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**“INTERGENERATIONAL RELATIONSHIP BUILDING
AMONG FILIPINO TEACHERS: A GROUNDED THEORY”**

**A DISSERTATION
Presented to
The Faculty of College of Graduate Studies and Teacher Education Research
Philippine Normal University
Manila**

**In Partial Fulfillment
of the Requirements for the Degree
DOCTOR OF PHILOSOPHY
in
CURRICULUM AND INSTRUCTION**

ROXANNE T. BONGCO

December 2020

APPROVAL SHEET

This dissertation titled “**INTERGENERATIONAL RELATIONSHIP BUILDING AMONG FILIPINO TEACHERS: A GROUNDED THEORY**” prepared and submitted by **ROXANNE T. BONGCO** in partial fulfillment of the requirements for the degree of **DOCTOR OF PHILOSOPHY IN CURRICULUM AND INSTRUCTION**, is hereby recommended for approval and acceptance.

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DEDICATION

To **the only God**

Who knows my imperfections, but **loves me perfectly**;

Who knew me as a sinner, and **offered salvation**;

As He does to single every person in the world,

who calls upon Him, as **Savior and Lord**.

Only unto You, I dedicate this book.

Highest praise be unto the Lord God, Almighty!

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ABSTRACT

Name : Roxanne T. Bongco

Title : INTERGENERATIONAL RELATIONSHIP BUILDING AMONG
FILIPINO TEACHERS: A GROUNDED THEORY

Key Concepts : IG relationship building, Filipino teachers, grounded theory,

Degree : Doctor of Philosophy

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Intergenerational relationships offer rich resources for professional and personal development of teachers. Hence, this grounded theory study looked into the process of intergenerational relationship building among Filipino teachers in basic education in order to articulate the theory that would emerge from the investigation of the nature of teachers' relationship with colleagues, opportunities, challenges, strategies to build IG relationships, and consequences of these strategies. Data were gathered from 20 basic education male and female teachers from the young adult, middle-aged, and older adult generations from three schools in Central Luzon. The three schools represent three different types of basic education schools in the Philippines that have multigenerational teachers: (1) public elementary school, (2) national high school, and (3) private college that offers basic education. From the data that were gathered through semi-structured individual interviews and Facebook analysis, the Smooth IG Relationship Building Theory has emerged. This theory explains the process of building IG relationships among Filipino teachers in basic education schools. This theory lays the following theoretical propositions: (1) Multigenerational teacher community offers a wide range of resources for

professional and personal development of teachers, and access to these resources is unlocked by smooth IG relationships; (2) Smooth IG relationships are hindered by generational gaps, seniority, and isolating structures and programs of the schools; (3) IG values are important to ensure that smooth IG relations do not have underlying tensions beyond the surface interactions; (4) The quality of opportunities and strategies influence the nature of relationships that could develop among colleagues; and (5) Development of smooth IG relationships among colleagues is influenced by the school culture, Filipino social relations, gender differences, and IG diversity. Derived grounded theory offers a glimpse of the smooth IG relationship building process among Filipino teachers which is anchored on a contextualized understanding of their IG diversity. This grounded theory could serve as a basis in the development of a Community of Practice as a school-based Continuous Professional Development program for teachers.

CHAPTER I

THE PROBLEM AND LITERATURE REVIEW

Background of the Study

The multigenerational teacher community offers a wide range of resources for teachers' continuous learning. However, individuals could only gain from such resources through the process of interacting with people, which in turn is facilitated by social relationships (Geeraerts, Van den Bossche, Vanhoof, & Moolenaar, 2017). Building social relationships is made complicated by diversity which presents both blessings and challenges (Arifin & Hermino, 2017). Many factors contribute to diversity such as religion, gender, disability, race and ethnicity, socio-economic status, among others (Palces, Abulencia, & Reyes, 2015; American Hospital Association, Committee on Performance Improvement, 2014). Another aspect of diversity is intergenerational diversity.

Home, school, and workplace of today are witnessing the coexistence of multiple generations. Hence, understanding generation has become vital in the process of understanding one another (McCrindle, 2014). These generations are diverse due to the varied influences during the impressionable years of their lives such as adolescence and young adulthood. These are observed in their diverse patterns of behavior, attitudes, expectations, habits, and motivational mechanisms (Čič & Žižek, 2017). Literature shows that diversity could lead to some clashes especially with each generation exhibiting different learning styles, manners of work, and value priorities (Polat & Kazak, 2015).

However, as Arifin and Hermino, (2017) have indicated, diversity brings more than challenges, for it also brings blessings. For instance, Gordon (2018) asserted that age diversity in

the workforce could enable the organizations to face the multiple challenges of today, which require technical, analytical, as well as experiential skills. Further, the results of the study of Cumming-Potvin and Maccallum (2010) show that intergenerational practices could “build social capital for both mentees and mentors (p.305).” As such, to better understand and manage this diversity, several studies had been made (Corrigan, McNamara, & O'Hara, 2013; Delelis, Talosig, Lardera, Sarmiento, & Macabadbab, 2018; Lituañas, 2017; Löfgren et al., 2013). Specifically, researches explored the use of intergenerational collaboration models (Löfgren et al., 2013), intergenerational learning among teachers (Polat & Kazak, 2015; Novotný & Brücknerová, 2014), multiage and multigenerational classrooms (Sanchez & Kaplan, 2014), and hiring recent graduates for the teacher education students (Brennan & Clarke, 2011), among others.

Despite much interest in the field of intergenerational diversity at present, some gaps had been noted, which had been the bases in the framing of this study. First, the interrelated and overlapping nature of effects that are at play in intergenerational differences (life cycle or age, cohort, and period) make it challenging to separate one effect from another. Interpretations most often have alternative explanations, because a researcher must assume away at least one of the effects to make a conclusion (Alwin & McCammon, 2003). However, this is often underemphasized due to the limitations in the framing of the concept of generation.

Second, much of the intergenerational studies were situated in the Western context. Consequently, many of the local studies are built on the labels of foreign literature. Nonetheless, it is evident that variation among generations is in existence due to cultural, historical, economic, and sociological contexts. This would have been addressed by the increasing interest in local generational studies. However, much of the reviewed local studies focus mainly on the description of the Millennial generation (Alcasid et al., 2017 described Millennials in terms of career, lifestyle,

and relationships; Delelis et al. 2018, described Millennials in terms of their e-gadget usage in comparison to GenX; Lituañas, 2017 described Millennials in terms of their spiritual identity; and Tengco-Pacquing, Bustamante, Cabanban, Cosare, and Gamez, 2019 described Millennials in terms of buying behaviors). Nothing much is explored about the other cohorts in the local context. Furthermore, it was observed that many of the reviewed local studies readily embrace the applicability of the foreign cohort labels in the Philippines, even though some of the significant events that surround the impressionable years of the Filipino generational cohorts are somehow different from the Western context.

Finally, with the important role of teachers' intergenerational relationships to access important resources for learning, an understanding of these relationships in light of IG diversity is important. However, due to the contextual differences especially, the relational identity of the Filipinos in contrast to the individualistic nature of the Western society from which most of IG studies had been made, this phenomenon ought to be scrutinized in the local context of the Philippines.

Within these gaps, this study explored the process of building intergenerational relationships among Filipino teachers in basic education schools. This is to offer a more contextualized understanding of the opportunities and support strategies that will enable the Filipino teachers to build good IG relationships, which consequently could serve to unlock access to rich resources for professional development.

The findings of this research will have an impact on the teacher participants by guiding their personal introspection and reflections on their IG relationships with colleagues. This will also have a wider impact on the academic community in that it could provide the basis for the development of a generationally-inclusive and context-based CPD Program for Filipino teachers,

based on the community of practice existing in Philippine basic education schools. Finally, this study provides a very important contribution to the following areas on which future local researchers could build upon: (1) local understanding of intergenerational diversity; (2) IG relationship building among Filipino teachers; and (3) framing of the concept of generation among professionals.

Literature Review

This study intended to evolve a grounded theory that would explain the process of intergenerational relationship building among teachers in the Philippine basic education schools. As such, existing literature had been reviewed and shall be discussed in this section. Discussion was organized to cover the following pertinent topics: (1) generation; (2) intergenerational diversity; (3) the challenge of multiple generations in schools; (4) IG relationships as opportunities in intergenerational diversity; and (5) intergenerational diversity in the local context.

Conceptualization of generation.

There are a number of studies that explored the concept of generation. However, it had been observed that there are varied conceptions on the term, which range from generation being defined as cohort, age, genealogy, or experience. Howe and Strauss (2007) who proposed Generational Diagonal asserted that a generation is formed by events, depending on the life phase by which it was experienced by the members of that generation, thus recognizing the interaction of the era and age. They believed that forecast could be made on the generations because the generations' march through history indicates some patterns.

Meanwhile, Alwin and McCammon (2003) explained that as used in social science, there are two ways to define generation: first, in terms of genealogy; and second, in terms of historical timing of one's birth. They, however, proposed a third definition for Generation, based on the ideas of Mannheim, Ortega y Gasset, and their followers who emphasized that generation has an identity component. As such, generation pertains to a group of individuals who “*share a distinctive culture and/or a self-conscious identity by virtue of their having experienced the same historical events at the same time* (p. 27).”

On the other hand, Franz and Scheunpflug (2016) discussed that in the German discourse, generation could be understood in three ways in social science (cf. Liebau, 1997): (1) genealogical, which pertains to the succession of members of the family; (2) pedagogical, which identifies generations based on their connections for learning; and (3) historical-sociological, which pertains to social groups as generations. The last was invented by Karl Mannheim (1928, 1964), asserting that generations are those groups of people who were formed by shared political and cultural events.

Similarly, generation, as used in many foreign and local studies, also varies. Conceptions in studies range from age, cohort, experience, to genealogical. There were also studies that looked at generations as a result of the interacting effects of different factors such as those that employ the age-period-cohort (APC) analysis.

Some studies employed the genealogical conception of generation which looked at generations as the genetic succession of the members of the family. Hence, identified generations are the grandparents, parents, and children. Studies which employed this conception of generation include the study of Tamme and Siibak (2012) entitled, “Enhancing Family Cohesion through Web-Based Communication: Analysis of Online Communication Practices in Estonian Families,”

and a local doctorate dissertation of Fernandez (2017) at the Philippine Normal University which investigated the intergenerational literacy practices of multilingual families.

Literature also looked at generation in terms of their place in the life cycle or age. Hence, generations that were considered include the children, adolescents, young adults, or simply the younger and the older generation. Among the studies that employed this conception include the following: (1) Ota et al. (2007) who focused on a comparison of American, Japanese, and Filipino younger and older adults' intra- and intergenerational communication experiences, and the implications of these to the subjective well-being of the elderly; (2) Barabaschi (2015). Who studies the intergenerational solidarity in the workplace in Europe; and (3) Naar (2019) who explored the intergenerational study abroad to promote age-friendly universities.

It had been observed, however, that the most prevalent conception in recent literature employs the definition based on cohort, which uses the labeled generations such as Generation 2020, Millennials, Generation X, and Baby Boomers, among others. Generational diversity based on this conception is anchored on the belief that people have different perspectives and values because of the significant events that influenced their impressionable years. Among the studies that employ this conception include the following: (1) Jaros (2010) who made a comparative analysis of the intergenerational conflict among women in their workplace; (2) Boysen, Daste, and Northern (2016) who examined the challenges posed by the multiple generations and the future of graduate medical education; and (3) Čič and Žižek (2017) on "Intergenerational Cooperation at the Workplace from the Management Perspective." Moreover, it was observed that many of the local studies on intergenerational diversity that were reviewed for this dissertation employed this conception of generation. To cite a few: (1) Alcasid et al., (2017) who sought to understand the Filipino Millennials whom they labeled as Fillenials, in terms of careers, lifestyle, and relationship

choices; (2) Delelis et al. (2018) who compared the e-gadget utilization of the Generation X and Millennials; and (3) Lituañas (2017) who made an inquiry on the spiritual identity of the Millennial youths.

In the context of work settings, however, generation had been framed also in terms of the wealth or duration of experiences of the individuals. This view believes that differences among groups of people is brought about by their experiences in their respective fields. Hence, identified generations include the novice and experienced or expert; or less experienced and more experienced. Many intergenerational diversity studies in the field of education, emphasized this view. To cite a few are: (1) Löfgren et al. (2013) in developing a European model for intergenerational teacher collaboration; (2) Novotný and Brücknerová (2014) in investigating the intergenerational learning among teachers; and (3) Polat and Kazak (2015) in studying the views of the primary school teachers on intergenerational learning. Finally, a local study of Aguirre and Faller (2018) combined the idea of cohort and teacher experience in their study that explored the struggles of mid-career teachers in teaching Millennial students in the Philippines. In this study, mid-career teachers were selected based on the number of years of their teaching experience.

Meanwhile, according to Alwin and McCammon (2003) and Pew Research Center, various effects are at play in generational differences. Pew Research Center which has conducted extensive studies on generational diversity recognizes the interplay of generational cohort, life cycle, and period (PewResearchCenter, The whys and hows of generations research, 2015). This allows an investigation on how formative events that defined the era interact with life cycle to shape diversity of people's world views (Dimock, 2019).

Pew Research Center (2015) claimed that the factors that influence generational differences have overlapping effects. Life cycle or age effect attributed differences based on their position in

the life cycle- whether they are young or old. Meanwhile, period effects are caused by events and other social forces that affect people of all generations and make lasting effects. Finally, cohort effect pertains to the significant historical events that members of a generational cohort experience, especially during their impressionable years such as their teenage or young adulthood (when their identities and values systems are being shaped).

However, the identification problem was emphasized by Debiasi (2018) as the main point of discussion with age-period-cohort (APC) analysis in the existing literature. Identification problem pertains to the complexity of separating the effects of the three. As such it is impossible to estimate the effects “*unless one or more constraints on the coefficients are imposed* (p.3).”

Diversity among generations.

Through a literature review of existing studies on generational differences that had been published for the last seven years, Amayah and Gedro (2014) argued that the differences across generations are “nuanced” and sometimes, even “irrelevant (p.45).” Many other conceptual and research literature, however, claim otherwise and these will be discussed in this section. As discussed previously, generation had been conceived differently, in terms of age, cohort, or experience. Each of these contributes to the differences in each generation, which in turn, poses the challenge of thriving together. This diversity will be discussed in the succeeding paragraphs. The first portion shall discuss the intergenerational diversity in terms of cohort. To provide a glimpse of the interacting effects of era, cohort, and life cycle (age) on intergenerational diversity, the descriptions of Howe and Strauss (2007) who developed their Generational Diagonal will be discussed. Howe and Strauss posit that the generations’ march in time through different eras shows some order and predictability. However, it shall be noted that the era that was taken into consideration by Howe and Strauss in their predictions were largely based on Western events such

as Pearl Harbor and 9/11 attacks. Nonetheless, their presentation lends a model that sees generation as an overlapping effect of many factors such as era and age and thus will be briefly discussed at the end of each cohort description.

The labels and the cut-offs of the labeled generational cohorts, however, vary. Clear distinction and labels for the generational cohorts are elusive even to date, despite the heightened interest in intergenerational diversity. Different sources provide varied labels and cut-offs for each labeled generation. As was written by Michael Dimock (2019), president of Pew Research Center which made extensive studies on generational diversities, there is no agreed-upon formula for the span of each generational cohort. Cut-offs are not exact sciences but as mere tools that provide opportunities for analysis.

For the purpose of its analysis, however, Pew Research Center identified the following generational cohorts: (1) Silent Generation, born between 1928 to 1945; (2) Baby Boomers, born between 1946-1964; (3) Generation X, born between 1965- 1980; (4) Millennials born between 1981- 1996; and (5) the Generation Z born from 1997 onwards.

Several studies sought to profile each of these generations. However, this review will only focus on the Baby Boomers, Generation X, Millennials, and Generation Z, in consideration with the timing of the birth of the teachers in the field whose age usually ranges from 21 years and older.

Figure 1: The Five Generational Cohorts According to Pew Research Center

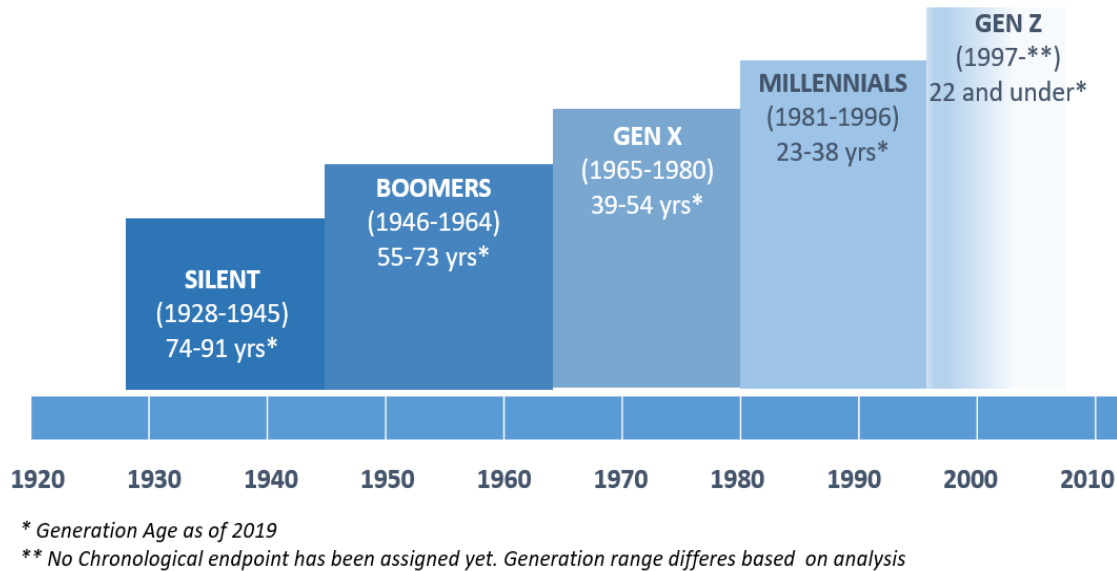


Figure 1: This figure illustrates the cut-off dates for the five generational cohorts according to the Pew Research Center (Dimock, 2019). These cohort labels, together with their corresponding cut-offs were based on the western significant events.

Baby Boomers (1946-1964).

This generation has witnessed the rapid growth of the United States and world economies (Boysen, Daste, & Northern, 2016), as well as divorce, civil rights, and women liberation movements (DeLucia, 2015). These influences, particularly, the economic boom have raised a competitive generation. They are workaholics who would be willing to work for longer time to ascend to the corporate ladder. (Axonify, Inc. 2013). They are idealistic, highly competitive, and dedicated to their work. Due to financial reasons, they typically postpone their retirement (Cyquest Business Solutions, Inc., 2017). They were characterized as a generation who live to work and whose primary concern is their

retirement (Boysen, Daste, & Northern, 2016). For this generation, work is a very valuable piece of them (DeLucia, 2015).

In terms of learning, they were described as a generation that typically resists authoritarian approaches. They prefer risk-free environments, interactions in classrooms, low-risk competitions, and printed books. Others, however, welcome navigating to online readings, but they typically employ the use of technology as a means, rather than an end (Axonify Inc. 2013).

Meanwhile, Howe and Strauss (2007) described this generation as indulged young people, visionary at young adulthood, and moralistic at midlife. In the context of post 9/11 America, Howe and Strauss described the Baby Boomers at their elder years as wise. Howe and Strauss (2007) predicted that the Boomers will approach elderhood “*with a splash* (p.47).” They will be resolved to bring meaningfulness to old age, as could be glimpsed in the “conscious ageing movement (p. 47)”. Convinced that they have superior cultural values, they will attempt to focus on molding the Millennials’ outlook. Further, even as they reach retirement age, many will still be working. A negative connotation will be attached to the word “retirement” such as indolence. “Serious elders” will make it a point to transform their goal from retirement to replenish, reflect, or just keep on working. The younger generations will find the old Baby Boomers as eccentric. Further, although the new generations may respect the old for their vision and values, they may also see them as “insufficiently plugged in (p. 48).”

Generation X (1965- 1980).

GenXers are considered as a small generation comprising less than 65 million of the population, as compared to the Baby Boomers (77 Million) and Millennials (which are

estimated to 83 million), due to their parents' low fertility rates. In addition to that, is the shorter span for the generation. (Taylor & Gao, 2014). The cut off for Generation X is relatively shorter as compared to the other generations, for which, they are sometimes labeled as the sandwich generation. Formative events that shaped their era were the AIDS epidemic, and the 1987 market crash (Boysen, Daste, & Northern, 2016). High increase in divorce rate was another significant event that was claimed to influence this generational cohort. Because of the experience of having lived in divorced families or single parents, Generation X had become more concerned about their family lives and sought to build strong families that they missed in their childhood (Howe and Strauss, 2007). This generation is willing to make material, financial, and personal sacrifices to ensure that their kids would have a better upbringing than they had (Hendryx, 2008). Technological advancements also shaped this generation with the introduction of new forms of electronic entertainment such as video cassette recorders (VCRs), handheld calculators, cellular phones, and the Walkman, (Hendryx, 2008).

The GenXers tend to be skeptical. They are distrustful of institutions, (CBS, 2017), starting with the families, especially with the rise of divorce and with mothers entering the workforce (Howe and Strauss, 2007). Further, in contrast with the Baby Boomers who lived to work, this cohort was characterized as a generation that works to live and whose primary concern is achieving work-life balance. (Boysen, Daste, & Northern, 2016). Having witnessed the widespread layoffs in their workaholic parents, they tend to oppose workaholic approaches and seek work and life balance (Axonify Inc. 2013).

In terms of learning, they are well-educated and appreciate coaching. As latchkey kids who have learned to become independent, this generation prefers the kind of work

where they can be independent (CBS, 2017). They appreciate learning by doing and independent self-directed learning, as well as receiving immediate feedback (Axonify Inc. 2013).

Meanwhile, Howe and Strauss (2007) described the GenXers as abandoned youth and alienated young adults. In their march through different eras, Howe and Strauss described the midlife GenXers (in the context of post 9/11 America) as pragmatic. They assert that this generation's reputation for alienation and disaffection will be retained even as they enter the fifties. Hence, this group will be characterized by "toughness, grittiness, and practicality (p.48)." Even as they face financial challenges, their ability to *have life* will be something for which they will take pride. Further, observing the low voter participation at every age bracket that this generation enters, they asserted that GenX prefers to trust personal connections rather than bureaucracies.

Millennial Generation (1981- 1996).

Millennials, as the most studied generation is also called the Gen Y, Net Gen, Google Generation, or Echo Boomers. They had been influenced by formative events such as homeland terrorism, natural disasters (Hendryx, 2008), and economic downturn (Boysen, Daste, & Northern, 2016). The most definitive event in their era, however, is the internet explosion (Dimock, 2019), among other technological inventions and innovations (Hendryx, 2008).

They were the first generation to grow up with access to computers in their homes, school, and work, which is why they are labeled as "Digital Natives" of technology by Marc Prensky who authored *Digital Natives Digital Immigrants* (Prensky, 2001). As such, they are digitally competent and are hyperconnected through gadgets and use Google as a

verb, as much as a noun. They are team-oriented, communicators, and innovators. Having been brought up in an age of information technology, Millennials give high importance to communication. They have the need to feel connected through their gadgets (Boysen, Daste, & Northern, 2016). Pew Research Center (2010) further asserted that they treat their gadgets as part of their own bodies. In fact, eight out of ten (10) Millennials reported that they sleep with their phones in bed.

It is also remarkable that unlike the older generations, the Millennials do not see life and work as two separate spheres but as a continuum. They consider the divide as irrelevant because there is no difference between work and personal life, for which reason they are also called a “no-collar” generation (Boysen, Daste, & Northern, 2016).

Pew Research Center (2010) also reported that Millennials seem less religious compared to their older predecessors. It is also notable that this generation has a more familiar relationship with the authorities which are often perceived by their senior colleagues as being disrespectful (Myers and Sadaghiani, 2010). Sledge (2016) attributed this to the parenting techniques of the Millennials’ parents, which was called “helicopter parenting” where they hovered over the kids at all times to protect and direct them. In effect, the Millennials have become very familiar with the authority figures in their lives, as shown in their informal interaction with older people, and even with people in authority.

Further, one common perception about Millennials throughout literature is that they have less loyalty for their employers which makes it difficult to retain them in one job. However, this characteristic of job-hopping that was attributed to Millennials was challenged by Buckley, Viechnicki, and Barua (2015) who asserted that the attitude of Millennials towards their employers is fluid until they settle down. They claim that this

characterization of Millennials must be the result of misinterpretation of the age (and economic) effects. Just like the older generations, job switching had also been observed among many other generations of workers, until they settle down. However, because the Millennials entered the labor market and family life much later than the Boomers and Generation X, job-hopping seemed to be occurring at later periods of the Millennials' lives.

In terms of learning, Millennials were taught in a constructivist learning and flexible environment. As the first generation of digital natives, they easily turn to computer to research topics. This provides them access to unlimited information through online resources (Warren, 2012). They also prefer collaboration and interaction with peers, reinforcement and reaffirmation, and clear expectations (Axonify Inc. 2013).

Of the labeled generations, the Millennial is also the most studied generation in the reviewed local literature. Alcasid et al. (2017) who described Filipino Millennials in terms of their careers, lifestyle, and relationship choices asserted that Millennials would rather choose the job they love and prefer work-life balance. They are optimistic, career-driven, and socially active. However, they also noted that Filipino Millennials do not have a strong sense of financial stability. Further, in the study of Reyes and Norona (2019) on an employee retention model for Millennial employees at Telco Industries, findings show that the top factors that contribute to the job satisfaction of the Millennials are (1) promotion and career planning; (2) balance in life and work; and (3) training or career development.

Meanwhile, in their generational diagonal, Howe and Strauss (2007) described the Millennials as protected youth and heroic young adults, in the context of post 9/11 America. Many of the Millennials, they claim, will desire to correct the Baby Boomer's impracticality and the GenXers' indiscipline. While some elders may appreciate what the

young adult Millennials are doing, some may also misinterpret this cohort's confidence for self-centeredness. In terms of religion, instead of developing personal spirituality, they will prefer friendly rituals and community building. Further, as the first generation that had been raised with mobile technology, they will strive for continuous interaction with their peers and will develop standards of acceptable behaviors for social networking. They will also be seen as pampered and dependent. However, Millennials will also be seen as more confident and teachable as compared to their older co-workers whom they will treat as partners rather than as competitors.

Generation 2020 (1997 onwards).

Pew Research Center identified 1997 as the cut off for the post-Millennial generation. The significant events that shape and will shape this generation are still unfolding, but one of the most significant would be technological advancements. Baby Boomers grew as television gains popularity, Generation X witnessed the computer revolution, and the Millennials, the internet age. As for Generation Z, however, all of these technologies had always been part of their everyday life- from the very start (Dimock, 2019). Social media and mobile technology are among the definitive events in this generation. It is expected that due to this exposure to technology, their mobile gadgets will serve not only as their phones, but also their “office, classroom, concierge, music player, video player, and computer” (Boysen, Daste, & Northern, 2016).

They are perceived to be hyperconnected but concerned with privacy, but more about them is yet to be known as the generation is still defining itself (Boysen, Daste, & Northern, 2016). Meanwhile, Euromonitor International (2011) labeled this group as GenZ (1991-2002) who were the world's teens or tweens. They indicated that, despite the

diversity (e.g. national), digitalization and globalization ensured that members of this generation share “technological prowess, sense of community, and the age compression phenomenon (p.1).” This generation has a higher living standard as compared to past generations. They are family-oriented, more mature than their age, highly individualistic, and digital natives. Further, being brought up in a multicultural society, they are more inclusive than the other generations. However, they are also impatient, materialistic, self-absorbed, lack social skills, skeptical, and give less value for privacy.

Meanwhile, Howe and Strauss (2007) labeled this generation as the Homelanders (2005-2025). In the context of post 9/11 America, the youth is described as suffocated, having overprotective parents. Mobile technology will be employed to track them and controls will be used to limit their access to inappropriate materials. The older generations will see them as well-behaved and diligent, and at the same time, “innocent, risk-averse, and emotionally fragile (p.51).”

As discussed in the earlier section, there are also generational differences based on the workers’ experiences in the field. The generations based on experiences vary, depending on the literature that were reviewed. Novotný and Brücknerová (2014) used the young, middle, and older generation while Tempest (2003) simply referred to the less experienced and more experienced generations.

In the approach employed by Novotný, and Brücknerová (2014), the younger generation overlaps with the novice and has the shortest duration, lasting only for two to five years. Onset of women’s maternity leave, or assignment of responsibility in school, as well as, change in status in the faculty, could mark the end of this stage. Löfgren et al. (2013) described the junior teachers as those whose goal is to achieve professional

development and social integration in the school. Tempest (2003) asserted that the less experienced workers could act as catalyst to spark the memories of the experts, and thus help them utilize their knowledge better. Geeraerts et al. (2017) also found that this generation is the most preferred colleagues to collaborate with, due to their enthusiasm and creativity.

Meanwhile, members of the middle generation experience the transformation from being experienced to expert teachers (Novotný and Brücknerová, 2014). Moreover, in the study of Geeraerts et al. (2017), they found this generation as the most important source of advice in the school, as most colleagues approach this generation for advice.

Meanwhile, senior teachers are those who have the expertise and knowledge about the micro-culture of the schools. Senior teachers' goals include the achievement of professional development and passing on their experiences in a systematic method. (Löfgren et al. 2013). Novotný and Brücknerová's (2014) temporal definition for it was that, it is highly individualistic because it is connected with the attitude of the teacher at work, their position in the faculty, and yearning to keep on teaching past their retirement age. Further, Geeraerts et al. (2017) found that members of this generation see themselves as an important source of advice. However, it was also noticed that they advise colleagues who may not necessarily ask for it.

Challenge of intergenerational diversity.

To date, there are four generational cohorts in the workplaces and it is happening for the first time in history (Milligan, 2016), and the historical, social, and economic influences that are experienced by people in different generations could lead to diversities

in the generations' behaviors, attitudes, and values at work. Unless understanding of differences and similarities is fostered, tensions and conflicts may arise (Tay, 2011). The challenges in IG diversity had been emphasized in many pieces of literature.

First, there are issues with misperceptions and stereotypes. For instance, old and young generations, on many occasions, hold negative views about the other generations (Castro, González, Aguayo, & Fernández, 2014). This is consistent with the observation of the American Hospital Association (2014) which cited a survey of Lee Hecht Harrison that more than 60% of employers are confronted with the tension of an intergenerational workforce. It was further found that about 70% of older workers are dismissive of the abilities of the younger generation, while about 50% of the younger are dismissive of the older generations' abilities. This could be a problem, however, given the reciprocal nature of intergenerational learning (Tempest, 2003) that has the potential to benefit different generations.

Meanwhile, Amayah and Gendro (2014) asserted that the generational stereotypes must be challenged because these could limit the employees' opportunities. Stereotypes and cognitive biases are some of the challenges in an intergenerational community. While it is often thought that humans usually make decisions through conscious deliberation of information on the choices available, Byyny (2017) explained that most of the time, mental shortcuts are employed which is part of humans being humans. The process is routinized for social judgment and may create impressions of other people even without being consciously aware of the perceptual cognitive basis. McCrindle (2014) also warned against generational stereotypes. However, he asserted that dismissing generational segmentation

because of some misleading generalizations is not ideal, either. Nonetheless, it is quite clear that there is variety within generations.

Moreover, the study of Čič and Žižek, (2017) identified stereotypes as one of the biggest barriers to intergenerational cooperation. They indicated that these stereotypes are concepts that characterize the generations, which are often ‘unsubstantiated and unverified.’ This serves as a hindrance to intergenerational cooperation because of the ‘pre-assessment of justification for discriminatory behavior.’ Such complicates the challenge of intergenerational diversity and leads to conflicts as they tend to focus on the negative qualities attributed to a certain generation. The research concludes that a means to overcome these stereotypes about generations is through intergenerational activities that foster cooperation, and proposed a comprehensive and proactive model of intergenerational cooperation to manage intergenerational diversity.

There are also challenges that emanate from the players in this diversity. For instance, are the teachers. A study by Heffernan, Cesnales, and Dauenhauer (2019) looked into the role of the faculty in promoting intergenerational learning (IGL) in the US. Findings reveal that positive experiences were reported by faculty. However, no changes in the teaching style had been made to facilitate IGL. The research indicated that the faculty seem to assume that IGL would come naturally in a multigenerational class. Hence, it was recommended that HEIs need to help the faculty to have a better understanding of the important role they play in promoting IGL in a multigenerational class.

Meanwhile, Polat and Kazak, (2015) explored the perspectives of primary school teachers on intergenerational learning (IGL) through a phenomenological study. Findings revealed that teachers do not see IGL as conscious, effective, or steady among the teachers.

In fact, their findings showed that the teachers (young and old) are not very eager to learn from each other. However, it is notable that each group has something to learn from the other generations as revealed by the findings that younger generations of teachers provide assistance in concerns that relate to technology use, while the older generations share their experiences in managing the class. Despite this promising learning relationship, it was revealed that the lack of communication among teachers from diverse generations serves as the biggest hindrance to intergenerational learning.

The challenge for school heads with an intergenerational faculty is also very evident, with studies showing varied expectations among varied generations. For instance, eight out of ten (10) Millennials expect their managers to provide mentoring or coaching because they are trying to make connections and develop skills to progress in their careers (Sturt & Nordstrom, 2016) which is not as expected by the other generations. Another is their differences in attitudes toward work. While Baby Boomers are willing to extend the time for work to finish what they need to accomplish (Bernstein, Alexander, & Alexander, n.d., cited by Hendryx, 2008), the Millennials work, not based on schedules, but on deadlines. For as long as they finish the work on time, it does not make any difference when they are going to accomplish it (Bernstein et al., n. d. cited by Hendryx, 2008). It has to be noted as well, that the three generations have different regard for authority. While the Baby Boomers give high regard to hierarchical structures, Generation X has less regard for the authorities (Codrington, as cited by Hendryx, 2008), and Millennials' familiar relationship with authority figures are often perceived as disrespectful (Myers & Sadaghiani, 2010). However, the importance of the role of school administrators in promoting IGL had been emphasized in the findings of Kazak and Polat (2018) in Turkey.

It reveals that the intergenerational atmosphere is a mediator of instructional leadership and IGL. Further, instructional leadership is a significant predictor of IG atmosphere.

Adding to the complexity of the intergenerational diversity of the basic education schools are the new generation of learners about whom very little is known to date, as they are still defining themselves. Being born, however, to technology, they are characterized as hyperconnected (Boysen, Daste, & Northern, 2016). Further, a 2012 survey in the UK reported that 90% of teachers believe that young learners today are having shorter attention span because of their exposure to screen-based activities (Brech, 2017). Further, is the potential of technology to ‘rewire’ the brain (Siemens, 2005). This is further supported by studies about the plasticity of the brain which indicates that the experiences could change the brain structure (Zaidi, 2010).

Third, challenges had also been found on the relationships and interactions of the intergenerational community. For instance, intergenerational relationships of teachers in 15 elementary schools in the Netherlands, had been the focus of the quantitative study of Geeraerts et al. (2017). Recognizing the importance of professional relationships on intergenerational knowledge flows, and in turn to IGL, they looked into how membership in a generational cohort affects the professional relationships in the school. Findings reveal that membership of a generational cohort affects the development of relationships within the networks such as asking and giving advice and collaboration. It was also found that old teachers are least likely to seek advice while teachers in the middle generation are more likely to be asked for one. Further, findings reveal that while older generations prefer inter-generational relationships, teachers from the younger generations tend to form intra-generational relationships.

Opportunities in intergenerational diversity.

As Arifin and Hermino, (2017) have indicated, diversity brings more than challenges, for it also brings blessings. For instance, the results of the study of Cumming-Potvin and Maccallum (2010) show that intergenerational practices could “build social capital for both mentees and mentors (p.305).” Further, Geeraerts et al. (2017) who investigated the effect of the generational cohort on professional relationships of teachers asserted that such relationships give opportunities for intergenerational knowledge flows and, therefore could be relevant in learning. Their findings suggest that generational cohort based on age is relevant in developing professional relationships.

One way of knowledge flows facilitated by IG relationships is advice and information seeking among colleagues. Hence, the influence of generation of teachers in Flemish secondary school teams on advice and information-seeking had been the focus of the quantitative study of Geeraerts, Vanhoof, and Van den Bossche in 2018. Findings emphasized the significance of examining content-related advice network. Effect of generation on interaction was revealed in the findings which showed that: (1) teachers from older generations as less likely to seek advice on matters of subject-matter knowledge, classroom management, and innovative teaching methods; (2) teachers from the older generation are more likely to be approached for advice that pertains to subject-matter knowledge; (3) teachers from younger generations are more likely to be requested for advice on matters that pertain to innovative teaching methods and ICT; and (4) younger generation of teacher’s need for advice on the subject matter and older teachers’ need for advice on classroom management brings “homophily effects,” which indicates that

teachers are more likely to interact with other teachers who have similar years of experience.

IGL enables the bidirectional learning of knowledge, skills, attitudes, and competencies between the older and younger generations. It also opens a space for different generations to learn about each other's perspectives without having to adopt such perspectives (Boström & Schmidt-Hertha, 2017). This indicates that intergenerational learning provides a rich social capital for diverse generations. As such, studies had been made to further understand intergenerational learning.

Novotný and Brücknerová (2016) and Polat and Kazak (2015) focused on Intergenerational Learning among Teachers as part of continuous learning. Motivated by the research gap on the analysis of intergenerational learning (IGL) as part of the continuing professional development (CPD) of the teachers, Brücknerová and Novotný (2017) sought to identify what teachers from each generation learn from each other and how this learning takes place. Findings revealed that learning occurs in four types: (1) adopting IGL, (2) transformative IGL, (3) exploratory IGL; and (4) inspiration-taking IGL.

Meanwhile, approaches and models for intergenerational learning in basic and higher education settings had also been explored. Studies have explored the potentials of using intergenerational learning and multi-age classrooms to address this concern.

Corrigan, McNamara, and O'Hara, (2013) examined the benefits of involving the higher education students in IGL. Findings show that students gained skills and knowledge that contributed to their development as professionals and individuals. Findings further indicate that the process promotes intercultural and intergenerational solidarity.

Meanwhile, Sanchez and Kaplan, (2014) explored the potential of multiage classrooms in higher education to promote lifelong learning through intergenerational learning. Findings reveal that multiage classrooms have the potential to challenge the learners to (1) reflect on their generational identities; (2) learn about varied generations in their classrooms; (3) expand the social, psychological, and temporal dimensions of subject matters discussed in class; and (4) welcome new opportunities for intergenerational interactions and cooperation. Meanwhile, Montepare and Farah (2018) described the “Talk of Ages intergenerational module program” which provides an alternative for older and younger generations of students to learn together for one to two weeks on the course activities. This responds to the challenges in the age-friendly universities such as the long semestral schedule which are not very convenient for the older learners. Initial feedback shows that participants found the program appealing, although there were also suggestions to enhance the program.

Brennan and Clarke, (2011) examined the potential of hiring recent graduates for the teacher education program. Through their data, the researchers have shown that the involvement of graduates in education is a ‘special case of intergenerational learning’ which they call the Jared Phenomenon. On the other hand, Sloniger (2010) described and explored the value of engaging the unutilized strong educational resource who are the retired professors. He described it as a missed opportunity that retirement leads to the discontinuance of the interactions between professors and students, especially with the former’s knowledge and experience at their peak at this point. He further asserted that tapping the retired professors could also enhance intergenerational relationships, and thus hope that this would not be an exception, but rather, a norm.

Other programs were also developed to bring together different generations in productive ways. Goncalves, Hatton-Yeo, and Farcas (2016) presented a program that was developed and tested in Portugal where young and old adults had the opportunity to learn research skills together. Findings suggest that it benefits the program as both generations contributed to tackle ageism and mutual trust. On the other hand, Whiteland (2017) described the IG visual art engagement of the elementary learners, university students, and older adult volunteers in an after-school enrichment activity as a replicable approach that promotes lifelong learning for participants of diverse age groups.

Meanwhile, Castro et al. (2014) evaluated intergenerational education experiences at a university in Spain. They asserted that it develops valuing of other people (or generations) and personal enrichment which happens through improved communication between the generations.

There were also studies specific to exploring and addressing the intergenerational diversity among teachers that were reviewed. For one, Lofren et al. (2013) proposed intergenerational teacher collaboration through a European model for intergenerational collaboration for teachers. Utilizing the data from the pilot studies which were conducted in Czech Republic, Finland, Germany, the Netherlands, and Sweden, it aimed to create a model for intergenerational teacher collaboration that could be applied to various contexts, in the aim to initiate a European-wide effort to enhance the teachers' professional development. The said model has the following components: (1) goals; (2) types of activities; (3) sequencing; (4) role distributions; and (5) media representations. This model was designed for varying levels of education ranging from pre to secondary education and

special education, and in any country and region that have an interest in promoting intergenerational collaboration in teaching.

Intergenerational diversity in local context.

Drawing from the conceptualization of Mannheim, Ortega y Gasset, and their followers, Alwin and McCammon (2003) emphasized the identity aspect of generation. However, McCrindle (2014) asserted that caution has to be made in generational studies. While generational segmentation has its uses, it has to be recognized that variety exists within generations. One of the many factors that could create varieties within a generation is culture. As indicated by Macapagal, Ofreneo, Montiel, and Nolasco (2013), cultures affect the self-concept of their members. Hence, varieties in cultural contexts equate to a variety of meanings of self.

