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**TOWARDS DESIGNING AN APPROACH IN UNLEARNING NEGATIVE HABITS
THROUGH EDUKASYON SA PAGPAPAKATAO**

A thesis presented to the
College of Graduate Studies and Teacher Education Research
Philippine Normal University
Manila

In partial fulfillment of the requirements for the degree
Master of Arts in Education
with Specialization in Curriculum and Instruction

By

JOSE MIGUEL CRUZ JAZMINES

April 2019

APPROVAL SHEET

This thesis entitled “**TOWARDS DESIGNING AN APPROACH IN UNLEARNING NEGATIVE HABITS THROUGH EDUKASYON SA PAGPAPAKATAO**” prepared and submitted by **JOSE MIGUEL C. JAZMINES** in partial fulfillment of the requirements for the degree of **Master of Arts in Education with Specialization in Curriculum and Instruction**, is hereby recommended for approval and acceptance.

INERO V. ANCHO, Ph.D.

Adviser

Approved in partial fulfillment of the requirements for the degree **Master of Arts in Education** by the Oral Examination Committee.

ADONIS P. DAVID, Ph.D.

Chairperson

DENNIS D. APOLEGA, Ph.D.

Member

MARIA ELVIRA A. ASUAN, Ph.D.

Member

ARLYNE C. MARASIGAN, Ph.D.

Member

Accepted in partial fulfillment of the requirements for the degree of **Master of Arts in Education**.

Date

RONALD ALLAN S. MABUNGA, Ph.D.

Dean,

College of Graduate Studies
and Teacher Education Research

Dedication

To those who struggle with a bad habit,

Be a firefly.

Find out why.

Acknowledgments

A classic African proverb says, “If you want to go fast, go alone. But if you want to go far, go together.” Technically, this research paper may be written by one person, but it is substantially a collaborative work of people, institutions, and communities.

The Philippine Normal University, the country’s National Center for Teacher Education, is first and foremost in my grateful heart, as this institution has equipped me with the knowledge, values and skills I utilized not only to work on this paper, but also to embark on my journey as an educator. Specifically, I would like to express my sincerest gratitude and respect to the following faculty members of the school:

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and ideas were realized with the support given by our administrators, colleagues and support staff:

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- Ms. Emma Charisse C. San Juan, Head of the Center for Student Well-being
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- Students and parents of 7th Grade, respondents of the study
- Past and present faculty members of Catholic Christian Formation / *Edukasyon sa Pagpapakatao* (CCF/EsP) Department, respondents of the study
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Ultimately, I am forever blessed with the company, tutelage, and inspiration I have drawn from the most significant institution in my life---our family. To Miguel and Josefina, I know that you are not directly involved in the making of this study, but the truth is, you were more than the study. In my every tear you were there to cheer, in all my downs you were a clown, and in times of my failure you offered a prayer.

The process of unlearning and the act of giving have one thing in common: only through an empowered self, one can be able to let go. To every empowered self who sacrificed his/her knowledge, time, and resources just to help me through this, thank you for making me experience heaven here on Earth.

God be with us always!

J. M. C. Jazmines

Abstract

Title:	Towards Designing an Approach in Unlearning Negative Habits through Edukasyon sa Pagpapakatao
Author:	Jose Miguel Cruz Jazmines
Key Concepts:	Unlearning, <i>Edukasyon sa Pagpapakatao</i> (Values Education), Habits, Teaching Approach, Adolescence, Thematic Analysis
Degree:	Master of Arts in Education
Specialization:	Curriculum and Instruction
Adviser:	Dr. Inero V. Ancho

To unlearn is to learn. Much has been said and written about how people learn, but rarely about how they unlearn. Scholars in the academe have understood that in the process of learning, it is natural for individuals to reframe, if not release, existing prior knowledge which serve as impediments or obstacles to embracing new ways of thinking. However, despite being a natural phenomenon, the idea of unlearning continues to be an under-researched subject in the Philippines, particularly in the academic community. In a highly conservative nation, how will Filipino teachers and students make meaning of the idea of unlearning? To provide enlightenment on this issue, a set of semi-structured interviews was conducted to 33 respondents (teachers and students combined) from Elizabeth Seton School, a private Catholic educational institution. Basically, the study's intent is to explore and understand the process of unlearning, as grounded from the experiences of teachers and students of *Edukasyon sa Pagpapakatao* (the

local and contextualized term for Values Education in the Philippines) towards the development of a new approach in teaching the aforementioned subject area. The interview transcripts were further analyzed using the techniques of qualitative research, specifically those of thematic analysis and grounded theory. The negative habits of adolescents, as well as facilitation practices of EsP teachers generated substantial themes which then served as inputs to what has been produced at the culmination of the study---E.L.S.A.'s Approach to Unlearn (Empowering the Self, Letting Go, Starting a New Life, and Action) which may be utilized as schools' pedagogical framework in designing classroom-based strategies and methods in facilitating values formation.

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Chapter I

The Problem and Literature Review

Background of the Study

To learn is to unlearn. In the process of learning new information, individuals go through a phase of releasing or reframing obsolete knowledge. As William Shakespeare wrote in his masterpiece *The Tragedy of Hamlet: Prince of Denmark* (1603),

*“From the table of my memory,
I'll wipe away all trivial fond records,
all saws of books, all forms, all pressures past,
that youth and observation copied there.”*
(Act 1, Scene 5, p. 4)

It is opined that “the goods at the back of our mental warehouse not only gather dust and deteriorate, but also actively infect new stocks with old ways and old concepts” (Wilson, 1988, p. 5). Furthermore, as defined by Srithika and Bhattacharyya (2009), any type of learning would involve: (1) creation of new knowledge; and (2) getting rid of obsolete knowledge. For instance, a first grade Science teacher is introducing the concept of the Earth as a round-shaped planet. However, there is possibly a good number of his/her pupils who believes that the world is flat. In the same way, while a seventh grade Social Studies teacher presents the economic developments during the Marcos presidency, a couple of his/her students already have a negative image of the late president as a harsh dictator. How will the teacher facilitate presenting these new

information if the students have previously acquired a particular idea which happens to be contradicting?

The aforementioned only talked about knowledge on a cognitive level. Situations get more complicated if the teaching-learning process involves attitudes and behaviors, because these are so-called “human bins” as coined by Nonaka and Takeuchi (1995), as cited by Srithika (2009). Such “human bins” are implicit knowledge, skills, attitudes, and cultures stored in the minds of the people, thus making it more difficult to discard. Though these elements are subject to change, the teacher is competing with other internal and external influences---the family, the peer groups, mass media, the church, the community in general, and even the genetic make-up of the child. As Semetsky and Lovat (2011) argue, “in the process we will be confronting ourselves, including our own comfort zones of knowing; those familial, cultural, religious and dispositional preferences that, having so far provided a feeling of inner security, have become part of our habitual identity.” (p. 490)

In the setting of *Edukasyon sa Pagpapakatao* (EsP), the localized and contextualized term for Values Education in the Philippines, these various institutions (family, peer groups, school, community, media, church) were all given emphasis in the curriculum. As a matter of fact, the major themes that categorize the competencies are actually based on these institutions. The K-12 Basic Education Program (2013) for the subject area EsP places itself in a position that is centered on the learners’ responsibility in their decisions and actions, towards the common good. This is even more strengthened by the curriculum’s advocacy of guiding the learners understand the personal meaning and purpose of life, and the role they play in the community. In fact, the five macro skills described as the expected competencies of the learners are all reflective

of a harmonious relationship between intrapersonal and interpersonal orientation of values--- *understanding, reflection, consultation, decision-making, and action*. As mentioned by the researcher earlier, the major facets which all contribute to a child's values formation are actually represented as the themes of the curriculum: *self, family, community, love for God, and preference for the good*.

Since this study is moving towards a creation of a new teaching approach in EsP, the researcher also explored the existing approaches of EsP as stated in the curriculum guide. According to the document, the prescribed approaches to teaching EsP include the following: (1) the *ethical decision-making approach*, which involves the formation of a decision which prefers what is good, and develops the character of the individual; and (2) the *social-emotional learning approach*, one that emphasizes knowledge and understanding of the self, concern for others, communication skills, and effective management of difficult situations. On a universal level, Chandler (1977), as cited by Mutch (2000) outlined the following approaches to values education: (1) *values inculcation*, or passing of values onto students without giving them the opportunity to question it; (2) *values awareness*, or awareness of one's feelings, and showing sensitivity to that of others; (3) *moral reasoning*, or reasoning about decisions and dilemmas; (4) *values analysis*, or logical thinking and investigation leading to decision-making; (5) *value clarification*, or using one's thoughts and feelings to examine one's values and that of others in a non-judgmental and non-threatening environment; and (6) *social action*, or involvement in real actions to determine one's role in the community. Among these known approaches, values clarification is the most widely used, especially for ages 11-14 who also happens to be the target

of this study. Thus, examination of one's thoughts and feelings played an important role in the process of unlearning, which will be discussed further in the latter part of this study.

Though these existing approaches are progressive and learner-centered, the developers might have overlooked that learners will probably have to confront an internal conflict with regards to how they will reconcile the attitudes and behaviors they have been simultaneously learning from these different significant groups. For example, while a ninth grade EsP teacher inculcates the value of generosity and communal sharing, one student might have developed a habit of exclusively owning his/her school materials, because he/she was oriented at home that sharing with those in need is actually bearing their being irresponsible. On another hand, even before a tenth grade EsP teacher discusses the concept that "there is only one God" in the midst of various religious organizations, a handful of his/her students was already indoctrinated in their sect that their "god" is unique from other supreme beings, and that their beliefs and practices may be different from that of other religious institutions.

Having these circumstances in mind, it is indeed a challenge for teachers to "facilitate" change in the students. As far as the subject area EsP is concerned, "values education requires facilitators first, and teachers second". The traditional act of teaching values with a focus on getting children to accept a predetermined set of "right" values prohibits teachers from using values education processes where values are personal, and "right" values are not predetermined. (Freiberg & Foster, 1979). And so the researcher has placed interest upon how this process takes place, and how the educational community can make a difference about it. It is hoped that the outcome of the study served as an alternative, yet equally effective approach in facilitating lessons in the subject area. To materialize this endeavor, the study is directed towards designing

an approach in teaching EsP that focuses on how students, particularly adolescents, can unlearn their negative habits. This approach will be grounded from the experiences and perspectives of teachers and learners.

Literature Review

The Dynamic Nature of Values

It is almost a truism to say that values are changing, flexible, and dynamic. Various scholars agreed that across times, contexts, and cultures, people's values go through a process of metamorphosis. One study by Watson, Teague, and Papamarcos (2004) augmented the literature of business values by building upon research that claims individual value frames as subject to hierarchical re-scaling, redefinition, and removal or induction. Contrary to the person-organization cultural fit approach of value congruence, they postulated that the cognitive discomforts resulting from just-world needs, self-identity completion and self-concept maintenance, as moderated by contextual and dispositional variables, are reconciled through the selection and accentuation of legitimating and justifying values. However, how can these findings be adopted in the educational setting?

Based on the values-as-truisms hypothesis and inoculation theory, Bernard, Maio and Olson (2003) conducted two experiments to test whether providing cognitive defenses for the value of equality induces resistance against a message attacking the same value. Experiment 1 found that participants who received cognitive support in an active-supportive or an active-refutational defense were less influenced by a succeeding message confronting equality than those participants who were not involved in any prior defense. Experiment 2 examined the

effects of an active-refutational defense and a passive-refutational defense, which simply asked participants to read reasons supporting or attacking equality. Results indicated additive effects of the active and passive defenses, such that participants were most resistant to the anti-equality message when they were given both defenses. Mediation analysis across both experiments discovered that the defenses increased counterargumentation of the anti-equality message, which led to increased post-attack importance of equality and predicted more favorable equality-relevant attitudes and values. These findings imply that cognitive support through defenses may help the learners resist external influences that may attack a value they already possess. Providing opportunities for students to defend their values would lead to developing their argumentation skills and firmly establishing their values systems.

A study by Michael, Neubert and Michael (2012) suggested three options to values formation and change in organizational settings: (1) leader-prescribed top-down planned value change initiatives, (2) spontaneous decentralized value formation among employees, and (3) interactive dialogical value formation through joint dialogue between leaders and employees. Data collected from two companies showed that organizational values were either consciously changed or spontaneously formed through three alternatives between 1980 and the early 2000s. The study's findings show that under the top-down value change alternative, official values were changed and contributory factors to this change are status quo and indifferent patterns of value commitments among employees. On another hand, the spontaneous decentralized alternative showed that multiple value orientations are formed and surfaced a competitive pattern of value commitments among employees. Contrary to the previous alternative, the official values here remained unchanged. Finally, under the interactive dialogical alternative, official values

drastically changed or incrementally updated. This goes to show that a well-maintained practice of communication between leaders and employees would be of great help in facilitating the change process. Employees exhibited an appreciation for different value orientations and a pattern of value commitments towards reformation. This is contradicting to a common belief that human beings are naturally resistant to change. Thus, with the right alternatives, values are still subject to continuous growth and development.

From an organizational setting, the researcher also looked into a familial background on values formation. Stattin and Kim (2017) concluded that how parents and adolescents perceive each other's life values is a key to understanding successful transmission of values. It has been proposed in earlier literature that parents' values become internalized when children develops a correct perception of their parents' values and decide to adopt them as their own. In their study, they proposed that interpersonal value perception of broader life values is characterized by a perceptual bias—projection—which propels adolescents and parents to perceive that they possess values similar to each other. This cross-sectional study examined 518 dyads of adolescents and their parents. Adolescents rated how important different humanistic, environmental, and achievement values were to them, and how important the same values were to their parents. Parents similarly rated the importance of these values to them and to their adolescents. Using structural equation modeling, the researchers constructed an interpersonal value perception model that estimated how much projection of one's values is being demonstrated by parents and adolescents when perceiving each other's values. Findings show the idea that both parents and adolescents project their own values when perceiving the others' values, and that they perceive the others' values with low accuracy. This data may signify a need

for adolescents to be more informed about their values and those of others, as well as prevalence of conflict and diversity among people's values. Otherwise, they may assume that values are only transmitted from one generation to another, and that they have no autonomy to form their own. Speaking of differences in values, the succeeding section will discuss what the distinct values of Filipinos are, and how the education curriculum shapes it.

Filipino Values in Focus

It is quite thought-provoking to interpret what Delos Reyes (2013) meant in his commentary about the notions of Filipino citizenship in the K+12 Curriculum. He argued that, "A Filipino is no longer just someone who has the Filipino traits of being *pagkamakatao* ('humane'), *pagkamaka-Diyos* ('Godfearing'), *pagkamakabansa* ('loving his country') and *pagkamakalikasan* ('caring for nature'), but someone who goes out of his or her comfort zone and conquers the world, while maintaining all the values that have long been held by the *bansa* ('nation')." With emphasis on the last fragment of the statement, what if going beyond one's comfort zone would entail letting go of one's previously held values? Are Filipinos open to the idea of unlearning the previous?

