (both softcopy and hardcopy).

Informed Consent Form

The researcher secured all the documents necessary to conduct the research including permission letter from the City Division Superintendent and School Heads of the selected schools. Participants received an informed consent form to sign prior to participation. Also, data were gathered specifically through an in-depth, semi-structured interviews, which may be conducted face-to-face or virtually, based on the participant's preference. In addition, each interview lasted approximately one hour and was audio-recorded with the participant's consent. Also, participants have the right to skip any questions they are uncomfortable with and may withdraw from the interview at any time.

Confidentiality and Data Privacy

All personal information collected were securely stored and accessible only to the research team wherein hardcopies are stored with utmost confidentiality and softcopies are put in the drive. Right after the completion of the research, all hardcopies and softcopies were discarded and deleted. In addition, identifiable information was anonymized to ensure no direct link to any participant. Notes, interview transcripts and related data were kept strictly confidential and reported only in aggregate form, in compliance with the Data Privacy Act of 2012. Lastly, participants were informed about how their data were collected, stored, used, and shared, and explicit consent was obtained for these processes.

Risk and Benefits

Recognizing that participants may feel emotional discomfort when reflecting on their personal experiences, the study ensured all questions are framed sensitively. Interviews were conducted in a private, non-intimidating setting to provide comfort. Participants have the option to skip any questions they find distressing. To promote inclusivity, the study accommodated participants with disabilities as needed and offer flexible data collection methods to minimize travel and inconvenience.

Participation poses minimal risks, primarily limited to possible emotional discomfort. However, the potential benefits—such as empowering teachers by giving them a platform to share their valuable insights—are significant. A careful risk-benefit analysis has been conducted, and the anticipated benefits of improving Values Education are deemed to outweigh any potential risks.

As a token of appreciation, snacks and a small gift were provided after the interview. There was no financial compensation for participation. The researchers are committed to upholding the highest ethical standards throughout the study to protect the rights, privacy, and well-being of all participants.

TRUSTWORTHINESS OF THE STUDY

This part of the study ensure trustworthiness were observed.

Member Checking

Member checking, conducted during and after interviews, aims to bolster the study's credibility and validity. After gathering data through interviews, researchers analyze and interpret the findings. They then return to participants with a summary of these findings and interpretations, inviting confirmation and clarification based on participants' own experiences. Feedback from participants may prompt adjustments to the data analysis and interpretation. The study attains credibility when participants confirm the accuracy and completeness of the data gathered during interviews. Member checking ensures that researchers' interpretations are firmly rooted in participants' experiences, minimizing the risk of misinterpretation or bias, and it fosters transparency and reflexivity in the research process.

Triangulation

Triangulation is the process of using various methods or data sources in qualitative research to have a broad understanding of the phenomena (Carter et al., 2014). Additionally, it is regarded as a qualitative research method for assessing validity by merging information from various sources. Triangulation in this context refers to utilizing diverse datasets, methodologies, and/or investigators to address a research inquiry. The researchers employed triangulation by drawing on three sources: transcribed interview responses, documents, and observations. This research strategy serves to enhance the validity and credibility of the study by guiding the researcher in integrating multiple perspectives.

Reflexivity

This study aims to explore the experiences of Values Education teachers as teaching Values Education using the Filipino language. Throughout the research process, the researchers recognize the potential for biases that may affect the accuracy and trustworthiness of the findings. To ensure the validity and reliability of the study, the researchers continuously monitor the data collection process,

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aligning it with the theoretical frameworks and methodological rigor set in this study. The researchers conducted this study because of their preconceived ideas about this matter in school where the researchers are currently studying. One time, during the discussion of one of their teachers, their teacher shared to them her experiences in teaching the course that the teacher is teaching to them as they are expected to deliver the discussion and instructions using Filipino language. The teacher stresses that teaching some of the courses using Filipino language is quite challenging for her, due to the fact that during the time where they are still students, they used to follow English as their mode of teaching or the medium of communication when giving a specific instruction. That is why the teacher was really having a hard time every time she has a class discussion using Filipino language as the medium of teaching and in delivering instructions, because she was not trained and honed with that kind of set up. Teaching with the use of the language that a teacher prefers to use is a big thing to deliver the instructions and discussions clearer and more precise.

Peer Debriefing

In qualitative research, peer debriefing is a cooperative endeavor where researchers engage other colleagues or peers in discussions regarding the findings, interpretations, and methodologies employed. These peers may comprise seasoned individuals like master teachers and experts in the relevant field. The aim is to solicit insights, feedback, and diverse perspectives. This practice aids researchers in bolstering the credibility and thoroughness of their research by facilitating critical reflection on their interpretations. It is frequently employed to validate the findings.

Audit Trail

In this study, researchers employed an audit trail to ensure the confirmability of the research findings. Confirmability pertains to verifying that the research outcomes stem from participants' responses rather than the researcher's personal perspectives or biases. It is a comprehensive method for showcasing that the research findings are grounded in the narratives of the participants, encompassing transparent discussions on data collection and processing procedures.