This is very much evident in the study conducted by Ota, Giles, and Somera (2007) which was entitled “Beliefs about Intra- and Intergenerational Communication in Japan, the Philippines, and the United States: Implication for Older Adults' Subjective Well-Being.” Their study findings show that “inter- and intragenerational communication experiences were predictive of measures of subjective well-being but ...with contrastive patterns across cultures (p.173).” They asserted that IG communication could not be examined without considering the cultural contexts where it transpires. Specifically, their findings indicate that Filipinos conveyed the highest respect obligation toward the older adults, and Americans showed the least respect obligation. Consequently, the latter were less avoidant of the older adults as compared to the young Filipinos and Japanese. Further, distinctions between ingroup and outgroup (particularly with the young) were much more

striking in the Philippines and Japan, than in the United States. Citing Triandis (1995), they explained that Asians maintain a degree of interpersonal distance and self-restriction when there is evidence of group differences.

Further, it has to be noted that the generational cohort is based on the assumption that certain significant events that were shared by people born in the same period influence them, leading to some shared values, beliefs, and styles. However, it could be noted that the very categories (Baby Boomers, Generation X, Millennials, Generation Z) were based on significant events in foreign countries, particularly the West. While there are certain events that are shared globally (e.g. internet and social media), there are local contexts that are not congruent. For instance, the high divorce rates that shaped much of the Generation X characteristics may be different in the country with no such legislation and has a very different culture. Another is the perception that Generation X has political apathy due to the lack of much formative events during their period, according to some experts (Wilson, 2008, as cited by Hendryx, 2008). The same could not be said for the Filipinos at that time, however, where Martial Law and later, the People Power Revolution marked the impressionable years of their lives. Such differences in context make certain gaps in the existing knowledge about intergenerational diversity. Further, while Filipino Millennials might share qualities with other Millennials in the world, they are also exposed to other local significant influences such as the liberal brand of democracy in the country, OFW parenting, and extended family, among others (Robleza, 2016).

For this reason, countries have taken the initiative to identify their own generational cohorts based on the events in their societies such as the Netherlands, and China. Further, Ting, Lim, de Run, Koh, and Sahdan (2018) in their exploration of the generational cohorts

in the Malaysian context asserted that Baby Boomers, Gen X, or Gen Y do not exist in the Malaysian history. Hence, the assumption that the labels and characteristics of these generational cohorts (which are framed with the US context), also applies to Malaysia is inappropriate and untrue.

Similarly, in the Philippines, Salvosa and Hechanova conducted a local study and came up with two generations in the workplace which they labeled as the political generation and the technology generation. The first had been shaped by political events such as Marcos administration, EDSA Revolution, to Estrada Administration. The second had been shaped by technological trends like social networking and the internet (Hechanova, 2017; Salvosa & Hechanova, 2020). Nonetheless, much of the local literature on generational cohorts that had been reviewed still made reference to the mainstream cohort categories, such as Aguirre and Faller, (2018); Alcasid et al., (2017); Delelis et al., 2018; Lituañas (2017); Tengco-Pacquing et al., (2019); and Reyes and Norona (2019).

Synthesis and gaps.

From the review of the conceptual and research literature, five major points were gathered which had served as bases in framing this study. *First*, there are different conceptions for generation in the foreign and local literature which include genealogy, age or life cycle, cohort, and experience. Others see generational differences as a result of interrelated effects of age, period, and cohort, which effects are *almost* impossible to separate. *Second*, generations are diverse in their attitudes, values, and styles. However, much of the studies that provide a portrait of the generational cohorts are foreign in nature and based on Western significant events, which may or may not be appropriate in the

Philippine context. *Third*, intergenerational diversity poses challenges due to diverse values, and styles of people, which could sometimes result in conflicts. *Fourth*, intergenerational diversity also provides opportunities for Intergenerational Learning (IGL) through intergenerational relationships. People, however, could only access resources for this learning through social interactions, facilitated, in turn, by IG relationships. Finally, there are contextual factors that could contribute to the variations within the generations.

Despite much interest in the field of intergenerational diversity at present, some gaps had been noted. First, the interrelated and overlapping nature of effects that are at play in intergenerational differences (life cycle or age, cohort, and period) make it challenging to separate one effect from another. Interpretations most often have alternative explanations, because a researcher must assume away at least one of the effects to make a conclusion (Alwin & McCammon, 2003). However, this is often underemphasized due to the limitations in the framing of the concept of generation.

Second, much of the generational studies were situated in the Western context. Consequently, many of the local studies are built on the labels of foreign literature. Nonetheless, it is self-evident that variations among generations are in existence as a work of cultural, historical, economic, and sociological contexts. This would have been addressed by the increasing interest in local generational studies. However, much of the reviewed local studies focus mainly on the description of the Millennial generation (Alcasid et al., 2017 described Millennials in terms of career, lifestyle, and relationships; Delelis et al., 2018 described Millennials in terms of their e-gadget usage in comparison to GenX; Lituañas, 2017 described Millennials in terms of their spiritual identity; and

Tengco-Pacquing et al., 2019 described Millennials in terms of buying behaviors). Nothing much is explored about the other cohorts in the local context. Furthermore, it was noticed that the existing local studies embraced the foreign cohort labels, even though some of the significant events that surround the impressionable years of the Filipino generational cohort are different from those that were identified to have shaped the Western cohorts such as Baby Boomers and Generation X.

Finally, with the important role of teachers' intergenerational relationships to access important sources for learning such as intergenerational learning, an understanding of these relationships in the light of IG diversity is important. However, due to the contextual differences especially the relational identity of the Filipinos in contrast to the individualistic nature of the Western society from which most of IG studies had been made, this phenomenon ought to be scrutinized in the local context of the Philippines.

Within these gaps, this study had been made, in order to explore the process of intergenerational relationship building among Filipino teachers in basic education. This is to provide a better understanding of the important factors and processes in building smooth IG relationships, which consequently, could unlock their access to a number of resources for professional development.

Research Problems

This research intended to evolve a grounded theory that would articulate the process of intergenerational relationship building among Filipino teachers in the context of Philippine basic education schools. Specifically, the study aimed to answer the following questions:

1. What is the nature of the teacher's intergenerational relationships in terms of relations with "*kapwa*"?
2. What are the opportunities and challenges in intergenerational relationship building?
3. What are the strategies in building IG relationships and their consequences?
4. What theory of IG relationship building among Filipino teachers will emerge?

Conceptual Framework

Concepts that served as the backbone of this study were summarized in the conceptual framework (Figure 2) on page 44. These concepts which shall be elaborated on the succeeding paragraphs include (1) Intergenerational diversity; (2) Intergenerational relationships; (3) Filipino culture and social relations; and (4) school culture.

Intergenerational diversity among basic education teachers.

Looking at intergenerational relationships requires a clear understanding of intergenerational diversity. In this paper, it is recognized that intergenerational differences among teachers are brought about by the overlapping and interrelated effects of (1) life cycle, (2) period, (3) cohort, and (4) experience.

Life cycle generation.

This pertains to the individual's position in the life cycle, also known as the age effects. This means that when age effect is at play, the difference among people is caused by the position that they occupy in the life cycle (e.g. young, middle or late adulthood)

(Pew Research Center, 2010). In this study, the last three developmental stages proposed by Erik Erikson in his theory of psychosocial development will be used as a basis. The said theory discussed personality development across the lifespan of an individual from birth to death. Moreover, the wealth of studies that had been made, based on this theory, will render a more meaningful analysis of the data gathered in this study.

Table 1

Generations According to Life Cycle

Developmental Stage	Age	Characteristics
Young adult	18-35 years	The main objective of young adults during this stage is the formation of intimate relationships. This intimacy does not only pertain to sexual intimacy but embraces the wide spectrum of interpersonal relationships. (Hutchison, Leigh, & Wagner, 2016).
Middle-aged Adult	36-55 years	At this stage, the most important things are career and family. People also can take “greater responsibility and control.” The crisis at this stage is generativity versus stagnation. Major changes can happen at this stage such as children leaving the house, among others.
Late or Older Adult	56 years and older	Erikson believes that the last stage involves reflection. This involves looking back to their past, which may bring about integrity and contentment, or despair, and feeling of failure.

Cohort generation.

Cohort pertains to the group of individuals who share similar identity due to the influence of unique historical events during the impressionable years of its members such as during adolescence, and young adulthood (Pew Research Center, 2010). Alwin and McCammon (2003) indicated that the effect of this significant experience persists through the individual’s lives. As such, we emphasize here two of the assumptions of the Cohort Replacement theory discussed by Alwin and McCammon. These are the: (1)

impressionable youth assumption (youth is a time when individuals are most open to social influences); and (2) the individual persistence assumption (people's values, beliefs, and attitudes that they develop during impressionable years last for most of their lives).

As defined above, generational cohorts are based on significant events that affected their cohort identities. Although the global connectedness causes the effects of historical events to be shared among cultures, it could be observed that the mainstream cohort categories (Millennials, Generation X, Baby Boomers) are mostly based on the historical events in the West. As such, other countries have taken the initiative to identify their own generational cohorts based on the events in their societies such as Malaysia (Ting et al., 2018), Netherlands, and China. Similarly, in the Philippines, Salvosa and Hechanova conducted a local study and came up with two generations (cohort) in the workplace which they labeled as the political generation and the technology generation. The first had been shaped by political events such as Marcos administration, EDSA Revolution, to Estrada Administration. The second had been shaped by technological trends like social networking and the internet (Hechanova, 2017; Salvosa & Hechanova, 2020). However, much of the local literature on generational cohorts that had been reviewed still made reference to the mainstream cohort categories such as that of Aguirre and Faller (2018); Alcasid et al. (2017); Delelis et al. (2018); Lituañas (2017); Tengco-Pacquing et al. (2019); and Reyes and Norona (2019).

As such, to draw from more of the existing literature (both local and foreign) for interpretation of data, this study shall use the cohort categories and cut-offs used by Pew Research Center (Generation 2020, Millennials, GenX, and Baby Boomers). This is because the significant events that were summarized by Boysen et al. (2016) (from

different sources, but mainly Pew Research Center) recognizes events that had precipitated global effects.

However, as Alcasid et al. (2017) have found in their study, while Filipino Millennials generally experience life in a similar way that the Millennials from other countries do, they still differ from other Millennials in a sense that their personalities are still affected and shaped by Philippine culture and society. As such significant local events had been included.

Table 2

Generations According to Cohorts

Cohort	Definitive Events (Boysen et al., 2016)	Local Events
Baby Boomers (1946-1964)	television, personal computer, rapid growth in the US and world economies, Cold War	Bell Trade Act or Philippine Trade Act of 1946 Interest in the Filipino national identity and nationhood after 1946 Philippine Independence (Macapagal et al., 2013)
Generation X (1965-1980)	AIDS, Gulf war, 1987 market crash, high divorce rate	1953 first commercial TV station 1968 Communist Party of the Philippines (CPP) was formed 1969 New People's Army (NPA) started its guerrilla warfare
Millennials (1981-1996)	World wide web	Marcos dictatorship and People Power Revolution Philippine democracy after the dictatorship
Generation 2020 (1997- ****)	Social media and mobile technology	1981 Moro Islamic Liberation Front (MILF) split from MNLF Child protection policies K to 12 education program was initiated as the most large-scale education reform initiative in the country

Period effects in teacher generation.

This pertains to the relevant social, political, economic, medical, scientific, and technological events that influenced people of all ages during the period. Period effects make lasting effects on people across generations (Pew Research Center, 2010). Alwin and McCammon (2003) recognize that there is a thin line between cohort and period effects. However, they indicated that the difference depends on “who” is affected by the events because period effects influence people in *all* generations. As this study is situated in the school context, the period effects enumerated in Table 3 will be taken into consideration:

Table 3

Period Events that Affect Teachers’ Generations at Present

Period Effect	Description
Implementation of the K to 12 education	The K to 12 Education Program was introduced in 2011 and legitimized through the Republic Act No. 10533, otherwise known as the Enhanced Basic Education Act of 2013, and Republic Act No. 10157 or the Kindergarten Act of 2012. This initiative was described by the then secretary of the Department of Education, Armin Luistro as ‘the most comprehensive basic education reform initiative ever done in the country, since the establishment of the public education system more than a century ago (SEAMEO-INNOTECH, 2012, p. 3)’
ICT developments	Developments in information and communication technology did not only alter the means of getting the work done through the delivery and recording of learners’ data. It is also extending the interactions among individuals through social media. Further, it also changes the brain development of the new generations of learners due to different exposure to technology.
Child protection legislations.	In line with researches on child development, legislations have been introduced to ensure their protection and thus changed the way the classroom would be managed by the teachers. These policies include the Republic Act No. 10627 or the Anti-Bullying Act of 2013, among others.

Since this study involves professionals, the researcher proposed another effect that contributes to teachers’ generational diversity, which is work experience.

Work experience generation.

As asserted by Novotný and Brücknerová (2014), defining generations in workplace relations does not only include the age, but also the length of work experience of the professional. As such, they propose a combination of life path and work experience to define the generations of teachers. However, rather than the duration of service, based on the date of membership to a specific institution, generation by experience in this study pertains to the general “*wealth of experience*” of a professional.

Several studies had already employed such basis in categorizing generations such as Löfgren et al., (2013) in their development of a European model for Intergenerational Teacher Collaboration; Aguirre and Faller, (2018) who explored the struggles of mid-career teachers in teaching Millennial students; Brücknerová and Novotný (2017) in exploring intergenerational learning among teachers; and Polat and Kazak (2015) in investigating the primary school teachers’ views on Intergenerational Learning.

Geeraerts et al. (2017) found that there is a high correlation between the age and length of teaching experience which implies that the number of teachers who enter the career at the later phase of their lives is limited. However, assigning teachers to generation based on experience is complicated. Hence, teachers’ self-classification as suggested by Brücknerová and Novotný (2017), will be employed in this study. Three generations based on experience were identified, based on Novotný and Brücknerová (2014).; and Polat and Kazak (2015).

Table 4

Generations According to Teacher's Experiences in the Field

Teacher generation by experience	Descriptions
Younger generation	This generation usually covers the first five years of teaching. It overlaps with novice generation. This phase ends usually with maternity leave of female teachers or delegation of responsibility in school.
Middle generation	This is the generation of experienced teachers. These are the years when they are developing expertise in the field.
Older generation	This is achieved usually after at least 25 years of teaching in the field. Teachers belonging to this generation are considered as 'seasoned teachers.'

Hence, generational differences among the participants shall be seen in this study as a result of four interrelated effects: (1) age effects; (2) cohort effect; (3) period effects; and (4) experience effects (APCE). As a qualitative research, however, APCE will not be used in this study as a methodology, but only as a lens in investigating intergenerational diversity. This model served to help the researcher understand the generational context of the participants while setting limitations to the interpretation of the study.

Intergenerational relationships as learning resource.

Social relationships play a significant role in connectivism, a new theory of learning in the age of technology, discussed by Siemens (2005), which highlighted that in the age of knowledge explosion, technology development, and diminishing half-life of knowledge, "know-what" and "know-how" is augmented by "know-where." As such, he claimed that when knowledge is required but it is unknown, the skill to "plug into" the information sources becomes essential.

However, building social relationships that could serve as “pipe” to “plug into” is made complicated by the presence of diverse generations, with each of these generations being characterized with diverse patterns of behavior, attitudes, expectations, habits, and motivational mechanisms (Čič & Žižek, 2017).

Despite such challenges, literature establishes the importance of good social relationships among the teachers, as it would be a powerful means to unlock access to a wide range of knowledge, skills, and opportunities. In the context of professional relationships, Geeraerts et al. (2017) argued that social relationships will allow individuals from different generations to learn from each other. This relationship among the members of the school team allows them access to social resources which may include knowledge, expertise, and information. School team members, however according to Geeraerts et al. could only gain from such resources through the process of interacting with people, which in turn is facilitated by social relationships. As such, they emphasized the value of developing relationships to construct and transfer knowledge.

Filipino culture and social relationships.

Philippine culture plays a significant role in the shaping of the concept of self and social relationships of its people, which is different from the West, from where most of the existing studies on IG diversity had been made. As emphasized by Macapagal et al. (2013) in *Social Psychology in the Philippine Context*, Philippines is a collectivist society where the concept of self is defined in terms of relationships. Hence, the norm is to maintain being part of the collectives which include the workgroup.

One of the most unique conceptualizations of the Filipino values is “*kapwa*” or “shared identity,” introduced by Enriquez (1978, 1992). This concept of “*kapwa*” was borrowed by Macapagal et al. (2013) in their Filipino Theory of Social Relations, as the core conception of the social self of a Filipino. In contrast to the usual translation of *kapwa* as “others,” Enriquez asserted that *kapwa* is not a separation of self with others as conceptualized by the West. Rather it pertains to “self with others” or shared identity. Hence, it is the Filipino equivalent of the relational identity of self. This concept unifies the five concepts that were introduced in the said theory, which illustrate the relational norms in the Filipino interpersonal relations, which also include *hiya* (shame), *utang na loob* (gratitude or appreciation), and *pakikisama* (yielding to the majority or authority) as Filipino patterns of relating. Meanwhile, *pakikiramdam* (sensing) is considered as the underlying process of social perception.

Due to the Filipino’s shared identity or relational self, maintaining good relationships becomes of primary importance for Filipinos, through *hiya*, *utang na loob*, and *pakikisama*, which are social expectations that indicate the appropriate social behaviors. However, for one to know when to practice *hiya*, *utang na loob*, and *pakikisama*, it is important to sense others’ feelings through *pakikiramdam*, which is the underlying social perception. This indicates the Filipino’s inclination towards indirect communication (Pe-Pua & Protacio- Marcelino, 2000) which is sometimes criticized by foreigners as being “painstakingly indirect” and “not honest or frank” (p. 16). However, it is part of Filipino social interactions to be sensitive to the indirect communication signals like body language, tone of voice, intonation, among others.

Further, according to Santiago (1976), the level of social interaction of the Filipinos with others is determined by the division of *kapwa* into two: (1) outsider or *ibang tao*; and (2) one-of-us or *hindi ibang tao*. With the outsiders, the interaction could range from *pakikitungo* (civility); *pakikisalamuha* (interaction); *pakikilahok* (participation); *pakikibagay* (conformity) to *pakikisama* (going along with). Meanwhile, with one-of us, interactions could be deeper which may include: *pakikipagpalagayang-loob* (being-in rapport); *pakikisangkot* (getting involved with), or *pakikiisa* (being one with) (Yacat, 2017).

These are the levels of social interaction of *pakikipagkapwa*, according to Enriquez. The level of interaction that one engages with is determined by whether *kapwa* is categorized by an individual as *ibang tao* (outsider) or *hindi ibang tao* (one-of-us). Hence, in this study, the IG relationship of the teacher will be looked into in terms of their relationship with their *kapwa* (IG colleagues), whether they regard them as *ibang tao* or *hindi ibang tao*.

Finally, as could be gleaned from the graphical illustration of this framework on the next page, this study will investigate the intergenerational relationship of teachers in Philippine multigenerational basic education schools. Their IG diversity will be analyzed from the lens of the age-period-cohort-experience (APCE) model. This IG diversity will provide the context in understanding their social relationships in terms of content (instrumental or expressive) and relation with *kapwa* (outsider or one-of-us). This study intends to emerge a grounded theory that explains the process of intergenerational relationship building among Filipino teachers in basic education schools.

School culture.

Another important factor to consider is the school culture. According to Yeboah (2015), school culture pertains to the beliefs, norms, attitudes, relationships, and rules (whether written or unwritten) which shape and affect the functioning of the school. Meanwhile, Burnham (2007) claimed that the school culture is the school's personality (Yusof, Al-Hafiz Osman, Noor, 2016). Hence, it could be said that culture pertains to the way things are done in a school that is accepted by its members. It gives that organization a distinct identity.

For the sake of discussion in this paper, the researcher adopted the three levels of organizational culture according to Edgar Henry Schein who is famed for his work in organizational development. His model of organizational culture (1980s) identifies three levels of culture based on the degree to which they are visible to the observers. These levels include (1) artifacts; (2) values and norms; (3) assumptions (Hattangadi, 2017).

First level of school culture according to Schein's model pertains to artifacts and practices. This is the level that could be seen as concrete (Yusof et al., 2016). These include architecture, lay-out, built-in space, dress code, language, among other tangible elements of the school organization (Hattangadi, 2017). In this study, description of artifacts focused on the built-in spaces such as classrooms and faculty offices, building layouts; organization of members (e.g. per grade or department); dress codes; schedules; and communication (both face to face and/ or online).

Second level of school culture according to Schein's model pertains to the values and norms in the school. Values are the measure of what is pleasing in the school community. This is what the school community believes to be correct and pleasant (Yusof

et al., 2016). However, for this paper, the focus was not on the organization's stated values and rules of behaviors in their official statements of vision, mission, goals, and objectives. Rather, the focus was given on the values as could be gleaned in teachers' actions and practices that speak volumes (Hattangadi, 2017).

Finally, the third level of school culture according to Schein's model is the shared basic assumptions. These are invisible to the human eyes, but vital in that they are the sources of the values and eventually, the artifacts and practices. These pertain to the beliefs which are often unconscious and taken for granted. Nonetheless, these beliefs influence the decisions and actions in the schools. People are usually unconscious of these until they are challenged by others (Yusof et al., 2016).

These are the important concepts that shaped this study. A scrutiny of the Filipino teachers' IG relationship building in multigenerational schools must be built on a contextualized understanding of Filipino teachers' IG diversity. Hence, the APCE model had been adopted to provide a lens in looking at the teachers' IG diversity in the workplace. From this understanding of the teachers' IG diversity, the process of IGR building was analyzed by looking at the nature of the teachers' relationships; opportunities, challenges, strategies in IGR building, and the consequences of these strategies. Through these categories, a grounded theory on the teachers' IG relationship building was articulated. Further, the whole process of relationship building will be looked at within the context of the unique school culture and Filipino social relationships.

Figure 2: Conceptual Framework of the Study

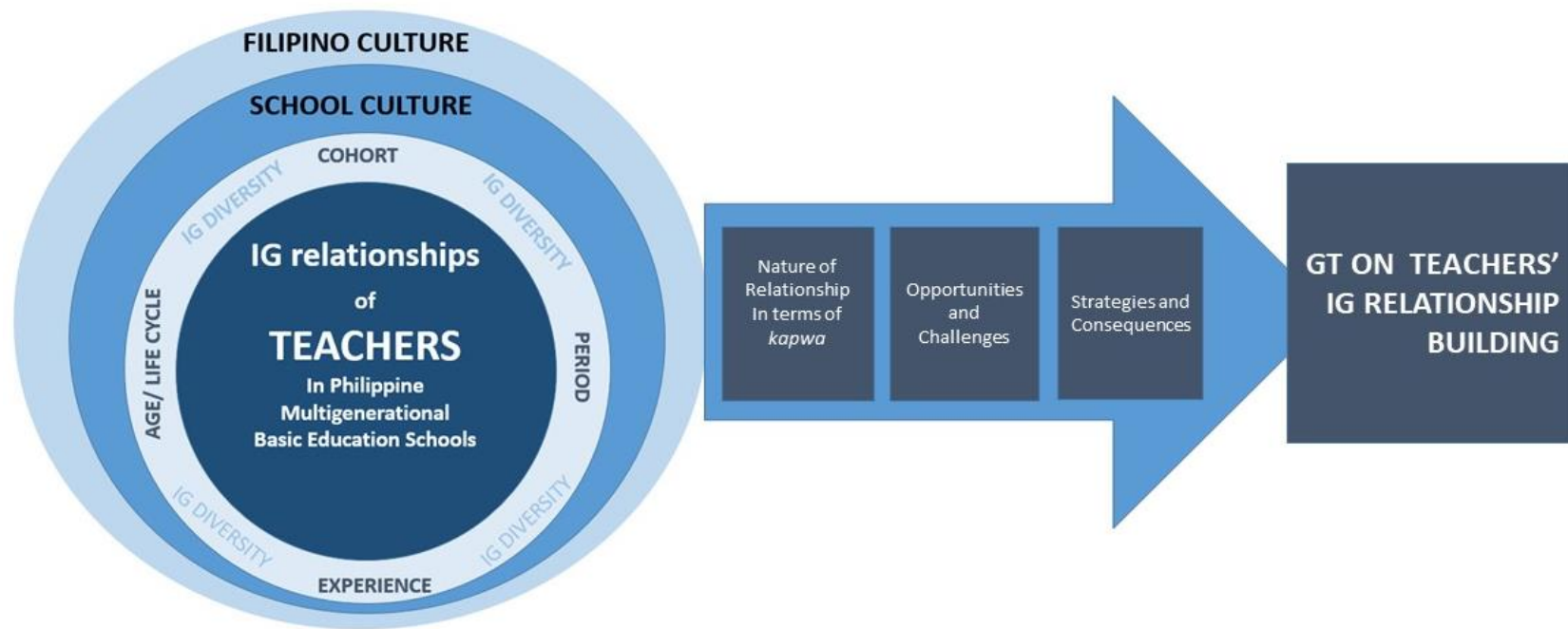


Figure 2: This figure illustrates the important concepts in this study. These concepts include a contextualized understanding of the Filipino generations' IG diversity, from the lens of Age-Period-Cohort-Experience model. The IG relations that develop within the context of this IG diversity will be scrutinized from the lens of the school culture and Filipino culture, in order to gain understanding of the teachers' IG relationship building process, with emphasis on nature of relationships, opportunities and challenges, and strategies and consequences.

Definition of Terms

For a common understanding of the terms and phrases that were used in this dissertation, the following operational definitions are listed:

Cohort. It pertains to a group of individuals who share unique historical events that made a significant influence, especially during their impressionable years.

Experience. It pertains to the wealth of experience that the teacher has gained in the field.

Generation. It pertains to a group of individuals that share some common characteristics based on their life cycle, cohort, period, and experience

Intergenerational Diversity. It pertains to the differences of individuals due to their differences in life cycle, cohort, period effects, and experience in the profession. (APCE)

Intergenerational relationships. It pertains to the relationship of individuals with people from other generations. This relationship may be defined in terms of their relations with *kapwa* (one-of-us or outsider).

Life cycle. It pertains to their position in the life cycle, also known as the age effects.

Period. It pertains to the relevant social, political, economic, medical, scientific and technological events that influenced people of all ages during the period.

CHAPTER II METHODOLOGY

This chapter shall discuss the methodology that the researcher employed to answer the research questions posed in the study. This shall also provide a discussion of the research design, selection of participants, data collection, analysis, the role of the researcher, methods of validation, and ethical considerations.

Research Design

This study used Qualitative Research Design which started with assumptions of the worldview, and investigation of a problem by exploring the meanings that participants personally attach to social or human dilemmas. This design allowed the researcher to understand the problem in the natural settings where the concerned participants experience the problem or concerned phenomenon. This design is most appropriate if a complex and comprehensive understanding of an issue is desired to be explored (Creswell, 2007). Such definition fits the intentions of this study as it sought to have a complex and detailed understanding of the Filipino teacher's intergenerational relationships with their colleagues in basic education schools.

Specifically, the study employed a systematic grounded theory design proposed by Strauss and Corbin (1990;1998), to evolve a theory from the grounded data. This design compels the researcher to push beyond description, to a systematic generation of a theory from the data gathered from people who have experienced the process. Simply put, this design allowed the researcher to generate a theory that explained the process based on the

views of the participants of the concerned process (Creswell, 2007), in this case, the intergenerational relationship building among Filipino basic education teachers.

Selection Criteria and Participants

This study examined the intergenerational relationships of the three generations of teachers in basic education schools in the Central Luzon region. Fernandez, Macahilig, and Suatengco (2017) indicated that three is sufficient to achieve saturation. Hence, in this study, teachers from three basic education schools in the Central Luzon region were purposely selected. Two teachers (per school) were invited to represent each of the three generations. Further, to render gender sensitivity to the inquiry, these two members of each generation would include one male and one female teacher. This is to ensure that the voice of both male and female teachers from the three generations would be considered in the study.

Primarily, teachers who were invited to take part in the study were supposed to teach in schools which satisfy the following inclusion criteria:

- (1) The school/ institution is a public or private basic education school in the Philippines;
- (2) It has three generations of teachers (young adult generation, middle-age generation, older adult generation); and
- (3) It has a male and a female representative for each of the three generations.

The teachers who participated in this study are teaching in three schools in Central Luzon which represent three different types of basic education schools in the Philippines, with varying numbers of male and female young adult, middle-aged, and older adult

teachers. These schools are briefly described. However, for anonymity and ethical purposes, these schools were labeled as School A, School B, and School C. Further, some information such as the number of teachers is only given in estimates to avoid identifiers on the schools.

School A. It is a public central elementary school in Bataan. It has around 100 teachers. Most teachers are teaching full time and are tenured. There are few substitute teachers. Teachers in one grade level are on morning or afternoon shifts temporarily until the construction of classrooms is completed. Teachers are primarily grouped per grade level where they have a grade chairperson. The school does not have a faculty room. Teachers have common breaks, but they usually stay within their own classrooms during these breaks.

School B. It is a public national high school in Zambales. It has around 250 teachers who are mostly tenured and full time. All teachers are working on either of the two shifts (morning or afternoon). Each department (e.g. English, Science, Math, Filipino) has its own faculty room, in addition to other learning center areas where they have the opportunity to interact with colleagues from the same department. However, teachers have different schedules for meal breaks.

School C. It is a private college in Pampanga that offers basic education. Primarily, this study focused on the high school faculty of the college. It has around 60 faculty members. Most of its young adult faculty members are full-time basic education teachers. However, middle-aged and older adult faculty members are usually part-time faculty who are either retired professionals who keep on teaching in the private school or regular employees in the college who have other positions (e.g. college instructor/professor, school

administrator). They have a faculty room for the secondary department but this is primarily utilized by the young adult, and retired older adult teachers. Most middle-aged and older adult faculty have other offices to stay in. Teachers also have different but overlapping meal breaks.

The participants from said schools, who shared their personal experiences provided an insight into the different intergenerational relationships among teachers in the Philippine basic education schools. These participants per school were categorized based on their generations according to life cycle.

As indicated in the conceptual framework of the study, the APCE framework provided a lens in analyzing intergenerational diversity among the participants. However, the age or life cycle was used as the primary basis for selection of the participants for the following reasons: (1) age is highly correlated with the length of teaching experience (Geeraerts et al., 2017); (2) the generation by life cycle provides a more standard selection (Although there are variations in the cut-off depending on the theory, it still provides a better standard as compared to *experience* which is highly influenced by the teachers' self-classification); and (3) the nature aspect of human development provides a more universal basis for classification. Indeed, the contribution of both nature and nurture (McLeod, 2017) are recognized in the fields of human development. Hence, cultural variations in the process are acknowledged (Kline, Shamsudheen & Broesch, 2018). Nonetheless, the "nature" aspect of development which points to biological maturation allows for more commonalities in the development of human beings. As McLeod (2017) pointed out, DNA guides many humans to go through "*many of the same developmental changes at about the same points in our lives (p.2).*" Such consideration of human biological characteristics

makes life cycle stages a more applicable basis in the classification of generation for Filipinos as compared to cohort classifications which are based on the significant events which are highly westernized.

Hence, for each of the three schools, one male and one female teacher from the following generations were invited to participate: (1) young adult (18-35 years); (2) middle-aged adult (36-55 years); and (3) late or older adult (56 years and older). To ensure the anonymity of the participants, social networks were used to identify them.

Specifically, the male and female representative of each of the three generations in the three schools were selected using the following criteria: (1) Filipino teacher; (2) in active service during the school year of the study; and (3) had signed up for a Facebook account. This study does not include foreign teachers.

While only six participants (per school) were originally intended to be invited for the study, two more were added to gather further data. Hence a total of 20 participants were involved in the study. Table 5 shows a summary of the participants.

Table 5

Summary of Participants According to School Type, Generation by Life Cycle, and Sex

School	Young Adult		Middle-Aged		Older Adult		Total
	Male	Female	Male	Female	Male	Female	
A	1	2	2	1	1	1	8
B	1	1	1	1	1	1	6
C	1	1	1	1	1	1	6
Total	3	4	4	3	3	3	20

It could be noted that both sexes were equally represented in the data with 10 male and 10 female participants. Further, in terms of cohort, all seven young adult participants fall under the Millennial cohort bracket, with age ranging from 23-31 (as of the time the

data were collected). Similarly, all seven middle-aged adults fall under the GenX cohort bracket, with age ranging from 37- 54, and all six older adults fall under the Baby Boomer cohort bracket, with age ranging from 58-73.

Data Collection

The study gathered data through semi-structured individual interviews which lasted for an average of 41 minutes and nine seconds, and through social media analysis on the participants' timeline for one month (between June to December 2019). Instruments that were used for data gathering were developed by the researcher, and were subjected to expert validation of five experts in the fields of teacher education and/or research, and followed by pilot testing.

Participants were selected through the social network to protect their anonymity. All information that were gathered through interview and social media analysis were kept with utmost confidentiality. Codes were used for the schools and pseudonyms for the participants from the transcripts to final reports. These were kept in a secured location with a user password. Audio records were deleted after the completion of the study. Further, analytic memo writing was employed to support theory development.

Interview.

Interview has a central role in a grounded theory study (Creswell, 2007). As such, individual semi-structured interviews were conducted with the participants using an interview guide. Interview questions were developed for each of the three research questions. Examples of the questions that were asked during the interview are listed.

Research Problem No. 1. How does your relationship with your colleagues help you professionally?

Research Problem No. 2. What are the things or circumstances that enable and support your positive relationships with your IG colleagues?

Research Problem No. 3. If you are to rethink the action by which you approach the challenges, would you do the same? If not, why?

Validation of interview questions was done in two phases: first was through expert validation; and second is through pilot testing. Expert validation was done to check on the instruments' relevance to the specific research questions. Meanwhile, pilot testing was conducted to check on the tools for facilitation requirements, clarity, and level of difficulty. Expert validation was conducted with the help of five experts in the fields of teacher education and/or research. The summary of the validators' profiles was appended (Appendix D).

Some of the comments and suggestions made by the validators include the need to specify on the IG relationships because the original questions tend to cover general relationships among teachers. There were also suggestions to split questions or add sub-questions. The interview questions were revised based on comments and suggestions before it was pilot tested.

Pilot testing was conducted with a male teacher in a public elementary school in Bataan. The teacher is a young adult, Millennial teacher who categorized himself to be a middle generation professional in terms of experience. The main part of the interview lasted for 34.20 minutes, excluding the preliminary parts that require an explanation of the

study process and establishing rapport with the interviewee. Hence, one hour is ideal to be allotted for the whole interview.

A tool was developed so that the pilot testing participant would be able to identify questions that needed to be restructured based on their level of difficulty and clarity. At the end of the interview, the pilot interview participant answered the following questions:

Clarity.

- Which questions need to be further explained?
- Which questions are open to multiple interpretations?
- Which questions are vague or ambiguous?

Level of Difficulty.

- Does the question contain words that are difficult to understand?
- Are there sentence constructions that are too complicated?

Pilot testing interviewee identified questions that require further explanation and are open to multiple interpretations. He also identified a question that had a complicated structure and had to be rephrased. The pilot testing also allowed the researcher to identify which questions needed to be recalibrated to obtain responses that would answer the research questions. The participant's comments and suggestions, together with the researcher's own reflections, guided the latter in the final revision of the questions, as summarized in Appendix G.

Even though the interview questions were developed by the young adult researcher, three generations of professionals contributed to the validation process of the questions. Middle-aged and older adult professionals served as expert validators to check the interview questions' relevance to the research questions. Meanwhile, a young adult teacher

served as pilot testing participant to check the tool for facilitation requirements, clarity, and level of difficulty. Hence, the questions were viewed from the perspectives of young, middle, as well as older adults before they were finalized.

The actual interviews with the participants lasted for an average of 41 minutes and nine seconds. The researcher sought the participants' permission to audio record the interviews for transcription purposes. Interview transcripts were profiled with pseudonyms before analysis to protect the participants' anonymity.

Social media analysis.

To gather pieces of evidence on actual interaction of the teachers with their colleagues, the study conducted social media analysis, as studies suggest that social media promotes communication among diverse generation (Tamme and Siibak, 2012; Nef, Ganea, Müri, & Mosimann, 2013; Saldaña, 2009; Napoli, 2014). This allowed the researcher to analyze teachers' IG relationships while protecting the participants' anonymity and avoiding disruptions in their naturalistic setting. Further, this method of data gathering was selected because one of the important period effects that was considered in the study of the generations is *“information and communication technology developments.”*

This era or “period” is highly influenced by technology, as could be gleaned from the way by which generations are labeled today based on their relationship with technology, hence, the tags digital natives and digital immigrants. (Tamme and Siibak, 2012). Extreme connectivity that technological developments lead to a generation that is now often described as “hyperconnected” (Boysen et al, 2016), because of web-assisted

communication, such as social media. Swist, Collin, McCormack, and Third (2015) also indicated that social media is becoming a very ubiquitous aspect of human lives now and further asserted that digital communication is changing social life both online and offline.

Millennials as the first generation to grow up in the age of digital mobile technology are maximizing its potentials to build and sustain close relationships with peers (Howe and Strauss, 2007). While the younger generation as the “digital natives” appears to be more adept with social media communication, Tamme and Siibak (2012) reported that the technology-knowledge gap between generations had been shrinking, recently. Older generations (whether genealogical, age or cohort) are taking part in the digital communications in Social Media sites. In fact, Lonsberry’s (2014) findings suggest that older generations are just as capable of using social media. They are at times even more passionate about these tools than the younger generation because they did not grow up with them.

Different generations appear to have different purposes for using social media. The younger generations engage in it to connect with people, like family and friends, and promote their well-being (Swist et al, 2015). On the other hand, the older adults use social media to enter an intergenerational communication with the younger family members like their grandchildren, which is appreciated by both generations (Nef et al., 2013).

It could be concluded, therefore that in this period, social media provides a space where the presence of people from diverse generations could be gleaned, for various purposes. This is a space that they utilize to reinforce their connectivity both with their offline and online relations. As such, this study employed SNS analysis to investigate the intergenerational relations of teachers with colleagues.

Specifically, Facebook was used primarily in the investigation being the top social networking site in the world, with users increasing steadily from 2.13 billion in December 2017 to 2.23 billion monthly active users on June 30, 2018. This continues to increase by 15 million active users each month (Kallas, 2018).

Analysis of teachers' social interactions through Facebook was limited to the public information that is visible in the participants' timeline. This public information includes: (1) their friend list, (2) their public posts; (3) the comments of their colleagues in their posts, (4) the posts that they tag and the posts in which they were tagged by their colleagues, and (5) the reactions of their colleagues to their posts. A tool was developed by the researcher to guide her in analyzing the participants' interaction with colleagues. This tool covers the friend list, public posts, tags, comments, and reactions.

Validation of the social media analysis tool was done in two phases: first is through expert validation; and the second is through pilot testing. Expert validation was done to check on the instruments' relevance to the main research problem. Meanwhile, pilot testing was conducted to check on the tools for facilitation requirements, clarity; and comprehensiveness.

Expert validation was conducted with the help of five experts in the fields of teacher education and/or research, who generally agree that the guide questions are simple enough and are appropriate to gather data on the IG relationships of teachers. There were, however, minor additions and revisions such as the suggestion to identify the number of FB friends of teachers and extend the question beyond co-teachers to work-related posts. Necessary revisions were made before the instrument was pilot tested.

Pilot testing of the instrument was made with the social media account of a male teacher in a public elementary school in Bataan. The teacher is a young adult, Millennial teacher who categorized himself as a middle generation teacher in terms of professional experience. He granted the researcher with the permission to analyze his FB timeline for June 2019.

Pilot testing was done by looking at the following concerns:

Facilitation requirements. What were the issues that were experienced in using the instrument?

Clarity. Is there a clear construct definition for each criterion, so as there that there is no confusion in logging observations?

Comprehensiveness. Does the tool cover all areas of concern that were observed?

The pilot testing shows that the amount of information that could be accessed depends on the privacy settings of the Facebook account. Limited information includes the number of friends. In terms of clarity, pilot testing showed that the constructs which include friend list, posts, reactions, tags, and comments are clear enough. However, in terms of facilitation requirement, it appears that using separate space for posts, comments, reactions, and tags results in complicated and redundant logging of observations. It appears that reactions and comments would make better sense if they are logged together with the concerned posts or tags. Hence, the researcher decided to combine the four constructs in one space where posts/ tags will be logged, together with comments and reactions connected to them. Finally, some information such as who added whom in FB requires an interview with the participants.

Revisions were made as found necessary based on observations and reflections of the researcher in using the tool. The development of the guide questions was summarized in Appendix H.

With the permission of the participants, the researcher analyzed the participants' relationship with their colleagues for one month. The months that were analyzed were selected by the participants between June to December 2019. However, privacy settings still set limitations on the information that could be gathered from the participants' Facebook timeline. While this means that not all of the information in the analysis tool (e.g. total number of friends) will be gathered, this analysis still provided important insight in the generations' interactions, such as their digital literacy and concern for privacy, especially in the period of ICT developments which is emphasized in the study's conceptual framework.

Analytic memo.

The researcher engaged in analytic memo writing which is an important feature of a grounded theory design (Chong & Yeo, 2015). This included reflections on how the researcher personally relates to the participants and the phenomenon, as well as reflections in the data gathering and data analysis (Saldaña, 2009). Important insights and reflections from tool development to the writing of the findings were recorded which helped the researcher in processing the data for better theory development.