Filipinos are known for a lot of values: (1) strong social membership in family, friends, and religion (Dimayuga, 2008); (2) sense of connectedness (Hermannsdottir & Egisdottir, 2016); (3) respectfulness to adults (Harwood, 1992; as cited by Schulze (2004); (4) resiliency in coping (Loh & Estrellado, 2016); and (5) consciousness about one's culture and religion (Astorga, 2006). These are only samples of a much broader and deeper values system that Filipinos live by.

However, what is worthy of examination is to what extent can Filipinos cling to these values, and how open-minded are they when it comes to transforming their current values systems.

As De Mesa (1998) defined, “inculturation in the Philippines, where a Western expression of the Christian faith predominates, is the conscious appropriation and articulation of the Christian faith by using indigenous cultural resources”. This process implies undertaking three tasks. First, there is a need of relativizing the Euro-American (Graeco-Roman) personification of the Christian faith by seeing how it is related to and limited by that Western culture. Second, the critical significance of bringing back the importance of the indigenous culture that had been degraded by colonial experiences under Spain and the United States must be given an attention. Third, for the inculturation of theology to become a reality, reinterpretation of the Christian faith with emphasis on our indigenous identity is a must. This finding about the lack of a Filipino identity in our faith as a nation is something that EsP curriculum developers and teachers can ponder on, to be able to contextualize our values based on our home-grown beliefs and practices.

After contextualizing our values, how do we instill it on our learners? One distinct characteristic of Filipinos in character building or values formation is a high sense of personalism. A study by Aguilar (2016) investigated how values are instilled to children in conflict with the law (CICL) in a Philippine youth rehabilitation facility through the house parent–resident relationship. Although a wealth of literature has examined the condition of child residents in rehabilitative institutions, there is more to explore about the relationship between the child residents and the house parents assigned to care for them, particularly, how the values the

house parents instill in the children impacts on their rehabilitation. Through an ethnographic study, the research presents a rich description of the kind of relationship between these caregivers and their wards. The totalizing effect of the institution is alleviated by the hospitable relationship between the house parents and the child residents. In particular, the Filipino values of personalism as applied by the house parents in their parenting tasks positively impacts on the child residents they are attending to. This positive characteristic of being warm and personal in dealing with children could serve as a role model for classroom teachers to be more cordial and affectionate in dealing with their pupils. Unfortunately, several professional development programs for teachers only focus on content and pedagogical competence, but not very well on teachers' soft skills such as listening and empathy. Moving towards a more global perspective, the researcher will then discuss values formation on a curriculum level.

The Need for Curricular Improvement in Values Education

The history of character education programs documents a period of weakness in terms of opportunities for student-centeredness and critical thinking. First, there was a perceived tendency of some values education curricula to treat values as a “smorgasbord” of moralisms, or a list of self-contained motivational ideas (Hill, 2008), or even look at the learners as a “class of philosopher kings” (Meller, 1988). This implies a lack of critical thinking and decision making on the part of the students, since values are only treated as a mere list of do's and don't's. It was also assessed that most character education programs rarely address the reality of vice, sin, or moral failures in general (Glanzer, 2000). This is not to mention its lack of scientific or empirical base (Berkowitz & Bier, 2004), or even sometimes a disregard for the account of the social environment (Kimball, 1966). Furthermore, Nucci (1982) discussed the limits of current values

education programs (e.g., Kohlbergian, values clarification) in terms of their failure to coordinate the teaching of social values with students' differential conceptions of morality and convention. Jones (1986) added that "the difficulty in values education seems to lie in whose interpretation of morality shall be used in the curriculum. Another area of controversy revolves around the question of whether schools should indoctrinate "right" values, or encourage discussion of different value choices" (p. 41). While these information may be regarded as outdated due to many developments that values education went through the years, some characteristics of the earlier findings may still be evident in the present time. For instance, most values education textbooks still refer to philosophical disciplines like Religion, Philosophy and Ethics rather than empirical fields like Psychology or Behavioral Sciences. However, it is commendable that several Values Education specialists are becoming more oriented towards the "nurture" aspect of values (which pertains to environmental influences) than the "nature" element (which pertains to hereditary characteristics an individual may not overcome). In fact, Hood (1998) as cited by Mutch (2000) highlighted the need for values in education, not as a separate subject but through example. According to the study, "Values cannot be taught; they are learned by being internalized. Values are more likely to be internalized and therefore enduring when two things happen. First, the schooling system practices the values it espouses and second, students have the opportunity to think about the application of values in solving real life problems, i.e. through contextual learning experiences" (p. 129) In this way, there will be promotion of the individual's free will and choice, leading to a more personal and responsible values formation.

Digging into values as a theory more than a practice, a classic study of Kimball (1966) believes that values are acquired through participation with others in groups, and manifests in the

qualities of individuals we call as character. Howard, Berkowitz, and Schaeffer (2004) even supported this by highlighting the relationship of character to various institutions such as the family, school, church, and state. Likewise, the cultural and experiential background of learners also influence the learning process (Hollins, 2011). These external influences were even categorized by Featherstone (2011) layering the formation of values on individual, cultural, societal, civilizational, and epochal levels. According to him, values are needed to be considered as preliminary orientation, and not of lasting duration. This particular insight gives the researcher an optimistic perspective on the possibility of unlearning to successfully occur. The essential question now is, how does the process of unlearning take place?

The Role of Unlearning in the Curriculum

“We are prisoners of our previous learning. If later knowledge is to be securely based, then the foundation must be accurate; faulty items do not simply decay - they still have their place in the schema and still exert an influence.” (Wilson, 1988, p. 3). A significant hurdle to learning is not the absence of knowledge, but rather the existence of prior knowledge (Lyndon, 1989). One could presume that it is easier to fill an empty glass with water, than to remove the existing water, and replace it with a new one. Though this simple logical analysis conveys the need for the exploration of the unlearning process, it is unfortunate that there is a deficiency in the amount of scientific information about it. While there are thousands of studies conducted pertaining to the process of learning, unlearning remains to be an under-researched field, especially in the Filipino academic community. As a matter of fact, the researcher acquired most of relevant literature about unlearning from journals in organizational settings, and scarcely from the field of education.

There are differing views about the position of unlearning in the learning process. For some, it falls under learning or within learning (Huber, 1991, as cited by Tsang, 2008). Others view it not as part of learning, but only as a preparatory stage to learning (Zahra & Tsang, 2011). It is also viewed that unlearning and learning are a pair of symmetrical processes (Savage & Ziemke, 2000). Furthermore, the process itself is as unsettled as its position. To unlearn is not synonymous to “undo”. The human mind does not resemble a computer who can simply rewind its previous action, and delete the current one. Unlearning involves abandonment of established ideas (Hislop, Coombs, & Holland, 2014), release or discard of obsolete or unhelpful beliefs (McKeown, 2012), setting aside of established understandings (Howells & Scholderer, 2016), and ultimately, embracing of new knowledge, beliefs, and practices (McKeown, 2012). Amidst all of these definitions, it is synthesized that scholars unanimously agree that unlearning involves an element of change. By combining these definitions, it becomes evident that unlearning (a) is concerned with removing/discarding knowledge, (b) can have some subjective value attached to it, such as ‘obsolete’, ‘irrelevant’, ‘unuseful,’ etc., and (c) can either be an end by itself or act as a means to a final end, viz., learning or change (Sirthika, 2009).

However, there is an increased resistance to unlearn which exists in individuals, groups or organizations due to their fear of loss of time and resources invested earlier in gaining such knowledge (Zell, 2003, as cited by Srithika & Bhattacharyya, 2009). Not only adults but also children may resist change by holding a solid concept of values and may provide an accurate and unique information by themselves (Doring, 2010). These solid concepts of the self actually take the form of what we call as habits and attitudes. The researcher believes that attitudes and habits

would be an interesting subject for unlearning, since it is assumed that these two aspects of the human character are possible impediments to values formation.

Though it has been proven that some of our attitudes are genetic in nature (Brandt & Wetherell, 2012), it is still believed that attitudes in general are subject to change (Glaser et al., 2015) due to its dynamic characteristics such as attitude strength (Celuch, Black, & Warthan, 2009), durability and impactfulness (Petty & Krosnick, 1995, as cited by Tormala & DeSensi, 2008). Previous studies arrived at a number of recommendations as to how attitudes can be changed. Metacognitive and reflective processes were proven to be more effective in attitude change rather than persuasion which might just lead to subjective ambivalence (Tormala & DeSensi, 2008). Furthermore, Ratliff and Nosek (2011) argued that attitudes carry a stronger influence if it is negative, and coming from outgroup members. More specific findings about attitude changes include the generalization effects (where attitude change toward a focal object transfers to related objects) and displacement effects (where only related attitudes change but the focal attitude does not change). Generalization effects include intergroup contact research, attitude formation via detection of similarity, person perception and group stereotypes, majority influence, automatic implicit generalization, and delayed explicit generalization. Displacement effects include persuasion, minority influence, awareness of influence attempts and stereotype suppression. These forms of attitude change could serve as factual inputs to illuminating the process of unlearning.

Though empirical studies show that attitudes do not directly correspond to behavior, it is described as an influence to an individual's response (Allport, as cited by Howarth, 2006). Even if the relationship between attitude and behavior is empirically weak because of the so called

“behavioral costs” (Kaiser, Byrka, & Hartig, 2010), the researcher still believes that attitude is a significant variable in the study, because of its role in the concept of values. According to Blankenship, Wegner, and Murray (2015), the abstract nature of the goal and the centrality of the value as a guiding principle in the person’s life may place the value at the heart of a larger inter-attitudinal structure.

Change Process as a Contributor to Unlearning

The process of change is a well-researched topic considering its wide applicability--- educational, organizational, medical, and even theological settings. This is the reason why its vast amount of literature would be of great help in informing the process of unlearning. Georgalis, Samaratunge, Kimberley and Lu (2014) posited that though there are many potential causes of failed change, resistance to change is widely recognized as a significant contributor to this issue. Much of the literature relating to resistance has focused on the context-specific antecedents which can be classified into those relating to outcomes and those that focus on implementation. Hence, group members hesitate change not only because of the change itself, but also because of how the change is facilitated. This theory is further supported by Augustsson, Richter, Hasson and Schwarz (2017) who argued that employees should be open both to the content of the change and to the process by which the change is employed in order to maximize results.

If the aforementioned conclusions accentuated the importance of facilitating change, then how can an educational leader implement the change process effectively? Several scholars are familiar with Lewin’s three-step model of the change process (unfreezing-movement-refreezing)

and have widely employed this sequence in various organizational settings (Ford & Greer, 2006). However, there are a number of factors surrounding the success of this endeavor: (1) sufficient information about the change (Rafferty & Restubog, 2009); (2) school leadership, external support, and organization redesign (Li, 2017); (3) organizational culture, effective communication, motivation and morale (Normore, 2004); (4) teacher training (Kealy, Peterson, Gaul & Dinh, 2000); (5) presence of human “linking agents” (Firestone & Corbett, 1981); and (6) involvement of members’ natural environment such as family (Brault, Ashley & Gallo, 2001). These factors may then be considered by curriculum developers and policy makers when initiating educational change such as the process of unlearning.

Zooming in the lenses further, there are facilitating conditions suggested by Ely (1990, as cited by Gaubatz & Ensminger, 2017) as to how change can be implemented successfully: (1) members’ dissatisfaction with the status quo; (2) sufficient knowledge and skills to participate in a change; (3) sufficient resources; (4) availability of time to learn, perform and reflect on the change process; (5) presence of rewards or incentives; (6) a perception of leaders’ commitment to change; (7) support and encouragement from leaders; and most importantly, (8) members’ ownership of the change through their involvement in the decision-making process. To highlight the last condition, Boyatzis and Khawaja (2014) featured a social innovator from East Pakistan named Akhtar Khan, who was known for replicating the developmental process in underprivileged communities of Karachi through the techniques of shared decision making, building cooperatives, training of master trainers, and encouraging self-sufficiency. This story gives insights to leaders about the importance of participation to create and reinforce a collective vision, creating new echoing relationships, building a multilevel intervention with distributed

leadership, inclusiveness in training for empowerment, and continuous attention to cycling through the process. Hence, the researcher predicts that the unlearning approach would probably borrow a page from learner-centered teaching methodologies since the change process advocates for inclusivity and empowerment of participants.

Unlearning Old Habits and Learning New Habits

Various scholars have different perspectives on how a habit is formed, how it works, and how it is being applied in one's everyday life. As stated by Glaveanu (2012), the etymology of the term "habit" is from the Latin word "habere" which means "to have" or "to hold". However, what seems to be ironic is just as how permanent and enduring habits are, literature about the said construct keep on changing and altering over the passing of time. A long history of studying about habits has made the concept more problematic having different, often contradictory perspectives from various philosophers, psychologists, neuroscientists, and other scholars in the academe. Miles (2015) theorized that dual-process models of culture and action suggest human action as substantially driven by fast, automatic cognitive processes, with conscious ones playing a much smaller role than was previously thought. This supports the researcher's idea of habits as a construct being worthy of scholarly attention due to its direct links with human behavior. These models have done much to advance our understanding of behavior, but they focus on generic processes rather than specific cultural content. Though it has been useful, it could have informed us more about which forms of culture matter for action. Drawing on a cross-disciplinary set of theory and evidence, it was argued that values are tied to many forms of behavior, across contexts and cultures, and they operate in ways consistent with dual-process models. It was likewise shown in the study that values predict self-reported behaviors in a various domains and

across twenty-five countries, and they operate using automatic cognitive processes. These findings suggest that habits, being an automatic cognitive process, deserve continuous theoretical and empirical emphasis.

Behaviorists, for instance, look at habit as an association between a stimulus and an automatic response (Orbell & Verplanken, 2010, as cited by Glaveanu, 2012; Hull, 1943, as cited by Shah, Kumar, & Kim, 2014). However, classic studies of pragmatists like Dewey (1922) as cited by Glaveanu (2012) encourages readers to view habits not as purely repetitive or automatic acts, but as a function that is willed and intended by the person performing it. Thus, habit is viewed not as completely behavioral, but involves a fair amount of conscious cognition. However, empirical studies have proven that while cognition may play an important role on habits, strong habitual acts are difficult to overcome even if the individual reported to be setting goals or intentions to refrain from doing it (Ji & Wood, 2007, as cited by Shah et. al., 2014; Walker, Thomas, & Verplanken, 2014, as cited by Rothman et. al., 2015). Thus, the essential question is, what is in habit that makes it hard to break?

Its characteristic of automaticity is what makes habit both an advantage and a disadvantage. Though habit forming is especially effective for learning useful actions, William James (1890) as cited by Glaveanu (2012) warned the people that when more of one's actions become automatic, the less one makes use of his conscious mind, thus leading to actions with a lack of mindfulness and direction. The researcher supports this argument that learners are beyond the assumption of being uncontrollable entities, but they are individuals who can direct and manage their ways of thinking, feeling, and acting.