Data Analysis

The answers provided by the participants were coded and analyzed with the use of Colaizzi's (1978) Thematic Analysis. Thematic analysis involves a comprehensive examination of the data to recognize patterns and themes. This process consisted of several steps. Initially, the researchers have thoroughly read all the interviews multiple times to grasp the participants' experiences. Subsequently, significant elements reflecting teachers' feelings while instructing various subjects were identified from the interview transcripts. The researchers elucidated the meanings of these key elements to enhance reader comprehension and address any ambiguities in the experiences. Following this, the researchers categorized these explanations to identify common themes among the teachers. These themes were interlinked to construct a detailed portrayal of the teachers' experiences. Finally, the researchers sought feedback from the teachers to validate whether the study findings align with their own experiences and allow them to review the results.

Dissemination Plan

This study was published to give avenue to students and academe interested in the insights of this study to further strengthen their knowledge and study. The results of this study were disseminated in a manner that is accessible, ethical, and beneficial to the academic and local community. Upon completion, the research findings were formally presented to the College of Education at Leyte Normal University as part of the researchers' academic requirements. A final written report was submitted to the university library and may be deposited in the institution's research archive or database for future reference. In addition, the researchers provided a summary of findings to participating stakeholders, including the school administration, student representatives, and teachers involved in the study. This summary was written in clear, non-technical language to ensure accessibility for non-academic readers, especially parents and students. All dissemination efforts ensure the protection of participants' identities and uphold the ethical standards outlined in the research protocol.

CHAPTER IV

RESULTS AND DISCUSSION

This chapter thoroughly presented the results of the data analysis of the collected information through semi-structured interview. The results were discussed by presenting the themes of the study answering the research questions followed by general discussions from emerged themes. Evidences for each resulting theme were presented verbatim. There are three (3) themes found in the study. Moreover, the results were corroborated with the studies present in the related literature.

Theme 1: Enhanced Learning Experiences through Filipino-medium as Language Instruction in Values Education

The first theme captures the positive experiences and enriched educational outcomes that emerge when Values Education is taught using Filipino language. This theme demonstrates that bilingual instruction, particularly through the use of Filipino language, creates meaningful learning opportunities that transcend traditional pedagogical boundaries. The researchers have identified three (3) subthemes under this theme.

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Subtheme 1: Improved Comprehension and Understanding

This subtheme reveals how Filipino-medium instruction facilitates deeper cognitive processing in Values Education. When students encounter moral and ethical concepts in their native language, they demonstrate "*extra effort for better understanding*," suggesting that the familiar linguistic framework motivates increased engagement and cognitive investment. The "*contextual understanding*" code indicates that Filipino language provides cultural and social contexts that are essential for grasping values-based concepts. Unlike abstract moral principles taught in a foreign language, Filipino-medium instruction allows students to connect ethical teachings to their lived experiences, cultural narratives, and social realities.

Below are some of the participants' responses presented in verbatim:

"It takes more time and effort but it helps me teach better and make sure students understand the lesson." – P1 (Interview Transcript)

"It [use of Filipino as medium of instruction] also increased participation because the discussions become more relatable." – P2 (Interview Transcript)

"Students' proficiency in the language can easily express their thoughts, ideas, and feelings more freely about certain values concept." – P4 (Interview Transcript)

The results emphasize that the language plays a "pivotal role in imparting values and moral development" and serves as foundation for more reflection and critical thinking (Aneja, 2014, 2016). Dr. Aneja advocates for using morally grounded language that students can engage with meaningfully. More so, it implicitly supports the 1987 Philippine Constitution and DepEd Orders by designating Filipino for character education, suggesting better comprehension when values are taught in the national language.

Subtheme 2: Language Confidence and Proficiency Development

Values Education teachers reported significant psychological and linguistic benefits among their students when using mother tongue instruction. Teachers observed that students exhibit "higher confidence in using Filipino language" when discussing moral and ethical topics, which teachers recognize as crucial since Values Education requires personal reflection, sharing of experiences, and articulation of beliefs. The participating teachers noted instances of "no challenge" in student comprehension, suggesting that when language barriers are removed, students can focus entirely on the content and moral reasoning rather than struggling with linguistic comprehension. Teachers particularly valued this confidence development since Values Education requires students to feel comfortable expressing personal views, cultural perspectives, and moral judgments that teachers can then guide and develop.

Below are some of the responses presented in verbatim:

"Yes, I read various Values Education materials both English and Filipino. I also make sure that I have a dictionary with me both English-Filipino and Filipino-English for easy translation of terms." – P4 (Interview Transcript)

"To be honest, I am more confident and comfortable teaching Values Education subject using the Filipino language rather than in English Language." – P1 (Interview Transcript)

"Yes, I could convey the ideas and concepts effectively to students." – P2 (Interview Transcript)

The study confirmed the Executive Order No. 335 (1988) which promotes Filipino use in official operations to foster national unity to imply confidence building through native language use. More so to ensure that Filipino language evolves to meet contemporary needs, the Commission on Filipino Language (Komisyon ng Wikang Filipino) works significantly to support proficiency development. Meanwhile, it also confirmed that emphasizing enhanced communication skills as critical to education aligns it with building of confidence through familiar language use (Sharma, 2017).