Data Analysis

Data analysis provided a way of managing the enormous bulk of data. In this study, this was done through a process of preparing and organizing data for analysis, coding the

data, reducing data into themes, and representing the data through a diagram and narrative discussion.

The data from the interview were transcribed in Filipino, along with the SNS analysis data. The whole process of data analysis (from initial to selective coding) used the verbatim transcript in the Filipino language. Translation of statements from Filipino to English was only made during the write-up of the findings. This is because literature already shows differences in styles of communication of different generations (Devlin, 2018; White et al., 2017). This intergenerational differences in the language was also observed in the data which could be gleaned in the the participants' choice of words (e.g. *binebebe*, *mashonda*), tone and structure. Hence, it had been decided that it would be best to code and analyze the data in Tagalog (verbatim) to minimize the possibility of losing some meanings in translation.

Open coding was done through “Key Point Coding” as suggested by Allan (2003), in contrast to the line by line coding as it was more time-efficient and provided more meaningful analysis (Chong & Yeo, 2015). Initial coding emerged 92 open codes (eg. empathy, indirect approach, image switching). See Appendix O for more sample codes that were used during initial analysis. This open coding was done in four phases. The first phase of open coding was done by scanning the transcripts and recognizing significant statements to identify open codes. This phase allowed the researcher to make a preliminary list of codes and define the codebook for further analysis. The second phase involved a deeper analysis to apply the open codes that emerged freely from the data. The third phase involved the application of the codes for RQ1. However, as codes for RQ1 pertain to the levels of interaction, this required a holistic review of the transcripts, before applying codes

to the segments. Finally, the fourth phase was done to code the social media analysis data that were gathered from the participants' Facebook timeline.

Initial coding used English codes primarily. However, since RQ1 is based on the concept of *kapwa* from the Filipino social psychology, Filipino terms (with English translations) were used to code significant statements that answer RQ1 (e.g. *pakikitungo* or civility, *pakikipagpalagayang-loob* intergen or being-in-rapport with intergenerational colleagues). Further Filipino codes were also applied to data which exemplify unique Filipino social relations (e.g. *pakikiramdam*). This first cycle of data coding was employed in a “zigzag pattern” with data collection and data analysis to allow theoretical sampling to gather further data until saturation is achieved (Creswell, 2007).

For the second cycle coding, the researcher described categories, within which the initial codes could be grouped. Twenty (20) axial codes were generated which were later reduced into five themes. “*Smooth Relationship*” was identified as the core category because it satisfied the following criteria suggested by Strauss & Corbin: (1) it could be related to other major categories; (2) it could be observed frequently in the data; (3) there is a logical explanation that relates it to other major categories; (4) it is abstract enough to be related to other relevant researches (Chong & Yeo, 2015).

Finally, an explanation of these categories was built through selective coding (Creswell, 2007). Both narrative and graphic representation of results were provided to offer a better understanding of the processes that were uncovered.

Role of the Researcher

The researcher is a faculty of Teacher Education Program who had four years of experience of teaching in basic education in a higher education institution's laboratory school department. Further, her experiences in intergenerational diversity in Higher Education gives her some understanding of the teachers' relationships in intergenerational workplace in terms of interactions with colleagues. However, her perspective is limited to that of an experienced, young adult, Millennial teacher. Hence, she employed memoing to bracket her own biases to ensure that her perspectives would not serve to disadvantage the middle-aged and older teachers during data analysis and interpretation. These biases include her generation's perceived standards for social media use, values, and experiences as a young adult Millennial teacher. Hence, in her intention to evolve a theory that is really grounded on the participants' experiences and views, the researcher took the role of an outsider in the study.

Methods of Validation

Trustworthiness is one of the features of a high-quality qualitative study (Birt, Scott, Cavers, Campbell, & Walter, 2016). Creswell and Miller, 2000 asserted that in qualitative research, trustworthiness or validity is established, not based on scores, instruments, or research designs, but through the use of a lens established using the views of people who participate, conduct, or review the research. This study has chosen to conduct validation from the lens of the participants of the study and the Systematic

Paradigm. As such, member checking was employed as a means to establish the validity of the findings.

Member checking, known also as participant validation investigates the credibility of the results. The data or results are returned to the participants to make sure that the findings resonate with their experiences (Birt, Scott, Cavers, Campbell, & Walter, 2016). Lincoln and Guba (1985) cited member checking as the “the most crucial technique for establishing credibility” (p. 314) of research (Creswell & Miller, 2000). Further, member checking addressed not only trustworthiness concerns but also that of ethical issues, as it ensures that the accounts reflect the realities of the participants in the study.

The researcher specifically employed member checking by returning the interview transcript to the participants. These transcripts bear line numbers for ease in identification of lines that they wish to make changes on. The font size of the transcripts was also adjusted two points bigger for the older adult participants for ease in reading.

Participants gave their verifications and additions to the transcript. They also suggested for some parts to be deleted or their pseudonyms to be altered. It had been observed though that older male participants were more specific and detailed in their validation, as compared to other participants.

Figure 3: Research Process

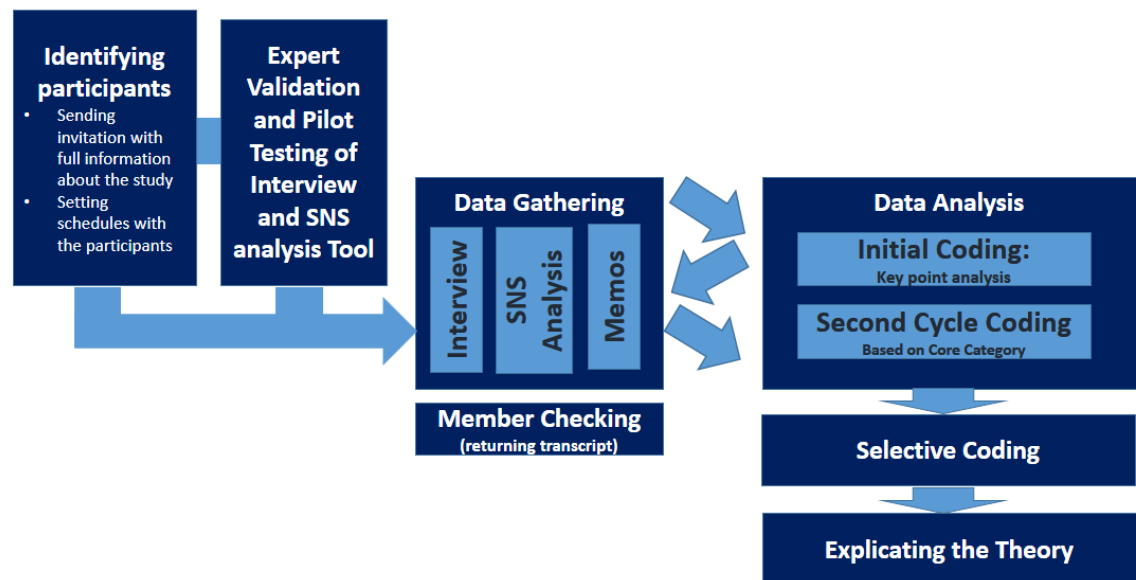


Figure 3: The diagram summarizes the research procedure that was employed in this study. The identification of participants was done simultaneously with the validation of the instruments for data gathering (through expert validation and pilot testing.) This was followed by data gathering through semi-structured individual interviews and SNS analysis. Analytic Memoing was also employed to aid in the theory development. This data gathering was done simultaneously with member checking and analysis of data. Analysis was done in three phases: (1) initial coding, (2) second cycle or axial coding; and (3) selective coding. Finally, the theory was presented in figure and narrative forms.

Ethical Considerations

Some of the ethical issues that came up in the study include the following: inclusion of elderly in the study, authority and power, scheduling, online privacy, anonymity, confidentiality, full consent, and full information. Actions taken to address each of the following issues are discussed.

Elderly as vulnerable population.

The nature of the study required the participation of teachers who belong to young adult, middle-aged, and older adult generations. Hence, six older adult individuals (58-73

years old) were involved in the study. The informed consent of the participants was sought. Their convenience was considered in setting time, date, and place of interviews. Further, three generations helped develop the interview questions. The middle-aged and older adult teachers served as expert validators to check the interview questions' relevance to the research questions. Meanwhile, the young adult served as pilot testing participant to check the tools for facilitation requirements, clarity, and level of difficulty. Hence, eyes from three generations, including the older participants had the opportunity to contribute to the development of the questions. The questions were also translated into the Filipino language (for all participants) for ease in communication. Further, validation was also made through member checking, to ensure that the realities of all participants would be reflected in the study. The transcripts that were given to the older adult teachers for member checking were produced with fonts that are two points bigger for easier reading. The analysis was done using the verbatim transcript to capture their experiences in their exact words. This is to ensure that their realities will not be lost in the translation. Finally, the researcher employed memoing to bracket her own biases as a Millennial, young adult teacher, with middle generation teaching experience. This is to ensure that her own biases would not influence the analysis of the data.

Authority and power.

Regarding the power relations between the participants and the researcher, it was emphasized that the study recognizes that the participants were the knower and the researcher was the would-be knower (Ponterotto, 2005). The participants are the source of information and their realities were respected and represented in the data. Further, to ensure that the realities of the participants would be reflected in the data, member checking was

conducted as a form of validation which looks at credibility from the lens of the participants (Creswell & Miller, 2000).

Conflict of interest.

The researcher located schools in which she is not affiliated or connected, to ensure that there would be no conflict of interest in the study, and thus ensure that her objectivity would not be compromised. Personal beliefs and biases were surfaced and bracketed through analytic memoing to ensure that these did not distort the data in any way.

Schedule.

With the bulk of demands on teachers in basic education, their engagement in the study could cause some disturbance, especially since they were requested to provide an interview and to participate in the validation of the transcript. As such, the researcher made a conscious effort to consider their deadlines and schedules in the planning of the research. The date and time, as well as the venue of the interview, were determined by the participants themselves at their convenience.

Online privacy.

Analysis of teachers' social interactions were limited to the public information that is visible only in the participants' timeline. The participants are not required to accept the researcher as a Facebook friend to conduct this analysis. The public information that was analyzed in the study includes: (1) their friend list, (2) their public posts; (3) the comments of their colleagues in their posts, (4) the posts that they tag and the posts in which they were tagged by their colleagues, and (5) the reactions of their colleagues to their posts.

Anonymity and confidentiality.

Intensive measures to ensure the anonymity of the school and participants had been made. Specific teacher participants were selected by the researcher through the social network to protect their identities. Pseudonyms were used from the transcript to the final write-ups. All data that were gathered were considered confidential. These were stored electronically and secured with a lock or user password. For the school, only general information relevant to the study at hand was provided. Further, details that are vital in analysis such as the teacher population in the schools were only given in estimates to avoid identification. No identity will be released for publication and presentation of the study's results in book form or professional journals. The audio records would be deleted at the completion of the study.

Full consent and information.

Participants were provided with all the important details they need to know about the study. The researcher provided them full information on the extent of participation that would be required of them. The researcher also assured the participants that only public information will be analyzed in their social media accounts, and only for the month that they have selected. The benefits of the study such as introspection of their IG relationships that could lead to better access to learning opportunities (e.g. IGL) was detailed in the consent form which was provided to the participants. It also bears the researchers' assurance to secure their anonymity and confidentiality of all information that they would share, in case of any discomfort in disclosing sensitive information about the relationship with IG colleagues. Further copies of their signed consent forms with the researchers'

contact details were sent to the participants so they would have their own copies of the said form.

Full information.

Results shall be shared with the participants and the larger academic community through the PNU libraries, and PNU Online Commons. The study shall also be submitted for publication upon its completion and approval of the dissertation panel. Links to these publications will be sent to the participants of the study.

CHAPTER III

RESULTS AND DISCUSSION

This chapter presents the findings of this study which sought to develop a grounded theory that articulates the process of IG relationship building among Filipino teachers in Philippine basic education schools, through the scrutiny of (1) the nature of their relationship with colleagues; (2) opportunities and challenges in the teachers' IG relationship building; and (3) strategies in IG relationship building and their consequences.

Data were gathered through semi-structured individual interviews and social media analysis from 20 participants from three basic education schools in the Philippines. Analysis emerged 92 open codes which were later organized into 20 axial codes during the second cycle coding, and five themes during the last cycle coding

Each of the themes that emerged from the codes are summarized in tables and discussed further in the succeeding pages. Finally, the grounded theory that emerged from the data that explains the process of IG relationship building among Filipino teachers in basic education schools is discussed in narrative and graphic forms.

Table 6 summarizes all the themes and sub-themes that emerged from the data that were gathered in the study.

Table 6

Summary of Major Themes and Sub-themes

Themes	Sub-themes
Nature of IG relationships	<i>Ibang tao</i> (Outsider) <i>Hindi ibang tao</i> (One-of-us)
Opportunities	Existence of IGR values Facilitating conditions
Challenges	Seniority culture Generational comparisons and adjustments Negative perceptions Competition Personal issues Illusion of IG harmony
Strategies and Consequences	Processing Stage Silence Initiating Dialogue Indirect Strategies
Effects of IG relationships	Learning Work collaboration and support Personal development Well-being Personal Connections

Theme 1: Nature of Teachers' IG Relationships with Colleagues

The first major theme in this study is the nature of the teachers' IG relationships with colleagues. Their relations with *kapwa* were categorized into *ibang tao* (outsider) or *hindi ibang tao* (one-of us) as indicated by the level of interactions that they engaged in with their multigenerational colleagues.

Pakikitungo (transaction with), *pakikisalamuha* (interaction), *pakikilahok* (participating), *pakikibagay* (conformity), and *pakikisama* (going along with) are indicative of a colleague being considered as *ibang tao*. This relationship enables both instrumental (directly affects the achievement of organizational goals) and expressive

interactions (do not directly affect organizational goals but are personal or affective in nature (Connolly, Eddy-Spicer, James, & Kruse, 2018).

Pakikipagpalagayang-loob (being in rapport with) and *pakikisangkot* (getting involved with) indicate that the teachers consider their colleagues as *hindi ibang tao* (one-of-us). This relationship appears to yield both instrumental and expressive contents, as well. Table 7 provides a summary of the open codes under the sub-themes that will be discussed in detail in the following paragraphs:

Table 7

Summary of Codes for the Nature of Teachers' Relationships with Colleagues

Themes	Axial Codes	Open Codes
Nature of teachers' IG relationships with colleagues	<i>Ibang tao</i> (Outsider)	<i>Pakikitungo</i> (civility) intergen <i>Pakikilahok</i> (participation) intergen <i>Pakikisama</i> (going along with) intergen <i>Pakikisalamuha</i> (interaction) intragen <i>Pakikilahok</i> (participation) intragen <i>Ibang tao</i> (outsider) leading to instrumental <i>Ibang tao</i> (outsider) leading to expressive
	<i>Hindi ibang tao</i> (One-of-us)	<i>Pakikipagpalagayang-loob</i> (being in rapport with) intragen <i>Pakikipagpalagayang-loob</i> (being in rapport with) intergen <i>Pakikisangkot</i> (being one with) intergen <i>Hindi ibang tao</i> (one-of-us) leading to instrumental <i>Hindi ibang tao</i> (one-of-us) leading to expressive

Ibang tao (outsider).

Teachers shared different levels of interactions with their colleagues who are considered as *ibang tao* or outsider. These interactions include *pakikitungo* (transaction with), *pakikisalamuha* (interaction), *pakikilahok* (participating), *pakikibagay* (conformity), and *pakikisama* (going along with).

Simple *pakikitungo* (civility) was evident in the interaction of Sir Mark, a middle-aged teacher who had very limited interaction with his colleagues. “*Yung Hi! Hello! Yung ganyan, tsaka greetings, good morning, good afternoon! Ganyan lang naman.*” (Hi! Hello! Just like that. And greetings like good morning, good afternoon. Like that.)

Ma’am Angel (older adult) also shared that she interacts with the younger colleagues to ask for their help. “*Dahil bata sila, marami silang alam. Pagka ano ... humihingi ako ng tulong sa kanila*” (Because they are young, they know a lot. Sometimes.... I ask for their help.)

Similarly, Ma’am Jen (middle-aged) who is a part-time teacher in the basic education department in School C (but a full-time employee in the college, and is staying in another office) have shared that unless it is required, she does not interact much with other colleagues in basic education. “*Ah requirements, ganon. So we need to deal with them, like for example, I’m a subject teacher sa mga advisory class nila. So if I have problem with some of their students, I go to them or vise versa. Tapos, if there is an activity in school, it’s required to collaborate with them...pero other than that, sa ano lang ako, sa office lang ako ng college.* (Ah, because of requirements. We need to deal with them. For example, I am a subject teacher of their advisory class, so if I have problems with their students, I go to them and vise versa. Then, if there is an activity in school, it is required to

collaborate with them. But other than that, I just stay in the office at the college [department]).

The level of interactions of teachers with people whom they consider as *ibang tao* show a certain level of commitment to being part of the same institution or department and some level of disclosure of self. This disclosure, however, is lacking in depth. Teachers often develop this relationship with colleagues from other generations. This could be because teachers feel that other generations are less likely to relate to their personal experiences, unlike their same-age peers. This appears to be most common among young adult teachers. For instance:

“For example po, first ah, lalake.... We’re talking about someone or something na alam mo na....alam mong mag-iiba yung impression sa hindi mo ka-age.... For example, sa mid. Baka mag-iba yung impression niyan sa sinasabi mo or even sa pagkatao mo. Kaya, para sakin lang po, hindi kailangan ishe-share ang mga ganon, unless kung siya ang mag-start ng ganong klaseng usapan.” (Sir P, young adult).

(For example, for males, we’re talking about someone or something that you know... something that would make a different impression on people from other age groups... for example, the mid. They might have a different impression about what you are saying or even to your personality. That is why for me, those things should not be shared unless the person initiates that conversation him/herself.)

“...yung edad din namin. Kami-kami kasi okey lang naman na magbiruan kami. Di gaya pag biniro mo yung matanda, di nila magegets.” (Sir Hendrix, young adult)

(... my same-age peers. It is okay for us to joke with each other. Unlike the old. They (old) might not *get* your jokes.)

However, while it is true that teachers most likely consider colleagues from other generations as *ibang tao*, there are also instances where same generation colleagues are considered as outsiders. This appears to be affected by the school structures, desire for professional distance, and gender influence. For instance, Sir Wander as an elementary teacher has more interactions with the same grade level teachers who are mostly older adults. With limited opportunities to interact with other colleagues in the younger and middle generations, developing a closer relationship with the same generation colleagues had been more challenging.

“Gusto naman (makipagkaibigan sa middle and young) pero ...yung availability of time...sa laki ng school namin halimbawa, kung sa trabaho, kung sino ang madalas mong nakakausap ... Nagdedevelop yung ano nyo, harmonious relationship n’yo sa isa’t isa. That’s why nagkataon lang siguro na yung old age yung mas nakapalagayan ko since then.” (Sir Wander, middle-aged)

(I also want to be friends with the middle-aged and younger, but because of the availability time... With a big school like ours, for example, at work, you develop a harmonious relationship with whoever you get the chance to talk to more frequently. That is why it is probably just by chance that I had been more comfortable with the older colleagues since then.)

Similarly, Ma'am Miya (young adult, who belongs to a grade level where many of the teachers are older than her) has a lower level of interactions with same generation colleagues and indicates a deeper relationship with the middle-aged colleagues.

Same generation colleagues could also be considered as *ibang tao* due to personal desire to maintain a professional distance. Some teachers had been observed to prefer professional distance with all colleagues, so that their interactions are mostly about work, discouraging any personal discussions (Sir Meguing, older adult; Sir Mark, middle-aged).

The third influence in the development of this nature of relationship is the limited self-disclosure among male teachers. Self-disclosure is part of relationship building and interaction with others. However, most of the male participants from three generations exhibit limited self-disclosure (Sir Hendrix, young adult; Sir Mark, middle-aged; Sir Meguing, older adult). This is in comparison with the female teachers who are open to disclosing self to colleagues. In fact, Ma'am Lani (older adult) even considered her life as an "open book" in the school.

While they consider these colleagues as outsiders, teachers interact with *ibang tao* for some reasons. Interactions with *ibang tao* are initiated by some teachers regardless of their personal feelings, because teachers believe it to be a necessary part of being in the same institution or department.

"Pero kung professional yan, s'yempre nasa trabaho ka, kahit ano pang personal na saloobin mo, hindi kasama yon, diba? Makikisama at makikisama ka, kasi nasa organization ka." (Ma'am Dina, middle-aged)

(But if it is professional, of course, you are working, (so) your personal feelings do not count. You would have to get along because you are in an organization.)

“S’yempre isa ka sa ano eh, isa kang teacher...dito.... Gusto mo lahat, okay kayo ng mga teachers.” (Ma’am Miya, young adult)

(Of course, you are one of the teachers here... You want to be okay with all of the teachers.)

“... walang external pressure or internal pressure na makisalamuha. Kasi ganun siya sa nasa department. Teacher ka, marunong magcope sa iba’t ibang sabihin ng iba’t ibang uri ng tao.” (Sir Karl, young adult)

(There is no external or internal pressure to interact because that’s how it is in the department. As a teacher, you know how to cope with what other people might say.)

Another factor that compels the teachers to interact with colleagues whom they consider as *ibang tao* is their recognition that they are going to need each other’s help and support at work, at one point or another. (Sir Meguing, older adult; Sir Jong, middle-aged)

For instance:

“...kailangan meron tayong nakakasalamuha, nakakakwentuhan natin. Kasi mahirap magtrabaho kapag yung halimbawa tulad niyan, malaki kayong populasyon ta’s nag-iisa ka lang. Pagka may problema ka, wala kang malalapitan.” (Ma’am Miya, young adult)

(...we need someone to interact with... people we could talk to. Because it is difficult, for example, with the big population [of the school], and you’re alone. When you have problems, you have no one to approach.)

“Syempre kapag implementation diba, sila (mga bata) ang madaling kausapin. Susunod yung mga mas bata sa ‘min. Kahit naman ang middle-aged.... Makikiusap ka din sa kanila, na tulungan n’yo naman kami, lalo na pagdating sa mga ganyang gawain tulad ng powerpoint. Diba halimbawa, yung pag-iispeaker ka, sila din ang gagawa ng lahat.” (Ma’am Capricorn, older adult)

(Of course, for implementation, it is easier to talk to the younger. They would listen to us. Even the middle-aged... You would request them to help you with a certain task, like PowerPoint. For example, if you are the speaker, they would do all of that.)

Nonetheless, data show that despite the limited depth of interaction with their colleagues whom they consider as *ibang tao*, their interactions still yield several instrumental contents that help them achieve organizational goals of the educational institution. These interactions include seeking or giving advice, discussing work, and collaborating. It had been observed, however, that younger adults are approached usually for concerns about technology or new strategies in teaching.

“... yung mga younger generation magagaling yang mga yan sa ICT. Malaking tulong sila para sa amin...” (Sir Leo, older adult)

(... the younger generation is good with ICT. They are a big help for us... ”

“... ang daming mga bata ngayon, yung kaalaman nilang bago, yung mga strategy nilang bago.... Yun nakukuha ko yun, kumbaga dun ka kukuha sa kanila kasi sila yung bago.” (Sir Dalsi, middle-aged)

(... many of the young now, they have new knowledge, strategies... that is what I get. In other words, you get that from them because they are new.)

On the other hand, middle-aged and older adults are usually approached for concerns about pedagogy and discipline. As shared by one teacher: *“Sa matanda naman ... ang kinukuha ko sa kanila ay yung sa pagdidisiplina.* (As for the older adults, what I learn from them is how to manage discipline. -Sir Dalsi, middle-aged). Further, younger generations give high esteem to older adults’ advice. They consider this advice as valid. As Sir Karl (young adult) has suggested, *“sabi nga...papunta pa lang tayo, sila ay pabalik na.”* Another young adult male, Sir P shared, *“Tiyak ka. Hindi po mahirap maniwala.”* (You are sure. It is not difficult to believe.)

The instrumental content of these interactions is not only limited to advice sharing, discussion of work, and collaborations. These also include sharing of resources such as instructional materials:

“Pag may naririnig ako na nagkocomplain about the difficulty ng subject, kung minsan. Kapag talagang matindi na yung pagrereklamo nya, tinatanong ko lang na kung gusto mo ba ng handouts ko, ganun.” (Sir Meguing, older adult)

(When I hear someone complaining about the difficulty of a subject, sometimes... when the complaints have become too much, I just ask, do you want my handouts?)

In addition to these, interactions with expressive content were also observed even with colleagues whom they consider as outsiders (*ibang tao*). These include friendships and seeking help with their personal life.

“...(*para manghingi naman ng tulong sa personal na buhay*) ... *madalas kasi mga younger generation.*” (Sir Leo, older adult)

(... it is the younger generations that usually approach us to seek personal help.)

A young adult, Sir Hendrix shared the same thoughts when asked whom he usually approaches to seek personal help, “*Kay middle generation dahil mas experienced na sila sa work, sa relationship, sa lahat.*” (To the middle generation, because they are more experienced in work, relationship, in all things.)

Ma’am Heart (middle-aged) shared that she approaches young adult colleagues for friendship even though their interactions are limited to *pakikisama*. Another evidence is the friendly interaction of a middle-aged female teacher, Ma’am Dina with younger adult colleagues through the former’s Facebook post. November 16, she posted her anticipation for a smart TV for classroom instruction. Two young adult colleagues commented with teasing. One refers to a falling star that grants wish from a TV series. Another discusses that there are 20 of them (teachers) who are lining up for one smart TV. They were also joking on the use of traditional alternatives (chalk and board). Their exchange involved 11 replies. Interestingly, the language and exchange between the young adult female FB friend and the middle-aged participant in the comment section suggest a friendly relationship, even though their interactions are mostly limited to *pakikisama* (going along with).

Hence, it could be said that teachers interact with their colleagues whom they consider as *ibang tao*, even if they do not have a deeper connection with these people.

These interactions range from civility to going along with colleagues (Santiago, 1976, as cited by Yacat, 2017). This is especially true among Filipinos who do not only work to make a living but also to make life (Francisco and Franco, 2003 and Franco, 2006, as cited by Macapagal et al., 2013).

This is most common among colleagues from other generations. One of the reasons for these could be the differences in patterns of behavior, attitudes, expectations, habits, and motivational mechanisms of people from different generations (Čič & Žižek, 2017). Further, in the case of the younger adults, the distance could be due to their higher sense of respect obligation and avoidance of older people which was evident in the findings of Ota, Giles, and Somera (2007). However, this is also possible with intragenerational relationships due to the teachers' desire for professional distance with all colleagues, or school structure. As emphasized by Macapagal et al. (2013), aside from similarity, another factor that helps initiate friendship is proximity. It determines the frequency of encounter a person has with another. Hence, with limited encounters, the potential for a relationship to grow is also limited. Nonetheless, relationships with colleagues who are considered as *ibang tao*, yields instrumental, as well as expressive interactions.

Hindi ibang tao (one-of-us).

There are other colleagues whom teachers consider as one of them or *hindi ibang tao*. With these individuals, their interactions go beyond *pakikisama* (going along with) to *pakikipagpalagayang-loob* (being in rapport with) to *pakikisangkot* (getting involved with). Mostly, same generation colleagues were considered as *hindi ibang tao* by the participants. For instance, young adult Ma'am Grace shared that she prefers her same-age

peers for friendship. “*Parang we share the same emotion, we share the same scenario in different ways.... so kami lang din po yung magkakaintindihan. So ending po nun, kami ring dalawa yung mag-iiyakan, magtatawanan, magsisisihan kung bakit namin ginawa yun...*” (It’s like we share the same emotion. We share the same scenario in different ways... so we understand each other. In the end, we cry, we laugh, and we blame each other why we did that.)

Similarly, Ma’am Angel is comfortable sharing intimate details of her personal life with friends in the same generation. One of the reasons for this is that teachers believe that their colleagues from the same generation are most likely to understand them. For instance: “*...kasi nagkakaunawaan kami,*” (because we understand each other) explained Ma’am Angel when asked over her preference for middle-aged and same-age peers for friendships.

Similarly, Ma’am Grace (young adult) explained, “*...since, kami-kami lang din nagkakaintindihan, kami rin yung magkakalapit-lapit ng edad, so, kung ano ang nararanasan niya, nararanasan ko rin po today.*” (...since we are the only ones who understand each other. We are close in age, so whatever it is that he/she experience, I also experience today.)”

Sir P (young adult) also expressed a level of comfort in the company of his same-age peers. “*...Especially po no, yung mga new words natin.... unorthodox. Alam po kasi nila (young adult), so madaling isend kumbaga... itranslate yung mga gusto mong sabihin, even though you’re not saying the entire sentence. Yung mga ganon po... Di ka magsasalita, iaaksyon mo lang, alam niya na. .. Ang sarap sarap po kasi sa pakiramdam non e. Yung parang you’re like a military. Yung code mo ganito lang.*” (... Especially with our new words.... Unorthodox. Because the young adult knows them, it is easier to send...

to translate what you want to say, even if you do not say the entire sentence. Like that. ... You don't speak, you just act it, and they understand.... It feels good. It's like you're in the military and you're using codes.)

However, there were also colleagues from other generations who were considered as *hindi ibang tao*. For instance, *pakikisangkot* could be gleaned in the high level of commitment of Ma'am Lani (older adult) in her interactions with the younger adult colleagues. As one of the very few older adult teachers in a private school where the faculty is mostly young adults, it could be observed how Ma'am Lani takes a serious sense of responsibility for the relationship of the younger colleagues. She takes an indirect approach to nudge teachers who have misunderstandings. This could also be a work of her age, and at the same time, her designation as one of the school heads. When asked about the extent of information that she feels comfortable sharing with the young adults, she claimed, "Ay, sa buhay ko, actually, alam na nga nila buong buhay ko eh (laughs).... Open book na, wala, wala man akong tinatago." (About my life, actually, they know everything about my life [laughs].... I don't hide anything. It's an open book.)

Similarly, a young adult teacher, Ma'am Lovely considers the middle-aged colleagues as *hindi ibang tao*. She claimed, "Para kasing sila (middle-aged) pa din yung ka-age ng magulang natin, ng nanay mo na parang payong ate o payong nanay yung makukuha mo sa kanila..." (Middle-aged colleagues are of the same age as our parents, your mother. The advice that you get from them is like one given by your mom or older sister...)

This deeper relationship with other generations shows that teachers find rapport with colleagues from other generations because they see them as family. However, this

could also be influenced by the structures in the schools. For instance, Ma'am Lani (older adult) shared that "...*kasi wala akong masyadong kasama dun sa mga ka-age ko eh.... yung ka-age kong two years ... older sakin ... umalis na ng school.*" (... I don't have much same-age colleagues there...my same generation peer who is two years older than I had already left the school.) The older adult and middle-aged faculty in School C are mostly part-timers. Most of the full-time teachers are young adults and so, they are also the ones with whom she had most chances to interact with.

Similarly, Ma'am Lovely (young adult) interacts mostly with middle-aged colleagues. She is teaching in an elementary school where teachers had a better chance to interact with colleagues in the same grade level. This finding was supported through Facebook analysis on September 26 where a middle-aged female teacher posted pictures during the teachers' sports fest. Ma'am Lovely was tagged along with others who are mostly middle-aged colleagues. She also captured three of the groupies. She commented "thanks" and used hashtag "twogether" in reference to being a grade two teacher.

Their interactions with colleagues whom they consider as *hindi ibang tao* had instrumental contents which include seeking and asking for advice, discussion of work, and collaboration. For instance, Ma'am Lovely (young adult) shared that she chooses to discuss work with middle-aged colleagues whom she considers as *hindi ibang tao*. Similarly, Sir Jong (middle-aged) shared that he prefers to collaborate with his same-age peers whom he considers as *hindi ibang tao*. He shared: "*Sa collaboration... ahh... usually. Halos sa mga kasama naming kasing-edad ko.... Kasi s'yempre kami yung nagkakaintindihan.*" (For collaboration, it is usually my same-age peers.... Because we understand each other.)

The instrumental benefits of these interactions with colleagues whom they consider as *hindi ibang tao* do not only benefit the younger or same generations. Even old aged colleagues benefit from the instrumental content of these interactions. For instance, Sir Leo who (older adult) considers the middle-aged as *hindi ibang tao*, shared that he approaches the middle-aged colleagues to discuss work. Similarly, Ma'am Lani (older adult) shared that she learns new methods from younger colleagues.

“There are times na lumalapit din po sa ‘min yung mga veterans, ... and then, they will ask, na sometimes, ‘Ma’am, bakit kaya ganyan yung mga students right now? Ang laki ng pinagbago nila, ganyan, ganyan, etc. ... So they will ask me and my other co-teacher na with my same age ... paano ba sila makikipag ... jamming sa mga students nila na hindi sila minsan nabo-bore. ... So yun po, nagbigay po kami ng mga idea namin.” (Ma'am Grace, young adult)

(There are also times when the veterans [older adult] approach us.... And then they would ask, ‘Ma’am why are the students like that? Students are really different now, etcetera... So they would ask me and co-teacher [who is of the same age as me] how they are going to *jam* with the students so they [students] won’t be bored... so we shared our ideas.)

In addition to the instrumental interactions, their relationships with colleagues whom they consider as *hindi ibang tao* also give way for deeper expressive interactions. For instance, Sir Dalsi (middle-aged) shared that he is more comfortable to approach his same-age peers for friendship whom he considers as *hindi ibang tao*. Similarly, Sir Leo (older adult) is comfortable in seeking friendship with middle-aged colleagues.

“Kasi nga, ano... sa tingin ko lang, swak kami sa mga bagay na pwede naming pag-usapan.” (Sir Leo, older adult)

(It’s because I think, we are compatible with the things that we could talk about.)

This kind of relationship allows teachers to disclose deeper personal information to their colleagues. For instance:

“Oo alam nila, kilala nila kung sino ako eh. Kaya minsan kung di maintindihan ng mga bata, tatawanan lang sila kasi alam nila kung sino ko.” (Sir Jong, middle-aged)

(Yes, they know. They know me. That’s why sometimes when the younger don’t understand, they’d [same age] just laugh because they know me.)

This kind of relationship, also allows older teachers to be comfortable enough to share personal details about their lives and at times, seek advice from younger colleagues.

“Minsan, yung, may kasamahan din kasi ako na personal na humihingi ng payo ‘pag halimbawa may problema sila nung anak niya.” (Ma’am Charity, young adult)

(Sometimes, I also have a colleague who asks for advice when, for example, he/she has problems with his/her kid.)

“Personal na buhay, siguro nag-oopen lang yung naging nanay-nanayan ko na nagturo din ...” (Ma’am Lovely, young adult)

(About personal life, my colleague who is like my mother in school also opens up about personal life.)

Teachers engage in *pakikipagpalagayang-loob* and *pakikisangkot* with colleagues whom they consider as *hindi ibang tao* or one of them. This is most common among same generation colleagues which could be due to the similarities with people from the same generation, which according to Macapagal et al. (2013) is influential in forming friendships. These similarities are enabled by their shared place in history which led them to have a shared cultural identity (Alwin & McCammon, 2003). However, this was also observed in intergenerational relationships due to similarities in other areas such as shared vision and values. Further, another factor is the structure which aids the proximity of people, enabling friendships to develop (Macapagal et al., 2013). This kind of relationship with colleagues who are considered as *hindi ibang tao* opens access both to instrumental and expressive interactions across generations.

Theme 2: Opportunities that Support IG Relationship Building

The presence of different generations in schools, particularly the young adult, the middle-aged, and the older adult is a reality in the Philippine schools. Building an IG relationship among these teachers is enabled by various opportunities. Some of these opportunities are integral to the individual, and some are external.

Table 8 summarizes the opportunities that help support the building of IG relationships of teachers in Philippine basic education schools.

Table 8

Summary of Codes for Opportunities that Support IGR Building among Teachers

Themes	Axial Codes	Open Codes
Opportunities	Existence of IG Values	Respect Sensitivity to needs Sharing Welcome mindset Empathy Open-mindedness Same gen initiative
	Facilitating Conditions	Character Different skills and job requirements Structure Personal interactions Working together Need to belong Mentoring Intergenerational connection Generational proximity

Existence of IG Values.

There are important values that teachers exhibited which enabled them to build smooth IG relationships with their colleagues. Figure 4 on page 87 summarizes these values.

Figure 4: Values that promote IG relationship building among teachers



Figure 4: The diagram illustrates the core values that help teachers build intergenerational relationships with their multigenerational colleagues. These values include respect, empathy, sensitivity and responding to needs, open and welcoming mindset, and sharing.

Respect.

Respect is a very important value in promoting good IG relationships among colleagues. As Ma'am Lovely puts it, *"kahit naman siguro hindi sa mga katabaho mo... Hindi naman sila mga professional teachers kahit wala naman silang mga pinag-aralan... dapat mong gawin yun. Hindi lang sa dapat mong gawin, yun kasi ang tama sa makataong paraan."* (... even with those people, you are not working with. ..Even if they are not professionals... even if they are not educated... you have to do that. It is not just that you have to do that, but it is the right and humane thing to do.)

Older and middle-aged teachers expressed the importance of being respected by their younger colleagues. *“Ah ayun kasi, sa tagal ko na sa school, yung ibang mga kasama ko na younger generation may respeto eh.”* (For the long time that I had been in school, my younger colleagues have respect. - Ma’am Angel, older adult). Sir Mark (middle-aged) also shared the importance of respect in the relationship among teachers, *“In the same way, yung mga bago, syempre lagi nilang iti-treat na with respect naman yung mga senior sa kanila.”* (In the same way, the young should treat their seniors with respect.)

While respect for elders is expected, especially among the Filipinos, the respect that promotes good IG relationships pertains to mutual respect for every teacher as a person and as a professional. This was shared by all teachers across generations (male and female).

“...siguro yung, if you respect them, they will respect you di ba.” (Ma’am Jen, middle-aged)

(...maybe its, when you respect them, they would also respect you in return, right?)

“Kasi (because) as they respect me as a teacher, I will respect them po... at the end of the day, we're both teachers.” (Ma’am Grace, young adult)

“Kasi nga yung mga younger, they treat you with respect naman. Yung lahat naman. They treat you with respect in the same way that you respect them.” (Sir Mark, middle-aged)

(The younger treat you with respect. Everyone. They treat you with respect in the same way that you respect them.)

Similarly, older adult colleagues, according to Sir Mark also respect him in return, “*Ahh, yun nga kahit (older adult colleague), I am treated with respect.*” (Even my older adult colleague, I am treated with respect.)

De Cremer and Mulder, (2007) shared reasons why people see respect as valuable in relationships: respect could be a means to an end or respect could be an end in itself. Both had been observed in the findings. The participants believe that showing respect could be instrumental to satisfy other motives such as belongingness. However, they emphasized that it is the latter that matters in social relationships because it is “the right and humane thing to do.”

Empathy.

Empathy is understanding other people’s feelings and this was exhibited by young adult and middle-aged (male and female) teachers in their attempt to understand other colleagues. This pertains to the capacity of an individual, not only to understand but also to share the emotion or feelings of another. This is described by many as the ability to step into the shoe of another, which enables them to experience another person’s emotion (Ioannidou & Konstantikaki, 2008).

This was exhibited by a middle-aged teacher, Ma’am Heart, who reached out to younger colleagues and adjusted her behavior for older colleagues due to her empathic understanding of their feelings. Of the younger adult teachers, she said, “*Kasi parang nakikita mo sa kanila noong araw na ganon ka e. So wag mo ilagay yung sarili mo na ... na parang wala sila sayo, dapat abutin mo sila. Ganon ang katwiran ko. Kasi pinagdaanan mo yun e, di ba?*” (I see myself in them. You were also like that in the past, so don’t make

them feel like they are nothing to you. You have to reach out to them. Because you also experienced that, right?)

Of the older adults, she said, *“Ingat na ingat ka naman sa pagbibitaw mo ng salita sa kanila, kasi ayaw mo silang masaktan. At tapos, isipin mo rin, darating yung time magkakaganon ka rin... ganon din ang mararamdaman mo. Kumbaga babalik sayo yung ginawa mo e...”* (...you take care of the words you say to them because you do not want to hurt them. Then time will come, you would also be like that... you’d feel the same. In other words, what you do will come right back to you.)

“Mas gusto nila yung hindi ka nahihiya sa kanila at yun nga, yung simpleng pagbati, pagtatanong sa kanila, pag-approach sa kanila, malaking bagay yun.hindi natin maiaalis sa kanila na mag-isip sila ng ganun dahil sila siguro nung sila yung nasa young adult, ganun din yung ginagawa nila sa mga nakakatanda sa kanila.” (Ma’am Lovely, young adult)

(They like it better if you are not shy with them. Greeting them, asking them, approaching them. Those mean a lot to them... we could not blame them for thinking like that, because maybe when they were younger, that was how they approached those who were older than they.)

“Basta yung normal na, tao na kailangan pakiharapan mo yung tao na kasi tao sila eh. Kung ano gusto mong pakikitungo sayo, gawin mo sa kanila. Kung ayaw mo yun, wag mong gawin sa kanila. Simple as that.” (Sir Wander, middle-aged)

(It's the normal thing that you have to treat other humans well because they are humans. You treat them with the same treatment that you expect to receive.)

Sensitivity and responding to the needs of others.