Habits go beyond the element of automaticity. Other scholars such as DeVries et. al. (2011) expanded the construct not only within performing an act, but extended it to not performing, or abstaining from an act. Garrison (2002) on the other hand, views habits as a way of expressing oneself through an artistic mode, which makes up a part of our unique personal identities.

Various scholars have agreed that in order to break a habit, the context or environment in which it is situated must be changed or modified first (MacDougall, 1911, as cited by Glaveanu, 2012; Marchette, Bakker, & Shelton, 2011; Muraven & Baumeister 2000, as cited by Shah et. al., 2014). This is further supported by Wood et. al. (2002) as cited by Shah et. al. (2014) that 45% of what human beings do tend to be habitual or repetitive if carried out in the same environment, situation, or context. Studies have proven that less exposure to contextual or environmental cues would lessen an individual's tendency to perform the same habit (Wood, Tam, & Witt, 2005, as cited by Rothman et. al., 2015). This implies a need for educators to modify, if not completely change, the environment with which the students have been habitually doing a specific act. For example, if a group of students are observed to be excessively noisy inside a school chapel, then altering the appearance of the church, or modifying the process on how the holy mass is being done, may be helpful in encouraging the students to decrease their talkative behavior. Furthermore, people, objects or other stimuli which trigger their talkative behaviors must be identified and then eliminated to strengthen the behavior change.

On the contrary, a study by Davidov (2007) counter-argued that in the case of travel-mode choice, when a new context or environment is introduced, people invest more time and

effort in gathering information about the new, unfamiliar situation than in forming a new habit. Aside from the contextual or environmental change, MacDonald (2002) recommends more internal factors such as practice, repetition and reinforcement as contributors to the integration of new habits. As Adriaanse, Gollwitzer, De Ridder, De Wit, and Kroese (2011) suggests, habitual responses can actually be overruled by alternative ones if an individual formulates counter-habitual implementation intentions, or a personal assertion of willingness to overcome habits. Moreover, spontaneous use of vigilant monitoring was proven to be one of the most effective self-control aids to overcoming habits and temptations, as discussed by Quinn, Pascoe, Wood and Neal (2010).

From a developmental perspective, Guthrie, as cited by Wilson (1988) discussed a process of breaking habits involving three (3) stages: (1) threshold-raising (desensitization) - the stimulus is presented weakly, gradually increasing so that it never quite triggers the unwanted response; (2) fatigue - repeated presentation of the awkward stimulus until the undesired response ceases or alters; (3) presenting incompatible stimuli, so that 'better' or at least different learning simply has to occur.

Moving forward, once the old habit has been reduced if not eliminated, how can the individual make the new behavior a strong habit? Rothman et. al. (2015) suggested that in order for the new pattern of behavior to be established, the context in which it is situated must be secure or stable. For example, if a classroom teacher introduces a new set of rules, he/she must be firm and consistent in implementing it, and it must be in congruence with the regulations being enforced by other teachers so that there is stronger stability and behaviors become more

sustained. Another approach that they recommend is the “piggy-backing” of a new habit to an existing habit. Attaching the new desired behavior to an established behavior would make it benefit from the latter’s automaticity, and later develop an automaticity of its own. One case in point is if students are desired to utter inspirational words to each other on a daily basis, they may be given a task to attach an inspirational note on the lid of their classmates’ lunch box, since taking one’s meal is something that is performed on a regular basis.

In a more generic perspective, the researcher also looked into possible theoretical models on the process of change. McConaughy (1983, as cited by Littell & Girvin, 2002) described the sequential stages making up the process of change: pre-contemplation, contemplation, decision-making, preparation, action, and maintenance. Though essentially a generic model, this may be adapted later to form an unlearning approach in teaching EsP. However, a possible threat to implementing this model is Dewey’s philosophy of mind wandering which argues about students’ internal resistance to educational change (Ergas, 2016). This takes place when a student’s mind internally produces content that presumably overrides the curriculum offered in the classroom.

The Nature of Adolescents as Learners and their Potential to be Unlearners

Though the complexity and rigor of the process of change may pose a challenge for unlearning habits to successfully take place, the researcher sees this as an opportunity to be more steadfast in reframing some of the “solid concepts” which may seem obsolete or unhelpful. As a matter of fact, with the study being an advocate of change, the researcher trusts in the potential of adolescents as the most appropriate age of learners to participate in the study.

Barrow (2014) believes that even if we have been accustomed to the idea that teenagers are provocative and antagonistic, they present an opportunity for a community-supported change and development. After all, what the teenagers are going through is not so far from what people in other life stages are experiencing. According to Levin (2015), the lens of ego state development reveals that the underlying foundation of adolescence has the same cyclical structure as other developmental passages and all of life. This can be seen as each ego state is reenergized to carry out and integrate the developmental tasks they need to mature as an adolescent. Even their risk-taking behaviors are associated with the age-specific behavioral characteristics that may have evolved to help them attain the necessary skills for independence in later life (Spear, 2000). Blakemore (2018) further strengthened this by stating that “adolescence is a period of life often characterized by behaviors that, *prima facie*, are irrational, such as seemingly excessive risk taking and impulsivity. However, these behaviors can be interpreted as adaptive and rational if one considers that a key developmental goal of this period of life is to mature into an independent adult in the context of a social world that is unstable and changing” (p. 116).

Speaking of change and instability, adolescence has been marked as a “time of change or turning point” where teenagers reinvent and redefine their identities (Erikson, as cited by Fleming, 2004), a time when individuals gain new and more mature understandings from active construction, rather than mere reception of knowledge (Piaget, as cited by Wood, et al., n.d.), a period when moral development becomes a product of students’ own thinking (Kohlberg, 1971). However, amidst all of these studies speaking of change, the researcher is also aware of the fact that adolescents also struggle with their fidelity to one’s sense of self and faith in one’s ideology

(Erikson, as cited by Fleming, 2004). Having these significant changes in development, one breakthrough finding by Kohlberg (1971) is that students are actually more interested and motivated in information that does not fit into their existing cognitive structures, because of an arousal in curiosity. This would sound contradicting to more traditional learning theories which believe that students need to identify themselves with the subject matter so that it's easier for them to grasp the idea being introduced. Emerging as a product of his study is the Kohlberg-Blatt method of inducing cognitive conflict which exemplifies Piaget's equilibration model. The child takes one view, becomes confused by discrepant information, and then resolves the confusion by forming a more advanced and comprehensive position. Katzner and Nieman (2006) further strengthened this in their opinion that once we accept the idea that one of our particular values brings us to a conflict with certain other values, we have entered the complicated situation where reflection about values becomes so perplexing. The researcher believes that this method can likewise be contextualized to form a base for the unlearning approach in teaching EsP.

On another note, the role of peers may play an important role in the formation of a theory about unlearning since “peer influence in adolescence can lead to prosocial as well as antisocial behaviors” (Blakemore, 2018). While unlearning may be conceived as an intrapersonal process, the researcher believes that peer relations has a promising part in the equation about unlearning.

Synthesis

The review of related literature has opened our eyes to existing but undervalued realities of how the concepts of habits, unlearning, change process, values education/formation, and adolescence relate to each other. Having understood that adolescents are naturally unstable and exploratory, there is a need for the EsP curriculum in the Philippines to be more dynamic and open to change. Unlike other subject areas where learning objectives are determined and exact, EsP's competencies are more challenging because values are acquired not from academics alone, but from other social institutions where the learners interact. Thus, the curriculum needs to acknowledge the diverse and changing values of students, particularly the ones in adolescent stage. This is where the concept of unlearning will come in---on how students will reframe the values they have acquired from the other institutions of the society, in order to embrace the values being promoted to them as learners of the EsP curriculum. However, different scholars also have diverse views on unlearning. In order to address this unsettled issue, this study is geared towards providing enlightenment on how the process of unlearning takes place, and how it can be contextualized in the educational setting to serve as a bridge between one's existing habits and the values being taught in EsP, which is somewhat a reflection of bridging the gap between the learner's hidden curriculum and the subject's intended curriculum. As a final note, Hollins (2011) believes that understanding the psychological and social development of children informs ways in which teachers interpret and translate behaviors and responses under certain conditions to develop approaches that support children in developing emotionally and socially. In this light, the researcher believes that children's ways can still be reframed provided that the teachers have enough knowledge and understanding of their students, and sufficient efforts to create innovative teaching approaches that would utilize such.

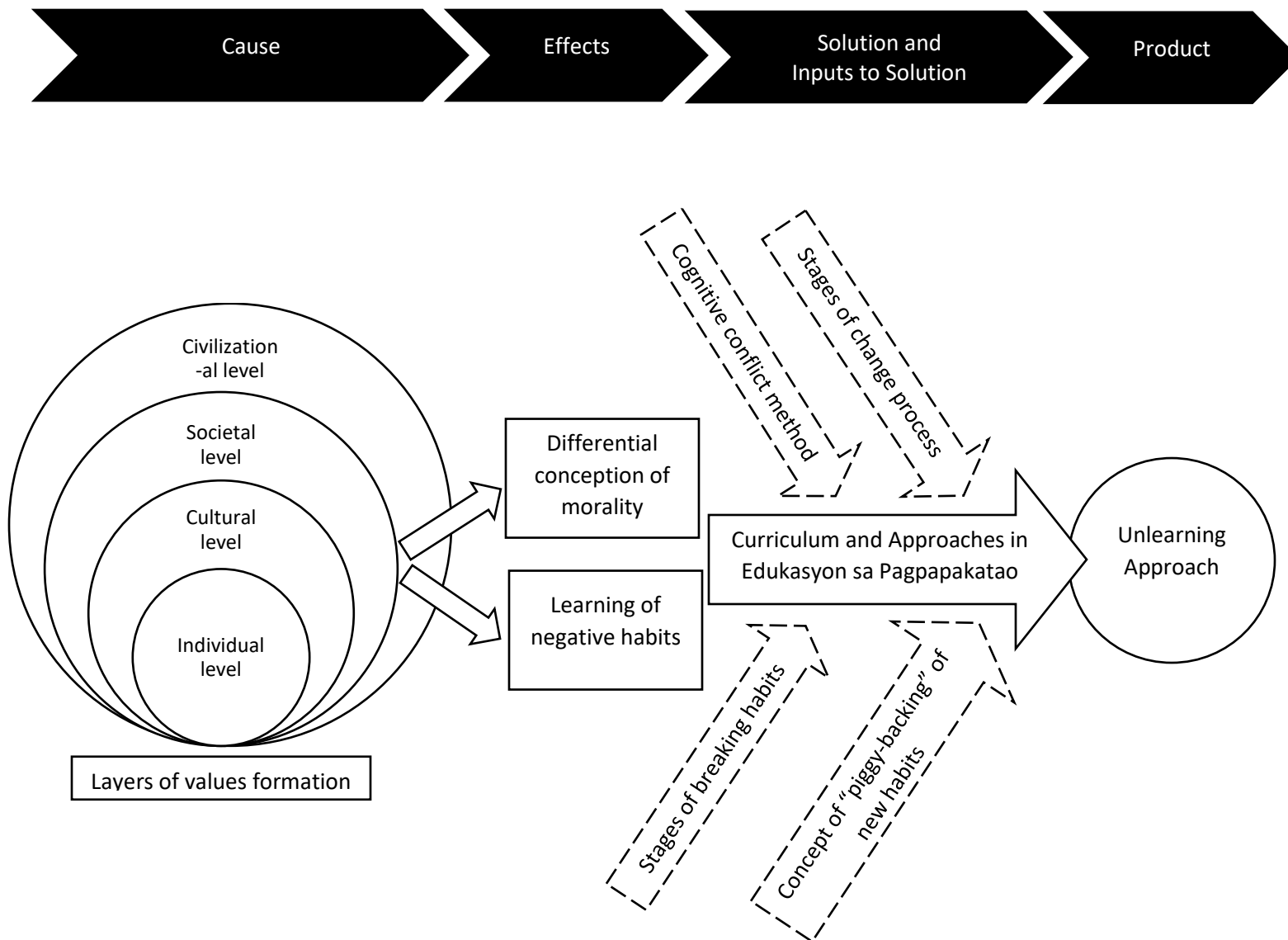


Figure 1. Conceptual framework of the study.

Figure 1 illustrates the concepts discussed in the literature review and how these theories relate to each other towards accomplishing the study's purpose (designing an approach in unlearning) and reaching its ultimate goal (moral development of adolescents). The elements comprising the framework are discussed in the succeeding sections.

The framework begins with Featherstone's (2011) layers of values formation. The stacked Venn diagram shows how each student (being an individual) is surrounded by several overlapping systems which influences his/her values formation. Factors such as culture, society, and even civilization play integral roles in how an individual builds his/her own character.

Due to several influencing systems, each individual struggles on how to reconcile the various, often conflicting values being acquired from these different institutions. Jones (1986) argued that the problem lies in whose interpretation of values will be highlighted in the curriculum, because standards of morality may differ from one person or institution to another. Because of the same cause, learners tend to develop habits outside what is being implemented in the classroom. External factors such as family, peers, mass media, technology, and even religion influence learners to develop habits which are sometimes negative. Since these habits are beyond the supervision and control of teachers, it continues to grow until it reaches a state when it has become repetitive and automatic. This is a concrete example of what scholars classify as "hidden curriculum"---knowledge, values, or skills that students learn even if unintended by the prescribed curriculum.

The researcher believes that while some of learners' habits are beyond the teachers' control, the curriculum can still be utilized to address the negative habits of the students.

However, the Department of Education's existing curriculum guide for EsP (2013) only focuses on what is "good", but seldom takes into consideration the reality of bad habits developed by the students. Concepts of "common good" and "preference for the good" were often highlighted in the curriculum, but there is a lack of emphasis on what may be considered as "bad" and how can students be guided on how to deal with such.

The arrows pointing to the curriculum and approaches in teaching EsP all contribute to enhancing the current curriculum for the subject area, in such a way that its techniques may be contextualized to assist the learners in reconciling their multiple sources of values, reframing their old ways of thinking and acting, and changing for one's betterment. First, the method of cognitive conflict by Kohlberg and Blatt (1971) will allow the students to compare and contrast the relationship of their old habits and potential new habits, as well as examine the advantages and disadvantages of both sides. Second, the process of change proposed by McConaughy (1983, as cited by Littell & Girvin, 2002) as well as the stages of breaking habits presented by Guthrie (1988) will aid the teachers and learners that learning and unlearning are processes that take time and gradual development to be more effective and enduring. Finally, to complete the whole process, Rothman et. al. (2015) introduced the concept of "piggy-backing" where new habits are integrated into existing routines to make it a natural part of daily life. This will help teachers and parents facilitate the monitoring and sustainability of new habits.