Subtheme 3: Enriched Academic Discourse

Most of the Values Education teachers consistently reported qualitative improvements in classroom dialogue when conducting instruction in Filipino. Teachers described experiencing "deeper discussion through Filipino language," which means that their students engage more meaningfully with complex moral concepts when they can express themselves in their native language. The participating teachers emphasized that in Values Education, where nuanced discussions about right and wrong, cultural values, and ethical dilemmas are central to their teaching, students' ability to articulate thoughts precisely in their mother tongue leads to richer, more authentic conversations that teachers can facilitate more effectively. More so, some of the teachers noted that this depth of discussion is essential for developing critical thinking about moral issues and fostering genuine understanding of Filipino values and ethics.

"Filipino is more effective and impactful language for teaching Values Education because Values are not just abstract concepts they are deeply intertwined with a person's emotions, experiences, cultural identity and self-reflection." – P2 (Interview Transcript)

"Students were able to understand the lesson." – P1 (Interview Transcript)

"The use of Filipino language in teaching Values Education is vital in the students' understanding and foster active participation in classroom discussion." – P4 (Interview Transcript)

Dr. Neena Aneja (2014) states that when students are encouraged to express their thoughts on ethical dilemmas, they develop greater self-awareness and critical thinking which supports enriched discourse when done in comprehensible language. In

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addition, Tomlinson (cited in Chac-Ip, 2016) & Gardner (cited in Zhou & Brown, 2017) supports differentiated instruction and multiple intelligences approaches which could be enhanced when students can express themselves in their more familiar language.

Theme 2: Systemic and Instructional Barriers in using Filipino Language

The second theme encompasses the multifaceted obstacles that Values Education teachers face when implementing Filipino-medium instruction. These barriers represent significant challenges that the participating teachers must navigate in their daily practice of values-based education.

Subtheme 1: Professional Development and Training Deficits

Values Education teachers identified critical gaps in their professional preparation for bilingual instruction. Teachers expressed a "need for language switch training," highlighting their recognition that they require specialized skills to effectively transition between languages during instruction. The participating teachers noted this is particularly complex in Values Education where concepts may need to be explained using both Filipino cultural contexts and universal ethical principles. Teachers also reported experiencing a "lack of training" in Filipino-medium Values Education instruction, revealing a systemic deficit in their professional preparation. The participating teachers emphasized that this gap is particularly problematic since Values Education requires them to be culturally competent, linguistically proficient, and pedagogically skilled in both languages to effectively convey moral and ethical concepts to their students.

"Teachers should be given training on how to handle language switching effectively." – P1 (Interview Transcript)

This supports Mista et al. (2024) which states that teachers lack adequate instructional resources and training in values-based methodologies and teachers often lack the necessary training in values-based pedagogy. This further implicates that ongoing professional development is essential to have a quality teaching. In addition, the result confirms Tupas (2015) claims that teacher's insufficient preparation results to a major challenge in language policy implementation. It also supports that Filipino language teachers must possess specialized strategies and skills to effectively teach Values Education (Chaitanya, 2017). This further says that there are many currently lack these.

Subtheme 2: Resource and Material Inadequacies

Values Education teachers highlighted significant resource gaps that hinder the effective delivery of instruction in Filipino. They consistently reported a strong need for bilingual materials, noting that existing educational resources are inadequate for teaching values concepts in the Filipino language. As a result, teachers often have to create or adapt materials on their own. This challenge is particularly pronounced in Values Education, where culturally relevant examples, stories, and case studies are vital to making moral concepts relatable and meaningful for students. In addition, teachers pointed out the persistent issue of the "lack of exact translations" for many key ideas. This reflects a deeper linguistic challenge: many moral and ethical concepts do not have direct Filipino equivalents, and literal translations often fail to capture the cultural nuances necessary for effective values-based instruction.

Below are some of the responses serve as evidence presented in verbatim:

"I sometimes use poor equivalent meaning which could miss the original concept of the discussion." – P3 (Interview Transcript)

"Values Education technicalities and terminologies are difficult to translate. It needs expertise and more reading and researching." – P4 (Interview Transcript)

"One challenge is that some English words or values don't have exact Filipino translations." – P2 (Interview Transcript)

This result is strongly supported by Mista et al. (2024), who report that teachers often do not have sufficient instructional resources and face ongoing resource limitations. Tety (2016) similarly observes that many teachers have difficulty accessing modern instructional tools and lack adequate teaching materials, especially those designed to support interactive learning. Nart (2017) also supports this finding by noting the limited availability of resources for developing effective teaching materials and the gap between preferred teaching strategies and existing resources. Additionally, Dharyl (2016) implicitly supports this result by reporting that teachers often use their own time and financial resources to meet students' learning needs, indicating that institutional support remains limited.