Teachers across generations (males and females) showed the importance of sensitivity to the needs of other colleagues and responsiveness to sensed needs in building smooth IG relationships with colleagues. These teachers used “*pakikiramdam*” (sensing) by observing indirect verbal and non-verbal messages to sense the needs of other teachers. This sensitivity enabled them to respond accordingly to the needs of others. It is important to sense others’ feeling through *pakikiramdam*, especially, with the Filipino’s inclination towards indirect communication (Pe-Pua & Protacio- Marcelino, 2000)

“...meron kasi akong co-teacher na parang nanay nanayan ko... Ayun yung kahit hindi mo sya tanungin basta alam na may problema ka.” (Ma’am Lovely, young adult)

(. I have a co-teacher who is like my mother to me... She approaches me when she feels that I have a problem, even if I don’t ask her.)

“... especially po kapag nakikita na nila (veterans) kaming nahihirapan. Uhm, without any questions, without asking, lalapitan ka nila. Uhm, ‘ma’am, naturo mo na ‘to?’... ‘Ay hindi pa po, sir, malapit... malapit pa lang po ko sa ganyang topic.’ ‘O, ganito gawin mo, ganyan, ganito... Sundan mo tong lesson na to, bigay ko sayo mga lesson plan ko ... gawin mong guide, gawin mong reference.” (Ma’am Grace, young adult)

(... when they [veterans] see us having a hard time, they would approach us without asking. ‘Ma’am have you taught this?’ ‘I haven’t, but I am close to that topic?’ ‘Here, do this and that... Follow this lesson, I would give you my lesson plan. Use it as your guide, your reference.’)

“Pero minsan, may time na hindi ko na hinihintay na hingin ang tulong ko, basta pakikikingan ko lang muna yung discussion nila sa iba. Pag wala akong nakikitang magandang development, sasabihin ko lang, ‘Gusto mo ba subukan ito?’” (Sir Meguing, older adult)

(But there are times when I don’t wait for them to ask for my help. I’d just listen to their discussion with others. When I don’t see any good development, I would say, ‘Do you want to try this?’)

They, however also expressed some hesitation to respond to sensed needs. As Sir Meguing shared, “... *saka yung may time na gusto ko na nandoon lang ako sa tabi at pag kailangan nila ako, nandyan lang ako. Kaya pinababayaan ko lang muna sila at pag kailangan na ko... darating ako... Ayaw ko kaagad na umeksena.*” (...and there are times, I just want to be there when they need me. I let them initially, and when they need me, that is when I come in. I do not want to get in the scene immediately.)

It had been observed, however, that sensitivity to the needs of others had been observed only among the middle-aged and older-aged teachers (males and females). The younger is usually on the receiving end of this sensitivity and response to sensed needs.

This could be because younger and beginning teachers are often seen as those who need more help.

Sir Leo (older adult) believed that these teachers still have so much to learn. He said, “...*Mga bago, marami pa silang dapat malaman.*” (...they are new, there are still a lot of things that they need to know.) Further, Sir Mark (middle-aged), Ma’am Angel (older adult), and Ma’am Capricorn (older adult) expressed that it is the younger adult whom they usually approach to give advice. However, it could be noticed that Sir Jong (middle-aged) and Ma’am Lani (older adult) referred to the generation by experience (“beginners”) when they identified the generation they usually approach to give advice.

The fact that sensitivity and responding to the needs of others was not observed among the young adult teachers could also be due to the young adult’s recognition of their lack of experiences and the lack of trust of other colleagues. This was expressed by Ma’am Grace (young adult) who shared that she would much rather approach an older colleague than her same-aged peers because she trusts their expertise more. “...*lahat ng pasikot-sikot in teaching alam na nila. So, I cannot ask po sa kaparehas kong baguhan, kasi parehas pa po kaming nangangapa.*” (...they know the way around teaching. I could not ask someone who is just a beginner like me, because we are both just groping around.)

Ma’am Charity (young adult) also believes that older generations share this perception about the younger teachers. “*Kasi kapag nga matatanda, siyempre, parang ang tingin sa amin eh wala pa masyadong experience, di ba?*” (Because the olders see us as someone who does not have much experience, right?)

An older adult female teacher confirmed this in expressing that it is very rare that younger colleagues would approach her to advise unless she approaches them first. “*Kasi*

wala naman ding... unless na lang pag ... nilapitan ko din naman sila, may sasabihin din naman sila. Kaya lang, yung sasabihin nila palibhasa may edad ako, hindi naman sa walang tiwala, kundi parang mas bihasa ako at marami na akong napagdaanan, diba? Tatanungin ko rin yung mga kaedad ko. Ganon.” (No one... unless, when I approach them [younger] first. They would also say something. Not for lack of trust, but as older than they, I am more expert, more experienced, right? I would also ask [for advice] from my same age colleagues) -Ma’am Capricorn.

This could explain the younger teachers’ hesitation to approach other colleagues, to offer their help. This is especially true because their colleagues (particularly the older) see them as the ones who need more help. This is in fear of being perceived negatively. As Ma’am Lovey, (young adult) have shared, “...*kasi sa totoo lang mahirap magbigay ng payo sa mas nakakatanda sayo, kasi lalo na kung hindi nila hihingin ... Diba mahirap yung magmumukha kang nagmamagaling.*” (... it’s difficult to give advice to someone older than you especially when they do not ask for it... it’s difficult that you would appear know-it-all.)

Similarly, Sir P (young adult) expressed the same hesitation. He seemed to equate taking the initiative to advise elders as a violation of respect. “... *nakakaintimidate po yung ganon... puwera na lang kung, ako talaga ang nag-open, it's okay lang, sige bigyan mo ko ng advice kahit matanda ako sayo. Pero hindi po kasi ako minsan nagkukusa sa ganon... Parang, part of being Filipino po kasi, parang yung respeto, yung ganon po.*” (...that is intimidating... except when ‘I [older] open it and it’s okay for you to give me advice even if I am older than you.’ But I do not initiate that.... It’s like part of being a Filipino. Respect. Like that.)

Open and welcoming mindset.

An open mind is a mind that is willing to accept differences in beliefs, ideas, and perceptions among people. According to Howell and Kingsbury (2016), there is a continuum for open-mindedness where at one end is a completely closed-minded person and on the other end is someone who cannot hold a firm belief about matters. They claimed that open-mindedness is not at the opposite end of this continuum. It is the virtue that balances the two extremes. An open-minded person is someone who would be willing to seriously listen to others, inquire, and revise his/her beliefs as necessary when presented with enough basis or evidence. The importance of this value in building IG relationships was shared by teachers across three generations (both male and female):

“...we need.... effort coming from each other *na* (that) all of us are willing to accept their mistake” (Ma’am Grace, young adult)

“Tapos kung talagang hindi applicable, wala pa naman akong naranasan na nag-protest sila sa change. Open eh. Halimbawa, ikaw sir ano suggestion mo sa ganito. O ikaw ano suggestion mo...” (Sir Jong, middle-aged)

(Then if it is not applicable, so far, I haven’t experienced anyone protesting over change. They are open. For instance, sir what is your suggestion here? What about you, what is your suggestion?)

Findings also show that IG relationships are enabled when teachers have a welcoming mindset, especially to the new teachers in the school. This was shared by a

middle-aged teacher, Ma'am Heart, "*Sa bata lalapit ako, kasi yung matanda dati ko na siyang kasama, yung bata bago. Halimbawa may nakita akong bagong teacher... aba teacher na pala natin yun.*" (I would approach the young because I had always been with the old. But the younger teachers are new. For instance, when I see a new teacher... oh he/she is one of us!) This could be due to her empathic understanding of the new teachers whom she believes are hesitant to mingle with others as newcomers in the school.

This was also evident in the FB analysis on the friend list of Ma'am Lovely (young adult). She has around 3000 friends, including colleagues from the old, middle, and younger generations. She shared, "*And nakakatuwa ... ilan lang ang in-add ko dun e. Ala pa sa sampu... sila talaga ang nag-add. Sila. Sila. Kaya nakakatuwa. Sila ang nag-add sayo.*" (What is nice about that is... I only added very few. Not more than ten. They are really the ones who added me. That feels really good. They added you.) Most of her colleagues are friends in FB and she was added by colleagues mostly than she did the adding. This is even though she is a young adult. This welcome was only made possible, however, because the younger adult teacher allowed herself to be welcomed by the teachers by making herself easily searchable on Facebook by using her real and full name.

This welcoming mindset appears to be more important in the private institution (School C) where there is a high turnover rate. As Sir Mark (middle-aged) have shared, "*... saka private. Kaya dito sa amin, mabilis kasi yung turnover eh. Kaya minsan... May mga bago pala minsan, makikita mo bagong teacher na ano. Syempre sa amin kasi pagka may mga bago, we-welcome mo kasi. Welcome naman ang treatment namin sa kanila.*" (...here in private, the turnover is fast. Sometimes, you'd just see that there are new

teachers. And in our school, we welcome the new teachers. We give them a welcome treatment.)

Sharing

The value of sharing with colleagues also helps build IG relationships. The objects of this sharing could be knowledge, material resources, or support. This had been observed across all generations from young to older adult generations. However, it could be observed that while the older colleagues share more of their experiences and knowledge especially about teaching, the younger adults share more of their skills in technology. This provides for a mutual exchange of available resources.

This willingness to share was exhibited by different generations. For instance, young adults share skills in technology (Ma'am Lovely, young adult), and techniques to connect with the students (Ma'am Grace, young adult). Middle-aged and older adults share experiences and expertise in teaching (Ma'am Grace, young adult; and Sir Meguing, older adult)

“... nakakasabay ako dun sa technology na alam nila. Yun bang tipong pag tinanong mo sila (younger), laging willing silang ituro sayo yung alam nila.”

(Ma'am Dina, middle-aged)

(...I manage the technology that they know. When you ask them [younger], they are always willing to teach you whatever they know.)

There are also teachers who share their material resources. For instance, “...*tinatanong ko lang na kung gusto mo ba ng handouts ko, ganun.*” (I would ask, do you want my handouts?) -Sir Meguing, older adult

The importance of the value of sharing in social relationships is emphasized in the social exchange theory which was originally developed by Homans (1961) who asserted that human relationships involve some cost-benefit analysis. You analyze what you could get from the relationship, and compare to what it would cost you (Macapagal et al., 2013). These benefits could involve help with tasks, knowledge, and emotional support among others. This way, an individual acknowledges that while there are benefits in the relationship, there will also be giving in the process to facilitate exchange.

Facilitating conditions.

There are different conditions outside of the individual teachers that promote IG relationship building among colleagues. These conditions include the following: (1) influential characters; (2) opportunities to work together, (3) opportunities for personal interaction; (4) diverse needs and skills; and (5) programs.

Influential characters.

There are important characters in schools that help promote IG relationships in schools. These are the teachers who initiate establishing IG relationships or initiate taking actions in the event of problems among colleagues. Different factors are at play in making

these people significant in the forming of IG relationships among colleagues. These factors could include official designation, age, or personality.

First, teachers could be an influential character in IG relationship building in school due to their designations which gives them the authority to take formal actions such as the faculty president, according to Sir Leo (older adult). Ma'am Dina (middle-aged) agrees that one's position in the organization is important for some characters. She shared, "...*may weight kasi kung sino ka at ano ka sa organization eh. Kung katulad lang namin na nasa lower rank lang, mahirap makipag-struggle don.*" (... who you are in an organization matters. For us who are in the lower rank, that would be difficult).

This influence could also be due to their age and experience. As Sir Paul (older adult) shared, "...*kasi kapag ikaw ang nagsalita, kuwan sila... susunod sila sayo... Kasi matanda.*" (...when you speak, they would listen to you... Because I am older.)

However, it had been observed that these characters could also be individuals who have earned the respect of the school community even in the absence of official designation. For instance, Sir Leo (old-aged) mentioned the influence of a female middle-aged teacher who is no longer the president of the faculty members in School A but still holds much influence.

It is also observable that the work becomes a sort of extension of family for the teachers. Hence, teachers tend to extend the title of vital members of the family to the important characters in school. As an older adult female teacher shared, "*Hindi lang bilang matandang guro, kundi parang nanay ka nila... tita ka nila.*" (Not only as an older teacher but you're like their mother... aunt.) -Ma'am Capricorn

Similarly, a middle-aged, Sir Jong repeatedly mentioned a “mommy” figure for them. “*Kaya nga dito halo-halo na kami. Meron kaming mommy, (laughs).*” (We are mixed here. We have a mommy.) This was also observed in the analysis of his post regarding attendance to the closing program of a training workshop on October 26. Here, a middle-aged female commented, “congratulations” with emojis of confetti. He made a heart reaction to this and replied, “thank you, mother.”

While these characters could be older adults, it had been observed that many middle-aged adults play a special role in the promotion of IG relationships among colleagues. For instance, Sir Hendrix (young adult) explained that if he wishes to discuss work, he prefers to approach colleagues older than him. But when asked whether he would approach middle-aged or older aged colleagues, he said that middle-aged are preferable because they are more experienced than him but more approachable than the older adults.

Ma’am Lovely, (young adult) agrees to this. “*...na observe ko yung nasa middle adults sa kanila kasi, maraming bukod sa friendly, parang madali sila i-approach. Kaya nilang ihandle itong mga bago, at the same time kaya din nilang pakibagayan yung mga nasa older adults.*” (I have observed that middle-aged are not just friendly, they are also easier to approach. They could handle the young, and at the same time, get along with the older adults.)

Older and young adult teachers feel greater generational proximity and hence, better connection with the middle-aged colleagues because of the smaller generational gap. Similarly for the young adults, Ma’am Lovely points out, “*Kasi hindi naman ganun kaano gap nila since sila yung nasa middle.*” (Because there isn’t much gap because they are in the middle).

Young adult, Ma'am Grace shared the same idea, "... *nanghihingi po talaga ako ng payo dun sa mga nasa middle. Kasi po hindi po sila malayo sa akin, hindi sila malapit sa akin when it comes in ability to understand and to absorb kung ano po yung nangyayari. Kasi po, yes po, pwede naman po akong lumapit dun sa veterans, however po, of course, they can not understand, or I mean, hindi na po nila ganun maiintindihan yung pinagdadaanan ko, kasi malayo na po yung gap ng generation namin.*" (... I actually ask for advice from the middle. It's because they are not too distant, but not too close to me when it comes to understanding things. I could approach the veterans, however, they cannot understand... I mean they would not understand what I am going through, because of the generation gap.)

This closer connection with the middle-aged adults is also observed in the very friendly manner of interaction of young adult teachers with Ma'am Dina (middle-aged) in the November 16 post of the latter about the dream of having smart TV for instructional purposes. Two young adult colleagues commented here with teasing and their exchange was very friendly.

Older adults also feel closer connection to the middle-aged adults. As Sir Paul (older adult) shared, "*Sa middle-aged, medyo palapit sa pag-uugali namin. Na yung paano kami noon. Malapit-lapit. Parang mas madali mong makasundo.*" (The middle-aged are closer to our behaviors... with how we were before. Closer. They are easier to get along with.)

Sir Jong (middle-aged) agrees to this. "*Talagang...kami nasa middle diba, kami yung absorber nung between the matanda tsaka... Oo kumbaga yung nasa middle, kami*

namamagitan lagi.” (It is true that we, in the middle are the absorber between the old and... in other words, we always mediate.)

The significant role of the middle generation in IG relationship building could be the result of cohort and age effects. For instance, generational proximity of the middle-aged teachers with older and young adults could be due to the fuzzy edges of the generations because of the transitional events. These fuzzy edges make their difference from the next generation less distinct. (Rosow, 1978, as cited by Alwin & McCammon, 2003). Further, the workplace is one of the significant relationships for middle-aged adults who are struggling between generativity versus stagnation, (according to Erikson’s theory of Psychosocial Development). Hence, they struggle to feel useful and to make things that could outlast them, which could be seen in their efforts in mentoring others (McLeod, Erik Erikson's stages of Psychosocial Development, 2018).

These characters appear to hold some influence or “power” in the relationship building and their “power” is coming from many sources such as designation, relationship with colleagues, character, among others. This is consistent with the assertions of Raven and French (1959, as cited by Bhasin, 2019) that there are different sources of power in an organization. Aside from the legitimate power or positional power, are expert, and referent powers. It is clear that individuals who are officially designated such as faculty presidents have the legitimate power to influence the IG relationship building through the organization of programs and mediating in issues. Another source of power, however, is expert power, which could be the source of influence of the elder teachers who are seen as experts in the field of teaching and microculture of the school, due to the wealth of their experiences. Finally, middle-aged adults, as well as the teachers who are considered as

honorary “mommies” or “tita” could have had their influence due to their personalities and relationship with others that earn them their colleagues’ respect

It had been observed, however, that while the influential characters in the schools could be from both sexes, the way the teachers see male and female roles vary. While the males are seen as influential figures due to their age and position, they are not assigned the family titles that were used for female teachers (e.g. mommy, tita). These titles afforded to the women display some level of intimacy by extending to them the titles of members of the Filipino family. This could be due to the social expectations of emotional control among men, limiting the expression of affections (Dionisio, 1994).

Opportunities to work together.

Another condition that enables the IG relationship among colleagues is the availability of opportunities to work with other colleagues. Rather than working independently, teachers who are compelled to work together on projects find a greater need to establish a harmonious relationship with colleagues. This had been observed across all generations (both male and female).

Ma’am Grace (young adult) shared that in School C, they are given the chance to collaborate with other colleagues. “...*especially, we have the system here na nagcocolab ... So ang mga nakikipagcollab po sa ‘min, is yung mga ano, yung mga middle...Para mas madali po para sa ‘ming lahat.*” (...especially, we have a system here where we collaborate... it is the middle-aged who collaborate with us.... So things would be easier for all of us.)

Meanwhile, as leaders/ coordinators for student activities, Sir Meguing (older adult, School C) and Sir Jong (middle-aged, School B) recognized the need to work well with other colleagues for the successful launch of the activities.

Facebook analysis of teachers in School A also showed the implementation of school activities that compel teachers to work together with colleagues from different generations. For instance, in a December 6 post, Ma'am Heart (middle-aged) was tagged by another middle-aged colleague in pictures during scouting where she served as one of the emcees along with a male middle-aged colleague. She was tagged, along with young and middle-aged colleagues. She reacted with clap clap clap and heart and thanked the colleague who posted. Also, on December 6, a middle-aged female teacher posted a boodle fight of teachers during one of the school activities and tagged Ma'am Angel (older adult), along with old, young, and middle-aged colleagues. She liked it, along with 135 colleagues from three generations who reacted with likes and hearts.

Intergeneration activities that foster cooperation, according to Čič and Žižek, (2017) provide means to overcome generational stereotypes about generations which is one of the biggest barriers to intergenerational cooperation. These opportunities to work together allow teachers to have encounters with their co-teachers, which may otherwise be difficult to come by in their regular routines. As Macapagal et al. (2013) have suggested, proximity that allows for personal encounters help develop friendships. These opportunities allow teachers the chance to work with other teachers whom they rarely get the chance to encounter due to school structures. For instance, the system in their school allows Ma'am Grace (young adult) to have a chance to collaborate with middle-aged

colleagues- an opportunity which would have been a rare opportunity in a young adult dominated faculty office in School C.

Opportunities for personal interactions.

Data also show the importance of teachers' personal interactions (beyond work) to establish IG relationships among colleagues. Teachers from all generations (both male and female) shared this. These interactions require initiative and could range in the level of depth. It could be a simple greeting such as "Hi! Hello!" (Sir Mark, middle-aged) or a "...smile to everybody." (Sir Wander, middle-aged).

Young adult Ma'am Lovely shared the importance of these simple greetings. "...*batiin mo sila, kahit simpleng good morning po, good afternoon po ma'am, simpleng ngiti..... Minsan na-appreciate nung mga nasa middle at adult yung simpleng pagbati mo sa kanila...*" (...greet them even with simple good morning po, good afternoon po, ma'am. Simple smile... Middle-aged and [older] adults appreciate it when you greet them.)

There are also occasions when formal and instrumental interactions lead to friendships. As Ma'am Grace (young adult) shared, "...*kinatagalan po, I keep on asking them, hanggang sa, ayun nga, nadagdagan na yung usapan namin. ...until now na naging close na po kami. Naging komportable na po kami sa bawat isa na tanungin na yung, "Kumain ka na ba?" "Oh anong kinain ng boyfriend mo?" So, nagsimula po siya sa simpleng pagtanong ng lesson.*" (...in the long run that I was asking them, the things that we talk about eventually expanded. Now, we have grown closer to each other. We have become comfortable to ask, 'Have you eaten?' 'What did your boyfriend eat?' It all started with simple questions about the lesson.)

Sir P (young adult), on the other hand, emphasized a more meaningful interaction where teachers share activities together, like meals. He explained “...*hindi po kailangan ng common breaktime lahat noh. Pero yung magkasabay-sabay lang pong kumain during breaktime half ng faculty... Para sa kin yun po yung pinakamagandang foundation po na nagkaroon ng strong bond yung mga faculty member po. Parang family din po di ba, kapag nagkasabay-sabay kumain.*” (... It is not necessary for all faculty to have a common breaktime. But to have half of the faculty to eat together during break.... For me, that is a good foundation of a strong bond among the faculty members. Just like a family that dines together.)

These personal interactions were also observed in teachers sharing their important moments with their colleagues. As Sir Meguing (older adult) shared, “...*halimbawa, yung may mga pagkakataon na ‘pag birthday ... yung bang magblowout sila ganun. ‘O, walang magdadala ng meryenda bukas huh, birthday ko.’*” (... for example, when there is a birthday... they would treat us... ‘Don’t bring snacks tomorrow, okay. It’s my birthday.’) This was also observed in the FB analysis where Ma’am Lovely (young adult) was tagged in a birthday post of a middle-aged colleague on September 26. Similarly, Sir Karl (young adult) was tagged on October 31 by a young adult male colleague who celebrated his birthday. They dined out, along with a young adult female and one older female. It appears that the four share the same office in school. The birthday celebrant considered the group as his “*kaibigan/ tropa*” (friends) whom he loves.

These personal interactions allow teachers to get to know each other in a more personal level, and hence have a better understanding of them. As Macapagal et al. (2013) have suggested, proximity that allows for personal encounters help develop friendships.

Hence, it could be said that people tend to develop relationships with people with whom they interact more. It has to be taken into consideration, though that encounters do not necessarily have to be face to face. In the period of ICT, social media provides another way for personal interactions. As findings of Napoli (2014) suggest, social media practices play an important role in promoting IG communications.

Complementing skills for varied needs.

The diverse skills available in the school through multigenerational colleagues has the potential to complement each other to accomplish the required tasks. As Sir Hendrix (young adult) expressed, “*Sa work kasi natin kailangan natin ng mga makakatuwang, diba?*” (In our work, we need someone to help us, right?) Similarly, Sir Jong, (middle-aged) shared, “*Kung ano yung pagkukulang dun sa nauna, baka iyun yung pupunan ng mga nandidito.*”

Recognition that each generation of colleagues is part of a diverse skill set available in the school community compels teachers to seek harmonious IG relationships among their colleagues. This had been observed among colleagues from all three generations.

For instance, in needs about technology, teachers tend to see the younger teachers as a valuable source of help. Sir Leo (older adult) shared, “*Lalo na sa technology ngayon, yung mga younger generation magagaling yang mga yan sa ICT, malaking tulong sila para sa amin....*” (Especially with technology now. The younger generations are good with ICT. They are an enormous help for us.) Similarly, Mam Capricorn (older adult) shared, “*Makikiusap ka din sa kanila, na tulungan n’yo man kami, lalo na pagdating sa mga*

ganyang gawain tulad ng PowerPoint.” (You would ask for help from them. Help us, especially with these tasks, like PowerPoint.)

It also appears that younger colleagues are seen as a source of a better understanding of the generation of learners. For instance, Ma’am Grace (young adult) shared that “veterans” approach them to seek a better understanding of today’s learners. Sir Paul, similarly approach younger colleagues because “*...gusto kong matutunan kung anong meron sila. Ayokong maiwan. (laughs) Kasi pupunta ka sa classroom. Merong pinag-uusapan. Ikaw na pala, di mo pa alam. Ikaw na pala. Yun pala di mo alam yung mga term. Alam mo, yung mga Lingo nila ngayon deceiving, diba? Kakaiba.*” (...I want to learn what they have now. I don’t want to be left behind (laughs). Because you’d go to the classroom, and sometimes, you’d never know that they are talking about you. You don’t know, because you don’t understand the term. You know, their lingo now is deceiving. Strange.)

On the other hand, older teachers are seen as more experienced in the field and are a valuable source of learning about pedagogy, discipline, and other related tasks of teachers.

“Kapag advices..., mas masarap humingi dun sa mga older adults kasi kumbaga sila na yung super experienced na teachers. Ang dami na nilang pinagdaanan, dami na nilang na-handle ... Ilang decades na silang nagturo ...kumbaga madami na sila alam at madami na silang mapapayo sayo.” (Ma’am Lovely, young adult)
(When it comes to advise, it is better to ask the older adults because they are super experienced teachers. They had been through a lot. They have handled a lot. They had been teaching for decades... in other words, they already know much and could give you a lot of advice.)

“Pagka tungkol sa magulang na may nakagalit ka, sa matanda ka lalapit.” (Ma’am

Heart, middle-aged)

(When you have conflict with parents, you approach the older.)

Middle-aged are also approached about handling learners, and preparing reports.

As Ma’am Heart (middle-aged) have shared, *“Sa ‘kin, sa pagdi-desisyon, yung mga bata lumalapit, kung anong dapat gawin ng bata. ‘Pag naman sa trabaho mga reports reports mashonda.”* (To me, in making decisions, the younger is the ones who approach me. What the young have to do. But when it comes to reports, the olders approach me.)

Indeed, teaching is a complex work that requires a lot of skills. Individual teachers are mandated to accomplish several tasks which include regular teaching, related curricular tasks (e.g. preparing instructional materials, assessment tools), and seasonal tasks (e.g. coaching, home visitations). In addition to these, they are also expected to help out in school programs (Bongco & Ancho, 2019). This workload could be made easier with the help and collaboration with colleagues (e.g. sharing of materials, division of labor in school programs). Further, Green, López, Wysocki, Kepner, Farnsworth, and Clark, (2019) asserted that with the increasing globalization in the world, it is important to maximize and capitalize on the potentials of diversity in the workplace. Similarly, Gordon (2018) indicated that age diversity in the organization enables it to face multiple challenges today, which require technical, analytical, as well as experiential skills.

Programs.

Programs that are organized by the school or teacher organizations that were designed to promote harmonious relationships among teachers are also important, according to participants. These could include formal educational activities with contents (e.g. seminars, team building activities) and simple teacher bonding or get-togethers.

Sir P (young adult) suggests that seminar helps develop IG relationships among colleagues. On the other hand, Sir Mark (middle-aged) shared that their school is doing team building every year, and other programs. It has to be considered that School C where Sir Mark is teaching is a private school with a high turnover rate. Ma'am Lani (old adult) meanwhile, shared that there were times when they have weekly meetings and open fora. *"...kasi yung kasama ko, yung mga bata pa. Kaya kami-kami din yung nagtatanungan, nagsasabihan ng problema."* (... the teachers I am usually with are younger. That is why we ask each other, we share our problems with each other.)

These get together could also be simple bonding among teachers such as Christmas parties, which was observed in the FB analysis of teachers. On December 13, a middle-aged teacher posted "... fourever_threemendous." The picture shows that Ma'am Angel (older adult) is sharing a table with colleagues during a Christmas celebration. Similarly, on December 14, Ma'am Charity (young adult) posted pictures during the Christmas party with colleagues where she shared a table with some co-teachers. She tagged young and middle-aged colleagues (but mostly young adults) in the said post. Young adult and middle-aged teachers liked and reacted to this with a heart, whether they were in the picture or not.

While IG relationship building could not be “taught,” the process could be enhanced and supported by intentional activities that would help the teachers have a better understanding of their diversity, and how these would all contribute to their organizational goals. It is not ideal to just leave things be, and expect things to work themselves out. Just as IGL would not come out naturally as a result of a multigenerational class (Heffernan, Cesnales, & Dauenhauer, 2019), similarly, IG relationships among teachers could not be expected to come out as a natural consequence of having a multigenerational faculty. They would require support through programs that would educate and communicate essentials in this process. These programs could help teachers confront their biases or stereotypes which could serve to limit employees’ opportunities (Amayah & Gendro, 2014). These programs could also be designed to help teachers see the blessings of diversity, and still be ready to face the challenges that it may bring (Arifin & Hermino, 2017).

Theme 3: Challenges in IG Relationship Building with Colleagues

There are also challenges in building smooth relationships with multigenerational colleagues. Table 9 summarizes these challenges.

Table 9

Summary of Codes for the Challenges in IGR Building with Colleagues

Themes	Axial Codes	Open Codes
Challenges in IG Relationship Building with Colleagues	Seniority Culture	Old privilege
		Hierarchy
	Generational comparisons and adjustments	Hesitation to initiate interaction
		Period effects
		Different experiences
		Different perspectives
		Different interests
		Different styles
		Different standards
		Comparison with its own generation
		Unmet expectations
	Negative perceptions	Assumptions
		Misunderstandings
		Negative perceptions
		Stereotype
		Closed mindedness
	Competition	Jealousy
		Competition
	Personal Issues	Insecurity
		Regret
		Doubt
	Illusion of IG Harmony	Isolation
		Lack of IG interactions
		No challenge

Seniority culture.

There appears to be a hierarchy among teachers in school, not based on rank and designations. This one is determined by generation (based on age and experience) and sets the norms of behaviors along which teachers adjust accordingly.

This hierarchy is explained by Sir P (young adult). “...*Kasi lalo na sa teaching po. Alam naman natin di ba sa public sector, yung mga dinatnan mo, sila ang boss mo. Even*

though they are not boss, right?” (Especially in teaching. As we know in the public sector, those people who were there before you are your boss, even though they are not bosses, right?) It could be noticed here that he pertained to the length of service rather than the age as the basis for this hierarchy.

Meanwhile, an old female master teacher sees the younger teachers as implementers of what had been planned because they are easy to talk to (Ma’am Capricorn). But this is also observed in many other occasions where younger teachers give way for the older teachers.

“Siyempre, sa edad kong to, parang pinagbigyan ako. Nararamdaman ko na kailangan ganon talaga ang dapat dahil matanda na ako. Napaprioritize kami. Nararamdaman ko naman na kahit gusto nila ganyan, napapagbigyan lagi. Napaprioritize kami.” (Sir Paul, older adult)

(Of course, because of my age, they give way for me. I feel that that is just right because I am old. We are prioritized. I feel that even if they want to do this, we are prioritized.)

“... mas nagbibigay yung bata, madalas kasi sinasabi nila seniority, matagal na sila dun, syempre maggi-give way ka na lang.” (Sir Hendrix, young adult)

(Oftentimes, the younger teachers give way because they often talk about seniority. They had been there for a long time. Of course, you would just give way.)

Older adult teacher, Sir Paul shared that he appreciates the gesture that he is prioritized. He believes that this gesture is a sign of respect for him as an older person.

Another older adult, Sir Leo expressed his expectation that young should give way for the adults. “*Minsan sila (younger) pa nga yung mapili, dapat pagbigyan nila yung mga... matatanda.*” (Sometimes, they are choosier. They should give way for the older.)

However, this perception of hierarchy has some negative implications on work assignments, assessment, and intergenerational learning. For instance, Sir Jong (middle-aged) shared that, “*Usually kasi, yung mga may edad sa amin, pinapasa na rin nila yung trabaho. ‘Uy wag niyo na kaming bigyan ng trabahong ganyan ah, kayo na bahala diyan. Magsa-suggest na lang kami o kaya support na lang.*” (Usually, the older teachers in our school pass the work. ‘Don’t give us this or that task, huh. You take care of that. We’ll just give suggestions or support.)

This could also excuse the older teachers from classroom observations, due to the belief that they are expert enough in the field. As Ma’am Capricorn (older adult master teacher) shared, “... *kapag nag-uusap kami ng headteacher namin, ang sabi ko sa kanya, ‘Bakit kailangan pa nating ano ...pasamahin (iobserve) ang matatandang teacher?’*” (... when I talk to my headteacher, I told him/her, ‘Why do we have to include the older teachers in the observation?’)

This hierarchy also serves as a barrier to learning. Sir P (young adult) said, “*Parang yung barrier yung mas matanda ako sayo. Hindi lang don e, oo matanda, it's given. Pero mas experienced ako sayo. Bago ka lang dito, tsaka di ko kailangan matuto sayo. Kailangan, ikaw ang matuto sa akin.*” (Being older becomes like a barrier. Not just that. Yes, it is given that he/she’s older. But ‘I am also more experienced than you. You are new here. I do not have to learn from you. It is you, who should learn from me.’)

Further, this leads to antagonism between generations. For instance: *“So minsan, ang maggi-give way yung younger kasi nga seasoned teachers na yung mga kausap nila. Pero ... sa likod syempre ng mga isip namin, ‘Bakit kasi hindi subukang ganito? Bakit laging dun tayo sa nakasanayan?’”* (Sometimes, the younger give way because they are talking to seasoned teachers. But at the back of our minds, ‘Why don’t we try this? Why do we have to stick to what we are used to?’) -Ma’am Dina, middle-aged.

Despite the benefits that the older adults get in this hierarchy, they are also aware that not all of the privileges that they are receiving are made out of respect. Sir Paul (older adult) who claimed he is happy for this treatment also shared, *“Though yung iba naman, parang plastikan lang. Mararamdaman mo naman yun, na napilitan yung iba.”* (Although others are not sincere. You would feel it, that they feel forced.)

This is consistent with one of the findings of Ota, Giles, and Somera (2007) that compared to Japanese and Americans, Filipinos have the highest respect obligation toward older adults. This indicates that younger people believe that it is part of their duty to be respectful of older people, whether or not the latter demands it. This not very surprising, given the Filipino emphasis on obedience. From their young age, Filipino children are taught that parents and elders must be treated with respect and obedience (Macapagal et al., 2013).

Generational comparisons and adjustments.

The differences among teachers from different generations exist is very much apparent. These differences are observed in their interests, experiences, perspectives, standards, and styles of communication, dress, and work.

Other teachers see their differences in experience among their colleagues in the light of their places in the life cycle, with many of the young adults still single, while most of the middle and older have settled down.

Sir Mark, (middle-aged) explained, “*Kasi... mostly kasi sa mga basic education teachers, mga young adults na single.... Eh tayo since may family tayo ...Kaya kahit na gusto mo lagi sila kasama, kahit gusto rin naman nila ko kasama, may mga limitations na.*” (Most of the basic education teachers are single young adults... unlike us who already have families.... That is why even if you like their company, and they also like your company, there are already limitations.)

Similarly, Ma’am Capricorn (older adult) shared, “*...yung mga matatanda, ano tara punta tayo. Kakain lang. S’yempre, hindi na magvideoke. Daming mga apo apo. Uwi na. ... O syempre sino yung may time? Yung mga walang responsibilidad. Ako sabi ko, kahit hanggang anong oras, pwede ako kahit hanggang madaling araw ako. Wala akong iniintindi na, diba? Di katulad nung may maliit ako*” (... the older adults would just go and eat. Of course, they would not stay for videoke because they have a lot of grandkids. They’d have to leave... So, who has the time? Those who have no responsibilities, right? I tell them, I am available anytime, even until dawn. I have nothing to worry about, unlike when I had little kids.)

They also show different styles of interacting with the students. The same older adult female teacher said, “*Kasi iba ang bata (estudyante) ngayon. Di nila alam ang limitasyon nila. Pero sa mga bata na teacher, yun ang kailangan eh.... Yun ang nakikita ko eh. Yun bang paraan ng pakikipag-usap, na parang kalevel. Ayoko yon..., may edad na rin ako, gusto ko pa rin yung teacher ka may gap ba.*” (The kids [learners] now are

different. They do not know their limitations. But the younger teachers, they need it. That's what I see. It's like they are talking to someone at their level. I don't like that. I am old. I still prefer that there is a gap [between the student and the teacher.]

On the other hand, Ma'am Grace (young adult) shared that when an older adult colleague asked how to approach the students, her advice was *"Sir, gusto kasi ng mga bata na yan hinaharot-harot muna yan. Gusto muna yan, ganito yan, binebebe mo muna, pinupuri mo muna."*

They also have different styles of teaching, it appears. For instance, Ma'am Lani (older adult) shared, *"Nagtataka ako bakit yung Science ay nakakapag-role play sila ngayon. Eh dati yung mga naunang Science is almost mga PowerPoint lang. Discussion, tapos yan, report lang. Pero ngayon is, nag-aano sila, pinapa-role play na yung mga bata, sabi ko, ay nag-aaksaya ng oras yun. It takes two to three weeks sa pagpractice, nasasayang yung oras nila."* (I wonder why they use role-playing in Science. Before, Science is just taught using PowerPoint, discussion, reports. But now, they make the kids do role-playing. I said it wastes time. It takes two to three weeks of practice. It wastes time.)

On the other hand, a young adult teacher, Ma'am Grace shared, *"Kasi po, kaming mga... young adult teacher po, nag-eexplore po ako when it comes in teaching, na hindi po ko, hindi ko po masyadong pinu-full blast ang content. Pero binabalance ko po siya when in comes in activity...when it comes po sa kanila (older), dahil po siyempre, na-experience na po nila lahat, alam na nila lahat, ganiyan, so, they are not after with the activities anymore. So parang mas after na po sila in content, wherein in every content na sinasabi nila, naiimpart na nila yung personal life nila.... For example, there are times nga po diba, connotation na 'to, kapag matanda yung teacher natin, more on malalaman*

mo pa yung kwento ng buhay niya eh kaysa dun sa mismong content.” (We, as young adults are exploring when it comes to teaching. I don’t concentrate on the content, but I balance it with activities.... But for them, because they are experienced and they already know a lot, they are not after the activities anymore. They are after the content and in every content, they manage to impart their personal experiences... for example, there is a connotation that when our teacher is old, you know more about his/her life than the content.). It has to be taken into consideration that this teacher shared this with recognition to the older teachers’ pedagogy and not with criticism.

There are also different standards among generations. For instance, of the young adults, Sir P shared, *“Alam niyo naman ang mga galawan... yung mga layman's term.... yung mga galawan ng young generation. Gagawin nila sa harap ng mid and old generation pa na hindi nakoconsider na yung generation nila is napakasensitive ng bagay na to... So yun po, dun po nagstart. Iisipin po ng old generation na walang respeto yung mga to and...kulang sa ganito, sa ganyan.”* (You know how it is with the younger generation. When they do it in front of the middle-aged and older, and failed to consider how sensitive that matter is for these generations... that is where it starts. The older generation would think that we do not have respect...)

This suspicion seems consistent with the perspective of an older adult female teacher who shared, *“...nawawala yung kanilang respeto sa paraan ng pakikitungo nila. Sa paraan ng pananamit. Diba kahit mga babae? Ewan ko ah... Yun ang tingin ko ah. ...Dapat ikaw ipapakita mo yung sinasabe mo sa mga estudyante na modelo ka. Ganun. Kaya nakakikita ako ng mga batang teacher...makikipag-usap, kung humagalpak tumawa. Basta ganun tingin ko sa kanila. Ang baba.”* (... they have lost respect in their interactions.

In the way they dress. Even the women, right? I don't know, but the way I see it... you have to model what you say to your students. Sometimes, I see young teachers who laugh so hard. That's how I see them. Low- Ma'am Capricorn.)

Their differences could also be gleaned in their social media interactions. Analysis of FB posts of Sir Paul showed that his posts are mostly documentation of events, and are very formal. Further, other older adults are tagged more than they post. They are not as active creators of content in social media as young adults and middle-aged adults are. This is consistent with the findings of Tamme and Siibak (2012) which indicated that older people are often observers rather than active content creators in social media.

The real challenge, however, is comparing the other generations based on the standards of their own generation. For instance, Sir Paul expressed his dismay for the younger generation because they do not fit his expectations, based on what they had been before as beginning teachers.

“Pero sila, hindi sila nagtatanong ... Bibihira yung nagtatanong kung meron silang... hindi alam.” (They don't ask... there are only a few who ask if there are things that they don't know.)

“Kaya lang, iba yung time namin noon. Nung kami'y mga young generation sa pagtuturo, para kaming maamong tupa. Good morning dito, good morning doon. Ngayon, di ka pa titignan. Parang di ka nakasalubong.” (It was different during our time. When we were younger, we were like sheep. Good morning here. Good morning there. Now, they won't even look at you. It's like you didn't cross paths.)

“...para bang mas matapang sila in a way na kung gusto nilang mag-absent, yung ganon. Hindi katulad sa ‘min noon na kahit gustong mag-absent, ayaw nang mag-absent. Parang may control pa rin.” (... they are braver in that if they want to be absent, they would. Unlike during our time, even if we want to be absent, we would not. There is still control.)

“Sila, e.... ‘Wala akong pakialam.’ Ganon ba. Kami dati, pag nagkamali, uulitin ko to. Lesson plan, ganyan.” (They are... ‘I don’t care.’ Like that. But us, if we made mistake (in the lesson plan, like that), ‘I’ll rewrite this.’)

This is consistent with findings in the existing literature that emphasizes the differences in patterns of behavior, attitudes, expectations, and habits of people from different generations (Čič & Žižek, 2017). However, as could be observed, the real issue lies in how the differences are perceived especially when acceptability of the differences is judged based on one’s own generational standards. As Napoli (2014) has indicated, one’s generational perspective (influenced by historical events and environmental conditions) sets a lens from which an individual sees other events.