Through the curriculum and approaches in EsP, the researcher sourced meaningful insights from teachers and students to be able to give birth to an approach in unlearning negative habits. This will now serve as the final product of the study. It is something that the researcher

believes to be very beneficial, especially to the Filipino academic community, since most literature about unlearning are from foreign organizational settings. With the unlearning approach at hand, students will be equipped in dealing with negative influences around them, overcoming their habitual mistakes, and becoming a better version of themselves each passing day.

The whole process signifies the important role of educators, particularly EsP teachers, in being the “light” to guide the way of Filipino learners who are often lost in a world that bombards them with several, contradictory values. The framework of the study is both unique and realistic in including the existence of negative habits as a part of the equation of values formation---that what is considered to be “bad” may actually serve as a catalyst in discovering what is “good”.

Statement of the Purpose

The research’s intent is to formulate an approach in teaching Edukasyon sa Pagpapakatao that focuses on how students, particularly adolescents, can unlearn their negative habits. This approach will be grounded from the experiences and perspectives of teachers and learners.

Research Questions

1. How do Grade 7 students unlearn negative habits?
2. How do EsP teachers facilitate the students’ unlearning of negative habits?
3. Based on the results of the study, what unlearning approach could be developed in teaching EsP?

Significance of the Study

The outcomes of the study shall be of benefit to the following people:

1. Teachers of EsP

EsP teachers are the primary beneficiaries of this study. With the process of unlearning taking place in the development of the lesson, it is assumed that teachers will experience less difficulty in facilitating the learning of values, because the habits previously acquired by students, which may impede the knowledge transfer, are expected to be unlearned, at least to some extent.

2. Teachers in other subject areas

Schema, or preconceived ideas, may it be in the form of knowledge, attitudes, or behaviors, play a significant role in learning. Thus, the same principle of unlearning could be adapted in other subject areas where background knowledge affects the new information. In fact, Katzner and Nieman (2006) argued that even the most empirical disciplines both make assumptions of value and give rise to questions of value. Furthermore, the information about current practices of teachers with regard to unlearning might pave way for possible peer mentoring among teachers.

3. Students

To unlearn is just as complicated as it is to learn. While one student may struggle to practice a new pattern of behavior, it does not take overnight to get rid of an old habit. The processes of unlearning that will be explored in this study will equip students with the skill of discarding erroneous information, and setting aside faulty assumptions.

4. Textbook writers

The findings of this paper about the habits of students, particularly those that are negative, will provide the necessary information to textbook writers in their endeavor to produce materials that are more grounded in the grassroots level. The data will enable them to easily build a rapport with their readers, the learners. More importantly, the teaching approach that will emerge from this study could inspire them to include unlearning in the structure of their lesson presentation.

5. Curriculum developers

Though the study is limited to designing a particular teaching approach, the principle of unlearning could be institutionalized in a broader landscape involving the curriculum of EsP not only in Grade 7, but across levels, and across the different subject areas.

6. Parents and guardians

The underlying rationale of the unlearning approach is the prevalence of the different sources of attitudes and behaviors such as the family, school, social media, church, and community in general. With the unlearning process at hand, parents/guardians will be more adept in dealing with the information their children are acquiring from external influences.

7. Guidance counselors

Well-being issues confronted by students can also be a good subject for unlearning. Most young individuals who find it difficult to “move out” from a problem,

and “move on” to a fresh start actually struggle with the difficulty of unlearning. In this case, guidance counselors can contextualize a counseling approach that draws its techniques from the unlearning process.

8. Campus ministry coordinators

Since Values Education is integrated with religious studies in many schools in the Philippines, the unlearning approach in teaching EsP can likewise be adapted by Religion teachers. Values formed are expected to be stronger and more enduring if negative habits will be unlearned first.

9. Discipline officers

Similar to that of guidance counselors, discipline officers handle students who experience internal conflicts which might possibly root from destructive habits and attitudes they cannot let go of. A discipline education model can be formed based on the principle of unlearning to address cases of students with perennial or recurring problematic behaviors.

Definition of Terms

Edukasyon sa Pagpapakatao

“Edukasyon sa Pagpapakatao” (EsP) refers to the localized/contextualized term for Values Education subject area in the Philippine basic education system. According to the curriculum guide provided by the Department of Education, this subject area aims to develop functional literacy in the form of “responsible decisions and actions towards the common good”.

Habit

Psychologically, habits are response dispositions that are activated automatically by the context cues that co-occurred with responses during past performance (Neal et al., 2006). On the other hand, from an ethical point of view, a habit is the beginning of progress towards a virtue, in such a way that it makes up for mindless, repetitive, and predictable behaviors which will eventually deepen to become a more active and stable state called character (Aristotle, as cited by Sachs, 2002).

Negative Habits

A negative habit, or bad habit, is a negative behavior pattern. Common examples include procrastination, overspending, stereotyping, and spending too much time in using technology (LeVert & McClain, 2000).

Unlearning

It is a deliberate process by which individuals acknowledge and release or reframe prior learning, in order to embrace new knowledge, beliefs, and practices (McKeown & Hedberg, 2012).

Unlearning Approach

Operationally, an approach to unlearning is defined as a way of looking at teaching and learning that provides a general rule or principle for the whole process of instruction to allow unlearning to take place.

Chapter II

Procedures

Qualitative Design and Methodology

The researcher extrapolates that the study is qualitative in nature, because the intent is to explore an under-researched aspect of teaching and learning, that is, unlearning. Furthermore, it seeks to describe and explain the role of unlearning in the learning process from the lens of teachers and students in the grassroots level. Since existing local literature is weak, there will be heavier reliance on data coming from the participants, and so qualitative methods are more preferred.

Qualitative research is a type of scientific research which seeks to explore phenomena and understand a given research problem or topic from the perspectives of the local population it involves. It is especially effective in obtaining culturally specific information about the values, opinions, behaviors, and social contexts of particular populations. Its strength is its ability to provide complex textual descriptions of how people experience a given research issue. It provides information about the “human” side of an issue – that is, the often contradictory behaviors, beliefs, opinions, emotions, and relationships of individuals. Qualitative methods are also effective in identifying intangible factors, such as social norms, socioeconomic status, gender roles, ethnicity, and religion, whose role in the research issue may not be readily apparent.

Research Site

The study was conducted in Elizabeth Seton School, a private Catholic educational institution situated in the city of Imus, province of Cavite. It was established in 1998, as an addition to its main campus in Las Pinas City. It offers integrated basic education programs starting from Kindergarten to Grade 12, which emphasizes multiple intelligences, entrepreneurship skills, Filipino heritage, and Catholic faith. The school's core values revolve around faith, love, and selfless service, which are espoused by its patroness, St. Elizabeth Ann Seton. It has a population of approximately 1,200 students and 100 teaching faculty members.

Due to practical reasons, the researcher preferred the school as the research locale since it was his place of employment. Working as a full-time teacher and conducting the study at the same time was more convenient because it was both performed in a common location.

Specifically, the following departments/units were tapped to carry out the study: the Faculty Center specifically the CCF/EsP Department (providing access to the EsP teachers), the Junior High School Division (which houses Grade 7 students), and the Center for Student Well-being (or the Guidance Services Office, for the review of pertinent documents and records).

Selection Criteria and Participants

From a developmental perspective, the researcher intentionally preferred Grade 7 students (normally ranging from 12 to 14 years old) to target the onset of adolescence which is theoretically perceived to be a period where individuals struggle to form their identities, and be influenced by external factors which shape their attitudes and habits. This is also in congruence

with the EsP Curriculum for Grade 7 in which the major theme is the individual or the self (*sarili*) particularly dealing with *pagbibinata at pagdadalaga, kakayahan at talento, hilig, pagkatao, isip at kilos-loob, konsiyensiya, pangarap at mithiin, at pagpapasiya* as indicated in the curriculum guide.

Purposive sampling is deemed to be the suitable manner of selecting participants since the process of unlearning habits requires a certain criteria for people to participate. Purposive sampling, one of the most common sampling strategies, groups participants according to preselected criteria relevant to a particular research question. In the context of the research, these criteria are as follows:

1. A bona fide Grade 7 student, 12 to 14 years of age
2. Must be taking up the subject EsP

The researcher wishes to clarify that the student participants are not necessarily delinquent or low-performing. What really matters in selecting them is that if they have acquired a negative habit that is worthy of unlearning. To determine who the potential respondents are, the researcher worked in partnership with the school's Center for Student Well-being (Guidance Office). The student mentor (equivalent to a guidance counselor) for Grade 7 is the one who assisted in the sampling of the respondents by identifying those students whose guidance records reflect that they have acquired a negative habit. Academic performance and deportment are not within the sampling criteria.

On the other hand, teachers who will participate in the study shall be subject to the following qualifications: 1) a Values Education teacher implementing the EsP Curriculum; 2)

must be teaching, or had an experience teaching EsP Grade 7 or at least under the high school department.

A number of 33 respondents (students and teachers combined) are considered to be enough for the study, anticipating that this amount has provided enough theoretical saturation and richness of data. This number is also recommended by Morse (1994) and Creswell (2013) as cited by Guetterman (2015). Moreover, the average class size in the research site is 30, which is why this number may at least be reflective of the individual differences in a particular class.

Though qualitative studies do not really prioritize the generalizability of data, but rather looks into the respondents' individual stories to tell, the researcher believes that their profiles may be an interesting source of information, especially if these factors (gender, age, years of teaching experience) are contributory to their perspectives and narratives.

Since the study employed thematic analysis, the researcher looked into the responses of the people who are in the grassroots level of the educational system: the teachers and learners, who can be reliable sources of authentic themes. It is assumed that they have an in-depth perspective of looking at the curriculum since they are its primary implementers and beneficiaries.

In this study, respondents are classified in two (2) sets: Set A for Learners, and Set B for Teachers. With respect to the selection criteria, the following are the respective sample sizes for each set:

Table 1

Number of Respondents.

Set of Respondents	Number of Respondents
A (Students)	25
B (Teachers)	8
Total	33

Table 1 provides a general overview of the quantity of the respondents who participated in the study. It can be seen that 25 out of 33 (76%) of the participants are students, while the remaining 8 out of 33 (24%) are faculty members teaching EsP. Though students are observed to dominate the samples of the study, the researcher would like to clarify that the study is not experimental (thus equality in number is not essential) and there are differences in the sets of instruments for students and teachers, with respect to the study's research questions.

Table 2

Profile of Respondents (Set A).

Gender	
Male	19
Female	6
Age	
11 years old	1
12 years old	16
13 years old	8

Table 2 shows how the learners vary according to gender and age. It can be seen that 76% (19 out of 25) are male, and 24% (6 out of 25) are female. As far as their responses are concerned, there were no reported gender-related differences in terms of habits, attitudes, and unlearning. As a matter of fact, learners in this stage belong to heterosexual groups of friends which break gender stereotypes and typecasts.

In terms of age, 64% of the respondents are aged 12, which is biologically, emotionally and socially the onset of adolescence. Due to this transition in life, most respondents reported an experience of adjustment to new things, increase in expectations and demands from other people, and transfer of one's inclination from family to friends.

Table 3

Profile of Respondents (Set B).

Gender	
Male	4
Female	4
Age	
21-25 years old	1
26-30 years old	0
31-35 years old	3
36-40 years old	3
41-45 years old	1
No. of Years in Teaching Edukasyon sa Pagpapakatao	
1-5 years	3
6-10 years	4
11-15 years	1

Table 3 specifies that unlike the previous set, the teachers who responded in the study have a fair distribution across genders and age groups.

50% (4 out of 8) are male, while the remaining 50% are female. As far as the data analysis of their responses are concerned, there are no reported gender-related differences on teachers' perspectives on learners' habits, as well as the process of unlearning. Similarly, their tenure as EsP teachers did not emerge as a significant theme in their responses.

Age is somewhat a contributory factor, since a number of respondents attributed their perspectives to issues such as how they have been raised by their parents during their generation,

evolution of discipline approaches across time, and differences between the interests of their generation and the generation of their learners.

Data Collection Methods

Table 4

Data Collection Methods.

Research Questions	Tool/s for Data Collection
1. How do Grade 7 students unlearn negative habits?	In-depth interviews with students and teachers; synthesis of literature review about unlearning and related concepts
2. How do teachers facilitate the students' unlearning of negative habits?	In-depth semi-structured interviews with the teachers
3. Based on the results of the study, what unlearning approach could be developed in teaching EsP?	Transcripts of interviews with teachers and students (to undergo thematic analysis)

Table 4 enumerates the research questions, and the corresponding methods that the researcher employed, in order to arrive at empirical data that responded to these inquiries. It is explicitly shown that students and teachers both contributed to the corpus of the research, given that their interactions with the researcher are the main sources of data in the study. Speaking of this interaction, the primary data collection method that was conducted in the study are in-depth interviews, which are generally optimal for collecting data on individuals' personal histories, perspectives, and experiences, especially if sensitive topics are being explored.

Semi-structured interviews as a form of qualitative method are typically more flexible – that is, they allow greater spontaneity and adaptation of the interaction between the researcher and the participants. For example, it asks mostly open-ended questions that are not necessarily

worded in exactly the same way to each participant. With open-ended questions, participants are free to respond in their own words, and these responses tend to be more complex than simply “yes” or “no.” In anticipation for such rich responses, the researcher looks forward to giving birth to a more meaningful and contextualized concept of unlearning.

In addition, the relationship between the researcher and the participant is often less formal than in quantitative research or even in qualitative methods that are more rigid. Participants have the opportunity to respond more elaborately and in greater detail than in typically the case with quantitative methods. In turn, researchers have the opportunity to respond immediately to what participants say by tailoring subsequent questions to information the participant has provided.