Subtheme 3: Language Communication and Expression Difficulties

Interviews with the Values Education teachers revealed the complex planning demands they face when delivering instruction in Filipino. Teachers explained that they need to implement "differentiated language planning" to address the varying levels of Filipino proficiency among their students, ensuring that all learners can access and understand values-based content. They shared that this challenge is particularly evident in Values Education, where students' personal and cultural backgrounds greatly influence how they relate to moral concepts. As a result, teachers described how they must carefully plan lessons that accommodate diverse language abilities while still upholding the integrity of the intended values-learning objectives.

Below are some of the evidences presented in verbatim:

"One challenge is that some students understand better in Filipino, while others are more comfortable in English." – P1 (Interview Transcript)

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“To translate and to look for equivalent meaning of the word as it needs extra time thus affects the momentum of the discussion.” – P2 (Interview Transcript)

“Students were passive and inattentive due to lack of understanding or no understanding at all.” – P4 (Interview Transcript)

Interviews with Values Education teachers revealed that they encounter significant language communication and expression difficulties when delivering instruction in Filipino. Teachers shared that students often have varying levels of Filipino language proficiency, which affects how well they can comprehend, express, and discuss moral concepts in class. Some students, especially those more comfortable with English or regional languages, find it challenging to articulate their thoughts on values-related topics in Filipino, creating communication gaps during discussions and activities.

This result strongly aligns with previous studies. Mista et al. (2024) directly confirm this barrier, observing that “language-related barriers often emerge, with some students struggling to engage in Filipino” and highlighting the conflict between Filipino-medium instruction and students’ preference for English. This barrier, according to Mista et al., “complicates communication and hinders students’ ability to fully engage with the material.” Similarly, Tupas (2015) points out the complexities of using Filipino alongside other languages in the classroom, emphasizing that sociolinguistic factors can further complicate teachers’ efforts to facilitate meaningful discussions. In addition, Dr. Neena Aneja (2014) supports this finding by noting that the “absence of value-based language at home and within educational institutions” often leaves teachers with the added task of bridging these communication gaps during instruction.

These findings imply that for Values Education to be effective in a Filipino-medium context, there is a clear need to strengthen students’ Filipino language skills, particularly in expressing abstract moral and ethical ideas. Schools may need to provide targeted support for both students and teachers, such as bilingual materials, explicit language scaffolding, or integrated language-and-values activities. Addressing these communication barriers is crucial to ensure that students can fully participate in discussions, internalize values concepts, and meaningfully apply them in real-life contexts.

Subtheme 4: Instructional Planning and Implementation Challenges

Most of the Values Education teachers described the complex planning they undertake to deliver lessons effectively in Filipino. They shared that they need to carefully adjust their instruction to address students’ varying levels of Filipino proficiency, ensuring that all learners can understand and participate in discussions about moral concepts. This challenge is especially demanding in Values Education, where students’ diverse personal and cultural backgrounds shape how they relate to the topics being taught. As a result, teachers emphasized that they must plan lessons that balance language support with the integrity of the values being taught, so that every student can engage meaningfully regardless of their language skills.

Below are some of the evidences presented in verbatim:

“The different levels of English and Filipino proficiency among my students affect how I plan my lesson because I need to adjust my language use, choose simpler words, and sometimes explain in both languages.” – P1 (Interview Transcript)

“I have to anticipate where students might encounter linguistic roadblocks so I have to find relevant materials which my students could easily adapt.” – P2 (Interview Transcript)

“...proficiency in both English and Filipino language can significantly impact my ability to plan and deliver Values Education lessons.” – P4 (Interview Transcript)

Values Education teachers shared that they face significant challenges in planning and implementing lessons that align with Filipino-medium instruction. They described how preparing lessons requires extra time and effort to adapt materials, design appropriate activities, and respond to students’ diverse language abilities and cultural backgrounds. Many teachers said that these demands make it difficult to deliver lessons as effectively as intended.

This finding is strongly confirmed by Mista et al. (2024), who point out that despite various initiatives and guidelines from the Department of Education, teachers still struggle to implement the curriculum fully and effectively. Sherrington (2019) further supports this by highlighting that time constraints limit teachers’ opportunities to plan deeply and engage students meaningfully. Similarly, Coelho (2000) notes that teachers often face unpredictable challenges in the classroom, requiring constant adjustments and a careful balance between moral and ethical development and the practical realities of the education system.

These shared challenges suggest that Values Education teachers need more concrete support to manage the demands of planning and implementation. Schools and policymakers may need to revisit workload expectations, provide ready-to-use contextualized materials, and offer practical training that equips teachers to adapt flexibly without sacrificing lesson quality. Addressing these gaps can help ensure that Values Education is delivered in ways that are both realistic and effective for all learners.

Theme 3: Adaptive Strategies and Support Systems for Filipino-Medium Values Education

The third theme highlights the comprehensive strategies and practical solutions that Values Education teachers have developed and applied to address the various challenges of delivering instruction in Filipino. This theme captures how teachers draw on their creativity and resourcefulness to adapt lessons, design additional materials, and adjust teaching methods to fit students’ diverse language abilities and cultural backgrounds. Many teachers described how they collaborate with colleagues, share materials, and

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even create their own resources to fill gaps and make lessons more relatable. This theme demonstrates that, despite facing limited resources and time constraints, Values Education teachers actively seek ways to maintain the integrity of values-based learning, ensuring that students can meaningfully connect with the moral concepts being taught in a language they can understand and use confidently. Under this theme, there are five subthemes emerged.