In addition to comparison is generational adjustments to the present period which is characterized by technology, different standards, or demands, among others. As Sir Leo (older adult) shared, *“Makabagong technology, so bilang kaming mga nasa old age, kami nama’y medyo nag-aadjust, medyo nahihirapan. Pero ... kasi kapag teacher ka, kailangang matutunan mo yung... kung ano yung ... yung bagong technology na pinepresent sa atin. As teachers, kailangang maging flexible tayo, di ba?”* (The new technology. As older, we

manage to adjust, although it is difficult. But as teachers, we have to learn the new technology that is presented to us. As teachers, we have to be flexible, right?)

Similarly, Sir Mark (middle-aged) shared how the realization of the importance of social media in today's society compelled him to adjust. "...*yun nga lang, later on, I realized na important ang communication. Nasa social media na yung communication. Kaya nagsuggest ako ng separate na... FB account.*" (... only, I realized later on that communication is important. Communication now is in social media. So I suggested a separate FB account.)

Ma'am Jen (middle-aged) shared that generations are also compelled to adjust to the demands of teaching in this period. "Because it's no longer the traditional way of teaching, no. It's more of the ... activities and so on. Sometimes what I do is, *sinasabayan ko sila* (I keep up with them)."

Other events that characterize the period according to the teachers were also shared through their Facebook posts such as the multiple demands on teachers (Sir Hendrix, young adult) and the dilemma of teachers being blamed when students fail because of the assumption that they did not make any intervention (Ma'am Dina, middle-aged).

Adjusting their generational standards, styles, and perspectives with the demands of the current period is affected by their generation. For instance, unlike the younger generations who are labeled as "Digital Natives" by Marc Prensky (2001) because they grew up in the presence of modern technologies, the middle-aged and older generations were considered "immigrants" as they attempt to shift from their past practices to the demands of the new period. While Tamme and Siibak (2012) reported that the technology-knowledge gap between generations had been shrinking recently, it has to be noted that

that how events affect individuals depends on their age when these events have transpired (Howe & Strauss, 2007), hence the variation in generational adjustments.

Negative perceptions of other generations.

The findings of the study show that teachers have lingering negative perceptions about the other generations. For instance, about the older teachers, are the following perceptions:

“...kasi pagka-old age diba, kadalasan yung iba tinatamad na sa pagtuturo. Nagsasawa ganon. (laughs) ... Hindi naman lahat. ... meron pa ring ano, kahit na matanda na, yung passionate pa rin sila sa...” (Ma’am Miya, young adult)

(...usually older adults are getting tired of teaching (laughs) ... not all.... There are still older who are still passionate.)

“...kasi sa totoo lang mahirap magbigay ng payo sa mas nakakatanda sayo kasi lalo na kung hindi nila hihingin... Diba mahirap yung magmumukha kang nagmamagaling.” (Ma’am Lovely, young adult)

(... it’s difficult to give advice to someone older than you especially when they do not ask for it... it’s difficult that you would appear know-it-all.)

Ma’am Capricorn (older adult) expressed awareness of these negative perceptions about older adult teachers. *“Sa ibang matatanda, nand’yan na yung masungit. Konting ano... basta masungit. Hindi marunong makisama. Diba, o ganoon? Negative ang tingin ng mga bata. Kaya ikaw na matanda, ikaw yung ano.... ikaw yung mag-adjust.”* (For other

older people, they have an irritable disposition. A little something... they're just irritable. They don't know how to get along. Isn't that right? The young have negative perceptions [about them]. That is why, you, being older, would be the one to adjust.)

Similarly, other generations also have negative perceptions about the younger generations. "*Masyado silang bilib sa sarili nila dahil nga bagong graduate. Mas marami daw silang alam. Mas... kumbaga.... mas modern daw yung alam nila kaysa sa pagtuturo nung mga, nung mga nauna*" (They have too much confidence in themselves because they are fresh graduates. That they know more. That they know teaching that is more modern than the other teachers.) -Mam Lani, older adult.

Another Ma'am Capricorn, older adult teacher shared, "*Suplada naman ng batang yan hindi bumabati. Ganong mga matatanda, alam mo naman yung ibang matatanda, paimportante, gusto di ba? May mga matatandang ganon e. Kapag hindi mo binati yan.*" (This kid is a snob. He/she does not greet. There are older adults who are like that. You know how it is with older people. They want to feel important. There are old people like that when you don't greet them.)

A young adult teacher, Ma'am Lovely also expressed awareness of the negative perception of the other generations about the younger adult teachers. "*Yung observation ko sa at karanasan ko noong umpisa, na yung tingin sa 'min ng seasoned teachers, sa 'ming mga bago, parang masyadong competitive. At eto yung nakakalungkot na parang ang tingin nila mapagmarunong yung mga bagong teachers ngayon saka parang feeling nila, hindi sila binibigyan ng importance ng mga new teachers.*" (Based on my observation and experience when I was beginning, the seasoned teachers see the new teachers as too

competitive. And what's sad is that they see us as a know-it-all. They feel that the new teachers do not give them importance.)

Finally, about the middle-aged adults are the following perceptions:

Sir Meguing (older adult) described the middle-aged as the teacher who is, “...*ayaw magpatalo*” Similarly, Ma'am Lani (middle-aged) described them as “*may katigasan na ng ulo.*” (stubborn). A young adult, Sir P, supported this description. “*Parang most of these people po, not all, but most of these people, hindi po marunong tumanggap... Like for example, dahil nga po paniniwala nila, they are well-experienced...mas alam dapat nila ... parang tumigil na don.*” (Most of these people, but not all, most could not accept... like for example, because they believe that they are well-experienced, they know better. It seems to stop there.)

Sir Meguing, (older adult) teacher recognized that not all of our perceptions are correct. Some of these are wrong probably due to the quality of our consciousness. Whether right or wrong, however, changing these perceptions would be challenging due to the closed-mindedness, which is considered as one of the problems by many teachers.

“*Minsan po kasi pinaniniwalaan nila yung sa kanila lang...*” (Sir P, young adult)
(Sometimes, they just believe their own....)

“*Yung problema, minsan kasi may mga makukulit, di mo maiiwasan talaga yun. May makukulit. Ipipilit nila yung gusto nilang mangyari. Ganon.*” (Sir Jong, middle-aged)

(The problem is sometimes, there are those people who would insist on what they want. You could not avoid that. They would insist on what they want.)

This is consistent with the literature discussion emphasizing the negative views that people have over other generations (Castro et al., 2014). Moreover, the study of Čič and Žižek (2017) identified stereotypes as one of the biggest barriers to intergenerational cooperation. These beliefs about others could be true or not, especially since human brains use mental shortcuts. The processes for social judgment are routinized and impressions of other people are made even without being consciously aware of the perceptual cognitive basis (Byyny, 2017).

Competition.

IG relationship among teachers is made complicated by the existence of various competitions, which according to Sir Leo (older adult) is “inevitable.” This study unveils that there are many objects of competition for teachers, both within and across generations.

One of the reasons for competition among colleagues is promotion. “...*pwedeng for example, yung itong nasa young adult, nasa Teacher 3 na kaagad sya, samantalang itong nasa middle, Teacher 1 pa lang.*” (It could be that, for example, this young adult is already Teacher 3, while this middle-aged is still Teacher 1.) -Ma’am Lovely, young adult

“Kasi sa ‘min ng... kaming matatanda, kaya marami yung naging stagnant na lang don sa Teacher 1. Kasi... parang wala lang sa ‘min. Pero tong mga bago-bago, tsaka yung sa middle, talagang... talagang ginagawan nila ng lahat para lang makapag-aral, matapos sila. Pursigido ba. Ang gusto nila, mabilis ang pag-angat nila. Yung promotion nila.” (Sir Paul, older adult.)

(In our school, many of the older teachers like us, have become stagnant to Teacher 1. Because it didn't mean much to us. But these new teachers, and the middle, they really find ways to study, to finish. They are determined. They want to speed up their promotion.)

Workload also causes competition among teachers, according to Sir Meguing (older adult), “...*yung mga lumalapit na yan, usually yung mga bagong teacher na nagkakaroon ng problema sa mga dinatnan nilang kapwa teacher na nagkakaroon ng rivalry, competition sa loading.*” (... those who approach are the new teachers who have problems with other teachers because of rivalry and competition with loading.)

There is also competition for the favor of the administrators or school heads. As Ma'am Lovely (young adult) shared “...*kadalasan kasi yung favoritism kapag napifeel nila na yung leader nila, na mas gusto itong isang teacher na ito...*” (...because of favoritism, when they feel that the leader favors this teacher...)

Intergenerational competition for the interest of students had also been observed among the teachers. For instance, Sir Mark (middle-aged) admitted competition with the younger teachers. “*Ang daming mga projects... Ang alam ko kasi ang pangmatagalan, yung thesis. Pero kung minsan, ang daming projects ng mga bata. Minsan maaawa ka na rin. (laughs). Kung minsan pina-prioritize yung ibang project.*” (There are so many projects. The way I know it, the thesis is the long-term one. But sometimes, the kids have so many projects. You would pity them (laughs). Sometimes, other projects are prioritized.)

He further said, “*Parang nagkakaroon ng competition. Yun nga lang, di ko pinapakita na may competition.... Ahh pero yun nga, parang may competition dun sa project*

ko na binibigay sa mga bata at tsaka pagdating dun sa mga project nila. May mga video, may mga sayaw-sayaw, may mga sabayang pagbigkas. Kung anu-ano yung mga yon.” (It seems like there is some sort of competition. But I do not show that there is a competition... It seems that there is competition in the projects that we give to the students. There are videos, dances, speech choir.)

Meanwhile, Sir Meguing (older adult) shared a perceived intragenerational competition. When asked which generation he is most comfortable with, he shared that he prefers the young to middle-aged adults. *“Kasi sa mga age na halimbawa 60 or ano, parang may mga times nakikita ko na they look at me as a competitor.”* (Because sometimes, I see that my colleagues aged around 60 view me as a competitor.)

Explaining this intragenerational competition, he said: *“... pag halimbawa meron silang lesson, magtatanong sila. Hindi maaddress ng professor ang estudyante. Pupunta sa akin, pagkatapos ng ano, parang yung feedback sa ‘kin ng estudyante na parang nagdaramdam yung ano, yung professor nila na they are asking me instead na yung professor nila. Ganun pero konti lang yun.”* (For example, they have a lesson and they ask the teacher. The professor fails to address the student. They would go to me afterward. Then, based on the feedback of the students to me, it seems like their professor is offended because they asked me instead of him/her.)

Today’s education indeed promotes collaboration over competition. This is reflected in the inclusion of collaboration as a vital 21st century skill (Partnership for 21st Century Skills, 2008) and in the shift from student ranking that invites competition to a new, criterion-based policy on awards and recognition, as provided by DepEd Order 36, s. 2016 (Bongco & David, 2020). Nonetheless, competition is still very much observed

among the teachers. It could be because the culture of competition had been deeply ingrained, that changing it would require some time. It could also be due to the system that supports it, whether intentionally or not. As discussed by Steinhage, Cable, and Wardley (2017) some studies suggest that competition fuels motivations for better performance which could be why many organizations create environments where employees compete with each other for recognition and promotion, whether overtly or not. This is similar to the condition of teachers in the Philippines, especially in the public sector where teachers usually compete with other candidates for promotion.

Personal issues.

Teachers appear to be struggling with personal issues that affect their IG relationship with colleagues. These issues, however, are different for the three generations. The middle and the older adults are described as individuals with regrets and insecurities. Meanwhile, younger teachers (especially beginner), appear to be struggling with doubt.

An older adult teacher, Sir Leo shared that he observed insecurities more among middle-aged colleagues. He explained, “... *kasi yung mga young generation, kumbaga nag-uumpisa pa lang yang mga yan e....*” (... because the young generation are just starting). It could be noted, though, that middle-aged adults (many of whom have designations such as master teachers) did not show much of this regret or insecurity in the interviews or social media. However, Ma’am Dina (middle-aged) indeed expressed the perceived limitations of teachers in lower ranks. “...*may weight kasi kung sino ka at ano ka sa organization eh. Kung katulad lang namin na nasa lower rank lang, mahirap*

makipag-struggle don.” (...who you are in an organization matters. For us who are in the lower rank, that would be difficult).

On the other hand, Sir Wander (middle-aged) claimed that insecurities were observed among older adults. However, whether or not, they have insecurities, some older adult teachers indicate having regrets. Ma’am Angel (old adult) shared her regrets, thinking that it is already too late for her to pursue her studies at her present age. *“Yung mga bata, sabi ko ... nakakainggit, naiinggit ako dahil equipped na equipped sila. Talagang ano sila eh, nag-aral sila at isinilang sila sa mundo ng Millennial... mga ganyan kaya talagang nag-aaral. Yung middle naman, ... parang nahuhuli na, pero hindi pa huli ang lahat. Pwede pang ano pero kaming 58, parang naaano na ako mag-aral kasi 58 na ko. Parang huli.”* (The younger, I said... I am envious because they are very equipped. They really studied, because they are born in the age of Millennials.... As for the middle, they seem to be lagging, but it is not too late for them. But for us, at the age of 58, it seems like it’s too late for me to study at my age.)

This regret was also observed in Sir Paul, (older adult) when he was asked of his rank. He said, *“Teacher 1 pa rin. (laughs) Sa 22 years. Nag-aral naman ako ng masteral pero hindi ko pinursue. E alam mo na, nung nagkapamilya na, ang dami dami nang dapat gawin. Pati yung pera. Alam mo na. (laughs) Kaya...Meron din akong plano na ayusin yung papel ko. At least kahit hanggang Teacher 3 lang sana. (Laughs).”* (I am still Teacher 1 (laughs) for 22 years. I studied masteral but I did not finish. As you know, when one has a family, there is so much to do. Then, there is money. You know (laughs). I also have plans to process my papers so I would get promoted at least to Teacher 3.)

Similarly, Ma'am Lani, (older adult) shared, "... *kasi hindi ko na napagpatuloy yung masters ko, kaya hindi ako tumaas-taas, sabi ko nga sa kanila (laughs).*" (... I did not manage to continue my master's, which is why I could not get promoted, I told them.)

This is consistent with the assertion of Erik Erikson in his Theory of Psychosocial Development. Individuals at this stage of their lives, according to the theory engage in reflection as they look back at their past. This reflection over their past could bring about a feeling of integrity for having a "successful life" or despair or guilt (McLeod, 2018).

Meanwhile, young adult teachers seem to be struggling with doubt. Ma'am Capricorn (older adult) believes that "... *dapat talaga pakisamahan mo ang bata. Kasi yung iba- ahhh- nanduruun na yung parang alanganin sila e, diba?*" (...you gave to get along with the younger. Because some have uncertainties, right?) This struggle was confirmed by Ma'am Grace (young adult) "*Kasi po, other teacher po, meron din po akong fear na baka ireject nila. Na, 'ay ma'am hindi rin yan, kasi nagawa ko na yan, ganyan, ganyan.*"' (Because I also have a fear that they would reject. That they would say that, 'I have already done that.') Many other younger teachers have hesitations over approaching the older adults to share their opinions, which could be due to the seniority culture that was discussed in the earlier section. This uncertainty could also be the result of the challenge of navigating the realities of the world along with its restrictions, with their newfound autonomy. Further, young adults often strive to achieve homeostasis after the turbulence of late adolescence while pursuing personal growth and exploring new environments (Hutchison et al., 2016).

Illusion of IG harmony.

There were teachers also who shared that there are no challenges in the IG relationship among the teachers in their school, primarily from School C, a private school. Sir Mark and Ma'am Jen (both middle-aged) shared this opinion. "*Challenges? Wala naman, wala naman...*" (Challenges? There are none.) - Ma'am Jen

Data, however, show that while these two middle-aged teachers in School C believe that there are no IG challenges in their school, other generations of their colleagues believe otherwise. Further analysis shows that as middle-aged teachers who are part-timers in basic education (with other designations and duties in the same school), they have very limited interactions with the other basic education faculty. Further, their interactions with *kapwa* teacher in the basic education department does not go beyond *pakikisalamuha* (interaction with).

For instance, Sir Mark shared that "...usually I just met them along the corridors. *Hindi ko... kasi nga may ibang office ako, hindi ako nag-i-stay sa faculty ...may limitation talaga....*" (Usually, I just met them along the corridors. I don't stay at the faculty, because I have a different office. There are limitations.) And in activities, he shared, "...*young papasyal lang ako. Ganon.*" (I would just drop a visit.)

Meanwhile, Ma'am Jen appears to have interactions only with the young adult faculty of the school, because many of the older adults are "part-timers." When asked what compels her to interact with colleagues, she said, "*Ah requirements, ganon. So we need to deal with them, like for example, I'm a subject teacher sa mga advisory class nila. So if I have problem with some of their students, I go to them or vise versa. Tapos, if there is an activity in school, it's required to collaborate with them...pero other than that, sa ano lang*

ako, sa office lang ako ng college.” (Ah, because of requirements. We need to deal with them. For example, I am a subject teacher in their advisory class. So if I have problems with their students, I go to them and vice versa. Then, if there is an activity in school, it is required to collaborate with them. But other than that, I just stay in the office at the college [department]).

Data show, however, that while the lack of interaction spares them from open conflict, some underlying IG issues still operate. Further, the nature of appointment in the basic education school (part-time or full- time) is not the only thing that contributes to a lack of IG interaction. Older adults were also observed to isolate themselves from other colleagues, whether intentionally or because of certain conditions.

Young adult, Sir Hendrix shared, “...*kasi yung sa older wala ng pakialam sayo yun eh, kasi focus lang nila ay pagtuturo.*” (The older adults no longer care about you. Their focus is on teaching.) The same perception about the older generation was shared by an older adult, Sir Leo, “...*kasi yung mga old, matatanda ano na e, may sarili na silang ano e. ... iba na kasi yung ginagalawan nila.*”

Similarly, while an older adult female teacher shares a lot of interactions with other colleagues, she also shared that, “...*ngayon, sa edad ko, parang nag-lay low na ako, bahala na nga kayo sa buhay nyo. Ilang taon na at magreretire na ako ... although ganon pero pabiro, may katotohanan.*” (...now at my age, it’s like I’ve lay low. You take care of your lives... I am about to retire... a joke, but with truth.) - Ma’am Capricorn.

Whether by choice or not, older adults are also isolated in social media interactions. The same teacher explained, “*Tapos yung mga ka-age ko, kokonti lang yung may FB e, di ba?... Siguro yung iba ginagawan lang, ganon.*” (Then, among my same-age peers, there

are very few who have FB. Maybe, only those who had someone else create one for them.) She admits that she rarely uses her FB and it seems that she only accesses her account through the computer, but not on her mobile phone. It is clear that she does not post a lot. Her timeline only has tags from friends. She also does not comment or react.

Meanwhile, Ma'am Lani (old adult) is active in social media, but she has a private setting on her account which limits colleagues from inviting her to be a friend on FB. When asked whether it was her or her colleagues who send the FB friend requests, she said, "*Sila. ... nirek-, nagrequest sila.*" (They are the ones who send the request.) However, with the privacy setting of her account, the colleagues who may add her may be limited.

It is safe to say that recognizing that there is a problem is an essential step to resolve the said problem. However, it should be noted that in these cases, "admitting" that there is a problem is not the issue. It is the lack of awareness that such problems are in existence. This is not very surprising, because many of the issues are hiding behind seeming smooth relationships (e.g. negative perceptions, generational comparisons), and the others are considered as part of the norm (e.g. generational hierarchy). Further, findings suggest that though Filipinos do have both confrontative and accommodative surface values (Enriquez, 1992, as cited by Macapagal et al., 2013) the latter is still much preferred. Hence confrontative strategies are not usually among the first strategies that an individual takes. This makes *pakikiramdam* (sensing) vital to sense the existence of the problem, which may be difficult if they have very limited interactions with colleagues.

Theme 4: Strategies and Consequences

Teachers develop different strategies in the process of building IG relationships with colleagues. These strategies which could be proactive or reactive are summarized in Table 10.

Table 10

Summary of Codes for Strategies and Consequences

Themes	Axial Codes	Open Codes
Strategies and Consequences	Recognition	Showing interest Recognition
	<i>Pakikisama</i> (Getting along)	Switching image Getting along
	Maintaining Professional Distance	Separating work from personal
	Purposeful Silence	Silence Adjustment Ignore Choosing perspective Acceptance
	Direct Approach thru Dialogue	Humility Initiative Dialogue Compromise Mediating Checking perspectives
	Indirect Approaches	Indirect approach

The first three strategies that will be discussed are proactive strategies that the teachers use to build smooth IG relations with colleagues. These strategies helped avoid or minimize IG tensions. These include: (1) recognition, (2) *pakikisama* (getting along); and (3) maintaining professional distance. Each of these strategies could influence the depth of relationship that a teacher could develop with his/her colleagues. For instance, recognition

and *pakikisama* are much more likely to develop a deeper relationship with colleagues rather than maintaining professional distance.

Recognition.

This pertains to the recognition of the worth of IG colleagues as a person and as a professional. This recognition responds to one of the needs of an individual according to Abraham Maslow's theory, which is esteem needs (Zhou & Brown, 2015). This pertains to an individual's needs to have a feeling of self-worth and competence. This had been observed to foster smooth IG relationships among colleagues and has the potential to promote relationships both with *ibang tao* and *hindi ibang tao*.

This recognition of other colleagues could be through seeking their help to show acknowledgment of their expertise. As Ma'am Lovely shared, “...yun naman kasi ang mahalaga, yung ina-acknowledge mo sila, may respeto ka sa kanila at meron kang tiwala sa kakayahan nila... Kase diba, yung mga nasa middle at older adult, feeling nila di ka na magtatanong, kase iniisip nila yang mga young na yan dami na nilang alam. Parang nafi-feel nila na hindi mo sila kailangan. Pero once na pinafeel mo na kailangan mo sila, ang dami nilang pwedeng ibigay sayo, maiiwasan mong magkaroon ng problem sa kanila.” (...it is important that you acknowledge them, that you respect them, and that you have confidence in their capability.... Because they think that you won't ask anymore because the young knows a lot. They feel that you don't need them anymore. But once you make them feel that you need them, there is so much that they could actually give. You would avoid problems with them.)

Ma'am Grace, (young adult) on the other hand, shows recognition of the other colleagues by listening to them. In the same way, she feels recognized when they listen to her as a professional. *"Ah, we know kung ano ang ginagawa namin, so as a professional po, we listen to each other."* (We know what we are doing, so as a professional, we listen to each other.)

Sir Jong (middle-aged) shows recognition of the younger colleagues through verbal praise. *"O kaya naman binabalik din namin sa kanila..., 'ay eto pala. Oh, tingnan mo mas magaling ka pala.' May mga ideas kasi sila na, kwan eh, mas magaling pa minsan. Madalas naming ma-experience yan."* (Or we return it to them, 'See? You are better' Sometimes, they have ideas which are actually better. We often experience that.)

Moreover, as technology had changed the way by which people interact with each other, (Third, Richardson, Collin, Rahilly, & Bolzan, 2011), it had been observed that recognition is also exhibited by some teachers by showing interest in the activities of their colleagues on social media. Their reactions and comments on the teachers' posts about work is a way to acknowledge these colleagues' opinions and stories. For instance, Ma'am Charity (young adult) is a consistent "liker" in the posts of a middle-aged female colleague. Similarly, Sir Jong (middle-aged) is also a frequent "liker" in colleagues' posts, and thus show his interests in their activities and opinions.

Data also show how teachers from different generations appreciate being recognized by their colleagues. For instance, Ma'am Grace (young adult) who feel recognized when an older colleague listens to her, shared, *"And then, they will listen to us. Then, makikita mo talaga na, although mas matanda sila sa amin, they will absorb it and apply it."* (And then, they will listen to us. Then, you will see that, although they are older

than us, they will absorb it and apply it.) Similarly, Sir Mark (middle-aged) shared, “So, *kumbaga ina-admire ko rin siya (older adult) in the same way na nag-in-admire namin ang bawat isa.*” (I admire him, in the same way, that we admire each other.)

Pakikisama (getting along).

Pakikisama (getting along with *kapwa*) is a vital strategy to have a smooth IG relationship among colleagues. It pertains to people getting along with others, making necessary adjustments to avoid IG conflicts. This may lead to relationships with colleagues as *ibang tao* or *hindi ibang tao*. This was observed among all generations (male and female). *Pakikisama* compels individuals to determine the norm or the expected behaviors and making the necessary adjustments which may include image switching to fit this norm.

The importance of *pakikisama* to have a harmonious relationship with colleagues was emphasized by Ma’am Heart (middle-aged) “...*kailangan marunong kang ...makisama, kung hindi e di madaming galit sayo.*” (It’s important that you know how to get along with people or many would be angry with you.) Similarly, Ma’am Angel (older adult) shared, “...*kasi pag nakita ng tao na hindi marunong makisama, diba iniawasan s’ya.*” (...when people see that someone does not know how to get along with others, they tend to avoid that person.)

Pakikisama would require adjustments on the part of the teacher. For instance, Ma’am Lovely (young adult), makes her adjustment accordingly, based on her understanding of what is expected by her colleagues. “... *kase gusto ng mga kasama ko yung taong mabati, palangiti, kumpara sa taong seryoso. Although may mga taong seryoso, so hindi naman tayo pare-pareho. May individual differences naman talaga.*” (...)

my colleagues like people who greet others, smile a lot, as compared to a serious person. Although there are serious people. We are not the all same. There are really individual differences.) Based on such perceived expectations, she took the initiative to approach her colleagues. “...*ayun parang ikaw din yung mag-approach. Huwag mong ipakita na wala kang pakikisama, ayun kasi yung sa isang tinitignan nila.*” (... you approach them. Do not show that you have no *pakikisama* because that is what they look for.) *Pakikisama* is also exhibited in matters like submitting reports or outputs at the same time (Ma’am Miya, young adult).

This is an important strategy for Filipino teachers since, as Lynch (1973, 1984) have asserted, one of the primary goals of Filipino social relations is to gain acceptance from others. This was emphasized in his Smooth Interpersonal Relations (SIR) framework which indicates that to gain social acceptance, the individual must have smooth interpersonal relations with other people which compel them to avoid issues, and be agreeable for others (Macapagal et al., 2013).

Maintaining professional distance.

This is a strategy where teachers try to keep their relationship with colleagues professional by separating their personal lives with work concerns. This strategy, however, only helps an individual establish a relationship with *ibang tao*. It was only observed among the old and middle-aged teachers, mostly male. No young adult teacher was observed to express a desire for such.

In the case of a middle-aged part-time teacher, Sir Mark asserted that they are talking about work mostly when in school. This was also observed in the analysis of his

FB account. He secures his personal account. But, “...yun nga lang, later on, I realized na important ang communication. Nasa social media na yung communication. Kaya nag-suggest ako ng separate na... FB account.” (... only, I realized later on that communication is important. Communication now is in social media. So I suggested a separate FB account.) Hence, he has two active accounts (viewed). One is personal and the other is for work. Looking at the account for work, one is likely to assume that he is not active on social media. But a quick scan of his personal account shows otherwise. He had a lot of personal posts on his separate account which he tries to separate from work.

Another is a part-time older adult teacher from the same school, Sir Meguing shared, “Sa ganyan, sa personal na buhay ko kasi, iba yung personal na buhay ko sa professional na buhay ko. So pag sa personal na buhay ko, hindi ako lumalapit sa kanila, although sometimes, sila yung lumalapit sa akin.” (My personal life is different from professional life. So I don’t approach them for my personal life, although sometimes, they are the ones who approach me.) However, he also shared that he does not encourage such opening of personal concerns among colleagues. “...pag naiintindihan ko na mag step on kami sa personal level, pinapayuhan ko na pumunta sa guidance counselor.” (...when I know that we are getting to a personal level, I would advise them to go to the guidance counselor.)

These teachers maintain a relationship with colleagues as *ibang tao*. They do not develop any deeper relationship with them. This had been observed mainly among the male participants (GenX and Baby Boomers) which could be due to the social expectations that men should be tough, and independent, according to Dr. Berger, who studies masculinity. These expectations make them less likely to seek help (Winerman, 2005). However, the

same was not observed among young adult males. This could be a work of their age since young adults' main objective at this stage of their lives is to form intimacy, which covers a wide spectrum of interpersonal relationships (Hutchison et al., 2016). This could also be due to the increased awareness of gender issues in the recent decade which constitute the impressionable years of the young adults' lives.

The next three strategies that will be discussed are reactive. These were used by teachers, to deal with IG issues that arise. Reactive strategies include (1) purposeful silence, (2) direct approach through dialogue; and (3) indirect approaches.

Purposeful silence.

Purposeful silence is one of the common strategies adopted by teachers to deal with the IG challenges that they experience. This passive strategy is employed by teachers across generations, males, and females. Teachers see this as a way to avoid further tensions. As Sir Wander shared, *“pero hangga’t kaya pa din pagpasensyahan para maisalba pa yung relationship, gagawin ko...”* (but as much as I can, I’ll just let it go, to save the relationship.)

This approach could be observed in a young adult male teacher, Sir P, *“Sa matanda sa akin, parang hindi ko po sasabihin sa kanyang mali siya. Pero nasa isip ko, ‘kaya tayo nagiging ganito kasi mali yung tinuturo mo.’ Ganon po kasi ako e. Di ko naman po sinasabi sa iba. Well, pwedeng sabihin judgmental po ko talaga sa part na yun, pero yun po talaga kasi ang totoo.”* (To the older, I would not tell him/her that he/she is wrong. But in my mind, ‘The reason why we are like this is because you are teaching it wrong.’ That’s

what I am like... I don't tell anyone. We could say that I am judgmental in that part, but that is really the truth.)

Similarly, Ma'am Dina (middle-aged) shared, "*Ako kasi minsan, mas madalas kapag nakikita kong kahit ano sabihin ko hindi mag-o-okay to, o-oo na lang ako.*" (Sometimes, when I see that no matter what I say, this person would not agree, I'd just say yes.) The same idea was shared by a young adult male teacher, Sir Hendrix through his post on December 3. He said that at this point in life, he likes to keep himself out of arguments, that if anyone suggests " $1+1=11$, you're absolutely correct. Enjoy!" This post is very telling because it supports his earlier statements during the interview. "... *minsan pagka talagang tensyonable na, minsan di na lang ako nagsasalita para mayari na lang din ang usapan. Hayaan ko na lang din sila.*" (Sometimes, when tension is already running high, I would just stay silent, just so it would all end. I'll just leave it to them.)

These teachers' silence requires them to make adjustments to "minimize the tension" in their IG relationships. It should be noted that their forced "yes" on these occasions (as shared by Ma'am Dina and Sir Hendrix) would compel them to agree on things that they don't really support.

Sometimes, the adjustments that are required by silence are bigger and takes more effort from a teacher. For instance, Ma'am Charity (young adult) shared that, "*Kung halimbawang may... isang kasamahan na ayaw sumunod, at kung halimbawang kaya ko namang gawin at may permiso ... nung mataas sa 'kin, ginagawa ko na rin. Nang sa gayon nababawasan yung ano, yung problema o kaya suliranin.*" (For example, if there is someone who won't follow. If I can do it and if I have the permission from the higher-ups, I'd just do it to minimize the problem.)

Another teacher, an older adult Master Teacher shared, “...*Noon talaga matanda dahil sa respeto sayo, susunod sila. Ngayon, hindi. Lalaban na sayo. Hindi ka susundin, may maririnig ka pa. Meron kayang ganon sa ‘min. Kaya yung iba naman, habang kaya mo pang gawin, wag ka nang mag-utos.*” (Before, because of respect, they would listen to you. Now they won’t. They would resist you. Not only would they refuse to listen, but you would also hear some negative comments. There are [people] like that in our school. That is why some just do things for as long as they can, instead of recruiting someone else for the task.) - Ma’am Capricorn

Teachers choose this approach because it is the “easier way to smooth the issue” (Ma’am Charity, young adult), and “avoids conflict and stress” (Ma’am Dina, middle-aged). It is seen as an easy way to end the tension and to end the conversation (Sir Hendrix). Teachers also choose this approach when upon their *pakikiramdam* (sensing), they feel that the other party is not receptive to open discussion of the concern (Ma’am Dina, middle-aged). This could also be due to previous experiences which taught them that the other party is not open for such discussions. As Sir Wander (middle-aged) shared, “... *there (was) once a time na I try to be vocal to them but they refuse... they just deny ... so what can I expect?... Sabi ko nga, as much as possible daanin sa Magandang pag-uusap. Deretsuhin mo sila kung mayroon kang gustong sabihin. ...Pero yung naexperience mo na sa kanila na once or twice may mga experiences ako na ganun, hindi ko na sila icoconfront. Pero actually hindi naman confrontation I just want to be honest to them.*” (... there was once a time when I tried to be vocal with them but they refused. They denied... so what can I expect? As I said, as much as possible, we should have a dialogue. Tell me what you

want to say... But after I experienced that with them once or twice, I stopped confronting them. But actually, it was not a real confrontation. I just wanted to be honest with them.)

However, despite the avoidance of further tensions to retain harmonious IG relationships which compelled most to engage in silent approach, there are obvious consequences. Data show that professional interactions could be retained through this strategy. However, deeper relationships are strained, because beneath the silence are hidden antagonism and hurt.

As Ma'am Dina (middle-aged) shared, "*So minsan, ang maggi-giveway yung younger kasi nga seasoned teachers na yung mga kausap nila. Pero ... sa likod syempre ng mga isip namin, 'Bakit kasi hindi subukang ganito? Bakit laging dun tayo sa nakasanayan?'*" (Sometimes, the younger gives way, because they are talking to seasoned teachers. But at the back of our minds, 'Why don't we try this? Why do we have to stick to what we are used to?') -Ma'am Dina, middle-aged.

"...siyempre po, ako rin magbibigay ako ng respect sa kanila, and at the same time po, ako rin po yung iintindihin ko sila kahit hindi na sila kainti-intindi." (Of course, I would also give them respect, and at the same time, I would try to understand them no matter how difficult it would be to understand.) -Ma'am Grace, young adult

One of the special types of silent strategy is *seeking perspective*. This is the strategy where an individual chooses to see the problem from a certain perspective that would make it easier for him/her to deal with the situation without having to actively take action. It had been noticed, however, that this is employed only by the male teachers from three generations.

One perspective that teachers choose is accepting the issues that are beyond their control. Hence, nothing would be accomplished by being affected by the said concern. For instance, Sir Leo (older adult) chooses to tell himself that it is natural that you could not please all people. Hence, “*Kung may naiinggit man sayo e, pabaya mo na lang sila. E hindi mo naman mapi-please lahat ng kasama mo e. di ba?*” (If anyone is envious of you, just let them. Anyway, you could not really please everyone, right?)

Another teacher believes that he has no control over the personality of other people and that anywhere he goes, there would be people like that. He shared, “*Hinahayaan ko na lang, kasi you cannot change the personality of each person. So ganun talaga. Iniisip ko na lang, anywhere you go, any system may ganun talagang klase ng tao...*” (I just let them, because you cannot change the personality of other people. I just think that anywhere you go, in any system, there are people like that.) -Sir Wander, middle-aged

A young adult teacher, shared another perspective to issues. He offered that looking at the bigger picture will help teachers have a better understanding of the roots of their concerns. He explained: “*...kailangan nating ipakita sa mga, sa mga co-teachers kung ano yung mas malaki pang problema. Bakit... sangkot yung issue bilang guro sa mga ganung problema... Pag nakita nila yun, tingin ko maliliwanagan sila na, ‘Ay kaya pala ganto, kaya pala tayo may problema sa ganyan, kasi may mas malaking problema sa likod nun.’*” (We have to show our co-teachers the bigger problems. Why are the teacher issues concerned with these problems... When they see that, I think they will be enlightened that, ‘So that’s why we have this problem because there is a bigger problem behind it.’ -Sir Karl)

It is different from other silent strategies, however, in that, here lies the shifting of perspective to convince oneself to have a better acceptance of the issue. As a result,

teachers have less residue of negative feelings as they get a “better perspective.” The depth of relationship with *kapwa* could be influenced by the specific perspective that the teacher will opt to take. For instance, the teacher takes a bigger picture perspective, understanding the lingering negative feelings are less likely to threaten IG relationships. Further, this strategy allows for continued smooth professional interactions among colleagues.

This is an important strategy for Filipino teachers since, as Lynch (1973, 1984) have asserted, one of the primary goals of Filipino social relations is to gain acceptance from others. This was emphasized in his Smooth Interpersonal Relations (SIR) framework, which indicates that to gain social acceptance, an individual must have smooth interpersonal relations with other people which may involve avoiding conflicts (Macapagal et al., 2013). Hence, teachers find it easier to keep their silence to maintain smooth interpersonal relations. This, however, does not deter them from feeling the effects of transgressions made by others which may include hurt, righteous indignation (John Gottman 1993, as cited by Yacat, 2017), or hidden antagonism. Sadly, these consequences of the transgressions will not be addressed in silence, unless they opt for a certain perspective to see things in a “better light.”

Direct approach through dialogue.

This is an active strategy to deal with challenges in IG relationships where teachers openly talk about the issue. This involves taking initiative and arriving at some agreement at the end. This could be an informal dialogue between the teachers involved or a formal meeting with the concerned individuals (e.g. open forum). This could be initiated by the individuals concerned or by other parties acting as mediators. These dialogues could range

from simple apologies to peaceful conversations, to confrontations. This is consistent with the discussion of Enriquez in his *Kapwa Model*, that Filipinos do not only have accommodative surface values. They also have confrontative surface values such as guts (*lakas ng loob*) that present the image of Filipinos who could be determined and resisting. They could be accommodating, but could also be confrontative (Macapagal et al., 2013).

For instance: “*Kami may time na weekly, meron kaming open forum... kung meron mang hindi pagkakaunawaan or samaan ng loob, agad naming sinasabi para maging okay yung samahan namin...*” (There are times that we have weekly open forum... if there are misunderstandings or resentment, we say them at once so that our relationship would be okay.) -Ma’am Lani

However, as was discussed in the earlier paragraph, this strategy requires one to take an initiative, who could be one of the concerned parties or a mediator. However, for a person involved to take an initiative requires humility. As Ma’am Lovely (young adult) shared, “*Yung may mga kusa na makikipag-ayos, na may magbababa ng loob, feeling ko magkakaroon talaga ng maayos na relationship...*” (...if someone would take the initiative to reconcile, if someone will humble him/herself, I feel that there would be good relationships.)

However, it could be noted that most of the deeper dialogues are initiated by middle and older adult teachers. According to a female older adult teacher, this is because younger have “harder emotions” as compared to the older teachers. “*Kasi parang mas matitigas diba... parang mas marami ang matitigas ang kalooban ng mga young and middle. E yung matatanda katulad ko, tignan mo konting ano lang, iyakin. Yun pa kayang may magagalit. Di ka na makakatulog.*” (Because they are tough... there are more young and middle-aged

adults who have tough feelings. Unlike older people like us, who cry easily. What more if you have issues with someone? We won't be able to sleep. -Ma'am Capricorn)

However, Sir Leo (older adult) shared that younger generations sometimes approach him too to apologize during conflicts. Also, Ma'am Charity (young adult) shared that she could also initiate dialogue, but only with her same-age peers whom she is close to. These are people she could talk to "in a positive way" about the issue with whom she could be "frank without offending them." But she said, "*...pero pagdating sa mga ano, sa mga middle adults, siguro hindi ko kayang gawin yun kasi nga mas matanda siya... Oo, kumbaga kaya ko lang siyang gawin sa mga kaedad-edaran ko, dun sa mga talagang kadikit kong tao.*" (... but when it comes to middle adults, I think I could not do that because they are older... I could only do that with people from my generation, with those whom I am really close to.) This is even though she also has a close relationship with middle-aged colleagues.

Further, this dialogue could also be initiated by a mediator who could be an authority (e.g. principal) or an important character in the school. These characters are often older adults or middle-aged teachers who sometimes take the initiative or are approached by the concerned parties to mediate. Teachers who take the initiative for dialogue, seek mediators when they believe that simple dialogue between the involved parties is not going to work. For instance, Sir Wander (middle-aged) who have once tried to initiate dialogue but failed when the involved party denied the issue, believed that for dialogue to work, the mediator would be necessary. "*...kakausapin ko pa din, in different approach or in the right or proper ways na kung saan, let's say pwedeng i-involved yung school para pag-usapan yung mga bagay-bagay. Kasi hindi naman masesettle nang personal, kung alam*

mo na in the first place ganun klaseng tao yung pinagkakatiwalaan mo. Siguro pupunta tayo doon sa right authority para pag-usapan yung mga bagay-bagay.” (I would talk to him/her but in a different approach or in the right and proper way. We could involve the school to discuss the matter because the issue would not be solved in a personal [dialogue] if you know that in the first place, the person you have trusted is like that. I think we would go to the right authority to talk about matters.)

As an old female teacher who served as a mediator in such issues said, *“Hindi lang bilang matandang guro kundi parang nanay ka nila. Tita ka nila. Nag-aadvise ka. So ako, ang pupunta para hindi na lumaki yung ano... yung gulo....”* (Not only as an older teacher but it’s like you are their mother... You are their aunt. You give advice. So I approach them so the issue would not escalate further. -Ma’am Capricorn.) Middle adults also serve as mediators to such issues. As shared by Ma’am Charity (young adult), *“Siya (middle-aged) yung gumagawa ng paraan para ano, para halimbawa may problema, maayos.”* (He/she [middle-aged] is the one who makes way to settle the problem.)

These dialogues would require a resolution to smooth the issue. These resolutions could be an understanding of an issue, forgiveness, or a compromise. For instance, as Ma’am Angel shared, *“...kaibigan nagtampo sa akin. Diba minsan may nasasabi ako na hindi nya gusto. Ako yung unang nag-aapproach ...para macatch up yung differences namin. Wag lulubugan ng araw.”* (... my friend is offended sometimes because I say things that he/she did not like. I would be the one to approach him/her first, to catch up with our differences [or settle the matter] before the sun goes down.)