Data Collection Process

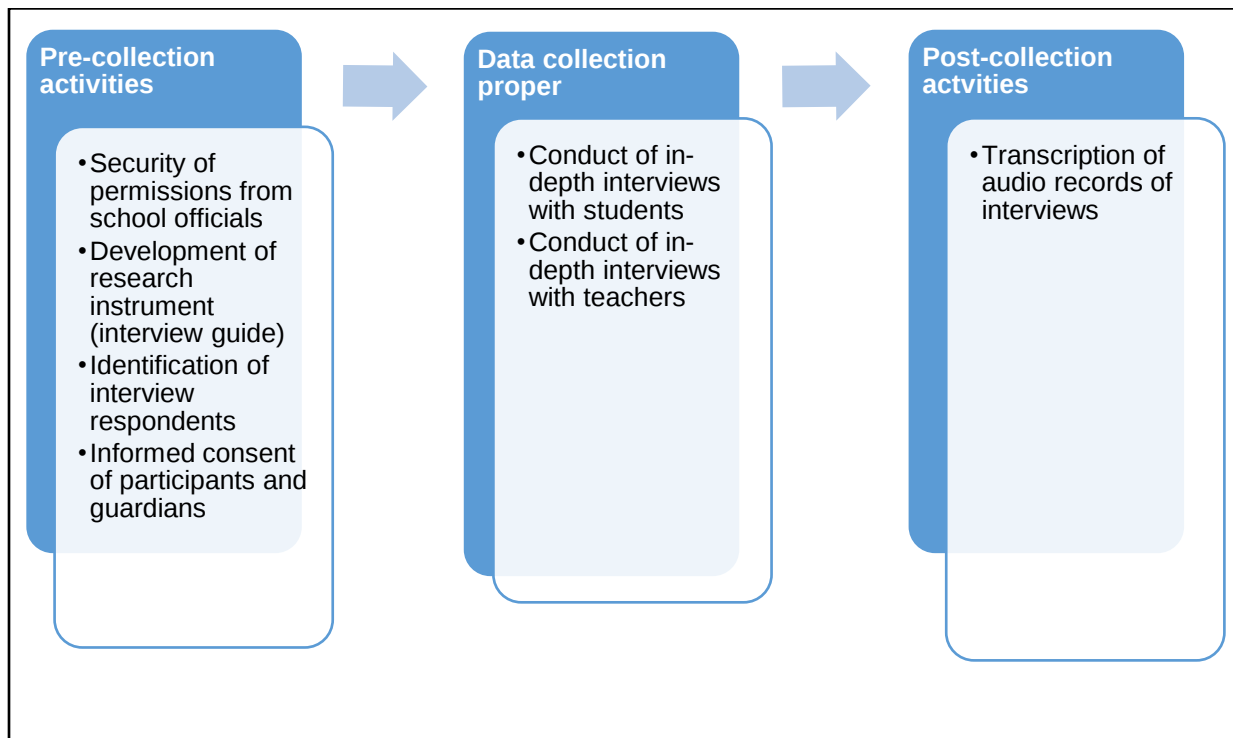


Figure 2. Data collection process.

Figure 2 outlines the process of collecting data by dividing it into three stages: (1) pre-collection activities, (2) data collection proper, and (3) post-collection activities. As shown in the illustration, the preliminary data collection measures sought the consent of various internal and external stakeholders of the Elizabeth Seton School: administrators, parents/guardians, teachers, and students. The researcher also pursued the experts' validation of the research instrument, in order to assure that interview questions are congruent to the intent of the study, and are observant of ethical interview practices. Data collection proper was implemented for approximately three months, given that each school day is allotted for one respondent. The duration of each interview, however, is varying, depending on the researcher's probing questions and the participant's volume of responses. Since the researcher conducted interviews that are semi-structured, there are instances when the discourse of the interaction would somehow deviate from the interview guide, especially when some of the respondents emphasized a particular issue not intended by the researcher. Throughout the course of the interview, an audio recording device was used to enable the researcher to accurately transcribe the responses at a later point in the study. Finally, the researcher rigorously transcribed the interview records, paying accurate attention not only to how the participants verbalized their thoughts, but also to how the probing questions were tailored. This yielded the transcripts of all interviews, to be further analyzed using the techniques of thematic analysis.

Data Analysis

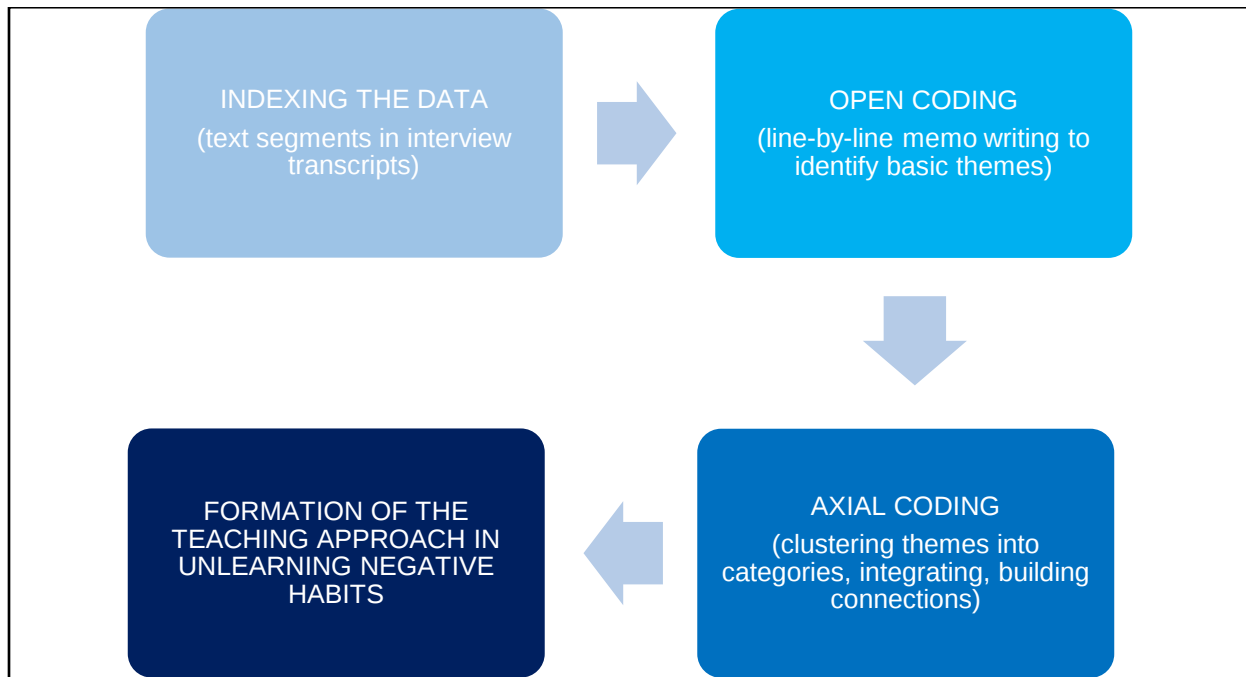


Figure 3. Data analysis process.

Figure 3 explicates the stages of data analysis, which is fairly the most laborious phase of the research. It involved thirty-three transcripts of interviews (students and teachers combined) transcribed through Microsoft Word and a mobile audio recording app. Zooming in the lenses further, each transcript was read and understood in detail, and the researcher highlighted meaningful text segments which are potential codes. Each code was assigned with a particular color, to enable the researcher distinguish among various codes. (For more details about this stage, please refer to Appendix H – Sample Open Coding). Then, these color-coded codes were grouped according to each interview question. By the time the codes were organized, the researcher grouped the similar codes in categories to form broader and more encompassing groups now called themes. These themes were then refined and synthesized, with respect to the given research questions. From the collection of themes, the researcher formulated a single storyline or map that would illustrate the relationship among these themes. This storyline or map

is in the form of a teaching approach which will be comprehensively discussed in the next chapter. The whole process was employed using the techniques of thematic analysis. To enlighten the readers' knowledge about the said methodology, the next section is provided.

Thematic Analysis

Thematic analysis is a type of analyzing qualitative data sets (self-reports, interview transcripts, narratives, focus group discussions, etc.) to look for “themes” or patterns that describe the phenomenon being explored in a given research study. It goes beyond employing a word count or interpreting the data superficially, but it also examines the deeper, often implicit meanings behind participants' responses, and builds a relationship among these discovered meanings. Operationally, the researcher believes that thematic analysis would be the most appropriate way of interpreting the participants' responses because the meanings behind the students' and teachers' perspectives and experiences about unlearning will be the one to yield an approach in unlearning negative habits.

Due to this characteristic of thematic analysis, the researcher is also the instrument, in the sense that the study relies on his/her capability of describing, understanding, and interpreting the participants' responses, to be able to yield meaningful information. Thus, in this type of analysis, the subjective and personal biases, judgments and values of the researcher are taken into consideration, and respected by the academic community. However, to be accepted as trustworthy, “qualitative researchers must demonstrate that data analysis has been conducted in a precise, consistent, and exhaustive manner through recording, systematizing, and disclosing the

methods of analysis with enough detail to enable the reader to determine whether the process is credible.” (Nowell, Norris, White, & Moules, 2017, p. 1)

The success of thematic analysis lies on the richness of the human perceptions, feelings, and experiences, and the researcher’s interpretation of those information. There are two ways on how thematic analysis can be employed: it could be top-down or theoretical, in which the theories, research questions, and researchers’ intent shape the data, or it may be bottom-up or inductive, wherein the data itself (from the participants) drive the theory to be formed. As far as the methodologies of this research are concerned, the study is considered to be more top-down or theoretical, since there are pre-determined research questions that greatly influenced the participants’ responses.

Themes

What counts to be a theme is a pattern of responses related to the research questions being studied, regardless of how frequent it has occurred. In fact, higher frequency does not necessarily equate to greater significance in understanding the research issue. It is the researcher’s judgment of the theme’s relationship to the overall research question that will determine whether or not a particular theme is integral to the study.

Themes are identified at two levels: semantic and latent. Semantic themes are the explicit, superficial meanings of the data, which does not go beyond what the participant has said or written. Latent themes, on the other hand, are deeper and more implied, because it deals with the underlying motives, ideologies and assumptions behind the responses. These two levels are

not to be viewed as opposing, but rather co-existing in such a way that semantic data leads the researcher to discovering the latent data, while the latent data informs and influences what has been reported in the semantic data.

The term “theme” is often used interchangeably with “code”. However, the two terms are different. Codes are labels used by the researcher to keep track of the pieces of data which may be helpful in contributing to a theme. A theme, on the other hand, is the outcome brought about by the codes.

Process of Thematic Analysis

Braun and Clarke (2006) as cited by Maguire and Delahunt (2017) recommended a procedural guide on how to employ thematic analysis. Their proposal includes the following phases: (1) familiarizing oneself with the data, which includes reading and re-reading the data sets; (2) labelling the pieces of data with initial codes, which entails reducing heavy amounts of data to smaller but more meaningful pieces; (3) organizing the initial codes into broader categories now considered as “themes”; (4) reviewing, modifying, and refining the preliminary themes; (5) naming and defining the themes, which discusses what each particular theme is talking about, with respect to the given research issue; and (6) writing the research report through a journal article, thesis, or dissertation. These stages are not to be viewed as linear, but rather flexible since the researcher’s subjective judgment may get in the way of accurately reflecting what has been reported in the data sets. In fact, a technique called “member checking” is used by some qualitative researchers to discuss the findings of the study with their participants and have them affirm or disagree with it, so that tendencies of incorrectly interpreting the data may be

lessened, and the data can be considered to be truly authentic and reflective of the participants' views, feelings, and experiences.

Role of the Researcher

In the context of the study, the researcher assumed the following roles: 1) an interviewer (to conduct the in-depth interviews with the students and teachers); and 2) to some extent, an interpreter of qualitative data (as part of the data analysis to form the emerging themes). Since the study is purely qualitative, the researcher also considers himself to be the “human instrument” of the data collection, since he is the one who delivered the questions in the interview, and further probed into the participants' responses. Unlike validated instruments in quantitative studies, the researcher humbly acknowledges that there are personal biases which intervened in the data collection and analysis processes. First is that the study is about EsP curriculum, and he is currently working as a Values Education teacher, so his educational biases when it comes to values formation may have affected the development of the instrument. However, his experience as an EsP teacher also qualifies him to conduct a study about the aforementioned subject area, since his knowledge and skills in being a consumer of the EsP curriculum will contribute to interpreting the data. Second is that the research locale happens to be the researcher's workplace as well. Hence, his subjective experiences and assumptions about the school may have contributed to drawing conclusions from the data, and suggesting recommendations for practice. Though these personal predispositions may have affected the data gathered, the researcher sought a number of validation methods to look at the study from a more objective point of view. This will be discussed in the succeeding section.

Methods of Validation

Though instrument validation may be less precise for qualitative studies, the process of triangulation has been employed in validating the research instrument. The following measures were employed: (1) experts' validation; (2) peer evaluation; and (3) pilot testing or initial interview.

To ensure the effectiveness of the instrument (interview guide), the experts' validation was sourced from the following professionals: 1) an expert in Research Writing; 2) a specialist in Values Education; 3) an expert in Educational Psychology; 4) a practitioner of Curriculum and Instruction; 5) an expert in the use of Thematic Analysis; and 6) experts in both English and Filipino languages.

Ethical Considerations

In respect for human beings and for institutions, the researcher wishes to clarify the following ethical considerations in the data collection process:

Safety and Protection

To ensure the safety and protection of the participants, the locale, and the researcher, a permission was sought from the concerned authorities of the school (principal, assistant principals, subject area coordinators, and parents). Furthermore, an ocular inspection of the venue (of the interview) was done to check the room's ventilation, lighting, space, and access to areas for emerging needs. Prior to the actual interview, the researcher made sure that the participants are in good condition, physiologically and emotionally.

The research locale, where the study was conducted, is the same place where the students were enrolled and currently studying. Thus, they were within the confines of the official security measures of the school. Student services offices such as the clinic and the guidance office were open during the conduct of the interviews, so that emerging needs could be addressed.

Respect for Time

The conduct of data collection was scheduled properly so as to not disrupt classes and office hours, and give the participants (both teachers and students) ample time to adjust their respective schedules, plan their tasks ahead, and so devote more time and concentration in the interview.

Informed Consent, Confidentiality, and Anonymity

Before they participate in the interview, an informed consent was sought first, both from the students and their parents/guardians. Furthermore, there was a planned conference with both the students and their parents/guardians. The following terms were stated both in the form and in the conference: 1) what is the study about, and what goal does it seek to attain; 2) that the study will involve only an interview, and not an experiment; 3) that they are voluntarily participating in the study; 4) all data collected from them shall be kept private and confidential; 5) that they shall be named in the study under anonymous labels (Student 1, Teacher X, etc.); and 6) they can withdraw from the study anytime they wish to. The schedule of the interview also took into consideration regular class schedules, and so it was facilitated after dismissal time. This extended time was communicated with their parents, class advisers, and school bus drivers. One interview

with a student would last for approximately thirty (30) minutes. To avoid long queue, only one (1) student was scheduled for interview each school day.

Sensitivity

The context of unlearning in the study is not as an experimental process or behavioral modification. Thus, the participants will not be subject to any experiment, but rather as respondents to an interview. Furthermore, the guide questions of the interview lead to curricular/educational matters and will hardly tackle the students' private lives. The researcher will also do be mindful in composing questions that are free of any gender, social, or cultural biases. (The interview questions are specifically stated in the instrument/tool attached in Appendix D.)

Possible Conflict of Interest

In terms of possible conflict of interest, the researcher would like to clarify that the participants involved came from the high school department, and the teacher/researcher was working under the grade school department. Thus, there were no personal connections among them, and utmost objectivity were observed.

Security and Storage of Data

After the interviews, the researcher practiced confidentiality and protection of data collected by means of storing all relevant audio/video records only in his personal devices such as mobile phone, personal computer (PC), and not in any public servers.