Subtheme 1: Instructional Flexibility and Accommodation

Values Education teachers demonstrated remarkable adaptive pedagogical approaches in their daily practice. They described how they simplify complex moral concepts to ensure comprehension, carefully modifying ideas without losing their core meaning so that values-based content remains both accessible and meaningful for all students. Many teachers also shared that they encourage students to use their preferred language when expressing thoughts about moral and ethical issues, reflecting a student-centered approach that prioritizes genuine understanding over strict linguistic consistency. Teachers emphasized that ensuring students truly grasp these concepts is a constant focus, as they recognize that misunderstandings of moral principles can lead to deeper challenges in students' attitudes and behavior. To support this, they adopt flexible language strategies in the classroom, allowing students to respond and participate in the language they are most comfortable with. This flexible use of language fosters an inclusive learning environment where students feel confident to engage with Values Education, ensuring that language barriers do not prevent meaningful reflection and discussion.

Below are some of the evidences presented in verbatim:

"I also encouraged students to ask questions and share their ideas in the language they're most comfortable with, so they stay involved in the lesson." – P1 (Interview Transcript)

"I validate all language. I let my students know that we will be using both Filipino and English, and even their home language (Waray-Waray)." – P2 (Interview Transcript)

"We make sure to use different strategies to deliver the lesson well." – P3 (Interview Transcript)

Teachers of Filipino-medium Values Education continually demonstrate instructional flexibility to navigate classroom realities shaped by diverse student backgrounds and language proficiencies. Mista, Padios, Ramirez, and Murillo (2024) point out that teachers face persistent gaps between expected competencies and students' actual abilities, which push them to constantly adjust lesson pacing and delivery. Coelho (2000) reinforces this by highlighting that teaching values is inherently unpredictable, requiring teachers to strike a delicate balance between planned moral instruction and real-time classroom demands. As Dharyl (2016) notes, this often means extending professional duties beyond working hours, using personal time and resources to meet learners' needs.

Such flexibility is also evident in the ways teachers handle time constraints within the curriculum. Sherrington (2019) stresses that the pressure to cover wide-ranging content often limits teachers' capacity for deeper engagement with students' moral reasoning processes. Despite this, committed teachers employ adaptive methods, reordering topics or integrating values naturally into other subjects — aligning with Swami Vivekananda's (cited in Aneja, 2014) view that real education nurtures character beyond textbook boundaries. Buddha's (cited in Aneja, 2014) emphasis on mindfulness resonates here as teachers must remain fully aware of students' emotional and cultural contexts to adjust lessons on the spot.

Instructional flexibility also extends to how teachers accommodate sociolinguistic factors that affect understanding. Tupas (2015) explains that Mother Tongue-Based Multilingual Education (MTBMLE) introduces additional layers of linguistic complexity, forcing teachers to bridge gaps between Filipino, English, and local dialects. Dr. Neena Aneja (2014, 2016) underlines that language is foundational for values transmission, so teachers must adapt their verbal and non-verbal communication to reinforce moral lessons effectively. This dynamic balancing act reflects not only professional skill but also an ethical commitment to ensure no learner is left behind in moral formation.

Subtheme 2: Multi-modal Context Teaching Approaches

Values Education teachers revealed creative pedagogical strategies they employ to make Filipino-medium instruction engaging and comprehensible. Teachers practice "providing authentic learning with visual aids," demonstrating how they use multiple sensory channels to convey moral concepts, which they recognize as particularly important in Values Education where abstract principles benefit from concrete visual representation. The participating teachers utilize "bilingual explanation and visual aids," showing how they strategically combine languages with visual support to ensure concept clarity for their students. Teachers extensively employ "use of stories and real-life examples," which they consider particularly significant in Values Education, where moral principles are best understood through narrative and experiential learning that connects to students' cultural contexts and lived experiences that teachers can readily relate to. The participating teachers also emphasize "clarification and examples," recognizing the iterative nature of values-based learning, where concepts require multiple explanations and contextual applications to be fully understood by their students.

Below are some of the evidences presented in verbatim:

"I use both Filipino and English when explaining, giving examples from real-life, use visual aids like picture or video clips, and allow students to express their answers in the language they are most comfortable with." – P1 (Interview Transcript)

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“We use differentiated instructions and activities and make use [of language] everyone [can] understand.” – P3 (Interview Transcript)

“Through researching and choosing relevant materials like dictionary. I was able to manage translating complex ethical and moral concepts. Attending seminars and trainings for Values Education teacher and using the materials given helped me as well.” – P4 (Interview Transcript)

Teachers deploy multi-modal strategies to address the diverse cognitive and moral development levels among students. Tomlinson (cited in Chac-Ip, 2016) argues that differentiated instruction is essential for reaching learners with varying styles, abilities, and prior knowledge. Gardner’s Multiple Intelligences Theory (cited in Zhou & Brown, 2017) further supports this, emphasizing that students process moral concepts differently — some through interpersonal discussions, others through reflective writing or creative projects. Sharma (2017) underscores that effective communication skills are vital in such contexts to facilitate open dialogue about sensitive values topics.