This could also be done through voting if perspectives are diverse. *“Halimbawa, ikaw sir, ano suggestion mo sa ganito? Oh ikaw, ano suggestion mo...Kayo, ano bang*

gusto niyo? Let's vote. Parang ganon. Para pagka kwan, hindi masama sa loob na... walang sisihan." (For instance, what is your suggestion? What about your suggestion? What about the rest? Let's vote. Like that. So there will be no resentment and blaming.) - Sir Jong, middle-aged

Teachers resort to initiating dialogues to settle IG issues when the other party, in their opinion is receptive (Ma'am Dina, middle-aged), when they believe that some issues need to be clarified (Ma'am Heart, middle-aged), or when it could ruin (*makakasira*) the person or the school if left alone (Sir Wander, middle-aged).

However, there are challenges, in using this strategy. First, a younger adult admits that she could not initiate this with older colleagues (Ma'am Charity, young adult). This is supportive of the findings of Ota, Giles, and Somera, 2007 which indicate the communicative distance of young from the older adults, especially since communication among Asians involves a certain degree of self-restriction, while maintaining distance whenever there is an evident difference among groups (Triandis, 1995, as cited by Ota, Giles, & Somera, 2007)

Another challenge in using this approach is the receptivity of the other party involved, which was shared by Sir Wander and Ma'am Heart who are both middle-aged. "*Ako naman nag-iinitiate naman ako na magharap-harap kami... Pero di naman papayag yun na magharap-harap kami dahil kilala niya kung ano ko, dahil sasabihin ko kung anong totoo.*" (I initiated for a dialogue... but that person would not agree because he/she knows me. I would tell the truth. -Ma'am Heart, middle-aged)

Teachers believe that this is a good way to have an understanding and to settle the issues and smooth the strain in the relationship among colleagues. As Sir Paul (older adult)

shared, “...effective. Kasi ... nag-uusap usap na kami dito. Pero di nila alam na nagsosolo ko na kakausapin ko na. ... Dun na naiistop. Na wala pang malaking gulo, naaayos na.”

(It is effective because we are already talking with each other here. They did not know that I personally approach the person for dialogue. That is when it stopped. That before it becomes bigger, it was already settled.)

Also, Ma’am Lani (older adult) shared about their open forum, “...after nun, talagang nasosolve lahat yung mga ano eh... pagkatapos nung iyakan, tawanan sila. Tawanan kami.” (...after that, issues are really solved... after that, we cry. They would laugh. We would laugh.)

However, Sir P (young adult) has a different opinion about this direct approach. “...kaysa sa mag-open forum na lang kayo nang wala lang...mag-usap-usap lang... magsasamaan ng loob.” (... unlike open forum where you just talk and just have resentment with each other....) This is clearly indicative of his doubts over the effectiveness of the open forum that is employed in his school.

Ma’am Capricorn (older teacher), however, shared: “... sa akin depende ha...sa paraan ng pakikipag-usap.” (...for me, it depends on the manner of how you talk to the person.) Further, a younger adult, Ma’am Grace shared, “...ang gusto po ng bawat isa is sila ang pinakikinggan. Which is in a relationship po, hindi naman po magwowork kung parehas pong magsasalita. Dapat po there will be listener, there is someone to speak.” (...everyone wants to be heard. But in a relationship, it would not work if everyone would talk. There has to be someone who speaks, and someone who listens.)

It could be gleaned from these statements that the consequence of this strategy would depend on the openness of the parties involved in the reconciliation, the nature of

the dialogue, and the way by which it was done. If both parties are open to understanding and the manner was taken cautiously, then it could mend the relationship, both professional or deeper personal.

Interestingly, Sir P (young adult) who shared his suspicions on the effectiveness of open forum talked about another way of engaging in dialogue that Filipinos would appreciate. This is by engaging them in dialogue over meals.

“Para sa ‘kin po kasi napaka.... parang, it's a really moving po kasi. ... kahit sabihin mo lang na, sir/maam kumain na po ba kayo, kain po tayo? ... maiisip mo, kung ikaw yung niyayaya, kahit na walang hiya pala yung tao na to, kahit talangka pala to, naaalala niya kung gutom ako. Yung ganon po. Para sa akin, napakalaking impact po ng ganong bagay...” (For me, it is really moving... even if you just ask him/her, Sir/ Ma’am, have you eaten? Let’s eat... You would think, if that were you, even if this person is shameless or even if this person is crab (*talangka*), he cares if I am hungry. For me, that has a huge impact.)

He believes that this is very effective because *“...napakalaki po ng respeto ng bawat Filipino ...kapag nasa harap tayo ng hapag kainan. Even magsalita ng masama ... kasi nasa harap ng pagkain. Wag pinaghihintay yung pagkain, yung mga ganon po. Yung delicadeza ng isang Filipino, dun lumalabas... Kapag andon ka sa harap ng pagkain, parang kang nasa harapan ng Panginoon. Parang ganon po yun sa akin e. So, kailangan maging totoo ka dito.”* (...Filipinos have high respect when they are in the *hapag kainan* (table). You don’t say bad things when you are in front of the meal. We don’t make the meal wait. Things like that. Filipino etiquette surfaces at the *hapag*. When you are in front

of the meal, it's like you are in the presence of the Lord. For me, it means that much. So you have to be true here.)

That it effectively restores the IG relationship among colleagues could be due to the initiative and sincerity for reconciliation that the gesture conveys, which appeals to the emotion of the other party, and the non-confrontative nature of the dialogue being done over a meal, which according to him, earns so much respect among the Filipinos.

Indirect approaches.

Like dialogue, this is recognizing the issue and taking an active approach to deal with the concern. However, instead of directly raising the concern with the people involved for dialogue and resolution, they take indirect approaches like using a different group or medium to discuss the concern or smoothing the relationship with a colleague without raising the issue at all. This is used by teachers across generations (male and female).

A young adult teacher, Ma'am Lovely, was aware of the negative perception about her generation as "*mapagmarunong*" (know-it-all) and does not give importance to the older teachers. Hence, she tried to get along well with colleagues, greet them, smile at them. Until "*...sila rin naman mismo na makakakita sayo...hindi naman pala totoo yung ganyan ganyang naririnig nila, hindi naman pala totoong ganito ang batang ito.*" (...they would see it for themselves... that those things they heard about you are not true... it is not true that this child is like that.) Hence, without discussing the issue, she managed to prove their perceptions to be wrong through time. This appears to have a positive consequence on her relationship with colleagues as evidenced in her close relationship with middle-aged colleagues. This could also be gleaned on the analysis of her timeline posts. The strategy

supported her to have a deep relationship with colleagues which opens to both instrumental and expressive interactions.

Meanwhile, Ma'am Lani, an older adult teacher, uses jokes as an indirect approach before resorting to dialogue. *"Ah, may times kasi halimbawa, ako mismo, dinadaan ko sa biro na 'Hmm, kinakamusta ka ni ganun, kinakamusta ka ni ganito.' Para at least magkaano sila.... Ngayon pag wala talagang magawang paraan, yun na nga, meeting na ang mangyayari o open forum..."* (There are times for example that I joke with them, 'Hmm, this or that person is asking how are you.' If nothing happens. We have the meeting or open forum.) She believes jokes were effective because some teachers settle the issues at times without having to resort to open forum. *"Yung pabiro ko nun eh, tinatamaan yata sila (laughs)." (My jokes seem to affect them.)*

Finally, airing the issue to the general crowd without any specification is another strategy that was observed. In a November 8 post, a middle-aged female teacher asserted that she is "teachable" but she hated "being manipulated." Two female young adult colleagues reacted here with a like and a heart. No one commented. That was the second post she made that same day which indicated she had issues with someone. It is not clear though if this is an issue in school or not. It could be noticed that earlier that day, she shared pictures that the school hosted an event. The potential for this message to reach the other party depends on his/her presence on the middle-aged teachers' friend list and whether she is followed (on Facebook) by this teacher or not. In addition to that, the tone of the post conveys that the teacher intended to make her stand clear, not to smooth things over. Hence, the consequence of this strategy on the teachers' IG relationships is quite complicated depending on the intention of the individual teacher who sent the general message, the

reaction of the other party, the influence of the general crowd who received the message, and subsequent steps that would be taken.

Employing these indirect strategies show the value of indirect communication in Filipino culture, which is sometimes criticized by foreigners as being “painstakingly indirect” and “not honest or frank” (Macapagal et al., 2013 p. 16). However, this way, they manage to address the issue without directly talking about them, although consequences vary for a number of reasons.

The first four themes (nature of relationships, opportunities, challenges, and strategies, along with consequences) answered the first three research questions in this study. However, a fifth theme emerged which was not specifically raised as a research question. Nonetheless, as it helped the researcher understand the process of IG relationship building among teachers, the fifth theme which is the “Effects of IG relationships” shall be discussed in great detail here. This would serve to clarify the basis of one of the important components (“unlocked resources”) of the grounded theory that will be presented afterward.

Theme 5: Effects of IG Relationships

The teachers’ IG relationships could have multiple effects on an individual which range from professional to personal development. Data shows that regardless of the depth of relationship, whether a teacher considers his/her colleague as *ibang tao* or *hindi ibang tao*, IG relationship could have the following consequences (in varying levels) for individual teachers. This is true for as long a smooth IG relationship is present. These effects are summarized in Table 11 (page 155).

Table 11

Summary of Codes for the Effects of Teachers' IG Relationships

Themes	Axial Codes	Open Codes
Effects of Teachers' IG Relationships	Learning	Learning Link to students Diversity
	Work collaboration and support	Work outcomes Cuts off access Sharing of resources Support Mistrust
	Personal development	Challenge Understanding Compels adjustment Opportunity to share Esteem
	Well-being	Feeling young Fun Health
	Personal connections	Network friendship Intimate friendship Belongingness Rapport

Learning.

One of the consequences of IG relationship among colleagues regardless of the depth of their relationship is intergenerational learning (IGL). Teachers recognized that they could learn something from each generation. From young adults, teachers believe that they could learn about new technology. This is consistent with the findings of Tamme and Siibak (2012) that older individuals turn to younger ones when they need help with technology.

As Sir Leo (older adult) shared, “... *yung mga younger generation magagaling yang mga yan sa ICT. Malaking tulong sila para sa amin...*” (... the younger generation

is good with ICT. They are a big help for us...) A young adult, Ma'am Lovely confirmed that their help was sought by older colleagues for technology. "... *although hindi naman lahat... yung mga oldies natin hiram sa technology. So, parang hingi sila ng tulong samin, lalo na sa Excel na madalas ginamit or even PowerPoint presentation...*" (...although not all.... oldies are struggling with technology. So they ask for our help, especially with Excel that is used frequently or even in PowerPoint presentation...). Meanwhile, a middle-aged adult, Ma'am Dina confirmed the willingness of young adults to share what they know about technology. "... *nakakasabay ako dun sa technology na alam nila. Yun bang tipong pag tinanong mo sila (younger), laging willing silang ituro sayo yung alam nila.*" (...I manage technology that they know. When you ask them, they are always willing to teach you whatever they know.)

In addition to this, are the new strategies and techniques in teaching (Ma'am Lani, older adult, and Sir Dalsi, middle-aged). Ma'am Jen, middle-aged shared the same experience. "... *halimbawa...tinatanong ko yung isa kong co-teacher dati... how would I open, anong magandang kwento... how would I open this? Ganon, Ganon. So tinuturuan niya ko. ... Kasi ang dami nilang ideas.*" (For example, I asked my co-teacher before, how would I open, what story... how would I open this? So he/she taught me. They have so many ideas.)

Teachers also learn about the new generation of learners from younger teachers. For instance, Sir Paul (older adult) shared, "...*gusto kong matutunan kung anong meron sila. Ayokong maiwan. (laughs) Kasi pupunta ka sa classroom. Merong pinag-uusapan. Ikaw na pala, di mo pa alam. Ikaw na pala. Yun pala di mo alam yung mga term. Alam mo, yung mga lingo nila ngayon deceiving, diba? Kakaiba.*" (...I want to learn what they

have now. I don't want to be left behind (laughs). Because you'd go to the classroom, and sometimes, you'd never know that they are talking about you. You don't know because you don't understand the term. You know, their lingo now is deceiving. Strange.)

Further, he said, "... *marami kang natutunan. Mga lingo nila. Yung mga activities nila sa labas. Nagkakaroon kami ng idea. Na hindi naman ginagawa NUNG ARAW, (emphasized). Nung teenage namin.*" (...You learn a lot. Their lingo, their activities outside. You get ideas. Those are the things we did not do in the PAST, during our teenage years.)

Meanwhile, older adults are seen as a valuable source of learning about the microculture of the school. For instance, even though Ma'am Lovely (young adult) had been teaching for years in private school, she shared that teaching in public school is still a very different experience. "*Malaki natutulong nila lalo na yung unang pasok ko sa school. ... Malaking tulong nila kasi unang-una, alam nila yung system sa public. Alam nila yung uri ng teachers, saka yung kind ng learners doon sa public school...*" (They helped me a lot, especially when I was new in school. They are a big help because first, they know the system in public schools. They know the kinds of teachers and learners in public schools.)

Ma'am Miya (younger adult) also shared that she learned teaching strategies from older teachers. "...*halimbawa sa trabaho, diba yung pagpapabasa sa mga bata... Ngayon, humihingi ako sa kanila ng assistance ... Ayun sa mga old aged na teacher. Sinasabi nila kung paano yung strategy. Paano mas mapapatuto yung mga bata.*" (For example, at work, we are teaching reading. Now I am asking for assistance from the older teachers. They share strategy to me, [on how I could] make the students learn.)

Techniques in managing classroom discipline are also learned from older teachers (Sir Dalsi, middle-aged). Ma'am Grace (young adult) shared the same experience:

"Natutunan ko po sa kanila na maging firm ka when it comes in giving instructions. kasi isa lang po ang sinasabi nila. 'Kasi, ma'am if... hindi ka firm kung ano ang sinasabi mo, they will not believe in you anymore... But kung nakita ng estudyante na firm ka, na kahit anong mangyari, hindi mo binabago yan, ang estudyante ang mag-aadjust sa iyo. ... Let them to change; let them adjust for your rules.' Kasi ito po ang madalas nilang sinasabi, 'Ang buhay kasi hindi naman mag-aadjust yan para sayo, ikaw dapat ang mag-adjust para sa buhay mo.' Yun po ang natutunan ko sa kanila. Oo nga naman no, tama yun." (I have learned from them, that you have to be firm when giving instructions. They said, 'Ma'am if you are not firm, they will not believe what you say anymore. But if the students see that you are firm, no matter what happens, the student will adjust. Let them change to adjust to your rules.' Because this is what they often say, 'Life would not adjust for you. You would adjust for it.' That's what I learned from them, which is actually right.)

Meanwhile, middle-aged are also sources of learning in teaching because of their experience in the field. Further, they are seen as well-adjusted in the present period demands of teaching because unlike older adults who have difficulty in using technology and the younger adults who are still inexperienced in handling learners, the middle-aged have both of these in good measure, according to Ma'am Lovely (young adult) *"...kaya nilang balansehin yung pagdidisiplina at the same time yung paggamit din ng technology, yung mga bagong strategies sa pagtuturo. Kaya I think yung middle yung pinaka best sa 'kin lalo na kung manghihingi man ako ng advice, parang sa kanila, marami ako matututunan."* (They could balance discipline and at the same time, the use of technology,

the new strategies in teaching. That is why for me, the middle is best to approach if you need advice. I learned a lot from them.)

Some of these are learned through direct exchange of learning or observation. The method of passing such learnings are influenced by the nature of the learning to be acquired and the depth of relationship among the colleagues. For instance, if the teachers only engage in “*pakikitungo*” or civility, their learning from others only transpire usually through observation, unless it operates under a formal school system such as teacher collaboration in School C.

For instance, Sir Mark (middle-aged) who have limited IG interactions with other basic education teachers due to structure and designation shared, “*Ahh... siguro yung ano...kasi ino-observe din naman natin sila, tapos yung mga na-o-observe, may mga nakukuha tayong technique... Halimbawa kasi, o bat yung strategy ng teacher na yan gustong-gusto nila...*” (I think... because we also observe them. Then from what you observe, we get some techniques. For example, why do they like that strategy so much.)

This is consistent with the assertions of existing literature on the great potential for multidirectional learning in an intergenerational context. With each generation holding certain skills and knowledge, the reciprocal nature of intergenerational learning (Tempest, 2003) could not be ignored, as it has the potential to benefit different generations.

Work collaboration and support.

Relationships with IG colleagues also have consequences on the work collaboration and support that consequently affect the work outcomes. For instance, the IG relationship enables access to information about work. To Sir Hendrix (young adult), it allows them to

be informed about the school-related news and events and activities that they need to implement.

It also enables the sharing of resources like handouts, lesson plans (Sir Meguing, older adult), and assessment tools (Sir Karl, young adult). Support is also shared among colleagues, especially in concerns about work. Sir Karl said, “*Siguro, personally, nagiging outlet mo sila kung meron kang halimbawa problem sa estudyante...*” (Maybe, personally, they become an outlet if you have problems, for example with the students...)

Teachers recognized that they need help, different perspectives, and support from other teachers in school. As expressed by Ma’am Miya (young adult, “*Kasi mahirap magtrabaho kapag yung halimbawa tulad niyan malaki kayong populasyon ta’s nag-iisa ka lang.*” (It is difficult to work in a school with such a big population and you’re all alone.) Further, Sir Hendrix (young adult) believed that “*Sa work kasi natin kailangan natin ng mga makakatuwang diba?*” (In work, we need some people who would help us, right?)

However, lack of IG relationship or a strained one could influence the work collaboration and support, and consequently, the work outcomes. As an older adult female participant shared, “*May time din na kailangan mo ng guide mula sa iba. ... Kung hindi naman maigi, ... yung relasyon n’yong dalawa. Paano ka hihingi? Paano ka lalapit? ... Nandoon yung hiya mo para lumapit para humingi ng tulong. Kasi, hindi ka nagpapakita ng maganda sa kanya.*” (There are times when we need guidance from others. If you did not have a good relationship with them, how would ask? How would you approach? There is a feeling of shame to approach and ask for help because you did not interact well with the person. -Ma’am Capricorn). Similarly, a middle-aged teacher, Sir Jong, said, “*...ang*

pangit kasi ng workplace kapag may naririnig ka na kwan, hindi ka na makakagalaw. Kasi kailangan mo din sila.”

Lack of IG relationship or a strained one could also cut off access to information. According to Ma’am Lovely (young adult), “... *dapat nagshi-share sila ng ganyan pero since inis sila sa grupo na to, parang hindi nila naishishare yung alam nila. Or hindi nila naibibigay yung info na dapat meron din doon sa kabila.*” (...something should be shared but since they are annoyed with this group, they don’t share what they know or they do not give information which should be shared with the other group.)

Lack of smooth IG relationships could also lead to inefficiency in disseminating information despite the teachers’ intention to share them. For instance, even though Sir Mark’s (professional account) and Ma’am Lani’s Facebook accounts are used to disseminate some information in school about class suspensions (Dec 2), and school activities (Dec 4), their posts do not seem to reach the target audience efficiently. For example, in his December 4 post (in his professional account), Sir Mark encouraged students and employees to donate to a school outreach program. He tagged nine people, including a young adult male faculty. However, only nine reacted to this post with a like or heart. None of them is a basic education faculty, not even the teacher who was tagged.

Indeed, teaching is a complex work which does not only include regular teaching task, but also related curricular tasks (e.g. preparing instructional materials), seasonal tasks (e.g. coaching, home visitations), and school programs (Bongco & Ancho, 2019). These workloads are made easier with the help and collaboration with colleagues (e.g. sharing of materials, division of labor in school programs).

Personal development.

Getting along with colleagues from different generations have effects in the development of one's personality. For instance, interacting with colleagues from other generations enable one to have a better understanding of the people around him/her. As Ma'am Jen (middle-aged) said, *"I understand them better...mga ganito pala sila ngayon."* (I understand them better... that they are like this nowadays.) The same idea was shared by Sir Paul (older adult). Consequently, according to him, it helps him adjust to get along with others. For instance, *"Kunyari yung pagiging metikuloso ko. Pero minsan natututunan mo din yung maglaylow kung minsan. Merong mga pagkakamaling di mo dapat seryosohin. (laughs). Sila, e.... 'Wala akong pakialam.' Ganon ba. Kami dati, pag nagkamali, uulitin ko to. Lesson plan, ganyan."* (For example, I am meticulous, but sometimes, I have learned to lay low. Some mistakes should not be taken seriously. They are... 'I don't care.' Like that. Unlike us, when we make mistakes, for example in the lesson plan, I rewrite them.)

Just as multiage classrooms in higher education help students learn about varied generations in their classrooms (Sanchez & Kaplan, 2014), IG relationships also enable individuals to have a wider understanding of their generationally diverse colleagues, which in turn enriches their knowledge and capacitates them to adopt appropriate perspectives about the other generations.

Further, it challenges them to strive in their professional life. Ma'am Lovely (young adult) was directly encouraged by colleagues to pursue her graduate studies, *"Ayun nakakatulong sila dun, na sinasabi nila na sayang yun. Ngayon kasi pabata nang pabata yung mga competitive ...na pursigido sila na matapos yung masteral nila."* (They help me

by urging me against wasting it. Nowadays, the younger are more competitive... they are eager to finish their masteral.) Meanwhile, Sir Paul (older adult) was challenged by what he had observed among the younger colleagues. “...*tong mga bago-bago, tsaka yung sa middle... talagang ginagawan nila ang lahat para lang makapag-aral, matapos sila. Pursigido ba... Yun, nachachallenge ako dun. ‘Magagawa ko ba yung ganito ganito kahit ganito ang edad ko?’*” (...the new and middle... they do everything to study and finish. They are determined. It challenges me. Would I be able to do this at my age?)

The data also show that IG relationships affect teachers’ esteem. For instance, the opportunity to share with other colleagues helps boost their esteem. This could be gleaned in the statement of an older adult teacher, Sir Meguing. “...*yung tingin nila, kulang kami pag wala ako. Lalo na pag sa seminar, sinasabi sa ‘kin na, ‘sir hindi ka pwedeng umabsent dun kailangan ka namin dun. Kailangan namin opinyon mo doon. Parang ganun siguro. Ganun ang interpretasyon ko.*” (...they think that we are not complete without me, especially during seminars. They tell me, ‘Sir, you can’t be absent. We need you there. We need your opinion there. Like that. That’s my interpretation.). This responds to the teachers’ need for esteem, according to Abraham Maslow’s theory (Zhou & Brown, 2015), as it makes them have the feeling of self-worth and competence.

Well-being.

IG relationships could also have consequences on one’s physiological, mental, emotional, and spiritual well-being. For instance, while a good IG relationship with colleagues could help an older adult teacher “feel young” (Ma’am Angel), a strained one could cause physical harm to them, according to participants.

“... pwede pong makacause ka ng sakit or mas...wag naman po sana or masamang pakiramdam dun sa mas matanda naman po. Dahil alam naman nating hindi na ganong kalakas yung mga tao na to.... Baka magdamdam yung isang tao, makaapekto po sa kanyang kalusugan, yung mga ganon.” (Sir P, young adult). Similarly, an older adult shared, *“...E yung matatanda katulad ko, tignan mo, konting ano lang iyakin. Yun pa kayang may magagalit? Di ka na makakatulog.”* (...Unlike older people like us who cry easily. What more if you have issues with someone? We won’t be able to sleep.) -Ma’am Capricorn

Further, the IG relationship could also have a consequence on one’s emotional and mental well-being. As an older adult female teacher shared, *“Nakakatulong sa akin yun. Kasi masaya ka eh.”* (It helps me. It makes you happy. –Ma’am Capricorn). Further, their colleagues, serve as their “outlet” if they have problems (Sir Karl, young adult) and helps them relieve stress from work through conversations (Ma’am Miya, young adult). On the other hand, a strained IG relationship inflicts emotional “pain” to the individual (Ma’am Grace, young adult).

Finally, it also has effects on one’s spiritual life. For instance, an older adult teacher shared *“Pero ayoko yung ako yung galit... Kaya kapag ... may kagalit ako, nagtatampo ako, hindi ako nagsisimba.”* (I don’t want to be the angry one... That is why, if I have issues with someone, I don’t attend church.) – Ma’am Capricorn.

This is supported by the findings of a three-year international study of Martin Boulton which indicates that relationship with colleagues is a top contributor to the well-being of the workers, which in turn is tied to higher job satisfaction and commitment to the organization, among others (Bolden-Barrett, 2019).

Personal connections.

IG relationships determine the personal connections that teachers establish and maintain with their colleagues which are enabled by their similarities, proximity, or complementarity. It leads to feelings of belongingness, rapport, and friendships which is very vital for Filipinos who do not just work to live but work to make life (Francisco & Franco, 2003; Franco, 2006, as cited by Macapagal et al., 2013). However, the depth of these would vary depending on whether the person is considered as *ibang tao* or *hindi ibang tao*.

First, a good IG relationship could bring about a feeling of belonging to a group. This was observed in the December 13 post in the Facebook timeline of Ma'am Angel (older adult). A middle-aged teacher posted "...fouever_threemendous." The picture shows that she is sharing a table with colleagues during a Christmas celebration. The labels indicate teachers' feeling of belongingness to the grade level group of teachers. Similarly, it could be gleaned from the Facebook analysis in the timeline of Ma'am Lovely that she has the same connection with grade two teachers. She commented with hashtag "#together" which shows her feeling of belongingness with her same grade level teachers.

There also appear deeper belongingness among teachers who are not just considered as a department but "*tropa*." Sir Jong (middle-aged) expressed a deeper feeling of belonging to some of his colleagues. "*Kasi mga tropa tropa....Kaya nga dito, halo-halo na kami. Meron kaming mommy, (laughs) Kumbaga ... Matatag na.*" (We are friends... we are mixed here. We have a mommy. In other words, it's strong.)

IG relationships also support friendships, whether these are network friendships or a more intimate friendship. As observed in the timeline post of Sir Karl (young adult) in an October 31 post, a young adult male colleague who celebrated his birthday tagged the participant in a picture where they dined out, along with other colleagues. The birthday celebrant claimed that he considered the group as his “*kaibigan/ tropa*” (friends).

This could also be a deeper and more intimate friendship that invites confidences built on rapport and trust. As shared by Ma’am Grace (young adult), “*Parang we share the same emotion, we share the same scenario in different ways.... so kami lang din po yung magkakaintindihan. So ending po nun, kami ring dalawa yung mag-iiyakan, magtatawanan, magsisisihan kung bakit namin ginawa yun...*” (It’s like we share the same emotion. We share the same scenario in different ways... so we understand each other. In the end, we cry, we laugh, and we blame each other why we did that.)

Their IG interactions also allow people to build rapport with other colleagues which could lead to deeper understandings. For instance, Sir P (young adult) feel a rapport with his same-age peers because of their same style of communication. He shared, “*...especially po no, yung mga new words natin.... unorthodox. Alam po kasi nila (young adult), so madaling isend kumbaga... itranslate yung mga gusto mong sabihin, even though you’re not saying the entire sentence. Yung mga ganon po... Di ka magsasalita, iaaksiyon mo lang, alam niya na. .. Ang sarap sarap po kasi sa pakiramdam non e. Yung parang you’re like a military... yung code mo ganito lang. (... Especially with our new words.... Unorthodox. Because the young adult knows them, it is easier to send... to translate what you want to say even if you do not say the entire sentence. Like that. ... You don’t speak,*

you just act it and they understand.... It feels good. It's like you're in the military and you use codes.)

This rapport with other colleagues could also be due to other personal connections that allow an individual to share personal and intimate details about his/her life to a trusted colleague, whom they consider a friend. As Ma'am Heart had shared, "*Problema mong personal, kailangan may pili kang tao. Kailangan mayroon kang isang taong pagkakatiwalaan mo na... Alam mong tapat. Yung lagi mong kasama.*" (...for personal problems, you have to choose people. There has to be one person you trust. Someone you know to be faithful. Someone you are always with.)

These are the five major themes that emerged which later served as the basis of a grounded theory that explains the process of building IG relationships among teachers in Philippine basic education schools. The relationship of these components to the whole process is illustrated in Figure 5: Smooth IG Relationship Building Theory.

Smooth IG Relationship Building Theory: Four Major Influences

Smooth IG Relationship Building Theory explains the process of building smooth IG relationships among Filipino teachers in the Philippine basic education schools. This is grounded on the data collected from three basic education schools in the Central Luzon region. The next three sections shall discuss the theory in detail in terms of the: (1) major influences in building smooth IGR; (2) smooth IGR building process; and (3) theoretical propositions. The whole process is illustrated in Figure 5 on the page 168.

Figure 5: Smooth IG Relationship Building Theory

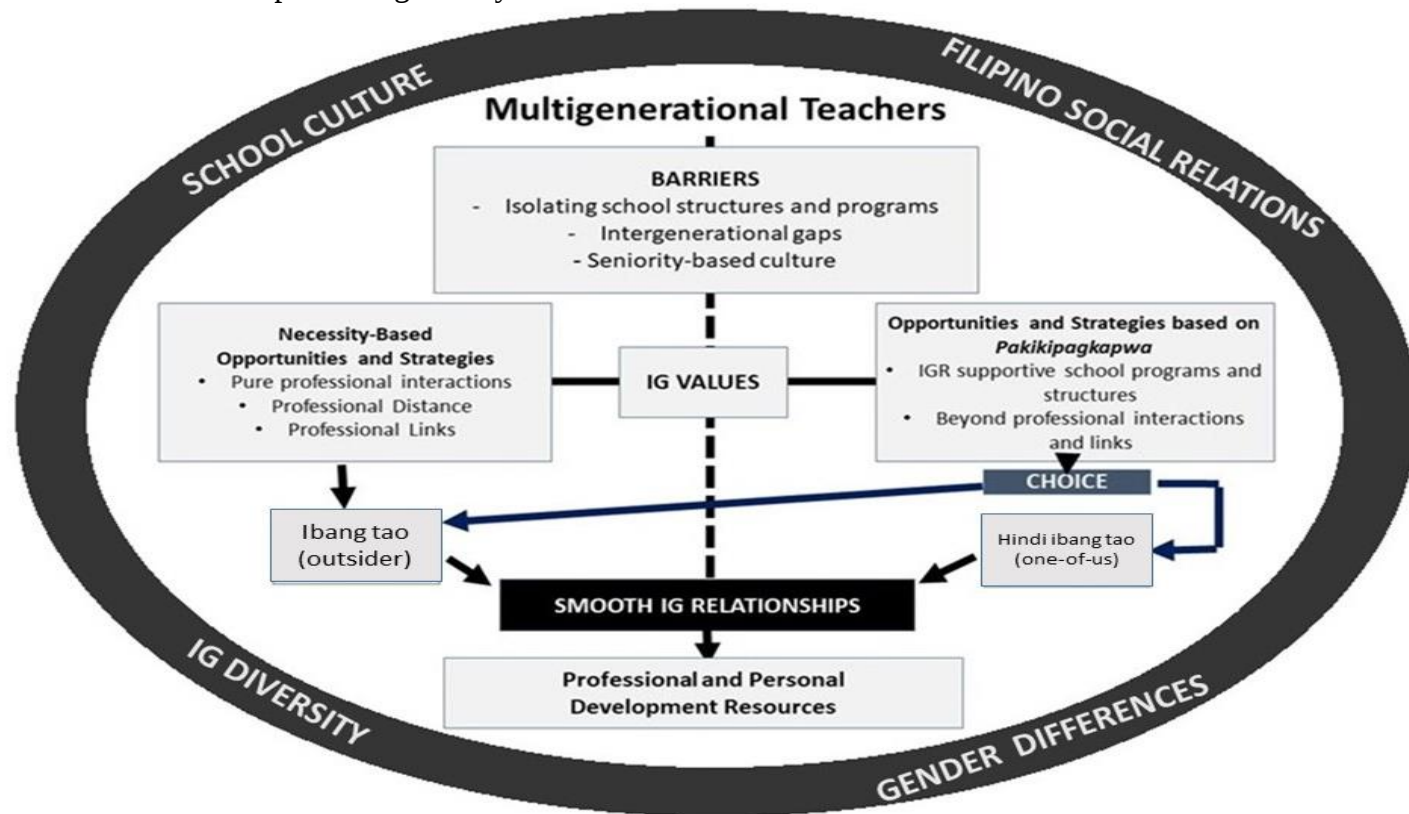


Figure 5: The diagram summarizes the process of building smooth IG relationships among multigenerational teachers in the Philippine basic education schools. It also emphasizes the four major influences to the process of smooth IGR building. These are the school culture, Filipino social relations, gender differences, and IG diversity.

Smooth IG Relationship Building Theory: Four Major Influences

The whole process of building a smooth IG relationship among teachers is shaped by four major influences: (1) the school culture, (2) Filipino social relations; (3) intergenerational diversity; and (4) gender differences. Each of these will be discussed in the succeeding paragraphs.

School culture.

One important factor that shapes the development of smooth IG relations among teachers in a multigenerational school is the school culture. School culture pertains to the beliefs, norms, attitudes, relationships, and rules (whether written or unwritten) which shape and affect the functioning of the school (Yeboah, 2015). This school culture determines the school's personality (Burnham, 2007, as cited by Yusof et al., 2016) which influences the differences in IG relationship building in each school. Hence, it is vital to understand the school culture or its unique personality to understand the contexts of the building processes.

The culture of schools in this study shall be described based on the three levels of organizational culture of Schein's model. These three levels include artifacts and practices, values and norms, and assumptions (Hattangadi, 2017). For better context, a brief description of the schools (coded as Schools A, B, and C) will also be provided.

School A.

Brief description. School A is a central public elementary school in Bataan. It has a teacher population of around 100 teachers, who are organized per grade level.

Artifacts and practices. There are no faculty offices for teachers and most of their work hours are spent inside the classroom with the students. There are no regular meetings. Such meetings are scheduled as the need arises to avoid disrupting teachers' work inside the classrooms. Information is often shared through SMS or messenger. Nonetheless, teachers' line for communication is open online because they have a group chat (GC) for the grade level teachers and another one for all the school teachers. This shows the physical isolation of teachers from colleagues for most of their work. However, the layout of the classrooms and opportunities to work together enables them to get together with same-grade colleagues. The classrooms of teachers who are teaching the same grade level are located in the same building, thus aiding proximity. This reinforces the formal organization of teachers in the school where they are clustered per grade level. They have grade chairperson, and in many activities, they are working with teachers who belong to the same grade level. This opportunity to work with same grade level colleagues help develop closer bonds, as observed in labels "fouever" and "threemendous" (Dec 13 tag for Ma'am Angel, older adult) hashtag "twogether" (Ma'am Lovely's comment in Sept 26 post, young adult). Finally, they have school uniforms, which do not only forge unity but also allows recognition of colleagues. According to teachers, because of their big population, they sometimes don't even know the new teachers in their schools. Hence, uniform could help them recognize teachers within the school.

Values and norms. Teachers in School A values *pakikisama* (getting along). For them, this is the measure of good character. Hence, a teacher who could get along well with colleagues is likable. They value someone who recognizes their senior colleagues through simple greetings and giving priorities in task assignments. IG learning is also a norm, but the learning of the older from younger colleagues is only possible when the former initiates the process.

Assumptions. The following assumptions could be gleaned from the teachers' responses: (1) the same grade level group is the teachers' family in this school; (2) *pakikisama* is the key to acceptance in the teachers' community and it equates good character; (3) the new teachers should be integrated to the existing school culture; and (4) senior teachers are to be respected.

School B.

Brief description. School B is a national high school in Zambales with around 250 teachers who are on either morning or afternoon shift.

Artifacts and practices. Teachers are provided with faculty offices per department. There are also other offices where teachers could stay during their break time. This allows teachers to interact with colleagues from the same department. They are formally organized into departments, supporting the development of closer bonds with the same department colleagues. Nonetheless, they have limited contact with those outside the department, except during school programs or activities. Teachers' line for communication is open online because they have group chats for the department teachers and for all the school teachers. Finally, they have school uniforms, which do not only forge unity but also allows

the recognition of colleagues. According to teachers, because of their big population, they sometimes don't even know the new teachers in their schools. Hence, uniform could help them recognize teachers within the school.

Values and norms. Smooth IG relationship is valued in the school because it is seen as vital in their work. While respect of the seniors is valued at some levels, recognition of IG diversity is also becoming a value in the school, albeit reluctantly. Probably due to the growing population of younger teachers, the recognition of IG diversity (e.g. competitiveness and assertiveness of the younger generations) that sometimes causes tensions become part of the norm in the school, thereby evolving the school's culture.

Assumptions. The following assumptions could be gleaned from the responses of the participants: (1) the department is the teacher's family in the school; (2) the new and young teachers could not be simply integrated to the school culture but will also contribute in shaping it; (3) smooth relationship is vital to work in the school organization, despite one's personal emotions; (4) senior teachers should be respected and given considerations.

School C

Brief description. School C is a private college that offers basic education. It has a high turnover rate, according to the teachers. One reason, they say could be "salary difference and benefits in the government" (Sir Mark, middle-aged). Hence, after a few years of experience, teachers would apply to public schools which leave private schools with mostly younger teachers. As shared by Ma'am Lani (older adult), "*Kasi ... halos ang nakakasama ko, yung mga baguhan eh, mga hanggang five years of teaching.*" (Most of the colleagues I interact with here are beginners with up to five years of teaching.) While

there are a few middle-aged and older adult faculty members, most of them are part-time basic education teachers who are either retired or have other designations in the college.

Artifacts and practices. There are overlaps in their meal breaks and there is a shared faculty space for the basic education teachers which provide the teachers the chance to interact. However, this faculty office is used mostly by young adult teachers. This is because many of the middle-aged and older adult colleagues have other offices to stay in, and other groups to interact with. Further, they also have separate GC for the full time (mostly young adult teachers) and part-time (mostly middle-aged and older adult teachers). This structure affects the opportunities available for the IG relationship to develop. However, while teachers have a lot of opportunities to interact with young adult colleagues, the interaction with middle-aged and older adults becomes very limited. Hence, the teachers may not have enough chances to correct their negative perceptions about other generations. Nonetheless, the school institutionalized a program where the younger teachers partner with a colleague (usually older) for collaboration, allowing opportunities for IG interactions.

Values and norms. _Because of the high turnover rate in the school, teachers tend to value a welcome mindset for the new teachers, seniority, and smooth professional relations.

Assumptions: The following assumptions could be gleaned from the responses of the participants: (1) The new teachers need to be welcomed, trained, and integrated to the existing school culture; (2) Learning is vertical, from the seniors to the younger teachers.

Filipino Social Relations.

Another important factor that has to be taken into consideration in looking at the smooth IGR building processes that teachers engage in, is the unique social relations among the Filipinos. This point which had been emphasized in literature had been evident in the study. Unique aspects of Filipino social relations that had been found in the teachers' relationships are as follows:

Smooth IG relationship with colleagues is important for the Filipino teachers.

Regardless of their personal opinions and feelings towards colleagues (Ma'am Dina, middle-aged.), they believe that it is necessary to have a smooth relationship with other teachers for basic reasons such as they part of one organization and smooth relations would make work easier for them. Pieces of evidence also show that reasons for desiring smooth IG relations with colleagues go beyond practical reasons. Teachers also strive for smooth IG relationships because of the sense of belongingness and community that they find among their colleagues (Ma'am Lovely, young adult; Sir Jong, middle-aged). This is consistent with the picture of the Philippines as a collectivist society where interpersonal relations are important (Smith et al., 2006, as cited by Yacat, 2017). This shows why the work community, as a "collective" is vital among the Filipino teachers.

Pakikisama (getting along) is the measure of good character. Teachers strongly believe that *pakikisama* (getting along) is a sign of good character (Ma'am Angel, older adult; Ma'am Heart, middle-aged; Ma'am Capricorn, older adult.) They believe that a teacher knows how to get along with others is likable. Without *pakikisama* (getting along), a teacher could be disliked or avoided by others... Ma'am Capricorn even mentioned that

pakikisama (getting along) is more important than being *magaling na magaling* (very competent). This shows that out of the different Filipino surface values, the accommodative surface value of *pakikisama* (Enriquez, 1978, 1992, as cited by Macapagal et al., 2013) is given the highest esteem in building IG relationship among teachers. It could be observed how “*pakikisama*” is equated with “*magandang ugali*” and “*character*,” which is consistent with the discussion of Macapagal et al. (2013) that in the Philippine society, a person who conforms is considered as “good” while those who do not are considered as “*walang pakisama*” and rebels.

Pakikiramdam is an important skill in building IG relationships among colleagues. *Pakikiramdam* (shared inner perception) appears to be an important skill to build smooth IGR among colleagues because Filipino teachers are very prone to using indirect or non-verbal communication. This is vital in sensing tensions (Sir P, young adult). This is also vital in choosing appropriate strategies (Sir Dalsi, Ma’am Dina, middle-aged). Enriquez (1990) described this as the active process of being aware of the feelings, thoughts, and actions of other people. The importance of this is vital in determining whether or not a teacher has issues with another and what strategy will work best, especially since non-verbal cues have a significant place in Filipino socializations. This allows one to relate effectively with *kapwa* (Macapagal et al., 2013).