Beneficence

Upon the end of each interview, incentives (in the form of a meal and a simple token of appreciation) has been given to the respondent. To ensure institutional beneficence, the full manuscript of the study shall be handed to the administrators of the research setting and be coordinated with the concerned implementing bodies in the hope of adapting the unlearning approach in teaching CCF/EsP in the school. Also, the researcher plans to facilitate a paper presentation to his colleagues for professional development, and if possible, have the study published in an online journal for a wider reach. Aside from these wide conferences, a special meeting shall also be held with the participants of the study so that they will be properly informed of the findings of the data extracted from them. Also, an exclusive conference shall be arranged with CCF/EsP teachers, as to how they can adapt the unlearning approach in planning, designing, and implementing the curriculum.

Chapter III

Findings and Discussion

Discussion of Responses and Emergent Themes

The succeeding tables will enable the readers to take a closer look in the participants' reported perspectives and experiences about the research questions. It is organized into three columns: (1) the core themes or key results, (2) the sub-themes classified under each core, and (3) the sample statement showing the raw data from which the themes were generated. (These sample statements are not in verbatim, since the researcher translated all responses to English for cross-cultural understanding.) Each sub-theme is supported by two different statements from two different respondents to allow the readers understand that two distinct responses may actually convey a similar message.

Research Question 1:

How do Grade 7 students unlearn negative habits?

Table 5

Responses and Themes for Research Question 1.

Core Themes	Sub-Themes	Sample Statement
Unlearning through a developmental process that links the past, present, and future	Unlearning by building on learnings from one's past	...will unlearn it. You can't forget it. You can still look back even if you're already in the future, but you are not doing it anymore at least. You have already learned what should be done---what is wrong, and what is right. Yes Sir, being too confident... because lot of people say that I am boastful, that I'm too proud of myself... I think I should change that... and being

	talkative, it is sometimes no longer positive.
Unlearning by examining the effects of one's previous habit	Use it as a basis to correct something. You can't call something correct, if you don't know which is wrong. Right? From what is wrong, do what is right, having the "wrong" as your basis. You don't have to unlearn it. What you need is to learn from your mistakes. It's still there, as a point of comparison. For instance, this was my mistake, and this is what I will do now...what is right. Perhaps, Sir, if you did a really bad thing, and your friends start to distance from you and avoid you, maybe you will learn something from it. You realize that what you did was wrong, and you need to change.
Unlearning through passing of time	If I want to unlearn something, it's more of like... I have read once that in order to make something a habit, you need 14 days, so it's upholding it for a period of time... like you need to do this so that you get used to it. After that, it will become your habit. It will become natural. Turn it into a habit, until it becomes part of your character. Perhaps, in terms of opening up to my family, I can start with telling them what my activities for the day, my perspectives on a particular thing...
Unlearning through the progression of small steps	Maybe I will have a break first. For example, from 7 to 12, I will not play yet. Then, from 6 to 8, I will go back to playing... until such time that I play for only 1 hour a day... and finally, until I do not play anymore, completely. Now, I play for 13 hours, then it will become 10 hours, then 6, until it becomes only 1 hour everyday. It may be possible. I may try to gradually forget it. However, for me, when I have learned one thing, it's hard for me to unlearn it, but if there's really a need, I can try.

Unlearning by propelling the person beyond the old habit to more possibilities and opportunities	Unlearning by substituting a replacement	Ah, I guess, you can focus on other things. Replace it with something else. Instead of having only that in your mind, think of other things like a substitute to replace it... something like that. In CCF/ESP, instead of online games, go to church. In Science, on the other hand, you may perform an experiment. In English, you may read. In Math, you may have some self-study. I can divert the majority of my time for these things.
	Unlearning by looking at options or alternatives	Search the Internet, or ask an advice from the parents. If you want to unlearn something, then if you're doing something that's really bad, remove that even if you're enjoying it, switch to a new habit that helps you, your health, your social state...
	Unlearning by changing one's perspective	For example, darkness is not really darkness, but it's really the lack of light. Something like that concept. It's more of like you adapt new ways of thinking, new concepts, new principles, and it changes you. You just need to persist in doing what is right. Don't just think of yourself. Look from the perspectives of other people as well.
Unlearning by operating on the will power of the person to unlearn	Unlearning as a self-directed process	When it's negative, maybe yes. It depends on the person whether he/she will forget it or not. Yes Sir, my plan is, in the next 3 months, I will quit from playing Rules of Survival. I will go back to my old pastime of eating. Then, I will workout to be slimmer through daily exercise... so that I get to lessen my use of cellphone. I may start this vacation or in December.
	Unlearning as a process of acting, more than a process of thinking	You know how to do it. You just don't do it. Just stop doing it. I think stopping it would be part of the process. You don't do it everytime you think about doing

		it.
Unlearning by involving the participation of the surrounding people	Unlearning by being determined to stop	There are some things that can't be undone. Well, it can be... however, it's already in the mind because it has become a habit... but we can still stop it if we are determined. If you want to do it, do it. If you don't want, then don't do it. It depends on your willingness and self-control.
	Unlearning by regulating or controlling oneself	In school... I'm... I think I'm the class clown. I try to make them laugh... especially during boring subjects... I just try and wake them up. But, I will try to cut it from now, because sometimes, it gets too much, and my other classmates don't get to focus so I just try to chill it down. Just stop doing it. I think stopping it would be part of the process. Don't do it everytime you think about doing it.
	Unlearning by asking help from others	Try and try to unlearn it... trial and error. When it seems that you can't really unlearn it, ask for help from others. The way I treat my parents... like arguing with them often, I want to change that. I know it's wrong, but I can only change it with the help of God.
	Unlearning through distancing from the influencers of one's previous habit	Perhaps you can distance yourself from those who influence you. Then, Sir, you can gradually let go of your attitude. It also involves the people around us... because our friends can be bad influences as well. The good stuff about you start to disappear. They may influence you towards bad things. As you spend more time with them, it becomes worse. The good gradually becomes bad.
	Unlearning through learning from others especially models	If I have something concrete to associate with, like, "oh, this is what happened to one of the characters in the book..." You will see the character's insight. It's happening, and the scenario is unfolding, then you can

compare yourself with the character, as if it serves as your basis. If this was done by the character, you can ask if it was a sensible decision. Perhaps, I can do the same thing.

Actually, I get it from reading. I get inspired from the books that I read... before, when I was not into reading yet, my perception was different. I hate others for no reason, and I don't care about the problems of the society. When I started to read books, that was the time when I realized these things.

Table 5 meticulously defines the concept of unlearning, as grounded from the respondents. It offers various and diverse views about the study's central phenomenon of interest. Along the course of interviews, respondents suggested a number of plans and processes on how an individual can personally facilitate unlearning.

Most respondents view unlearning as a difficult, challenging process, because it deals with aspects of one's character that are already established. They often associate unlearning with terms like forgetting, replacement, undoing, stoppage, etc. For them, it is something that starts with the self. It is more of a personal concern than an academic issue. However, even if unlearning is highly intrapersonal, teachers and students both believe that it builds on the collaborative support of all institutions (family, school, society, media) that shape one's habits and attitudes.

In addition, Table 5 also gives supplementary information about the identity of the respondents, both in terms of breadth and depth. It discusses and analyzes the learners' views about themselves, through their own lenses and those of their teachers. Specifically, the data

looks into their perceived habits and attitudes---how they came into being, and how these affect their everyday lives.

Generally, the Grade 7 students are highly interpersonal individuals who value the expectations, opinions, and values of others. However, despite being people-oriented, they also have a strong desire to manage their sense of self, but several internal and external factors get in the way. At this stage of life, their most prevalent issues are adjustment with new things and overuse of their freedom, especially in the use of technology.

Research Question 2:

How do EsP teachers facilitate the students' unlearning of negative habits?

Table 6

Responses and Themes for Research Question 2.

Core Themes	Sub-Themes	Sample Statements
Teaching by empowering the learners' autonomy and decision to unlearn	Teaching by facilitating unlearning in a personal level, instead of academic level	Maybe, 50/50... because the teacher helps you unlearn, but for me, I am the only one who can help myself. Unlearning really depends on the person. I think, school is more of academics.
	Teaching not towards changing to learners, but towards guiding and reinforcing them	No, I don't think it has to be changed. The word should be guided. If you change a person who is now developing into an adult, you will suppress his or her beliefs, his or her freedom. Perhaps the word is you have to guide them. You have to guide them in choosing friends, in looking for other options when they have to make a decision, in using social media, particularly which sites are appropriate for them.

Teaching with more emphasis on personal experiences than subject matter		Well, you can influence... but you cannot change them if they do not want... It's a decision. It's their personal decision.
	Teaching by facilitating unlearning in a personal level, instead of academic level	Maybe, 50/50... because the teacher helps you unlearn, but for me, I am the only one who can help myself. Unlearning really depends on the person. I think, school is more of academics.
	Teaching through initiating learning experiences that are impactful and life-changing	In situations like that, Sir, in a lesson for instance, it's as if it will only sink in my mind as a lesson. Like in the context of soil, it only reaches the first layer. There is really a need to have a very impactful event. My attitude of teasing others... it also changed. It was Coleen that I teased that time... from then on, I refrained from teasing. Because my teasing has gone to an extreme, she became annoyed. And because I like her, it's as if my mind "clicked" telling me that it was already enough, too much.
	Teaching through facilitating personal communication with the learners	Perhaps we can converse with them, we can open our problems to them... Know your learners first. Before you give them anything, especially with values, it won't work if you don't know them personally. When you get to know them, you'll get to enter not only in their minds, but in their hearts.
	Teaching with the application of their own experiences to gain learners' trust	It depends. Sometimes, even if I know I'm right, others say otherwise. I'll just follow them if they are more experienced than me. If I think I'm right, but other people say I'm wrong, I'll just do what they say if... they are more experienced in life. We are not matured enough to say we're right. They have more experiences than us.
Teaching through helping learners reconcile multiple sources of information	Teaching by helping learners establish ethics, or understanding what is right and wrong	Maybe, just compromise... but it depends on your morality... like whether or not the ones you are doing is within the bounds of reason.

	It depends on the person. If you have a strong foundation, you will not be easily tempted. Even if your peers or circle of friends are bad influences, if you have a good foundation and upbringing, then can be the one to influence them.
	I think God should be your motivation, to not do as many sins as you normally do... and be a good person in general... and I think He also rewards that... I think that heaven would be a nice place to go to... so I just worship God, pray, and go to Mass.
Teaching with God as part of the unlearning equation	Too much of something is bad... For example, I get too reserved when it comes to my parents. I just need to keep it equal... give them time to be with me... give me time for myself. In my relationship with God, I just try to reach out to Him when I'm stressed. If something really good or shocking happens, that I'm not prepared, I just reach out to Him.
	Myself, in a way that what you learned from your parents, teachers, and religion are all considered... that after considering all their inputs, you will see this one is sensible, that one makes sense. After all those parameters, you will be able to narrow down through elimination method.
Teaching by guiding learners in synthesizing pieces of learning from different people	Hmm... I may combine the two... because I understood that both points make sense. For example, don't share your stuff with others, because they may tend to break it once they have it. With the ESP teachers, on the other hand, share your things because they need it. When you combine the two, you can share, but with careful thought. Share it to the people who can take care of it well. Don't just share it with the same people again and again.

Teaching by acknowledging all points of view through respect and impartiality	Don't take sides, because if you do, and you said the wrong thing, it may even cause fights and conflicts. Other conflicts are hurting. Conflicts are fine as long as it's rational, and it's necessary. Just respect others' opinions, and you will avoid conflicts. Both can work. You can understand your teacher's side, as well as your side. Try to understand your teacher first. If you can't really understand the point, you can just deal with your side, as long as it's right, and there's nothing wrong about it.
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Table 6 emphasizes the role of curriculum in the unlearning process. It analyzes how the respondents see teaching and learning as contributors to the process of unlearning. It also explores the relationship between the learners' habits/attitudes and values being taught by the teacher in the classroom, which may be reflective of a connection between intended and hidden curriculum.

Zooming the lenses further, this table looks into the academic aspect of unlearning, specifically in terms of lesson planning, designing, and implementation. It offers the respondents' ideas on what measures can be carried out by teachers in the classroom, to be able to facilitate unlearning.

Research Question no. 3:

Based on the results of the study, what unlearning approach can be developed in teaching EsP?

Unlearning Approach in Teaching Edukasyon sa Pagpapakatao:

E.L.S.A.'s Approach to Unlearn

Table 7.

Design and Development of the Approach.

Key Results (Core Themes)	Inputs to the Unlearning Approach	Corresponding Phase in the Approach
Teaching by empowering the learners' autonomy and decision to unlearn	The sense of self is one of the most prevalent themes in the course of the data analysis process. Several respondents have stressed the importance of knowing, understanding, and managing oneself to be able to have an intrinsic initiative to unlearn. As a matter of fact, a number of teachers and students have attested that the building of one's sense of self may even be a stronger contributor to unlearning than the academic way of acquiring values. This phenomenon is actually congruent with the EsP curriculum for Grade 7, in which the major theme is the self or sarili.	Phase I: Empowering the Self
Unlearning by operating on the will power of the person to unlearn	With that being realized, the perceived gap between what is considered as "self" and what is considered as "academic" should be bridged. The teaching approach should empower one's sense of self as a springboard in any lesson about unlearning a negative habit.	
Unlearning through a developmental process that links the past, present, and future	Though past experiences may serve as impediments or obstacles for a person to unlearn, it has to be addressed in the teaching approach, so that learners get to deal with these issues courageously, accept its consequences, and use it as a drive to change themselves for the better.	Phase II: Letting Go
Teaching with more emphasis on personal experiences than subject matter		

Unlearning by propelling the person beyond the old habit to more possibilities and opportunities	Letting go of one's negative habits must be succeeded by a replacement of something new. If some aspects of the self is unlearned and left empty, there are high chances that it will be acquired again. However, if this empty space is occupied by something else, especially if impactful or life-changing, the negative habit is less likely to be learned again, even if encountered in the future.	Phase III: Starting a New Life
Teaching through initiating learning experiences that are life-changing		
Unlearning as a process of acting, more than a process of thinking	Considering habits from a behaviorist perspective, one prevailing theme in the data analysis is that unlearning is more of an action, than of thinking. Similar to the definition of learning as a change in behavior, unlearning is also manifested not just through cognitive indicators, but more importantly through behavioral outcomes. Thus, the unlearning approach should be sealed with authentic, real-life learning experiences where students incorporate their new habits into their daily lifestyles.	Phase IV: Action

Table 7 points the relationship of the study's findings for research questions 1 and 2 to the unlearning approach that was formed as a response to research question 3. The information above shows how the key results informed the fundamental phases of the unlearning approach. Since the data analysis adopted a number of techniques from Grounded Theory methodology, it is explicitly shown how the unlearning approach is built on the inputs of the study's findings. However, it is interesting to note that though the stages in the process of unlearning (empowering the self, letting go, starting a new life, and action), were grounded from the data, it coincidentally happens to be congruent with the existing macro skills of EsP curriculum in the Philippines, which includes understanding, reflection, decision-making, and action. Thus, it will be convenient for teachers to employ this approach in the classroom because it finds some alignment with their existing practice.