The integration of context-sensitive methods is also necessary to make abstract values relatable. Dr. Neena Aneja (2014) emphasizes that Values Education should not stand as an isolated subject but must be interwoven with students’ daily experiences and cultural references. Teachers who employ storytelling, real-life examples, and localized case studies align with Gandhi’s (cited in Aneja, 2014) advocacy for teaching virtues that guide students toward meaningful lives. These multi-modal practices help bridge generational gaps as teachers connect traditional moral ideals with contemporary youth issues shaped by globalization and digital media.

Furthermore, teachers adapt their methods to students’ sociolinguistic realities. Tupas (2015) shows that the varied language environment in the Philippines often complicates lesson delivery, requiring educators to shift modes between Filipino, English, and mother tongues. Swami Vivekananda (cited in Aneja, 2014) and Buddha (cited in Aneja, 2014) would argue that true moral development happens when students comprehend and internalize ideas in their own languages. Thus, multi-modal strategies ensure that language does not become a barrier but instead a bridge for internalizing moral concepts.

Subtheme 3: Assessment and Evaluation Adaptations

Values Education teachers addressed the complex challenge of assessing values-based learning within their bilingual classrooms. They explained that they use multiple modes of assessment, acknowledging that traditional tests alone are not sufficient to capture students’ moral understanding and character development. Instead, they design diverse assessment strategies that accommodate students’ varying language abilities and learning styles, ensuring that all learners can demonstrate their grasp of values concepts. Teachers also emphasized the importance of real-life, contextual assessment, describing how they observe and evaluate how students apply values in authentic situations both inside and outside the classroom. They consider this crucial, as Values Education is intended to shape students’ behavior and decision-making in real-world contexts, not just in academic tasks.

Below are some of the evidences presented in verbatim:

“To keep students engaged during a language shift, I explain key terms clearly and give relatable examples.” – P1 (Interview Transcript)

“I give clear measurable learning objectives and use formative assessments.” – P2 (Interview Transcript)

“The question must be easier and can be understood since it will be discussed well.” – P3 (Interview Transcript)

Assessment in Filipino-medium Values Education also demands creative adaptation to capture students’ moral understanding and ethical reasoning. Mista et al. (2024) report that teachers face significant challenges in designing evaluation tools that go beyond factual recall to measure character development authentically. Coelho (2000) notes that rigid, one-size-fits-all assessment methods fall short in moral education because students internalize values at different rates and depths. Therefore, teachers often supplement standard written tests with reflective journals, situational analysis, and oral discussions to gauge genuine moral growth.

Tomlinson’s (cited in Chac-Ip, 2016) principle of differentiated instruction applies equally to assessment, encouraging teachers to offer varied ways for students to demonstrate their learning. Gardner’s Multiple Intelligences framework (cited in Zhou & Brown, 2017) justifies the use of diverse assessment modes, such as group projects, role-plays, and community-based tasks. This approach aligns with Dr. A.P.J. Abdul Kalam’s (cited in Aneja, 2014) call for education that goes beyond technical skills to nurture socially responsible citizens. It also reflects Buddha’s (cited in Aneja, 2014) insight that self-discipline and mindfulness are better observed through behavior than through traditional exams.

However, time constraints and resource limitations often hamper teachers’ capacity to implement these adaptive assessments. Sherrington (2019) and Dharyl (2016) highlight how the pressure to complete the curriculum and the lack of training in alternative assessment methods pose real barriers. Yet, many teachers persevere, informally observing students’ actions and interactions as a basis for moral evaluation, embodying Gandhi’s (cited in Aneja, 2014) belief that education should shape lives, not merely grade performance.

Subtheme 4: Resource Development and Translation Strategies

Values Education teachers highlighted the innovative approaches they use to address resource gaps in Filipino-medium instruction. They shared how they develop strategies for translation and bilingual activities, creating systematic ways to adapt both language and content to suit their students' needs. Teachers described the ongoing process of translating and localizing materials, which involves adjusting values-based content to fit Filipino cultural and linguistic contexts while preserving universal moral principles. Many teachers also emphasized their extensive use of teacher-created materials, demonstrating the significant additional time and effort they invest in producing culturally relevant and linguistically accessible resources when commercially available materials fall short of what effective Values Education requires.