Confrontative actions to deal with conflicts are taken if necessary: It is true that in their effort to maintain smooth IG relationships, teachers would engage in *pakikisama* (getting along) whenever possible. Even in conflicts, one of the first strategies that they would choose to avoid further tension is purposeful silence. However, when the situation calls for it, they could also engage in more confrontative actions. This is not among their

first choice of strategies because they believe that confrontations could damage their relationships. This is supported by literature that indicates that Filipinos do not just have accommodative surface values. They also have confrontative surface values such as *sama ng loob* (resentment) and *lakas ng loob* (guts) (Macapagal et al., 2013).

Teachers want to be respected and treated as human beings and as professionals, regardless of their generations. Seniority is evident in the teachers' relationships. However, teachers expressed the importance of respecting and treating each other as human beings and professionals regardless of their generations (Ma'am Lovely, Ma'am Grace, young adults). This shows that their main concern is not merely smooth interpersonal relations but treating people as human beings or *kapwa* (Enriquez, as cited by Pe-Pua & Protacio-Marcelino 2000).

Intergenerational diversity.

Another factor that has a significant influence on building and maintaining of IG relationships is intergenerational diversity. It should be emphasized, as discussed in the conceptual framework of this study that intergenerational diversity in this study is seen from the lens of four overlapping and interrelated effects which include age or life cycle, cohort, and period (Pew Research Center, The Whys and Hows of Generations Research, 2015) plus professional experience (Brücknerová & Novotný, 2017). Each of these layers influences the process of development of IG relationships among Filipino teachers.

Life cycle. Teachers' place in the life cycle, (whether they are young, middle-aged, or older adults) is a very significant influence in the process of building smooth IGR among colleagues. First, it influences the barriers to building a smooth IGR. For instance, different

life priorities as a result of differences in place in life cycles contribute to the generational gap. This also influences the opportunities that are available to the teachers. For instance, since the younger adult teachers are mostly single, it is easier for them to find time for personal interactions even outside the school, unlike colleagues who already have families of their own. Life cycle influences the presence of influential characters in IG relationships such as middle-aged teachers (who serve as a link between the older and the younger), and parent figures who are usually, middle-aged and older adults. Further, how they intend to address IG issues is also influenced by their age. For instance, their motivation to settle issues immediately appears to be driven as well by well-being, especially for older adults (Ma'am Capricorn, older adult). Also, it could be noticed that initiating deeper intergenerational dialogues and mediation is mostly done by middle-aged and older adults.

Experience. Professional experience pertains not to the length but the wealth of experience of a teacher in the field. Hence, teachers were asked to personally identify whether they consider themselves as beginner, experienced, or seasoned old teachers. These experiences influence the building of IG relationships among colleagues. First, it affects the barriers that they need to overcome such as the culture of seniority. Their experience assigns them to a specific place in the hierarchy where new teachers are supposed to give way to the senior colleagues. Further, it supports the presence of opportunities such as the value of empathy (e.g. Ma'am Heart finds it easier to empathize with new teachers, having gone through that stage before), and the experience that they have to offer in response to the needs of the school community. Finally, it also affects the strategies that they employ to deal with IG issues. For instance, experience in the past had taught Sir Wander (middle-aged) that dialogue would not work well with older adults, so silence

would be a better option. And if he would eventually have to resort to dialogue, a mediator would be necessary.

Period. Period pertains to the events that have lasting effects on all generations now. One of the period effects considered in the study is the K to 12 program in basic education, which did not only altered the *what's* of teaching but also its *how's* (Bongco & David, 2020). This period effect influenced the opportunities available to develop IG relationships through school programs and activities that provide teachers with the chance to interact personally and professionally. Another period effect considered in the study that affects the process is ICT development. For instance, social media provides them with a different venue to air their concerns, making it available to the general audience (netizens). It also provides them with alternative ways to connect despite their physical isolation at work. Further, it had also been observed that the standardization (although not considered initially as a period effect in this study) influences the challenges in IG relationships. For instance, older adults are having regrets for not finishing their graduate studies (Ma'am Lovely, young adult; Sir Paul, older adult) which affected their promotion in the profession. They had been contented for the longest time until they had to work with the middle-aged and younger colleagues who are determined to be promoted faster (Sir Paul, older adult).

Cohort. As had been discussed in the previous chapters, different contexts in the significant events that shaped the cohorts posed a question on the applicability of the foreign and mainstream cohort label for the Filipinos. Analysis of data shows that while Filipino Millennial teachers confirm the existing literature's characterization of this cohort, the picture of Baby Boomers and GenXers are not very consistent with the characters of middle-aged and older adult Filipino teachers who fall within these age brackets. These

could be because as Hechanova (2017) had indicated, these categories were framed using the milestones from the Western countries. Hence, this section will take some space to describe the Filipino teachers' cohorts as revealed by the data, in contrast to the descriptions of the existing literature, before it proceeds with the discussion of how cohort affects IG relationship building among Filipino teachers.

The older adult participants (all of whom fall within the range of Baby Boomers, 1946-1964) do tend to use technology as a means to an end, as described by Axonify Inc. (2013). For instance, they tend to use social media for documentation, for announcements, or for belonging. However, data on the Filipino older adult teachers do not render support to the descriptions of Baby Boomers as a very competitive generation (Axonify, Inc. 2013). In fact, Filipino older adult teachers had been contented with their ranks and were in no hurry for promotion. Hence, they are surprised by the "competitive" nature of the younger colleagues who are "determined to speed up their promotion." Also, while Baby Boomers were described as those who "live to work" (Boysen, Daste, & Northern, 2016), Filipino older adults tend to seek a balance between their work and personal life. They do not let their work affect their personal, especially their family lives (Ma'am Capricorn, older adult). This is illustrative of the great value that Filipinos place on family (Jocano, 1998 as cited by Macapagal et al., 2013).

Meanwhile, all of the middle-aged participants fall within the age range for GenXers (1965-1980). However, the characterization of the existing literature does not support the data about the said group of participants. While Filipino middle-aged adult teachers also exhibit work-life balance (Boysen, Daste, & Northern, 2016), they do not simply "work to live." Work is not merely a means to an end but a significant aspect of

their lives. This could be gleaned on the passion that they are giving into the profession. They value their personal (or family) lives but it does not make them see work as merely a means. This could be because the GenXers from Western literature are reacting from very specific significant events which were “not very significant,” if not, inexistent in the Philippine context, such as high divorce rate, and very competitive Baby Boomer parents who live to work. It has to be taken into consideration that this generation (as described in the literature) was reacting based on the desire to build strong families that they missed in their childhood (Howe & Strauss, 2007) due to high divorce rates and working mothers. However, in the Philippines, not only was divorce (legally) absent, the Filipino *Baby Boomers* (parents to the GenXers) are also not as competitive for promotion, unlike the Western Baby Boomers. Take also into consideration the high value that Filipinos place on families. This could also be the reason why the Filipino middle-aged adults are not as distrustful of institutions, (CBS, 2017). In fact, they would seek the help of the school authorities to mediate in their dialogues with colleagues (Sir Wander, Ma’am Heart). Further, while Howe and Strauss (2007) indicated that the GenXers reputation for alienation and disaffection will be retained even as they enter the fifties, the Filipino middle-aged teachers serve as important and influential characters in building IG relationship among colleagues as they bridge the gap between older and younger colleagues, mentoring the young, and welcoming them (Sir Jong, Ma’am Heart). The teachers’ relationships with many of the middle-aged colleagues are characterized by concern and affection (Sir Hendrix, Ma’am Lovely).

As could be observed, the value for family (Macapagal et al, 2013) that is exhibited by the Filipinos made a lot of difference in the characteristics of the Filipino Baby Boomers

and the GenX cohorts. Unlike Western Baby Boomers who had been overly competitive and were inclined to work to live, older adult Filipinos sought work and life balance. Hence, the Filipino middle-aged did not feel compelled to react to the same events (e.g. divorce, family effects). What is more, is that this value for family appears to persist in the Philippine culture, as evidenced in the findings of Bongco and Abenes (2019) in their narrative inquiry of ten married female teachers' experiences on work promotion. Participants who include young adult, middle-aged, and older adult married female teachers all shared the importance of family. Their role at home is so basic in their self-identities, that they would much rather be considered as "less committed professionals" than "irresponsible mothers and/or wives."

On the other hand, the Filipino young adults (all of whom fall under the Millennial range of 1981-1996), match the literature's characterization of this cohort. This could be due to the globalized nature of the significant events that shaped the generation, such as ICT developments. For instance, having been brought up in an age of information technology, Millennials give high importance to communication (Boysen, Daste, & Northern, 2016). This could be observed in their social media accounts which seem to be extensions of their lives (Sir Hendrix, Ma'am Charity, Ma'am Lovely). Also, as Howe and Strauss (2007) have forecast, elders appreciate what the young adult Millennials are doing, but some also misinterpret their confidence. However, the job-hopping attributed to Millennials (Buckley et al., 2015) is not observed here among Filipino teachers which could be due to the tenure and benefits that the profession offers in the country, especially in the public schools. Data in the study shows that they simply *hop* from private to public schools, because of salary and benefits, among others. (Sir Mark, middle-aged)

These cohort differences are one of the major causes of the generational gap. While older colleagues could empathize with the younger colleagues when it comes to IG diversity in terms of age and experience since they had been through the same stages, it is more challenging for them to understand cohort-based differences because they had never been through the same. (For instance, an older adult teacher now, had once been a young adult. Hence, he/she could understand the need for intimacy of young adults. The expert teachers had once been beginners, so they could understand the uncertainty of the novice. However, an older adult cohort would find it hard to understand the hyperconnectivity of the Millennial teachers because they had never been Millennials.) Further, individuals typically judge the acceptability of the behaviors or actions of one cohort based on the standards of their own cohort (Sir Paul, Ma'am Capricorn, Sir P). For instance, an older adult female teacher judges the acceptability of the clothing styles of the younger teachers, by using the older generation cohort's standard, and judges the style unacceptable for the profession. Further, it influences the opportunities that support IG relationships among Filipino colleagues. For instance, it affects what the teachers could offer to the diverse needs of the school community so that when teachers seek help with technology, the Millennials are approached. These cohorts also affect the strategies and the consequence of the strategies that they use. While data show that young adults do not typically initiate dialogue, older adult teachers describe younger teachers as those who are not scared to speak up if they have to (Sir Paul, Ma'am Capricorn). However, because older cohorts see giving way to the older as a sign of respect (Sir Paul), the speaking up or resistance of the younger adult teachers may affect the consequence of their strategies.

Gender differences.

Another factor that influences the development of smooth IG relationship building is gender differences among the participants. It had been observed that male teachers from all generations engage in less self-disclosure and more distant relationships with colleagues. Their behaviors had been supportive of the expectations of Filipino males according to Dionisio (1994) who were raised to think of life in terms of self-fulfillment rather than relationships. This, according to her, could be one of the reasons why men were less caring over women. Interaction of gender with generation had also been observed in three ways:

Young adult male teachers are less professionally distant as compared to the middle-aged and older adult males. One of the strategies that is being used by male teachers to promote smooth IG relations with colleagues is maintaining professional distance. With this strategy, they do not develop any deeper relationship with colleagues. This had been observed mainly among the male participants (GenX and Baby Boomers) which could be due to the social expectations that men should be tough, and independent, according to Dr. Berger, who studies masculinity. These expectations make them less likely to seek help (Winerman, 2005). However, the same was not observed among young adult males. This could be a work of their age since young adults' main objective at this stage of their lives is to form intimacy, which covers a wide spectrum of interpersonal relationships (Hutchison et al., 2016). This could also be due to the increased awareness of gender issues in the recent decade which constitute the impressionable years of the young adults' lives.

Middle-aged and late adult colleagues become influential characters, but women's roles are seen in more intimate terms. There are characters in schools who are

influential in the IG relationship building. They are often middle-aged and older adults. This could be because many of the middle-aged and older adult teachers consider themselves as senior teachers who have the expertise and knowledge about the micro-culture of the schools, and hence, it is their goal to pass on their experiences in a systematic method (Löfgren et al. 2013), in addition to the influence of their place in life cycle where middle-aged engages in things that would outlast them, and older adults are preparing to reflect on the success of the lives they lived, according to Erikson's theory of psychosocial development. However, it could be observed that while both male and female influential characters are seen as significant figures, women's roles are seen in more intimate terms. For instance, they are seen as mommies or aunts. This could be due to the caring and nurturing quality of women (as a result of their gender socialization, according to Dionisio, 1994), a quality which they tend to extend outside their domestic spheres. Hence, the school sees them easily as extended family members outside of the home. It could also be due to the less expression of affection of males due to the social expectation of emotional control (Dionisio, 1994).

Male and female teachers become initiators and receivers of relationship building efforts at late adulthood. Data shows that female teachers are more likely to initiate IG relationship building in the school. Meanwhile, men are more of the receivers of the initiatives to build such relationships. However, in late adulthood, both male and female teachers engage in initiating and receiving efforts to build IG relationships. Male and female teachers seem to see initiating IG relationships with younger colleagues as a moral obligation as senior teachers, despite their personal preferences. As experts of the microculture of the school, they make it their goal to pass their experiences to their

colleagues (Löfgren et al. 2013). This could be in preparation for or the result of their reflection of their lives as older adults who are struggling with integrity versus despair, according to Erikson. However, they also expect to receive efforts for IG relationship building in recognition of their seniority. Approaching an older individual (male or female) becomes a sign of respect which is important in the Filipino culture where there is a high respect-obligation for the elders (Ota et al., 2007)

Smooth IG Relationship Building Theory: Processes

The Smooth IG Relationship Building Theory framework in Figure 5 (page 168) shows the processes that help develop smooth IGR among multigenerational colleagues in basic education schools. It would be observed that a line links multigenerational teacher community to professional and personal development resources through a smooth IG relationship. This is because the teacher community offers access to certain resources not only for professional but also for personal development, but only through smooth IG relationships. It would be observed, however, that the link between the multigenerational teachers and resources was broken due to certain barriers. Nonetheless, multigenerational teachers could still develop smooth IGR with their colleagues, if there is an existence of IG values. However, the kind of opportunities and strategies that would be provided for and employed by the teachers shape their chance to develop a deeper relationship with colleagues. Nonetheless, regardless of the depth of relationship, for as long as teachers develop smooth IGR with colleagues, their access to resources for professional and personal developments through the teacher community is unlocked. However, intimate

friendship and belongingness are available only to individuals who are considered as *hindi ibang tao* (one-of-us).

Barriers. Three barriers that affect the building of smooth IGR among colleagues include intergenerational gaps, seniority-based culture, and isolating school structures and programs. These barriers affect not just the building of both intergenerational and intragenerational relationships among colleagues. The differences (values, perspectives, styles) and misunderstanding of the differences among the three generations lead to gaps in the relationship among colleagues that needs to be bridged by conscious efforts. It had been observed that while teachers recognize the existence of differences, the teachers tend to make judgments about their diversity using their own generation as the “standard.” This results in negative perspectives about other generations. The second barrier to smooth IG is seniority in the workplace (in terms of age and experience) that tends to spawn antagonism and disappointment among colleagues. Younger and newer teachers who feel unheard and unrecognized in the schools because they are expected to give way to older and expert colleagues could have antagonistic thoughts against the latter. On the other hand, the seniors who are not given the “respect” due to them as seniors tend to feel disappointed with their junior colleagues. The third barrier pertains to the isolating school structures and programs that influence the building of inter and intragenerational relationships. It had been observed that while teachers tend to feel more comfortable with colleagues from their own generation, school structures and programs could affect their relationship building. They could be isolated from colleagues by the school layout (e.g. assignment of classrooms), and organization (grade level and department demographics). Teachers are also isolated by the lack of common breaks and opportunities to meet with

colleagues. For instance, a young adult English teacher may find it challenging to build a smooth IGR with another young adult colleague from the Mathematics department because of the structures and programs that isolate them.

IG values. Regardless of the strategies and opportunities available to a teacher, building a smooth relationship with colleagues is promoted by the existence of IG values. These values include empathy, sensitivity, open and welcome mindset, sharing, and respect. First, empathy pertains to the capacity of an individual, not only to understand but also to share the emotion or feelings of another. This is described by many as the ability to step into the shoe of another individual. Next is sensitivity to the needs of others through *pakikiramdam* (sensing), which is the underlying social perception important in Filipino social interactions (Macapagal et al., 2013). This sensitivity to the needs of others enables one to respond to the sensed needs of *kapwa*. Meanwhile, an open mind is a mind that is willing to accept differences in beliefs, ideas, and perceptions among people. Open-mindedness is the state of balance between complete closed-mindedness and the inability to hold a firm belief about matters (Bowell & Kingsbury, 2016). Sharing is also vital in building IG relationships for it facilitates exchange. As Social Exchange Theory emphasized, an individual in social relationships analyze what he/she would get from the relationship, and compare it to what it would cost him/her (Macapagal et al., 2013). Finally, respect is valuable in IG relationships, and it could be a means to an end or an end in itself (De Cremer & Mulder, 2007). The latter, however, is emphasized in this theory, as it is the right and humane way of interacting with *kapwa*.

Necessity-based opportunities and strategies leading to a relationship with colleagues as *ibang tao* (outsider). This pertains to purely professional relationship and

interactions that are based on the necessities such as school requirements and expectations. Hence, teachers recognize the importance of having smooth IG relations with their colleagues for the practical reason that they are working in the same organization and that it will make work easier. However, they have no intention of building deeper relationships with colleagues. It does not necessarily mean that interactions are always required (e.g. collaboration in School C). Teachers also take the initiative to interact with colleagues, but their motivations are purely professional (e.g. inquire about the use of technology in the classroom, or strategy). They also have communication links online and offline but these are only employed for work-related concerns.

Opportunities and strategies based on pakikipagkawa. This pertains to opportunities and strategies that are motivated by *pakikipagkapwa*, rather than necessity. *Pakikipagkapwa* is treating people as human beings or as *kapwa* (Enriquez, 1978, 1994, as cited by Pe-Pua & Protacio-Marcelino, 2000). It goes beyond the professional interactions to include personal interactions inside or outside of the school, online or offline. These strategies and opportunities help develop a deeper relationship among teachers who seek friendship, and belongingness in their work community. School programs and structures such as team building, opportunities for IG communication, and linkages, among others, also support this kind of relationship building among teachers.

Choice. While necessity-based opportunities could only develop a relationship with *ibang tao* (outsider) the opportunities and strategies which are based on *pakikipagkawa* could result in relationships either as *ibang tao* (outsider) or *hindi ibang tao* (one-of-us). This is determined by the personal choice of the person to engage in a higher level of self-disclosure and commitment to certain colleagues, based on trust and affection. Hence, the

existence of opportunities and strategies which are based on *pakikipagkawa* does not automatically mean that a person will develop a deeper relationship with colleagues. This is still determined by choice. Nonetheless, without such a set of opportunities, building relationships with colleagues as *hindi ibang tao* will be improbable. Further, individuals who go through this set of opportunities but chose to consider their colleagues as *ibang tao* could have network friendship and belongingness. On the other hand, individuals who chose to consider their colleague as *hindi ibang tao* gets access to more intimate friendship and belongingness.

Smooth IG relations. Smooth IG relationship could result from the existence of IG values and sets of opportunities and strategies. It has to be taken into consideration, however, that even though this covers both *ibang tao* (outsider) and *hindi ibang tao* (one-of-us), whose interactions could range from civility to unity, this smooth IG relations goes beyond the surface interactions. The assumption is that the “smoothness” that this relationship covers include the teachers’ intentions which are characterized by respect, rather than hidden antagonism and tensions.

Unlocked professional and personal development resources. Smooth IG relationship among multigenerational colleagues could unlock teachers’ access to opportunities that directly support professional development such as learning, work collaboration, and support. Further, it could also open access to resources of expressive content such as physiological, emotional, mental, and spiritual well-being, personal development, and personal connections. It should be emphasized that smooth IG relations only “unlocks” the teachers’ access to resources to emphasize that such resources are available to the individual. However, whether or not they would benefit from them is a

personal decision. To better illustrate, this theory would like to build on the parallelism used by Siemens (2005) in presenting the Connectivism learning theory where he claimed that the pipe is more important than the content of that pipe. Such illustration of Siemens indicates the value of being connected to the sources of information and learning. Similarly, this grounded theory suggests that for as long as a smooth IG relationship is in existence among teachers, the teacher is connected to the pipe. Nonetheless, whether or not a person will benefit from the content of the pipe depends on the intention and effort of that person to turn the valve.

Smooth IG Relationship Building Theory: Theoretical Propositions

The process of building smooth IG relationships among Filipino teachers in the Philippine basic education schools had been explained at length in the earlier sections but will be summarized in five theoretical propositions offered by this theory. These theoretical propositions are statements drawn from the analysis and interpretation of data:

Theoretical proposition 1. Multigenerational teacher community offers a wide range of resources for professional and personal development of the teacher, and access to these resources is unlocked by smooth IG relationships. A multigenerational teacher community has a lot to offer. It could offer resources that could help teachers grow professionally through intergenerational learning, collaboration, and support. It also offers resources for personal development like personal well-being and personal connections. To unlock their access to these resources, however, they need to have a smooth IG relationship with their colleagues which is based on mutual respect.

Theoretical proposition 2. Smooth IG relationships are hindered by generational gaps, seniority, and isolating structures in the schools. There are barriers that hinder the development of inter and intragenerational relationships in schools. Generational gaps and seniority culture challenge the building of smooth IG relationships of colleagues from different generations. Meanwhile, structures and programs that isolate teachers could also bar the development of smooth inter and intragenerational relationships. These barriers must be addressed to build smooth IG relationships.

Theoretical proposition 3. IG values are important to ensure that smooth IG relations do not have underlying tensions beyond the surface interactions. Because the relationships (regardless of their depth) are built on IG values, the smooth IG relationships that are developed here go beyond the surface interactions. The assumption is that the smoothness that this relationship covers include the teachers' intentions which are characterized by respect, rather than hidden antagonism.

Theoretical proposition 4. The quality of opportunities and strategies influence the relationships that could develop among colleagues. Opportunities and strategies that could be used to build a smooth IGR could either be based on necessity or based on *pakikipagkapwa*. Necessity-based opportunities and strategies automatically lead to a relationship with *kapwa* as *ibang tao*. However, those which are based on *pakikipagkapwa* could result in either *ibang tao* or *hindi ibang tao*, based on the person's choice.

Theoretical proposition 5. Development of Smooth IG relationship among colleagues is influenced by individual school culture, Filipino social relations, gender differences, and IG diversity. The relationship building process among multigenerational

colleagues is affected by four major factors. First, it is influenced by the unique culture of the school in terms of its artifacts, values, and norms, and assumptions. Second, the process is influenced by the collectivist culture of the Filipinos which emphasize social relations, based on *pakikipagkapwa*. Third, the process is influenced by the gender differences between male and female participants as seen in the more professional distance of males, and higher intimacy in the perception of female roles. Finally, the process is influenced by IG diversity in terms of age, cohort, period, and experiences.

Implications to Curriculum and Instruction

This study which articulated the process of building IG relationship among multigenerational teachers in Philippine basic education schools has the following implications on Curriculum and Instruction.

Context for curriculum/ program planning.

Teachers' access to rich social resources in the multigenerational teacher community is facilitated by their IG relations. Hence, with a better understanding of the dynamics of teachers' IG relationship building, the school could help the teachers maximize the potentials of the IG teacher community for their continuous professional development.

The findings provide a basis for the development of the Community of Practice (CoP) as CPD Programs for teachers, by shedding light on the existing community of IG learning in basic education schools. It also reveals some IG issues that limit the potential of the current IG practices: (1) the IGR dynamics leave some members as outsiders or

peripheral participants; and (2) seniority plays a significant part in the negotiation of knowledge and systems in the groups.

These findings provide important contexts to be considered for teachers' CoP as CPD Program. It has to be understood that the process of curriculum or program development requires scanning of the contexts in which the program/ curriculum shall operate. In fact, in O'Neill's Model for Curriculum Design, determining the contexts takes a very important preliminary part in planning the curriculum or program (O' Neill, 2015). Hence, the findings of the study laid the groundwork for the development of a contextualized and generationally-inclusive CoP as a CPD Program for teachers in basic education.

Context for CPD in supervision of instructional programs.

Part of the responsibilities of a curriculum leader is management and supervision of Instructional Programs. Supervision does not only require monitoring and evaluation, but also provision of support for the continuous professional development of teachers. This support could be provided by the curriculum leader through an IG inclusive school-based CPD, by organizing the existing practices in the schools and addressing concerns that emerged. As mentioned in the above section, the findings of this study provide important contexts to be considered in developing a generationally-inclusive, school-based CoP as CPD Program.

Basis for multicultural development program for teachers.

Since the "rediscovery of ethnicity and cultural identities" the need to manage cultural diversities had been given much emphasis, to ensure that each cultural group would have equal chance to participate and equal access to resources, while promoting unity

(Ciftci, & Gürol, 2014). This cultural diversity is influenced by several factors, one of which is IG diversity. However, even with the best intentions of providing generationally-inclusive opportunities, the schools are limited by the lack of a contextualized understanding of the Filipino generations. For most literature, the understanding of Filipino generations had been anchored in the western context. However, findings show that Filipino teachers' cohort characteristics are not consistent with the descriptions of the Baby Boomer and GenX cohorts, due to the differences in the events that surround their impressionable years. Hence, applying these labels and characteristics to the Filipino cohorts compromise even the best efforts for a generationally-inclusive program for teachers. Hence, it could be said that in researches, the Filipino generational cohorts are silenced or unheard. Without understanding their nature, it would be difficult to design a set of IG inclusive programs. Further, this study also unveiled the generationally oppressive structures in the schools that must be reviewed to ensure equal opportunities for all generations of teachers.

CHAPTER IV

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This chapter provides a summary of the study and of its findings. It also offers conclusions that were drawn from the findings, and resulting recommendations.

Summary of the Study

This study sought to articulate a grounded theory that explains the IG building process among teachers in the Philippine basic education schools. This was done specifically by investigating the following: (1) the nature of their relationship with colleagues; (2) opportunities and challenges in IG relationship building; and (3) strategies in IG relationship building and their consequences.

The study employed a systematic grounded theory design. Data were gathered from 20 multigenerational teachers from three basic education schools in the Central Luzon Region. Data gathering procedures that were employed were semi-structured individual interviews (which lasted for an average of 41 minutes and nine seconds), and Facebook analysis (one month between June to December 2019). Data analysis was done in a zigzag fashion with data gathering for theoretical sampling. Analysis of the verbatim Filipino transcripts was done in three cycles. Open coding yielded 92 codes. Axial coding emerged 20 codes which were later reduced into five themes. Finally, selective coding emerged the Smooth IG Relationship Building Theory which articulates the process of building IG relationship among Filipino multigenerational teachers in basic education schools.

Summary of Findings

Analysis of data generated the following findings about the nature of relationships, opportunities, challenges, strategies, and consequences (of strategies) in IG building among basic education teachers.

Nature of relationships with colleagues.

Teachers' level of interactions with their colleagues were indicative of whether they consider their colleagues as *ibang tao* (outsider) or *hindi ibang tao* (one-of-us). It is more common for teachers to have a closer and deeper relationship with same generation colleagues. However, the building of a deeper relationship with colleagues from another generation is also possible due to similarities in values and visions. This could also be supported by the school structure. Nevertheless, whether the colleague is considered as *ibang tao* or *hindi ibang tao*, interactions with instrumental and expressive contents are possible. However, deeper expressive interactions (e.g. intimate friendships) are only possible where one is considered as *hindi ibang tao*.

Opportunities and challenges in IG relationship building.

There are opportunities and challenges in building IGR with colleagues. Opportunities are categorized into two. The first set of opportunities pertains to the existence of IG values which include respect, empathy, sensitivity and responding to the needs of others, an open and welcoming mindset, and sharing. The second set of opportunities pertain to the facilitating conditions such as influential characters, opportunities to work together, and personal interactions, programs, and complementing needs and skills.

Meanwhile, challenges to IG relationship among colleagues include seniority, generational comparisons and adjustments, negative perceptions, competitions, personal issues, and the illusion of IG harmony. Seniority pertains to the belief that younger and new teachers should give way to older colleagues. Generational comparisons are making judgments about the acceptability of a teacher's practices, and actions based on the standards of one's generation. Negative perceptions are views about other generations which could be true or not. Competitions pertain to inter and intragenerational competition for promotion, work, and student interests, among others. Personal issues include regret, insecurities, or doubt. Finally, the illusion of IG harmony is the lack of awareness over existing issues due to disconnection.

Strategies in building IGR and their consequences.

Teachers employ strategies to build IGR, and these have consequences. The strategies could be proactive or reactive. Proactive strategies that help build smooth IGR and avoid issues from arising include *pakikisama*, recognition, and maintaining professional distance. *Pakikisama* and recognition could lead to a deeper smooth relationship with colleagues. However, maintaining professional distance limits the relationship to *ibang tao*. Meanwhile, reactive strategies are those which were employed to deal with IG issues that have arisen. These strategies include the following: (1) purposeful silence, which could lead to harmonious IG relationship or hidden antagonism or pain; (2) direct approach through dialogue, which consequence depends on the receptivity of the people involved, type and manner of dialogue that was adopted; and (3) indirect approaches which consequence would depend on the specific strategy that would be used such as jokes, *pagpaparinig*, etc.

Smooth IG relationship building theory.

This is a theory that explains the process of building IG relationships among Filipino teachers in basic education schools. This theory lays the following theoretical propositions: (1) Multigenerational teacher community offers a wide range of resources for professional and personal development of the teacher, and access to these resources is unlocked by smooth IG relationships. (2) Smooth IG relationships are hindered by generational gaps, seniority, and isolating structures in the schools. (3) IG values are important to ensure that smooth IG relations do not have underlying tensions beyond the surface interactions. (4) The quality of opportunities and strategies influence the depth of relationships that could develop among colleagues. (5) Development of smooth IG relationships among colleagues is influenced by individual school culture, Filipino social relations, gender differences, and IG diversity.

Limitations of the Study

This study covered only three types of basic education schools in the country. Hence, this dissertation only provides insight into the IG relationships of teachers who are teaching in public elementary school, public secondary school, and secondary school within a private college.

Further, to render gender sensitivity to the inquiry, the researcher intentionally sought male and female representatives for each of the three identified generations. However, schools with male teachers for all three generations, especially middle-aged and older adults had been challenging due to the high level of the feminization of teaching in

the Philippines (Bongco & Abenes, 2019). As the World Bank Data indicate, 87.54% of the primary school teachers and 71.44% of the secondary teachers in the Philippines are females (as of 2017). In fact, according to the available World Bank data, the lowest level of the feminization of teaching in the Philippines was recorded at 79.95% in 1981 for the primary level (from 1971- 2017; data not continuous) and 71.44% in 2017 for the secondary level (from 1998-2017; data not continuous). This led the researcher to teacher participants in large schools including a national high school, a central elementary school, and a college. Hence, it has to be noted that the IG relationships that were investigated in this study are within the context of schools with a large population of teachers or with the distinct “secondary school in a private college setting.”

Another important limitation that this study sets forth lies in the operational definition of generation. As discussed in the previous section, the study adopted the APCE model in analyzing the data. This model served as a lens to understand the generational context of the participants while setting limitations to the interpretation of the study. For instance, findings in this study recognize that the teachers’ approach to IG relationships could be the result of their age (e.g. young adult); cohort (e.g. Millennials), and experience (e.g. young generation) during the period of K to 12 Basic Education Program, ICT developments, and child protection policies. The same could not be held true anymore should change on any of the other conditions transpire (e.g. if Millennials move from young adulthood to middle adulthood; or gain more experience in the teaching profession). Hence, findings on teachers’ generation are only true in the given life cycle, cohort, experience, and period.

Debiasi, (2018) recognized the identification problem as a concern in APC analysis. As Alwin and McCammon, (2003) have asserted, it is not easy to understand the separate effects of the three and it is often easier to concede that social change is an effect of all three without distinguishing which is more influential. As a qualitative study that uses APCE as a lens, this study recognizes the interrelated effects of all four effects in the generational differences, without any intention to scrutinize which is more influential.

Finally, due to the period definition of this proposal which takes into consideration the “ICT developments” and the choice of using social media analysis as one of the data gathering procedures, participants are limited to those who signed up for Facebook accounts.

Conclusions

The following conclusions were drawn from the findings of this study:

First, it is the quality and not the depth of relationship which matters in Filipino teachers’ professional relationships. Instrumental and certain expressive contents could be accessed by individuals whether the colleague is considered as *ibang tao* or *hindi ibang tao*, for as long as a smooth IG relationship is present.

Second, the existence of IG values such as respect, empathy, and open-mindedness in the teachers helps promote an IG relationship that is smooth beyond the surface, without underlying tensions and antagonism.

Third, IG issues influence the building of inter and intragenerational relationships. Whereas generational gaps and culture of seniority serve as barriers in forming

intergenerational relationships, structures, and programs that isolate could bar both inter and intragenerational relationship building.

Fourth, the presence or absence of opportunities in IGR building could influence the emergence or development of IG challenges, in that the lack of opportunities for interactions could lead to illusions of IG harmony, and lack of opportunities to correct negative generational stereotypes.

Fifth, the consequence of a strategy to address IG issues is determined by the intentions of the persons involved, receptivity and openness, and the manner of communication.

Sixth, cohort (as one of the layers of intergenerational diversity) influences the opportunities, challenges, and strategies in IG relationship building. However, it has to be understood that Filipino teachers' generational cohorts are different from the cohorts described in existing foreign literature (especially Baby Boomer and GenXers) because of the culture and different significant events that shaped the cohorts. Hence, a localized and contextualized understanding of the Filipino cohorts is necessary to further facilitate understanding of how generational cohort diversity influences the components in this theory.

Finally, a smooth IG relationship among colleagues unlocks teachers' access to a wide resource for professional (e.g. IG learning, work collaboration, and support) as well as personal development. These benefits could be multidirectional. However, whether or not the teachers would benefit from these unlocked resources depend on the individual's intention and efforts to access them.

Recommendations

The following recommendations for the basic education sector, basic education school leaders, teacher education programs, and future researchers were made based on the conclusions drawn in this study:

For the basic education sector.

Development of an IG inclusive school-based “CoP as CPD Program” for teachers. The grounded theory that emerged in this study suggests that when IG relationships are built among colleagues in basic education schools, it opens access to multigenerational resources that could be instrumental to attain personal and professional development.

Based on the findings, it is clear that an IG learning community is already in existence in the schools. However, some important concerns were observed: (1) IGR leaves some members as outsiders or peripheral participants; (2) seniority plays a significant part in the negotiation of knowledge and systems in the groups.

Hence, it is recommended that a CoP as CPD Program be developed to formalize the practices observed in the schools and making them more generationally-inclusive. This program should take into consideration the IG process of negotiation of meaning through the convergence of participation and reification and the gradual movement of all generations of members from the periphery to the center of the CoP (Smith, Hayes, & Shea, 2017).

For the basic education school leaders.

School leadership that is supportive of IG relationship building. The study shows that development of smooth IG relationships among teachers is beneficial not only to

individual teachers, but also to the school organization. This is because smooth IG relations open teachers' access to instrumental content interactions which directly support achievement of work-related goals. However, the study shows that the development of smooth IGR is affected by conditions which could be managed by the school leaders. For instance, the study reveals some limitations that are set forth by the school structures such as the faculty's IG demographic characteristics, and absence of shared spaces. Nonetheless, these limitations could be addressed through the availability of various opportunities (whether based on necessity or *pakikipagkapwa*) such as programs (e.g. team-building activities) and opportunities to work together and for personal interactions.

Further, the study also shows how IGL could benefit all generations but is limited because of the seniority culture in the Philippine basic education schools. Nonetheless, the school management could facilitate or initiate the process of IGL among teachers by contextualizing it on the Filipino culture which is characterized by high respect obligation towards the older individuals. This way, all generations have the opportunities to share and benefit in the multidirectional IGL.

For Teacher Education Institutions (pre-service and graduate teacher education).

Capacitate pre-service and in-service teachers with IG values and skills: The existing IG diversity among teachers and the importance of IG relationships to unlock access to a lot of resources in the basic education sector calls for teacher education programs to prepare the pre-service and in-service teachers to these IG realities. The study suggests that pre-service teacher education and graduate education programs should capacitate teachers to build smooth IG relationship by supporting the development of IG

values such as empathy, respect, open-mindedness, sharing, and sensitivity. It would also be vital to cultivate essential skills such as communication with emphasis on *pakikiramdam* (sensing) which is characteristic of Filipino social relations. Finally, the graduate teacher education programs could also help teachers reflect on and evaluate the strategies (and consequences of strategies that they employ) in building smooth IG relationships with their colleagues.

For future researchers.

The following topics are recommended for study for future researchers:

Process of IG relationship building between teachers and students and between teachers and administrators. The school is a complex community with different stakeholders who are always in the process of interactions. It would help to have an understanding of the dynamics of how teachers develop a relationship with other stakeholders such as learners and the administrators.

Development of IG model for CoP as CPD for in-service teachers. It is recommended that future researchers develop a generationally-inclusive model that would help the basic education schools enhance and support the existing community of practice in their school as school-based CPD program for teachers.

Explore the characteristics of Filipino cohort generations. Findings of the study do not lend support to the characteristics of GenX and Baby Boomers found in the existing foreign literature. Hence, it is recommended that further study about the said cohorts (and Generation Z who had already entered the workplace) be made, to gain a better understanding of the intergenerational diversity in the Philippine context.

Further validate APCE model to define teacher generations. The model which was employed in this study adds the “experience effect” to the already existing APC model. This APCE model could be further validated to check its potential to better understand the intergenerational diversity in the workplace.

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Appendix A

LETTER TO PARTICIPANTS

December 12, 2019

DEAREST SIR/ MADAM:

Warm greetings!

I am Roxanne Bongco, a faculty of the College of Education at the Bataan Peninsula State University, taking Ph.D. in Curriculum and Instruction at the Philippine Normal University.

I am in the process of writing my doctorate dissertation which intends to look at the relationships of teachers with their multigenerational colleagues. In this regard, I am inviting you to share your experiences with this concern, as a research participant in the study.

The study will help both the teacher education program and the basic education sector make research-based decisions on how to better prepare or assist teachers in this intergenerational complexity.

If you should agree to be a part of it, the study would request an hour individual interview. I would also be seeking your permission to gather data from the public information in your Facebook account if you have any. Further, you will be requested to validate the transcript to make sure that my analysis is reflective of your experiences. However, be assured that your schedule will be prioritized in the scheduling of all these activities. I also give you my full assurance that your participation will be voluntary and confidential.

I would really be grateful to have you as a part of my study.

Thank you in advance and God bless!

Sincerely,



ROXANNE T. BONGCO

Researcher

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Noted:



INERO V. ANCHO, Ph.D.

Adviser

Appendix B

CONSENT FORM FOR RESEARCH PARTICIPATION

Objective of the study:

This study aims to articulate a grounded theory that will emerge from the exploration of intergenerational relationships of teachers in Philippine basic education schools.

I am Roxanne T. Bongco, a candidate for Ph.D. in Curriculum and Instruction at the Philippine Normal University, Manila. I am currently writing my doctorate dissertation on intergenerational relationships of teachers in Philippine basic education schools. I am inviting you to be a participant for this study because you are a Filipino teacher in a multigenerational school, who is in active service this SY 2019-2020, and who have signed up for an FB account.

AT THIS POINT, I AM REQUESTING YOU TO READ ALL OF THE INFORMATION BELOW BEFORE YOU DECIDE WHETHER OR NOT TO TAKE PART OF THIS STUDY.

PURPOSE OF THE STUDY

This study intends to explore the relationships of teachers from different generations in the context of Philippine basic education schools because the social relationship could lead to opportunities for teachers to learn from each other.

NATURE OF THE STUDY

This study will involve three multigenerational schools. The study will seek the participation of one male and one female teacher (from each school) who belong to the following generations: (1) young adult [18-35 years]; (2) middle-aged adult [36-55 years]; and (3) late adult [56 years and older]. You are invited to be one of the six participants from your school as the voice of the generation where you belong.

PROCEDURE

If you volunteer to participate in this study, I shall be requesting you to engage in the following activities:

1. *Individual interview* which shall be audio recorded. This is expected to last for an hour. This will be scheduled at the time and place that would be most convenient for you.
2. *Grant permission for the researcher to observe your social interactions* with your colleagues for *one month through Facebook*. Please take note that the researcher will only be looking at the *public information* that could be observed in your account even to your non-Facebook friends so that there is no need to accept any friend request from the researcher. I will only look at the interactions for one month, (whichever month you will select). These interactions include:
 - a. Your posts on Facebook that is related to your colleagues and work
 - b. Posts where you tag your colleagues

- c. Posts of your colleagues where you are tagged
 - d. Your colleagues' comments on your posts
 - e. Your colleagues' reactions to your posts
 - f. Your colleagues in your friend list.
3. *Confirm, delete, or add on the transcript* of the interview. I will be transcribing the interview. This will be sent to you electronically or in print so you could confirm, add, or delete on the data at the time of your convenience.

RISKS/DISCOMFORTS AND SAFEGUARDS

This study does not intend to cause any physical or emotional discomfort or social conflicts. However, in the case of any of these discomforts, please be assured that the researcher will take all appropriate measures to ensure your safety and protection.

- In case the researcher asks questions that make you feel uncomfortable, please be assured that you are free to refuse to answer these questions.
- You might provide sensitive information about your relationships with your colleagues. However, you can rest assured that any information that you will share will be treated with the utmost confidentiality.