Overview of the Approach

The E.L.S.A.'s Approach to Unlearn is a teaching approach that aims to help students unlearn negative habits through the subject EsP. It goes through four important phases: (1) Empowering the Self, where students become more aware of aspects about oneself, be able to communicate these to others, and show independence and autonomy in directing their decisions and actions; (2) Letting Go, where learners are expected to examine the causes and consequences of one's negative habits, leading them to the realization of the need to unlearn; (3) Starting a New Life, which enables the students to set a goal and formulate a plan on how to initiate a new habit towards one's betterment; and (4) Action, wherein learners finally maintain the new habit on a regular basis in real-life settings. The succeeding section will further elaborate these stages, and how teachers and learners can be guided in adopting the approach in their daily EsP classes.

Organization of E.L.S.A.'s Approach to Unlearn

EsP Level Standard for Grade 7:

The students are able to demonstrate understanding of the appropriate developmental tasks during adolescence, capabilities and talents, interests, and personality towards accomplishment of one's duties to oneself, to others, the country, to God, and setting a goal to responsibly face the consequences of one's decisions and actions.* (Department of Education, 2013) *translated from the original document

Table 8

Organizational Plan of E.L.S.A.'s Approach to Unlearn.

Phase	Learning Outcomes	Propositions about Unlearning	Methods	Key Macro Skill (aligned with EsP Curriculum Guide)	Role of the Learner	Role of the Teacher
Phase 1: Empowering the Self	The students become more aware of aspects about oneself, and be able to communicate these to others. They show independence and autonomy in directing their decisions and actions.	• Unlearning is a personal issue more than an academic issue. • Knowing who the learners are, is first and foremost in the unlearning approach. They, too, must know who they are. • Unlearning is self-directed. If regular lessons are planned by teachers, plans to unlearn may be designed by the learners themselves.	Values grid, sentence completion, journal writing, Johari window, autobiography writing, group sharing	Understanding	Accepting one's strengths and weaknesses, disclosing one's experiences and emotions to significant others	Listening, probing sensitively into students' feelings, creating an open and trusting atmosphere
Phase 2: Letting Go	The students are able to examine the causes and consequences of one's negative habits, leading him/her to the realization of the need to unlearn it.	• Unlearning a habit/attitude involves learning it deeply and wholly first, before letting it go. If a person unlearns a habit/attitude right away, he/she would miss the opportunity of learning from his/her mistake. • Ethics, or	Introspection, in-depth self-analysis exercise (e.g. SWOT analysis), incidental learning, individual disclosure or self-inventory, clarifying response strategy (CRS)	Reflection and Consultation	Reflecting on past mistakes, analyzing the effects of one's negative habits	Making oneself available for consultation, understanding learners without judgment, providing alternatives or solutions

Phase	Learning Outcomes	Propositions about Unlearning	Methods	Key Macro Skill (aligned with EsP Curriculum Guide)	Role of the Learner	Role of the Teacher
		understanding what is right and wrong, plays an important role in unlearning. The unlearning approach in teaching EsP does not aim to block or prevent potential habits or attitudes from coming back, but rather enables the learner to effectively deal with these habits and attitudes should it be encountered again in the future.				
Phase 3: Starting a New Life	The students set a goal to initiate a new habit towards one's betterment.	- Unlearning a habit/attitude involves diverting your focus to other things, and replacing the old habit/attitude with a new one. - For unlearning to materialize, it should come with a concrete plan, procedure, or timeline. - Unlearning is self-directed. If regular lessons are planned by teachers, plans to unlearn may be designed by the	New cases test, role exchange (with past self), letter writing to "future self", Y chart (what the new habit looks like, sounds like, and feels like)	Decision-Making	Setting a goal, formulating an action plan	Modelling positive behavior, encouraging the students to live a new life through affirmation

Phase	Learning Outcomes	Propositions about Unlearning	Methods	Key Macro Skill (aligned with EsP Curriculum Guide)	Role of the Learner	Role of the Teacher
		learners themselves.				
Phase 4: Action (Praxis)	The students maintain the new habit on a regular basis in real-life settings, with or without the supervision of adults.	• Unlearning is an issue of action, more than an issue of thinking. • Learners trust lessons that are based on experience. • Unlearning is an initiative of the teacher, but a decision of the learner.	Action plans, extended learning activities at home, community outreach, learning through experience	Action	Keeping track of lessening old habits and increasing new habits, integrating the new habits as part of one's routine	Monitoring sustainability of the learners' new habit (in partnership with parents and other teachers), encouraging learners' actions through reinforcement

Table 8 comprehensively details the E.L.S.A.'s Approach to Unlearn across developmental phases or stages. It begins with *Empowering the Self*, which highlights the need for learners to diagnose aspects of their personality such as strengths, weaknesses, fears, feelings, etc. This phase builds on students' intrapersonal intelligence or being "self-smart" wherein they are aware of one's aspects of personality, and be able to communicate it with ease to other people. Due to this characteristic of the stage, teachers are recommended to be empathic, non-judgmental listeners who make the students feel an open and trusting atmosphere. Moving forward, the phase of *Letting Go* deals with the need to examine the negative habit to be unlearned through the habit itself---its causes, triggers, and effects on oneself and on other people. This is a highly contemplative stage, in the sense that learners are encouraged to have some time and space for private reflection. At this point, the teacher plays a very minor role, not interrupting the concentration of the learners as much as possible. However, he/she makes himself/herself available for consultation and to some extent, he/she may suggest alternative solutions if a particular student needs an extra amount of guidance. Phase 3, termed as *Starting a New Life*, is where the initiative for a new habit comes in. This will require planning skills from the learners, since initiatives to unlearn will only be sustained and monitored if backed up by a well-organized and realistic plan. In this stage, learners do the planning themselves, with the teacher only providing modelling and reinforcement. Finally, the *Action/Praxis* stage moves out from the classroom to daily life situations where the learners could implement and sustain their action plans of unlearning the old, negative habit towards practicing the new, better habit. Parents and peers play a vital role in this stage since they have a greater amount of contact time with the students outside the classroom. Supported by the "piggy-backing" concept of learning a

new habit, learners integrate their new habits with an existing routine so actions become more natural and enduring.

Specifically, the table also provides various teaching-learning strategies that classroom teachers may utilize in implementing the aforementioned stages. These methods are not fixed but rather flexible, and may appear in one stage or more, depending on how it will be contextualized by the teacher. What is interesting about the sequence of stages is that upon accomplishing the final stage, it subliminally goes back to the beginning of the process. Once the Action/Praxis stage has been accomplished, learners actually develop a “more empowered self” through the old habit being unlearned and the new habit being integrated in their daily life.

Illustration of the Teaching Approach



Photo retrieved from: <https://giphy.com/gifs/firefly-Dexv6SL6uxbsQ>

Illustration of E.L.S.A.’s Approach to Unlearn: The Life Cycle of a Firefly

Looking at the process of unlearning as synonymous to animals’ metamorphosis (transformation from an immature state to an adult form), the researcher made use of a metaphor to illustrate how the unlearning approach in teaching EsP takes place---through the life cycle of a firefly or lightning bug, from a family of insects scientifically termed as *lampyridae*.

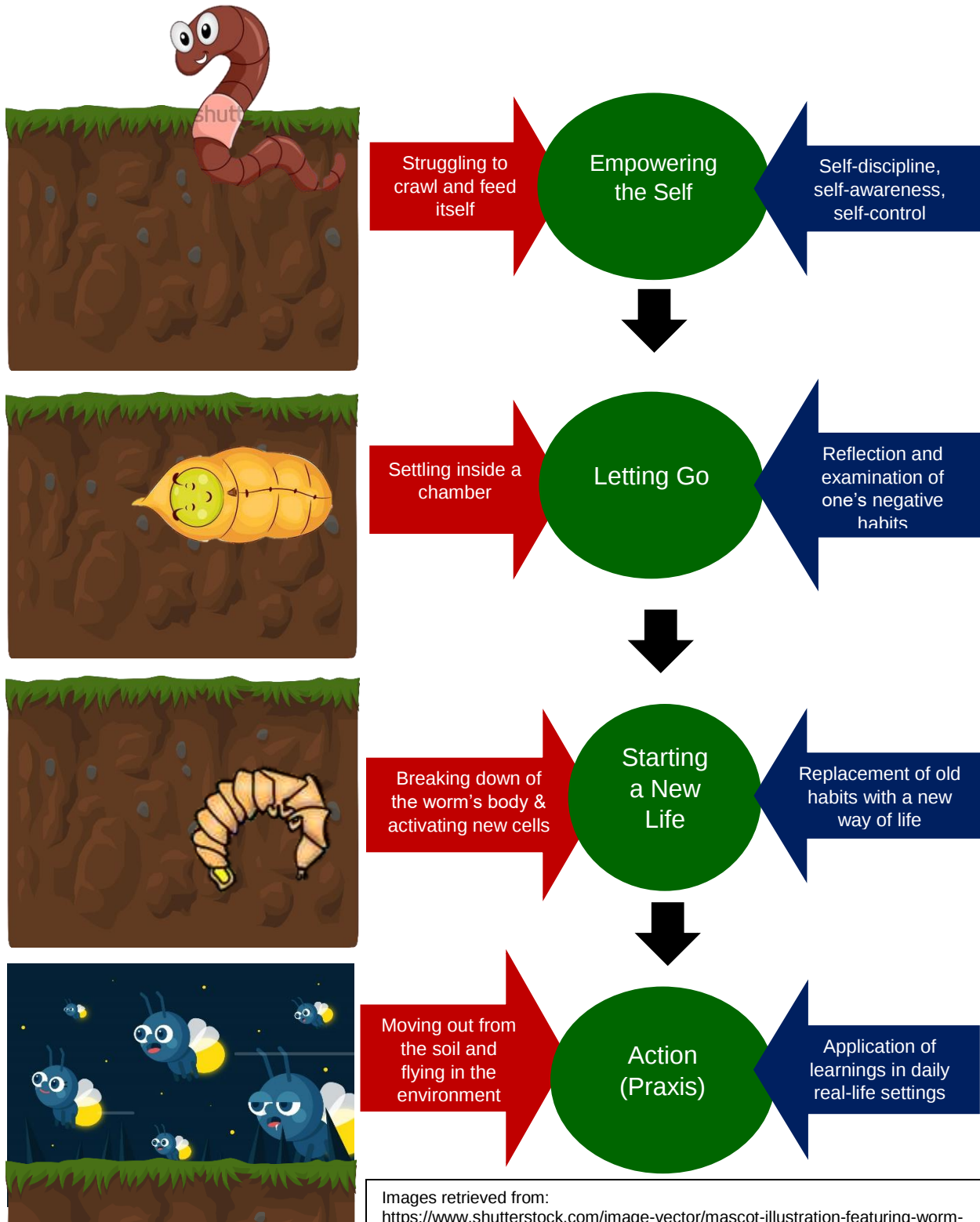


Figure 4. Illustration of E.L.S.A.'s approach to unlearn.

Images retrieved from:
<https://www.shutterstock.com/image-vector/mascot-illustration-featuring-worm-cultivating-soil-219339646>
https://jp.123rf.com/clipart-vector/butterfly_cocoon.html?sti=lvtsilrsb2vqltd7bj&mediapopup=68422480
<https://www.pinterest.ph/pin/615093261579467808/?lp=true>
<https://www.teacherspayteachers.com/Product/Life-Cycle-of-a-Firefly-4056834>
<https://www.vecteezy.com/vector-art/110155-vector-fireflies>

Figure 4 illustrates the E.L.S.A.'s Approach to Unlearn through a metaphorical method--- by comparing the process to the life cycle of fireflies or lightning bugs. The stages of their life cycle were characterized as the phases of the teaching approach, to give the readers a visual understanding of how the process develops gradually, and how it works as a whole.

One distinct characteristic of fireflies is its bioluminescence. They have light organs under their abdomens which are responsible for giving off their signature glow. In this light, the researcher would like to emphasize that just like fireflies, human beings need to have “light coming from within” in the midst of a “dark” environment where bad habits can be easily acquired.

The first stage of unlearning, which is empowering the self, resembles the fireflies' larva stage. If these worm-like creatures struggle with crawling in the ground and feeding itself by hunting insects, humans' self-empowerment is also a challenging process. It involves awareness, discovery, discipline, direction and control.

The second stage, which has something to do with letting go, is reflected by the fireflies' early pupal stage. In this phase, they construct a chamber inside the soil and settles inside it, for a certain period of time. Similarly, in the process of unlearning, letting go of our old habits requires privacy and reflection. It involves one's examination of the causes and consequences of one's actions, leading the person to realize the need for eradication of negative habits that cause adverse effects on one's life.

The third stage, starting a new life, can be comparable to the fireflies' late pupal stage. In this phase, the most remarkable transformation occurs. A certain biochemical process breaks down the worm's body and activates a new set of cells, for the adult firefly to arise. In the context of unlearning, it is not enough that one breaks an old habit/attitude. The process will only be complete if the person initiates a new habit which will replace the space left by the old one, and pave the path for a more mature way of living.

The fourth and final stage is action. The adult firefly now emerges, as the new individual is reborn. Just like how a firefly moves out from the pupa to the external environment, students also apply their learnings from the classroom to real-life settings. Thus, teachers need to follow-up and initiate a possible partnership with the parents/guardians, to be able to monitor how well the students are lessening their bad habits, and gradually practicing the new sets of thoughts and actions.

Looking at the whole picture, one might be curious about the teachers' involvement in this illustration of unlearning through the life cycle of a firefly. Actually, they were present from the first to the third stage, but played a lesser role in the final stage. The teachers are the "soil". They are the ones who provide "nutrients" to the students, just as how soil provides habitat for the fireflies in their early stages. Once the firefly comes out of its pupa, it becomes ready to move out from the soil, fly, and give light. Correspondingly, the teachers know, guide, and reinforce what the students have in the early stages. However, there comes a time when teachers have to step back and let their students learn on their own, and this is where true maturity begins.

Summary of the Results

From a thorough discussion of the answers to study's inquiries, the researcher has synthesized the aforementioned findings into four broad, encompassing themes which played an integral role in the development of the teaching approach to unlearn negative habits.

The sense of self is one of the most prevalent themes in the course of the data analysis process. Several respondents have stressed the importance of knowing, understanding, and managing oneself to be able to have an intrinsic initiative to unlearn. As a matter of fact, a number of teachers and students have attested that the building of one's sense of self may even be a stronger contributor to unlearning than the academic way of acquiring values. This phenomenon is actually congruent with the EsP curriculum for Grade 7, in which the major theme is the self or *sarili*. With that being realized, the perceived gap between what is considered as "self" and what is considered as "academic" should be bridged. The teaching approach should empower one's sense of self as a springboard in any lesson about unlearning a negative habit.