Below are some of the evidences presented in verbatim:

"I adapt English-based materials by translating important parts into Filipino, using simple words, and adding examples that match the students' daily experiences." – P1 (Interview Transcript)

"I let my 'resourcefulness' do the work which often save me, still could deliver the lesson as expected." – P2 (Interview Transcript)

"I used the translation of materials from English to Filipino, or sometimes [in] dialect, depending on the students' ability and level of understanding." – P4 (Interview Transcript)

A recurring challenge for Filipino-medium Values Education is the shortage of context-appropriate resources. Mista et al. (2024) and Tety (2016) reveal that teachers frequently lack ready-made instructional materials that integrate moral principles in Filipino. As a result, teachers spend considerable time developing customized handouts, worksheets, and localized examples to bridge this gap. This resourcefulness aligns with Nart's (2017) observation that effective teachers remain flexible and continually adapt materials to resonate with their students' realities.

Translation is another layer of this work. The DepEd Bilingual Education Policy (Department Order No. 25, 1974; No. 52, 1987) and the 1987 Constitution mandate the use of Filipino for Values Education, yet many foundational resources remain in English. Tupas (2015) explains that this gap, coupled with sociolinguistic factors, forces teachers to act as translators, not only linguistically but culturally, ensuring that moral content retains relevance. The Commission on Filipino Language also plays a role by enriching the Filipino lexicon to keep pace with contemporary moral issues.

Despite limited resources, teachers find innovative ways to source and adapt materials. Dr. Neena Aneja (2014, 2016) emphasizes the role of language as a vessel for moral ideas, underlining the need for rich, values-based Filipino texts. EO 335 (1988) and the Commission's efforts highlight the national push for language development, but the burden still falls heavily on teachers to localize content. This demand for resource creation underlines the need for institutional investment in Filipino-medium teaching materials.

Subtheme 5: Professional Development and Collaborative Support

Finally, sustaining adaptive strategies requires robust professional development and peer support systems. Chaitanya (2017) stresses that specialized training equips teachers with practical strategies for effective values instruction. Mista et al. (2024) echo this, pointing out that continuous professional growth helps teachers overcome resource and methodological gaps. This is especially crucial in Filipino-medium settings where teachers often navigate complex bilingual or multilingual classrooms while fostering moral formation.

Below are some of the evidences presented in verbatim:

"We also talk about what works best for our students during LAC sessions, in-service training, and grade level collaborative planning." – P1 (Interview Transcript)

"Through Learning Action Cell (LAC) Session, In-Service Training, Mentoring and coaching mostly done by our Master Teachers, and peer observation." – P2 (Interview Transcript)

"Attending seminars and training for Values Education with complete materials for teachers." – P4 (Interview Transcript)

Collaboration among educators is equally vital. Dharyl (2016) and Sharma (2017) highlight how teachers informally share techniques, materials, and coping strategies to address common challenges. Tomlinson (cited in Chac-Ip, 2016) and Gardner (cited in Zhou & Brown, 2017) indirectly support this by showing that collective expertise in differentiated instruction and multiple intelligences can enrich classroom practice when teachers learn from each other. Coelho (2000) reminds us that teaching is inherently adaptive, but such adaptability thrives when teachers do not work in isolation.

However, institutional support remains uneven. Tety (2016) and Tupas (2015) both point out that gaps in teacher preparation and lack of access to modern tools hinder collaboration and innovation. Despite this, the collective resilience of teachers, supported by national efforts such as the Commission on Filipino Language and policy frameworks like the Bilingual Education Policy, demonstrates that building strong professional communities is possible. Sustained training and peer learning networks are essential pillars for ensuring that Filipino-medium Values Education remains relevant and effective.

The synthesis across all three themes reveals that while using Filipino as the medium of instruction for Values Education strengthens students' comprehension, language confidence, and meaningful engagement, these benefits are often undermined by

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persistent systemic and instructional barriers. Teachers consistently encounter gaps in training, lack of localized teaching materials, and limited resources for translating and contextualizing values-based content. They also face planning and implementation challenges when balancing broad curriculum demands with the need to adapt lessons to students' varied language skills and moral development levels. Without reliable support, these barriers risk diluting the positive impact of teaching values in a language that deeply resonates with students' cultural and personal contexts.

Addressing these issues demands coordinated action from education leaders, curriculum developers, and policymakers. Strengthening Filipino-medium Values Education requires sustainable investments in teacher training focused on bilingual or multilingual strategies, resource and material development that reflect local contexts, and flexible planning tools that help teachers adapt lessons and assessments more effectively. At the same time, building strong communities of practice where teachers can share approaches, co-create materials, and learn from one another will ensure that the benefits of using Filipino in teaching values — deeper understanding, confident expression, and enriched moral discourse — are fully realized for every learner.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATION

This chapter discusses the condensed version of the research findings, conclusions from the findings, and recommendation to educators

Summary

The study of Values Education teachers' experiences with Filipino-medium instruction reveals a complex educational landscape characterized by both significant benefits and substantial challenges. Teachers consistently observed enhanced learning experiences among their students, including improved comprehension and contextual understanding, increased language confidence, and deeper engagement in moral discussions when values concepts are taught in their native language. These positive outcomes demonstrate that Filipino-medium instruction creates meaningful connections between students' cultural backgrounds and ethical learning, enabling more authentic and profound exploration of moral principles. However, these benefits are consistently undermined by persistent systemic and instructional barriers that teachers must navigate daily in their practice.