CONFIDENTIALITY AND ANONYMITY

All information that you will share in this study will remain confidential. A pseudonym would be used from the transcript to the final write-ups. Finally, all data that will be gathered will be kept confidential. Data will be stored electronically and secured with a user password. Your identity will not be released when the results of the study are published or presented either in book form or professional journals. The audio records will be deleted at the completion of the study.

BENEFITS

Your participation in the study could incur benefits in that it could help you to engage in introspection of social relationships with your colleagues. It will help you reflect on strategies that promote healthy social relationships with colleagues. Further, your participation will also benefit the larger academic community in that it will help us have a contextualized understanding of the intergenerational relationships of Filipino teachers in schools that could open to opportunities for learning from each other. This understanding could help the Department of Education and school leaders to maximize opportunities for learning among teachers by supporting healthy professional relationships.

COSTS/FINANCIAL CONSIDERATIONS

No financial payment will be paid to you in exchange for your participation in this study.

RESULTS OF THE STUDY

Results shall be shared with the participants and the larger academic community through the PNU libraries, and PNU Online Commons. The study shall also be submitted for

publication upon its completion and approval of the dissertation panel. Links to publications will be sent to the participants of the study.

PARTICIPATION AND WITHDRAWAL

Your participation in this study is completely voluntary. Further, you may withdraw your participation at any point in the study without any consequences of any kind. You are also free to refuse to answer any question in the study.

QUESTIONS

For further questions and clarifications about this study, you may ask Roxanne T. Bongco. You may reach her at Bataan Peninsula State University, Orani Campus, Bayan, Orani, Bataan (237-2069) or you may email her at roxanne_bongco@yahoo.com, or message her at her number 09502661236.

YOU WILL RECEIVE A COPY OF THIS INFORMATION FOR RECORD KEEPING.

CONSENT

I have read and understand all the information above. My questions have also been answered and clarified. I therefore hereby grant my consent to take part of this study.

Amber

Volunteer's Printed Name & Signature Date

1-3-20

ROXANNE T. BONGCO Date

1-3-20

CONSENT FOR AUDIO RECORDING

Volunteer's permission for audio-recording of the interview for transcription.

- ☐ I permit the researcher to audio record the interview
- ☐ I DO NOT permit the researcher to audio record the interview

Amber

Volunteer's Printed Name & Signature Date

1-3-20

Appendix C
LETTER TO VALIDATORS

November 20, 2019

SIR/MADAM:

Warm greetings!

I am Roxanne Bongco, a faculty of the College of Education at the Bataan Peninsula State University, taking Ph.D. in Curriculum and Instruction at the Philippine Normal University.

I am in the process of writing my doctorate dissertation which intends to articulate a grounded theory that explains the intergenerational relationships of teachers with their colleagues in the context of Philippine basic education schools. I am planning to gather data through semi-structured interviews and social media analysis.

In this regard, I am requesting your expertise in validating the instruments that I will be using for this study which include the attached interview questions and guide questions for social media analysis?

Thank you so much and God bless!

Sincerely,



ROXANNE T. BONGCO

Researcher

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Noted:



INERO V. ANCHO, Ph.D.

Adviser

Appendix D
SUMMARY PROFILE OF EXPERT VALIDATORS

Validator	Sex	Position
Validator 1	Male	Faculty of Bachelor in Secondary Education and Graduate School Department in a SUC
Validator 2	Male	Program Head for Bachelor in Technology and Livelihood Education in a SUC
Validator 3	Female	Faculty of TEI Graduate School
Validator 4	Female	Faculty of TEI Graduate School
Validator 5	Female	Campus Chairperson for Research and Development in a SUC

Appendix E

VALIDATION TOOL FOR THE INTERVIEW QUESTIONS

Below are the proposed research and interview questions for my study “Exploring intergenerational relationships in Philippine basic education school: a grounded theory” which will be used in gathering data from teacher participants. Please validate the interview questions **in terms of their relevance to the research questions**, by checking on the column of your response. Comments and suggestions for improvement would also be requested to improve the items that require revision. If the item could no longer be revised and has to be totally eliminated, kindly just ignore the last column.

The main research aim is **to evolve a grounded theory that will illustrate the intergenerational relationships of the teachers in the context of Philippine basic education schools.**

SPECIFIC RESEARCH QUESTIONS	INTERVIEW QUESTIONS FOR TEACHERS	VALIDATION (Is the interview question relevant to the main and specific research problems?)		
		Yes	No	Comments or Suggestions
<i>Preliminary Questions (for exploration)</i> The purpose of these questions is to have a contextualized understanding of the	(PQ1) How do people in school see your generation as _____ (in terms of the participant’s cohort)?			
	(PQ2) How is this consistent with what you truly are as a _____ (in terms of participant’s cohort)?			

Filipino generational cohort, as well as their perception of the other generations.	(PQ3) How do you describe the other generations of teachers? <i>(let them identify the basis of generation identification)</i>			
What is the nature of the teacher's intergenerational relationships in terms of relations with "kapwa"?	(RQ1.1) How does your relationship with your colleagues help you professionally and personally?			
	(RQ1.2) What needs or circumstances usually compel you to interact with your colleagues in school?			
	(RQ1.3) Who among your colleagues do you usually approach if you wish to: (Why?) a. Discuss work concerns b. Collaborate c. Ask advice d. Give advice e. Be friends f. Seek personal guidance <i>(items a-f are identified aspects of instrumental and expressive interactions, based on Geeraerts et al., 2017)</i>			
	(RQ1.4) Who among your colleagues usually approach you to (Why?) a. Discuss work concerns b. Collaborate c. Ask advice d. Give advice			

	e. Be friends f. Seek personal guidance <i>(items a-f are identified aspects of instrumental and expressive interactions, based on Geeraerts et al., 2017)</i>			
	(RQ1.5) Who among your colleagues are you most comfortable with? Why? <i>(This is to explore their relationship in the contexts of Filipino Theory of Social Relations: if they consider their kapwa as ibang tao o hindi ibang tao.)</i>			
	(RQ1.6) What are the things that you could share with this colleague that you would rather not share with the others? Why? <i>(This is to explore their relationship in the contexts of Filipino Theory of Social Relations: if they consider their kapwa as ibang tao o hindi ibang tao.)</i>			
What are the opportunities and challenges in intergenerational relationship building?	(RQ2.1) What enabled your positive relationships with your colleagues?			
	(RQ2.2) What are the things or circumstances that supported your positive relationships with your colleagues?			
	(RQ2.3) Where are thee opportunities coming from? <i>(personal initiative or institutional)?</i>			
	(RQ2.4) What had been the hindrances in building a healthy relationship with your colleagues?			
	(RQ2.5) Where do you suppose these challenges are coming from?			

	(RQ2.6) How did these challenges affect your relationships in school?			
What are the strategies in building IG relationships and their consequences?	(RQ3.1) How do you try to deal with the challenges that you encounter in your daily interactions with your colleagues?			
	(RQ3.2) What compelled you to deal with these challenges the way you did?			
	(RQ3.3) Were they effective? How do you say that?			
	(RQ3.4) If you are to rethink the action by which you approach the challenges, would you do the same? If not, why?			
	(RQ3.5) Could you think of a better way of approaching that challenge in your IG relationships with your colleagues?			

Other comments and suggestions:

Validated by:

Signature and date : _____

Name : _____

Institutional Affiliation : _____

Position : _____

Appendix F

VALIDATION TOOL FOR THE GUIDE QUESTIONS FOR THE SOCIAL MEDIA ANALYSIS TOOL

Attached is a copy of my **guide questions** for the social media analysis tool that I will be using for my study “Exploring intergenerational relationships in Philippine basic education school: a grounded theory.” Analysis of teachers’ social interactions will be limited to the public information in the participants’ timeline that is visible even to their non-Facebook friends. This public information includes: (1) their friend list, (2) their public posts; (3) the comments of their colleagues on their posts, (4) the posts that they tag and the posts in which they were tagged by their colleagues, and (5) the reactions of their colleagues to their posts.

Please validate the guide questions objectively **in terms of the relevance of the questions to the main research aim**, by checking on the column of your response. Comments and suggestions for improvement would also be requested to improve the items that require revision. If the item could no longer be revised and has to be totally eliminated, kindly just ignore the last column.

The main research **aim is to evolve a grounded theory that will illustrate the intergenerational relationships of the teachers in the context of Philippine basic education schools**

GUIDE QUESTIONS	VALIDATION (Is the guide question relevant to the main research problem?)		
	Yes	No	Comments or Suggestions
FRIEND LIST - Who are on the teacher’s friend list? - Who sent the invite to whom?			
POSTS - What do the teachers post that are related to their colleagues? - What is the nature of these posts?			
COMMENTS How do their colleagues comment on their posts?			

How do the teachers react to their colleagues' comments on their posts?			
REACTIONS How do their colleagues react to their posts?			
TAGS - Does the teacher tag or mention their colleagues in their posts? - Is he/she tagged or mentioned by colleagues? - What is the nature of these tags?			

Note:

During the interview, teachers would be asked for the specific month in their timeline that they would permit to be analyzed by the researcher. The following questions will also be asked to make sense of the data from social media analysis:

- What does a Facebook friend mean to you?*
- How is it similar or different from an offline friend?*
- How does your Facebook interaction affect your relationship with your colleagues? (Does it strengthen o support it?)*

Other comments and suggestions:

Validated by:

Signature and date : _____
Name : _____
Institutional Affiliation : _____
Position : _____

Appendix G
DEVELOPMENT OF INTERVIEW QUESTIONS

SPECIFIC RESEARCH QUESTIONS	FIRST DRAFT OF INTERVIEW QUESTIONS	EXPERT COMMENTS AND SUGGESTIONS <i>(relevance)</i>	REVISION OF QUESTIONS BASED ON EXPERT VALIDATION	OBSERVATIONS DURING PILOT TESTING <i>(facilitation requirements, clarity, and level of difficulty)</i>	VALIDATED INTERVIEW QUESTIONS
What are the opportunities and challenges in intergenerational relationship building?	*Originally not considered.	General comment on instruments: GT goes beyond description. It must illustrate the process.	ADDED: (RQ 2.1) How do IG relationships develop among colleagues in your school?	It needs to be explained further.	REVISED: (RQ 2.1) In building IG relationships among colleagues in your school, which generation usually initiates the building of relationships?
			ADDED: (RQ 2.2) Who initiates the building of relationships? How do this initiator attempt to build IG relationships with colleagues in school?	It seemed better understood by the interviewee if merged with RQ 2.1	REVISED: (RQ 2.2) How do this initiator attempt to build IG relationships with colleagues in school?
	(RQ2.1) What enabled your	The response here will be very general	REVISED: (RQ2.3) What enabled your	It needs to be further explained.	REVISED: (RQ2.3) What are the things

	positive relationships with your colleagues?	in their relationships. How would IG relationships come out in the response?	positive relationships with your IG colleagues?	It seemed redundant with RQ2.4.	or circumstances that enable and support your positive relationships with your IG colleagues?
	(RQ2.2) What are the things or circumstances that supported your positive relationships with your colleagues?	The response here will be very general in their relationships. How would IG relationships come out in the response?	REVISED: (RQ2.4) What are the things or circumstances that supported your positive relationships with your IG colleagues?	It needs to be further explained. It seemed redundant with RQ2.3.	
	(RQ2.3) Where are the opportunities coming from? (<i>personal initiative or institutional</i>)?	The response here will be very general in their relationships. How would IG relationships come out in the response?	REVISED: (RQ2.5) Where are these opportunities (that support IG relationships among colleagues) coming from? (<i>personal initiative or institutional</i>)?	It needs to be further explained.	REVISED: (RQ2.4) Are the opportunities that enable your IG relationships institutionally supported or personally initiated?

Appendix H
DEVELOPMENT OF GUIDE QUESTIONS FOR SOCIAL MEDIA ANALYSIS

MAIN RESEARCH PROBLEM	FIRST DRAFT OF GUIDE QUESTIONS	EXPERT COMMENTS AND SUGGESTIONS (relevance)	REVISION OF QUESTIONS BASED ON EXPERT VALIDATION	OBSERVATIONS DURING PILOT TESTING <i>(facilitation requirements, clarity, and comprehensiveness)</i>	VALIDATED GUIDE QUESTIONS
To evolve a grounded theory that will illustrate the intergenerational relationships of the teachers in the context of Philippine basic education schools	FRIEND LIST - Who are on the teacher's friend list? - Who sent the invite to whom?	Check also the number of friends the teacher has.	FRIEND LIST - How many FB friends does the teacher have? (ADDED) - Who among the colleagues are in the teacher's friend list? (RETAINED) - Which generation of colleagues did the teacher invite to be an FB friend? (ADDED) - Which generation of	The pilot testing shows that it is imperative that the researcher would have a list of FB account names of the participants' colleagues. This is to facilitate analysis. It also indicates the need to search for the accurate and most active account used by the participant because of multiple accounts and alterations on the names. Also, the amount of information that could be accessed depends on the privacy settings of	FRIEND LIST - How many FB friends does the teacher have? (RETAINED) - Who among the colleagues are in the teacher's friend list? (RETAINED) - Which generation of colleagues did the teacher invite to be an FB friend? (RETAINED)

			colleagues sent an invitation to the teacher to be an FB friend? (REVISED <i>based on general comments on Interview Tool</i>)	the Facebook account. Limited information includes the number of friends. Finally, some information such as who added whom in FB requires an interview with the participants.	Which generation of colleagues sent an invitation to the teacher to be an FB friend? (RETAINED)
	POSTS - What do the teachers post that are related to their colleagues? - What is the nature of these posts?	What do the teachers post that are related to their colleagues <i>and work</i>?	POSTS - What do the teachers post that are related to their colleagues and work? (REVISED) - What is the nature of these posts? (RETAINED)	The pilot testing shows that it is imperative that the researcher would have a list of FB account names of the participants' colleagues. This is to facilitate analysis.	POSTS - What do the teachers post that are related to their colleagues and work? (RETAINED) - What is the nature of these posts? (RETAINED)
	COMMENTS - How do their colleagues comment on their posts? - How do the teachers react to their	Accepted	COMMENTS How do their IG colleagues comment on their posts? (REVISED <i>based on general</i>	The pilot testing shows that it is imperative that the researcher would have a list of FB account names of the participants' colleagues. This is	COMMENTS - How do their IG colleagues comment on their posts? (RETAINED) - How do the teachers react

	colleagues' comments on their posts?		<i>comments on Interview Tool)</i> • How do the teachers react to their IG colleagues' comments on their posts? (REVISED <i>based on general comments on Interview Tool)</i>	to facilitate analysis.	to their IG colleagues' comments on their posts? (RETAINED)
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Appendix I AIDE MEMOIR

PHILIPPINE NORMAL UNIVERSITY College of Graduate Studies and Teacher Education Research	
AIDE MEMOIRE	
PREAMBLE	
Good afternoon! I am Roxanne Bongco, a faculty of the College of Education at the Bataan Peninsula State University, taking Ph.D. in Curriculum and Instruction at the Philippine Normal University. I am in the process of writing my doctorate dissertation which intends to look at the intergenerational relationships of teachers in Philippine basic education schools. We will now start with the interview but be reminded that you are free to refuse to answer any question that might distress you. May I take an audio record of the interview for documentation purposes? Thank you. Be assured that the audio recording, as well as the transcription, will be kept in secure locations. All information collected will be kept confidential to the extent allowed by law. Do you have any questions you wish to raise? Can we now proceed?	
RESEARCH INSTRUMENT	
DATA ASPECT	ACCOUNTS
Demographic Information <i>(At this point, I will be requesting for some demographic information that would help in my analysis of the data for this study. Please supply the necessary information.)</i>	PE PERSONAL INFORMATION Name: (Optional) _____ Sex: _____ Civil Status: _____ Number and age of kids (if any): _____ Age: _____ Year Graduated in College: _____ Undergraduate Program: _____ HEI: _____ Years in teaching profession: _____ Years teaching full-time in Basic Ed: _____ Current Rank: _____ Grade/s you are teaching: _____ Religious denomination: _____ Preferred Pseudonym: _____ Contact Number: _____ E-mail Address: _____ As a professional, do you consider yourself: ○ A novice or beginning in the teaching profession ○ Experienced teacher ○ Seasoned old generation Why? _____

RESEARCH QUESTIONS	INTERVIEW QUESTIONS
<i>Preliminary Questions (for exploration)</i>	• What do you think are the perceptions of the other generations about your generation (GenZ, Millennial, GenX, Baby Boomers)? • Would you agree with their perception of your generation? Why or why not? • How do you describe the other generations?
What is the nature of the teacher's intergenerational relationships in terms of relations with "kapwa"?	• How does your relationship with your multigenerational colleagues help you professionally? • How does your relationship with your multigenerational colleagues help you personally? • What needs or circumstances usually compel you to interact with your (younger/ same generation/ older) colleagues? • Which generation of colleagues do you usually approach if you wish to...? Why? - Discuss work concerns - Collaborate - Ask advice - Give advice - Be friends - Seek personal guidance • Which generation of colleagues usually approach you to...? Why do you think so? - Discuss work concerns - Collaborate - Ask advice - Give advice - Be friends - Seek personal guidance • Which generation of colleagues makes you feel most comfortable? Why? • What is the extent of information that you find comfortable disclosing with this generation of colleagues, with whom you are most comfortable with? • What are the things that you could share with this colleague that you would rather not share with the others? Why?
What are the opportunities and challenges in intergenerational relationship building?	• In building IG relationships among colleagues in your school, which generation usually initiates the building of relationships?

	• How do this initiator attempt to build IG relationships with colleagues in school? • What are the things or circumstances that enable and support your positive relationships with your IG colleagues? • Are the opportunities that enable your IG relationships institutionally supported or personally initiated?
What are the strategies in building IG relationships and their consequences?	• What had been the hindrances in building a healthy relationship with your IG colleagues? • What do you think are the causes of these challenges? • How did these challenges affect your IG relationships with teachers?
<i>Preparation for the SNS analysis</i>	• Do you think these challenges could be addressed to pave the way for a healthy IG relationship? • How do you try to deal with the challenges that you encounter in your daily interactions with your IG colleagues? • What compelled you to deal with these challenges the way you did? • Were they effective? • In what ways do you see them as effective? • If you are to rethink the action by which you approach the challenges, would you do the same? If not, why? • Could you think of a better way of approaching that challenge in your IG relationships with your colleagues?
CLOSING	
Your data will be of much value in this study. This is going to be transcribed and returned to you for validation so that you could confirm, add, or clarify the entries in the transcript before it is analyzed. It intends to make sure that your realities will not be misrepresented. Thank you so much for your active participation and God bless!	

Appendix J
SAMPLE FB ANALYSIS TOOL

SOCIAL MEDIA ANALYSIS GUIDE		
Social Media Activity	Observations	Comments
Friend List - How many FB friends does the teacher have? -Who among the colleagues are in the teacher's friend list? - Which generation of colleagues did the teacher invite to be an FB friend? - Which generation of colleagues sent an invitation to the teacher to be an FB friend?		

Posts - What do the teachers post that are related to their colleagues and work? -What is the nature of these posts? Tags -Does the teacher tag or mention their IG colleagues in their posts? -Is he/she tagged or mentioned by IG colleagues? -What is the nature of these tags? Comments -How do their IG colleagues comment on their posts? -How do the teachers react to their IG colleagues' comments on their posts? Reactions How do their colleagues react to their posts?		
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Appendix K
EXCERPT FROM INTERVIEW TRANSCRIPT

Young adult female teacher from Bataan. The interview was conducted on December 24, 2019, at 4:00 PM. It lasted for 45 minutes and 27 seconds

.....
Interviewer: ...Sa tingin mo, ano kaya masasabi sa inyo ng ibang generation? Ano yung tingin nila sa inyo?

Interviewee: Feeling ko lang, at ito yung observation ko sa at karanasan ko noong umpisa. Na yung tingin ... sa 'min ng seasoned teachers, sa 'ming mga bago parang masyadong competitive. At eto yung nakakalungkot, na parang ang tingin nila, mapagmarunong yung mga bagong teachers ngayon. Saka parang feeling nila hindi sila binibigyan ng importance ng mga new teachers...

... may pagkakataon na napapatunayan nila na tama yung bintang ng mga seasoned teachers, pero meron naman na marunong makisama. Nagtatanong sila sa nakakatanda, nanghihingi ng advise. So parang may ilang pagkakataon na totoo yung bintang nila or kumbaga depende din sa pakikisama ng bagong teacher na yun.

Interviewer: So kayo naman bilang nasa young adults, paano mo naman mailalarawan ang ibang generations? Let's start doon sa middle adults, 36-55 years old.

Interviewee: Actually madami ako co-teachers na nagfafall sa ganung age. Tingin ko sa kanila, gusto nila, sila yung inaapproach ng mga bago. Na humihingi sa kanila ng mga advice or nagtatanong sa kanila ng mga strategies na ginamit nila nung nasa age pa namin sila. Ayun yung nakikita ko na gusto ng mga nasa middle age- na nilalapit namin sarili namin sa kanila para humingi ng tulong.

Interviewer: Eh yung mga older adults naman, paano mo sila idedscribe? 56 years old and above?

Interviewee: Yung older sa amin parang ang lungkot kasi iilan na lang sila, parang same lang din, saka diba... hindi naman lahat ung mga oldies natin... hirap sila sa technology, so parang hingi sila ng tulong sa 'min, lalo na sa excel na madalas ginamit or even powerpoint presentation at yung mga simpleng ginagamitan ng technology. Naaappreciate nila yun, yung mga seasoned teachers.

Interviewer: Nakikihalubilo ka naman ba sa kanilang lahat?

Interviewee: Oo, kaso sa malalaking school, solo solo na lang. Unlike sa small school ka, parang family lang yung inyong samahan. Pwedeng sabay sabay pa kayong kumain kasi maliit lang nman, hindi katulad sa amin na kulang *** teachers. Parang kanya-kanya na. Parang nagkikita na lang kami pag may meeting ng kabuuan. Doon lang nagkikita-kita. Dun lang nagtatanungan.

Interviewer: So paano naman nakakatulong sayo sa personal mong buhay yung pakikisalamuha mo sa iba't ibang generation ng teachers?

Interviewee: Malaki natutulong nila lalo na yung unang pasok ko sa school. Syempre galing ako ng private ng four years. Malaki difference ng private school sa public school. Malaking tulong nila, kasi unang-una alam nila yung system sa public. Alam nila yung uri ng teachers, saka yung kind ng learners doon sa public school, lalo na pag nasa *** section ka. Meron din kasi ako dun na parang nanay-nanayan, halos parehas kami kasi *** din sya. Ayun lagi ako lumilipat sa kanya kasi katabi ko lang sya. Tapos panay ako nagtatanong, ‘ano po ba gagawin dito? Paano ba magpameeting sa magulang?’ Kasi nga ***

Interviewer: Pag dating naman sa professional na paraan paano sila makakatulong sayo? Yung relationship mo sa iba’t ibang generation?

Interviewee: Yung sa professional naman na experience ko sa private man or sa public, parang pinupush ka nilang mag-aral kasi yung mga nakakatanda noon, nagsisisi sila na hindi nila tinapos masteral nila or hindi man sila nag-attempt na mag-aral. Ayun nakakatulong sila dun na sinasabi nila na sayang yun, ngayon kasi pabata nang pabata yung mga competitive sila na pursigido sila na matapos yung masteral nila. Kaya ayun, sinasabi sa akin. Kahit sa grade two teachers na kasama ko, na ituloy ko kasi mas maganda yung kakapuntahan ko. Ganun naman sila. Hindi ka naman nila idadown. Ayun, dun part na yun sila nakakatulong sa akin.

Interviewer: Sa mga generation na ito: young adults, middle adults at older adults, ... alin ang madalas mong nilalapitan pagdating sa usapang trabaho?

Interviewee: Middle

Interviewer: Middle? Bakit kaya?

Interviewee: Kasi sila yung hindi... kumbaga yung sa mga young kulang kami sa paghandle ng mga kids. Pagdating namn sa adult, kulang sila sa mga bagong kaalaman like paggamit ng bagong technology, hindi katulad nung nasa middle. Kaya nilang balansehin yung pagdidisiplina at the same time yung paggamit din ng technology, yung mga bagong strategies sa pagtuturo. Kaya I think, yung middle yung pinakabest sa ‘kin lalo na kung manghihingi man ako ng advise. Parang sa kanila, marami ako matututunan.

Interviewer: Kapag nakikipagcollaborate ka naman, saan generation ka lumalapit?

Interviewee: Sa trabaho parang sa mga young adults na teachers, kasi parang pareho kami ng mga ideas. Saka mas makakarelate sila sa akin kung sakaling may gagawin kaming project sa school. Parang pareho kami ng pag-iisip, ng way ng thinking tungkol sa isang bagay. Kaya dun siguro ako lalapit pagdating sa pagbuo ng konsepto.

Interviewer: So kaninong generation ka naman lumalapit kapag humihingi ka ng payo?

Interviewee: Kapag advices naman, personal, mas masarap humingi dun sa mga older adults kasi kumbaga, sila na yung super experienced na teachers. Ang dami na nilang pinagdaanan, dami na nilang nahandle. Siguro mga dalawang generation na yung nahandle nila. Ilang decades na silang nagturo, kaya yung experiences nila, sobrang kumbaga, madami na silang alam at madami na silang mapapayo sayo.

- Interviewer: May instances ba na ikaw yung nagbibigay ng payo? Saan generation?
- Interviewee: Meron pagkakataon, pero kasi sa totoo lang mahirap magbigay ng payo sa mas nakakatanda sayo. Kasi lalo na kung hindi nila hihingin payo or hindi sila nagtatanong ng advice, diba? Mahirap yung magmumukha kang nagmamagaling. Nakapagtry na ko magbigay ng payo pero dun lang sa mga young adult kasi sila yung mas makakaintindi sayo.
- Interviewer: Sino naman generation ang madalas mong lapitan para makipagkaibigan?
- Interviewee: Yung pinaka... siguro yung ano, para kasi konti yung mga bago dito sa school. Pero yung pakikipagkaibigan parang mas feel ko yung nasa middle adult, kasi ayun na kasi yung mga nadatnan ko na teachers. Feeling ko lang kasi hindi ko nadatnan yung mga bagets eh. Kumbaga depende din kasi sa sitwasyon ng school.
- Interviewer: So kanino ka naman lumalapit pagdating sa personal na buhay mo?
- Interviewee: Personal na buhay middle pa din para kasing sila pa din yung ka-age ng magulang natin, ng nanay mo na parang payong ate o payong nanay yung makukuha mo sa kanila. Saka mas seryoso silang kausap pagdating sa personal na buhay.
- Interviewer: Ngayon baliktarin naman natin. Kanina, ikaw yung lumalapit. Ngayon, sino namang generation ang lumalapit? Sa mga generation na tatlo na yun, anong generation yung pinakamadalas lumapit sayo para pag-usapan yung trabaho?
- Interviewee: Pinakamadalas middle pa din. Kasi dun nagrerange yung, lalo na sa grade two, yung mga ka co-teachers ko. Nasa ganun na age sila. Kasi kadalasan, hindi naman hihingi ng tulong since nasa big school ako, kumbaga yung paghingi ng tulong, by grade din, lalo na kung may ipapasa kayong report, may ASAP na ipasa. Ganun. Ka-grade mo pa din yung unang hihingi sayo ng tulong. So middle pa din yon.
-
- Interviewer: Sa tatlong generation na ito, saan ka pinaka komportable? At bakit?
- Interviewee: Komportableng kasama siguro yung mga young adult, kasi kapag kasama mo yung nasa middle, medyo nahihiya ka pa na ilabas talaga kung sino ka. Iba yung kulos mo, lalo na kung may aattenand kayo na party or may isang program sa school. Kumbaga, hindi ka pwedeng magbitaw agad ng salita na hindi mo pinag-iisipan- na hindi ka agad makapagbigay ng opinion sa ganyan na particular na situation agad-agad. Unlike doon sa young adults, kung may gusto ka man sabihin or may suggestion ka, maiintindihan nila. Hindi nila mamasamain. Kasi syempre iba yung ego nitong middle, saka older adult, lalo na kung kabilang ka naman sa young adult. Kaya mas madali pa rin talaga pakibagayan yung kapareho mo lang na generation.

Note that this is only a portion of the full transcript. Preliminaries and parts that reveal identifiers were removed.

Appendix L
SAMPLE OF MEMBER CHECKING OF TRANSCRIPT
(of Older Adult Male from School B)

Ito ay sertipikasyon na narebyu at sinang-ayunan ko ang transcript ng panayam sa akin para sa pag-aaral ni Roxanne Bongco ukol sa relasyon ng mga guro sa mga kapwa nila guro na mula sa iba't ibang henerasyon.

Kung maari lamang ay ibigay ang mga detalye ng mga pagbabago na ibig gawin sa transcript ng interbyu. Kung kukulangin ang pahina ay maaring gamitin ang likuran at iba pang pahina. Maari ringsulatan ang mismong transcript.

LINE NUMBER <i>(ito ay matatagpuan sa left hand side ng transcript)</i>	PAGBABAGONG IBIG GAWIN SA TRANSCRIPT <i>(ito ay maaring pagtatanggal ng bahagi, pagdadagdag, pagbibigay ng klaripikasyon, atbp.)</i>
<i>Halimbawa:</i> 39	<i>Ang ibig kong sabihin sa bahaging ito ay Gusto kong palitan ang bahaging ito ng.... Ibig kong tanggalin ang parteng ito.</i>
62	para kasing nayayabangan ako.
78-79	Pinagbibigyan ako. Nararamdaman ko na kailangan ganon talaga ang dapat...
84	yun na napipilitan yung iba
145	Kung ayaw mong maiwan, pantayan o lampasan mo sila....
556	Inaaral ko kung anong music genre
269	Ang akala nila sa matatanda...
274	Omit (sa mga bata). "sa mga co-teachers ko."

Signed:



Name/ signature of participants/ date

Note that the entries were encoded to the signed form because the original comments were written by the participant in a separate sheet.

Appendix M
SAMPLE OF FACEBOOK ANALYSIS

SOCIAL MEDIA ANALYSIS GUIDE		
Component	Observations	Comments
Friend List <i>- How many FB friends does the teacher have?</i> <i>-Who among the colleagues are in the teacher's friends list?</i> <i>- Which generation of colleagues did teacher invite to be an FB friend?</i> <i>- Which generation of colleagues sent invitation to the teacher to be an FB friend?</i>	He has more than 4000 friends total. This include colleagues who are young, middle, and old adult (male and female) gen even from other departments. 	
Posts <i>- What do the teachers post that are related to their colleagues and work?</i> <i>-What are the nature of these posts?</i> Tags <i>-Does the teacher tag or mention their IG colleagues in their posts?</i> <i>-Is he/she tagged or mentioned by IG colleagues?</i> <i>-What are the nature of these tags?</i>	Nov 28: He posted documentation pictures bearing the caption, "...". Pictures show the whole program with students dressing up. It also documents awarding. Teachers were included. There was groupie but most are documentation pictures. He tagged one old and young adult teachers on the post. There was no comment. It had 57 hearts, likes and wows including young, middle and older adult colleagues even from other departments. Nov 27: He posted documentation pictures of colleagues busy preparing for an event the following day. These were stolen shots and bears the caption, "...". The teachers' back were captured so it was difficult to tell their generation from the pic. He did not tag anyone. Five individuals commented. One young adult female	He was only noticed reacting to another older adult female teacher. It could be observed that his posts are mostly documentation of events. Very formal.

Reactions <i>How do their colleagues react on their posts?</i> Comments <i>-How do their IG colleagues comment on their posts?</i> <i>-How do the teachers react to their IG colleagues' comments to their posts?</i>	colleague who was also in the picture commented, ... he did not replied or reacted. Another young adult female who was also in the pic apparently commented, "...taba taba" An older adult head female teacher (not in the pic) he did not reply or react to any of these. Young, middle and older adult colleagues reacted here. It had a total of 63 likes and hearts. Nov 23: He shared a youtube video with title: "...". Three liked it, including young adult and middle-aged. Three commented apparently younger adults and one middle-aged. Their comments bears the tone of teasing against Raffy Tulfo and the complainants. One tried to draw him in the discussion, "Sir" But he did not reply or comment to any of these. Nov 16: He posted documentation pics of classroom-based recognition. Two commented. One is a young adult male teacher "congratulations." He did not react or reply. Young and middle-aged colleagues reacted here. It had a total of 41 likes and hearts. Nov 6: Middle-aged female colleague shared his post five years ago. The picture shows him with five middle-aged or older gen female teachers in their school uniforms. In the original post in 2014, he tagged the one who shared it now. The current post tagged him, along with two middle-aged female colleagues. One of the middle-aged female commented "...". He did not comment. It had a total of 16 likes and hearts. He liked it, along with other young, middle, and older adult colleagues.	The comments of young adult colleagues carries friendly and informal tones. But he does not reply on any comment. Based on the style of comments (technical) and language used, the young adults and middle-aged seem to feel comfortable using their language here to comment on his post.
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Note: Some information were not included deliberately, particularly captions and comments that might identify the participant and the FB friends. This was done to protect the participant's anonymity.

Appendix N
SAMPLE OF CODING

Selective Codes	Axial Codes	Open Codes	Significant Statements (ID for Interview data; FBA for FB analysis data)
Opportunities that support IG relationship building	IGR promoting conditions	Character	(ID) Meron din kasi ako dun na parang nanay nanayan,
		Character	(ID) Kung sa amin, personally na experience ko din, na observe ko yung nasa middle adults sa kanila kasi, maraming bukod sa friendly, parang madali sila i-approach. Kaya nilang ihandle itong mga bago, at the same time, kaya din nilang pakibagayan yung mga nasa older adults. Kasi, hindi naman ganun kaano gap nila, since sila yung nasa middle
		Structure	(ID) Pinaka madalas middle pa din, kasi dun nagre-range yung lalo na sa grade two, yung mga ka co-teachers ko, nasa ganun na age sila. Kasi kadalasan, hindi naman hihingi ng tulong since nasa big school ako. Kumbaga, yung paghingi ng tulong, by grade din, lalo na kung may ipapasa kayong report, may ASAP na ipasa. Ganun, ka-grade mo pa din yung unang hihingi sayo ng tulong, so middle pa din yon.
		structure	(FBA) Middle-aged female teacher posted pics during the teachers' sports fest. Participant was tagged along with others who are mostly middle-aged colleagues. Participant captured three of the groupies. Someone commented “may naligaw,” which implies that this is a group of grade 2 teachers mainly.
		Personal interaction	(FBA) Middle -aged female colleague tagged her in a birthday celebration post at the teacher's home (apparently after attending the teachers' sportsfest). Celebrant thanked “co-grade one teachers” she tagged two other middle-aged female teachers. Participant did not comment but she reacted with a heart. It had

			169 reactions. Young and middle (male and female) reacted with likes and hearts.
		Need to belong	(FBA) She commented “thanks” and hashtag “twogether” in reference to being grade two teacher. The middle-aged who posted it liked her comment. The post had 118 reactions, (likes and hearts). She reacted with a heart. Young and middle male and female reacted with hearts and likes.
	IGR promoting values	Sensitivity to needs of others	(ID) Under siguro ng older adult. Meron kasi akong co-teacher na parang nanay-nanayan ko sya. Grade two. Ayun yung kahit hindi mo s’ya tanungin, basta alam na may problema ka.
		empathy	(ID) at hindi natin maiaalis sa kanila na mag-isip sila ng ganun, dahil sila siguro, nung sila yung nasa young adult, ganun din yung ginagawa nila sa mga nakakatanda sa kanila.
		Respect	(ID) Sa paraan na parang nagbibigay ka rin ng paggalang at pagkilala sa kanila. Yun naman kasi ang mahalaga, yung ina-acknowledge mo sila. May respeto ka sa kanila, at meron kang tiwala sa kakayahan nila.
		Welcoming mindset	(FBA and ID) Most of her colleagues are friends in FB and she was added mostly than she did the adding. This is in consideration with the fact that she was a young adult.
	IGR Promoting Strategies	Getting along	(ID) Ikaw yung makisama. Batiin mo sila, kahit simpleng good morning po, good afternoon po ma’am, simpleng ngiti
		Getting along	(ID) Feeling ko effective naman, kase gusto ng mga kasama ko yung taong mabati, palangiti, kumpara sa taong seryoso. Although may mga taong seryoso, so hindi naman tayo pare pareho. May individual differences naman talaga kahit sa mga bata.
		Recognition	(FBA) Earlier that afternoon, she posted same pics, thanking God, and the heads for the opportunity, as well as their competent coordinators.

Appendix O
EXCERPT FROM THE CODE BOOK

Open Codes	Definition
Assumptions	Filling the unknown information with assumptions which may or may not be true.
Character	These are the important characters that appear to play a significant role in IG relationships in the school.
Competition	This involves competition and rivalry with teachers from other generations, whether be in terms of their relationship with the students and colleagues, promotion, work designations, etc.
Cuts off access	This is when the IG problem cuts off people from access to communication, and potential sources of help and support that would enable them to work better.
Different standards	This pertains to the generational differences in standards, an ideal of morality or values, work, and ethics.
Empathy	This is the value of understanding or feeling what other teachers feel.
Getting along	This is pakikisama, requiring adjustment to get along with others.
HIT leading to expressive	This is when the relationship with colleagues (with whom a teacher could be in rapport with, get involved with, or be one with) yields non-work-related (e.g. personal or affective) content interactions.
Indirect approach	This is an approach to IG conflicts where individuals seek to solve issues in more subtle, less direct, and less structured strategies.
Initiative	This pertains to the taking of the first step to resolve or confront an IG issue.
IT resulting in instrumental	This is when the relationship with colleagues (with whom a teacher could be civil with, interact with, participate with, conform with, or go along with) yields work-related content interactions.
Jealousy	This pertains to jealousy with others whom they believe have better things in life or profession.
Learning	This pertains to the opportunities for learning that is enabled by IG relationships among colleagues.
Mediating	This is a strategy to approach IG conflicts where individuals serve as mediators among people with conflicts. This could also be mediating issues between teachers and officials.
Need to belong	It is when the need to belong drives the teacher to have a good IG relationship with others.
Negative perceptions	These are the negative views of one generation to the other. This perception could be true or not.

Pakikipagpalagayang-loob inter	This is when a person is in rapport with colleagues from another generation. Their interactions involve the disclosure of intimate details.
Personal interactions	This is non-work related interaction with people in the school that are not required by the school.
Recognition	This is the recognition of the worth or contribution of a teacher whether as a person or a professional.
Respect	This pertains to the value that helps foster good IG relations among teachers in school. This is respect to individuals as a person or as a professional.
Sensitivity to needs	This is a value that helps foster good IG relations among teachers by being sensitive to the needs of others, even if they are unvoiced.
Structure	This is when organizational structure compels people to interact. For example, knowing that they are in the same school, or department or building. Interactions are affected by the makeup of the closest workgroup such as grade level or department or room assignment.
Support	This is the condition when IG relations provide teachers with support in their personal or professional lives.
Switching image	This is when teachers analyze the image which they believe would best promote IG relations and try to adopt this.
Welcoming Mindset	This is the presence of the consciousness that new teachers would always be joining the school, and these newcomers should be made welcome.
Working together	This pertains to teachers' opportunities to work together (whether required or personally initiated) which fosters good IG relationships.

CURRICULUM VITAE

PERSONAL DATA

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EDUCATIONAL BACKGROUND

Doctorate Degree Doctor of Philosophy in Curriculum and Instruction
Philippine Normal University, Taft Avenue Manila
Under CHED K to 12 Transition Program
Scholarships for Graduate Studies for Faculty and Staff
Development

Master's Degree Master of Arts in Education
with specialization in Elementary Education
Philippine Normal University Taft Avenue, Manila (2014)

Baccalaureate Degree Bachelor in Elementary Education
Bataan Peninsula State University- Orani Campus (2009)
Magna Cum Laude

ELIGIBILITY

Licensure Examination for Teachers
6th Placer – October 2009

Civil Service Eligibility number 10030042 (PD 907)

WORK EXPERIENCE

Pre-school Teacher Pantalan Luma Kiddie School
Pantalan Luma Orani, Bataan
DepEd Philippines

Faculty Bataan Peninsula State University
Bayan, Orani, Bataan
June 2010- Present

Other appointments:

- **Campus Chairperson for Student Affairs and Services** (2016-2017)
- **Moderator** of the Campus Student Publication (2013- 2017)
- **Secretary** of the Faculty Association of BPSU Orani Campus (2013-2017)
- **Secretariat** of the Gender and Development Focal Point System and Commission on Human Rights Education- Orani Campus (2015- 2018)

RESEACH PUBLICATIONS

Bongco, R. T., & Abenes, R. D. (2019). Clash of Spheres - The Paradox of Being a Female Teacher in the Philippines. *Beijing International Review of Education*, 1 (2-3).443-459. DOI:10.1163/25902539-00102012.

Bongco, R. T., & Ancho, I. V. (2019). Exploring Filipino Teachers' Professional Workload. *Journal of Research, Policy & Practice of Teachers & Teacher Education*, 9 (2) 19-29.

Bongco, R. T., & David, A. P. (2020). Filipino teachers' experiences as curriculum policy implementers in the evolving K to 12 landscape. *Issues in Educational Research*, 30 (1) 19-34.

PROFESSIONAL MEMBERSHIPS

Association of Luzowide Tertiary Press Advisers (2014)
Philosophical Association of the Philippines (2018)
Women's and Gender Studies Association of the Philippines (2018)
Philippine National Philosophical Research Institute (2019)
International organization of Educators and Researchers Inc. (2020)