The challenges faced by Values Education teachers are multifaceted and interconnected, ranging from professional development gaps to resource inadequacies and complex language communication difficulties. Teachers reported lacking adequate training in bilingual instruction methods, insufficient access to culturally appropriate materials, and ongoing struggles with translation and localization of values-based content. Additionally, they face significant planning and implementation challenges when attempting to accommodate diverse student language proficiencies while maintaining the integrity of moral education objectives. Despite these obstacles, teachers have developed extensive coping mechanisms and adaptive strategies, including instructional flexibility, multi-modal teaching approaches, creative assessment methods, and collaborative resource development, demonstrating their commitment to effective Filipino-medium Values Education despite inadequate institutional support.

Conclusion

The synthesis across all three themes reveals that while using Filipino as the medium of instruction for Values Education strengthens students' comprehension, language confidence, and meaningful engagement, these benefits are often undermined by persistent systemic and instructional barriers. Teachers consistently encounter gaps in training, lack of localized teaching materials, and limited resources for translating and contextualizing values-based content. They also face planning and implementation challenges when balancing broad curriculum demands with the need to adapt lessons to students' varied language skills and moral development levels. Without reliable support, these barriers risk diluting the positive impact of teaching values in a language that deeply resonates with students' cultural and personal contexts.

The findings underscore the critical need for comprehensive institutional support to realize the full potential of Filipino-medium Values Education. The extensive coping mechanisms developed by teachers, while demonstrating their professional dedication and creativity, also highlight the inadequacy of current support systems and the unsustainable burden placed on individual educators. The success of bilingual Values Education should not depend solely on teachers' resourcefulness and adaptability, but rather on systematic institutional commitment to providing necessary training, resources, and support structures. This situation calls for urgent attention from educational stakeholders to address the gap between the recognized benefits of mother tongue instruction and the practical challenges that prevent its effective implementation.

Addressing these issues demands coordinated action from education leaders, curriculum developers, and policymakers to create sustainable solutions that support teachers while enhancing student learning outcomes. Strengthening Filipino-medium Values Education requires sustainable investments in teacher training focused on bilingual or multilingual strategies, resource and material development that reflect local contexts, and flexible planning tools that help teachers adapt lessons and assessments more effectively. At the same time, building strong communities of practice where teachers can share approaches, co-create materials, and learn from one another ensures that the benefits of using Filipino in teaching values — deeper understanding, confident expression, and enriched moral discourse — are fully realized for every learner.

Recommendation

The study explores the experiences of Values Education teachers teaching Values Education using Filipino language as a medium of instruction to foster moral and ethical development in Public Junior High Schools. Hence, based on the results of the study, the following are recommended to identified persons:

For Students. Students should actively embrace opportunities to engage in Filipino-medium Values Education discussions, recognizing that expressing moral concepts in their native language can deepen their understanding and strengthen their cultural connections to ethical principles. They should communicate openly with their teachers about their language preferences and comprehension needs to help educators better adapt instruction to support their learning. Students are also encouraged to practice articulating their values and moral reasoning in Filipino to build confidence and fluency in discussing ethical concepts in their mother tongue.

For Teachers. Teachers should pursue professional development opportunities in bilingual instruction methods and actively seek training in language switching strategies to enhance their effectiveness in Filipino-medium Values Education. They should collaborate with colleagues to share resources, co-create culturally appropriate materials, and develop best practices for addressing the unique challenges of teaching values in a bilingual context. Teachers are also encouraged to advocate for institutional support while continuing to document and share their innovative coping strategies with the broader educational community.

For School Administrators. School administrators must provide comprehensive support for Filipino-medium Values Education by allocating resources for teacher training programs focused on bilingual instruction strategies and cultural competency development. They should facilitate the development and procurement of culturally appropriate, locally contextualized Values Education materials while creating collaborative spaces for teachers to share best practices and co-create resources. Administrators should also establish flexible curriculum frameworks that allow teachers to adapt lessons and assessments to accommodate diverse student language proficiencies without compromising learning objectives.

For Higher Education Institutions. Higher education institutions should integrate bilingual and multilingual teaching methodologies into their teacher preparation programs, ensuring that future Values Education teachers are equipped with the skills necessary for effective Filipino-medium instruction. They should conduct research on best practices for teaching values in local languages and develop culturally responsive curricula that prepare teachers to navigate the complexities of bilingual moral education. These institutions should also establish partnerships with basic education schools to provide ongoing professional development and support for practicing teachers implementing Filipino-medium Values Education.

For Future Researchers. Future researchers should conduct longitudinal studies to examine the long-term impact of Filipino-medium Values Education on students' moral development, cultural identity formation, and academic achievement across different educational contexts. They should investigate the effectiveness of various teacher training models and resource development approaches to identify the most sustainable and impactful strategies for supporting bilingual Values Education implementation. Researchers should also explore the development of assessment tools and frameworks specifically designed for evaluating values-based learning in bilingual educational settings to provide teachers with more effective evaluation methods.

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