A good number of respondents have a negative outlook on unlearning---considering the idea of unlearning as "difficult", "challenging", or even "impossible". However, these perceptions are not because of unlearning per se, but because of some internal and external factors that serve as impediments or obstacles for a person to unlearn. Though these factors act as "antagonists" in one's story of unlearning, it has to be addressed in the teaching approach, so that learners get to deal with these issues courageously, accept its consequences, and use it as a drive to change themselves for the better.

Having understood that to unlearn is a challenging endeavor, the researcher has collected and synthesized themes that may be useful in facilitating unlearning. This will now serve as the core of the unlearning approach. From these themes, teachers can design specific strategies or methods for their students, depending on the habit/attitude being unlearned. However, these strategies or methods will only be optimized given an ample amount of time and collaboration among teachers, learners, and the community.

While unlearning is a highly personal issue, and it mostly depends on the willingness of the learners, the role of teachers is still a predominant theme in the data analysis. However, the respondents' view of teachers is not as subject matter experts or academic professionals, but simply as humane individuals who are ready to know them, listen to their sentiments, and guide them in their decisions. As far as unlearning is concerned, most of the things that the learners are looking for in their teachers are not technical competencies, but personal characteristics.

Chapter IV

Summary, Conclusions, and Recommendations

Zooming out the lenses further, this chapter gives the readers a wider picture of the study, and looks into how its findings can be applied in the external world where it revolves. Though qualitative studies are less generalizable, the researcher has provided a wide array of programs and services where the study's results can be utilized. This chapter also fills the gaps between the “what is” and “what could have been” of the study by recommending measures on how it can be developed, in both terms of breadth and depth.

Summary of the Study

To unlearn is to learn. Much has been written in the academe about how people learn, but hardly about how they unlearn. Scholars have understood it is natural for individuals to reframe, if not release, existing prior knowledge which serve as impediments to embracing new ways of thinking. To provide enlightenment, the study intended to explore and understand the unlearning process, as grounded from the experiences of teachers and students of *Edukasyon sa Pagpapakatao* (Values Education in the Philippines) towards developing a new approach in teaching the aforementioned subject area. Interviews were conducted to 33 respondents from Elizabeth Seton School, and transcripts were analyzed through the techniques of thematic analysis. The adolescents' negative habits, as well as teachers' facilitation practices generated substantial themes such as: (1) need for a strong sense of self; (2) difficulty of unlearning due to various “blocks”; (3) instruments to unlearn; and (4) role of teachers as empathic individuals. These themes then led to the final product of the study---E.L.S.A.'s Approach to Unlearn: (1)

Empowering the Self, (2) Letting Go, (3) Starting a New Life, and (4) Action, which may be utilized as schools' pedagogical framework in producing classroom-based materials in facilitating values formation.

Summary of the Findings

After going through rigorous data collection and data analysis processes, the researcher arrived at a concise overview of the empirical data generated from the respondents, with respect to the study's research questions.

1. Most respondents view unlearning as a difficult, challenging process, for the following reasons: strong establishment of old habits, presence of influencers such as society and media, impact of past experiences, mark/legacy left on other people, and the mere perception that unlearning is a difficult process. Participants often associate it with concepts like forgetting, replacement, undoing, stoppage, etc.
2. Unlearning was viewed to be a process that self-directed, personal, gradual, and reconciliatory of the old habit and the new habit.
3. Teachers, as part of the unlearning process, associate themselves with roles such as being a listener, knower (of the learners), guide, reinforcer, influencer, and sharer of experience.
4. Classroom activities to facilitate unlearning, as suggested by the respondents, must include the following characteristics: personal, impartial, experience-based, communicative, God-oriented, impactful, life-changing, and most importantly, self-directed.

5. The E.L.S.A.'s Approach to Unlearn is a teaching approach that aims to help students unlearn negative habits through the subject EsP. It goes through four important phases: (1) Empowering the Self, (2) Letting Go, (3) Starting a New Life, and (4) Action.

Conclusions

Considering the findings of the study, the researcher interpreted the aforementioned data to enlighten the readers about new pieces of knowledge that can be learned from the study, be contributed to the growing body of literature, and be applied in the academe.

1. Adolescents' basic needs include learning how to control/regulate over-indulgence, how to adjust to changes, and how to deal with forces from people surrounding them.
2. Unlearning involves a personal understanding what is right and wrong, then choosing, then acting.
3. Unlearning a habit involves learning it deeply and wholly first, before letting it go. If a person unlearns a habit right away, he/she would miss the opportunity of learning from his/her mistake. Then, once the old habit has been examined, the learner can now divert his/her time and attention to potential new habits.
4. Fundamental factors contributing to the facilitation of unlearning in the classroom include: (1) knowing the learners, (2) planning, (3) directing the self, (4) experiencing an impactful or life-changing event, and most importantly, (5) having the decision to unlearn.

5. The unlearning approach in teaching EsP does not aim to block or prevent potential habits from coming back, but rather enables the learner to effectively deal with these habits should it be encountered again in the future.
6. Unlearning is an initiative of the teacher, but a decision of the learner.

Limitations of the Study

Though the preceding sections yielded a rich amount of information with respect to the study's purpose, the researcher humbly acknowledges the research's potential areas for improvement.

1. The idea of unlearning is not an experimental process or behavioral modification. It only explored the concept and process of unlearning, but did not necessarily aim to make unlearning take place on the psyche of the students.
2. Actual observation of classroom dynamics has not become part of the data collection process. It may be helpful if this was done as a supplement to the interviews conducted.
3. A content analysis of the teachers' learning plans may enhance the content of data gathering. Nevertheless, the teachers' input about facilitating unlearning as a natural process and not pre-planned suggest that the procedure conducted is sufficient to gather the data required.
4. Though detachment from parents was reported to be a theme of adolescent life, the study may have overlooked the possible role of parents in the process of unlearning. They could have been a significant contributor to the study since their exposure to the habits of

learners are broader and deeper than those of teachers and other members of the school community.

5. The researcher assumes that the process of unlearning is more challenging for learners in the rural areas, since their thoughts, words, and actions are more traditional and stationary. Since the study is limited to one (1) school only, which happens to be located in a sub-urban area (Imus City, Cavite), it would have been more comprehensive if a comparative study among various schools, including the ones in remote communities, was conducted.
6. The unlearning teaching approach that emerged from the study, do not necessarily guarantee the success of learning on the end of the students. This research is qualitative in nature, and not a quantitative measure of any correlation between unlearning and learning success, or even teaching effectiveness.

Recommendations

Zooming out the lenses further, the researcher opens more possibilities on how the study can be applied in the external world where it revolves. Though qualitative studies are less generalizable, this section has provided a wide array of programs and services where the study's results can be utilized, with respect to the different areas of education.

1. One advocacy that this study has promoted is the self-direction of learners. Thus, it is suggested that scholars in the academe start looking into how learners can be more empowered in being autonomous in taking control of their own learning.

2. The line that draws the boundaries of learners' personal life and academic life is an interesting subject to study about, since this paper discusses how learners manage the things they learn from the different facets of their life. The curriculum must reflect, if not simulate, what is happening in real-life settings.
3. The process of unlearning may be contextualized in other subject areas, especially the ones that are skill-based (i.e. English/Filipino - in terms of unlearning speech expressions, grammar errors, etc., Mathematics - in terms of unlearning common arithmetic errors, Health - in terms of unlearning unhealthy habits and practices, etc.)
4. Since the study treated the concept of unlearning only in the level of meaning-making, a longitudinal study may be conducted by psychologists to test for actual, empirical unlearning of behaviors over time, through experimental set-ups.
5. Researchers in Filipino anthropology and sociology could also draw inspiration from the results of this study. Since Filipinos are known for preserving traditions, beliefs, and customs, scholars may explore the process on how our citizens can unlearn perspectives and practices that are already obsolete or irrelevant to the modern times.
6. Schools need to redirect its student transition programs not towards persuading the learners to re-enroll in high school, but focused on supporting them in handling stress from the new expectations and demands of high school studies and lifestyle. Guidance offices may be tapped in pursuing this endeavor.
7. EsP teachers, textbook writers, and curriculum developers must reconcile or harmonize varying measures of what is "right" and what is "wrong". Learners have varied sources of values, which may create confusion and disorder in their decision-making skills. However, this practice must be done constantly, considering that values are changing.

8. As far as the researcher's awareness is concerned, the education system in the Philippines has no comprehensive program that ensures the teachers' in-depth knowledge about who their learners are. Each student has a different story to tell, and this is something teachers must explore before they can successfully teach. Teachers' knowledge of their learners is a prime characteristic of the unlearning approach, so it will be beneficial if a study will explore in what ways and levels do teachers get to know their students. Schools may consider the possibility of a mid-year curriculum evaluation conference (among its teachers) so that identified habits may serve as inputs to adding or contextualizing some lessons in the course syllabus.
9. Learners must be more empowered in planning and designing the curriculum, since they are its primary beneficiaries. Furthermore, they possess the habits, and so they should be involved in planning how to manage them. Since it may not be practical to collect the suggestions of the learners individually, this endeavor can be worked out in partnership with the class officers of each section and members of the Student Council.
10. Since the study gave birth to a teaching approach in EsP, it is highly recommended that a follow-up study be implemented, to design specific strategies, methods, and techniques for teaching and learning that subscribe to the idea of the unlearning, so that the teaching approach would materialize. In such follow-up, the involvement of the parents may be added to the corpus of the research to tackle the possible role of parents in the unlearning process.

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Appendix A: Permission to Conduct a Study

PERMISSION TO CONDUCT A STUDY

ELIZABETH SETON SCHOOL – SOUTH

July 16, 2018

Ms. Gloria G. Medina

Principal, Elizabeth Seton School – Cavite Campus

Dear Ms. Glo:

Greetings of peace!

As a masteral student, I am currently writing a thesis with the title, **“How Do I Unlearn You?: Towards Designing an Unlearning Approach in Teaching Edukasyon sa Pagpapakatao.”** Basically, the study seeks to explore the process of **unlearning negative habits**, as grounded from the experiences of Grade 7 students and teachers of ESP, to eventually give birth to an unlearning approach in teaching the said subject area. The goal of this research is to improve the school's curriculum, especially in the subject Catholic Christian Formation (CCF) and *Edukasyon sa Pagpapakatao* (ESP).

In line with this endeavor, I am seeking your approval for me **to conduct the following steps of the data gathering process within the period of August to October of SY 2018-2019:**

- Coordinate with the CSWB student mentor of Grade 7 to identify potential student participants
- Conduct an individual interview with each of the selected twenty-five (25) Grade 7 old students
- Conduct an individual interview with each of the 8 past and present faculty members of CCF/ESP
- Use a vacant classroom / conference room of the school for the conduct of the interviews
- Record and transcribe the responses of the participants, and examine such statements to form a grounded theory (which will appear on the results of my thesis)

May I also inform you of the following guidelines:

1. First of all, a letter shall be issued to the parents of selected students, to seek their consent.
2. The selected students will not be subject to any experiment, since the research is not an experimental study. They will only be respondents to an interview.
3. The schedule of the interview will not interrupt their classes, since it will be conducted on dismissal time. (A letter will be issued to the parents to communicate this with the school bus drivers.)
4. The topics in the interview include educational matters concerning the curriculum, and it will barely tackle their private lives.
5. Data that will come from them shall be kept private and confidential, and will not be communicated with the other offices of the school.
6. Their participation in the study will not affect their academic grades, in one way or another.
7. In the study's write-up, their identities shall be kept anonymous. They will be labelled as 'student 1', 'student X', or the like. This is to respect their privacy.
8. At any point in the interview, they can withdraw if they wish to. Similarly, their parents are free to refuse if they don't like to allow their child to participate.
9. In the future, once the findings of the study has been analyzed, the results will be properly communicated to the students, parents, CCF/ESP teachers and concerned administrators.
10. Once completed, a full manuscript of the thesis shall be given to the school for reference.

If you have any clarifications, feel free to ask. Thank you for your usual support!

original document signed

Jose Miguel C. Jazmines

Appendix B: Informed Consent Form

INFORMED CONSENT FORM

To: **Parents and Students Concerned**

From: **Mr. Jose Miguel C. Jazmines**
Teacher/Researcher, Grade School Faculty

Re: **Participation in a Research Study**

Date: < date >

Greetings in the name of Mother Elizabeth Seton!

I am pleased to inform you that your child < student's name > from the class of < level and section > has been selected to participate in a research study. This study is about how do students unlearn their previously acquired habits, in order to embrace new values being taught. The goal of this research is to improve the school's curriculum, especially in the subject Catholic Christian Formation (CCF) and *Edukasyon sa Pagpapakatao* (ESP).

In this regard, may I inform you of the following guidelines:

1. Your child will not be subject to any experiment, since the research is not an experimental study. They will only be respondents to an interview.
2. The schedule of the interview will not interrupt their classes, since it will be conducted on dismissal time. (Kindly communicate this to their respective school bus drivers.)
*See attached paper for the interview schedule of each student.
3. During the interview, student services offices such as clinic and guidance office shall remain open to address their special needs, if there are any.
4. The topics in the interview include educational matters concerning the curriculum, and it will barely tackle their private lives.
5. Data that will come from them shall be kept private and confidential, and will not be communicated with the other offices of the school.
6. Their participation in the study will not affect their academic grades, in one way or another.
7. In the study's write-up, their identities shall be kept anonymous. They will be labelled as 'student 1', 'student X', or the like. This is to respect their privacy.
8. At any point in the interview, they can withdraw if they wish to.
9. In the future, once the findings of the study has been analyzed, the results will be properly communicated to them.
10. If there are some points you wish to clarify, I will be arranging a meeting with all concerned parents/guardians on < date and time > at < place/venue >.

Thank you for your usual understanding and cooperation!

Approved by:

Ms. Gloria G. Medina
School Principal

Ms. Frances Ann A. Samson
Director, Human Resource Dev't.

Dr. Roberto T. Borromeo
President

REPLY SLIP

- ☐ YES, I am allowing my child to participate in the study.
☐ NO, I refuse to allow my child to participate in the study.
☐ I have not made a decision yet, and so I am attending the meeting stated above.

Parent/Guardian's Name and Signature

Name, Level and Section of Student

Appendix C: Instrument Validation Form

INSTRUMENT VALIDATION FORM

Semi-structured Interview Guide for the Thesis, “How Do I Unlearn You?: Towards Designing an Unlearning Approach in Teaching *Edukasyon sa Pagpapakatao*”

Composed by Jose Miguel C. Jazmines

Validated by Dr. Wilma S. Reyes, Dr. Teresita T. Rungduin, Dr. Fortunato G. Vendivel, Jr.,
Dr. Inero V. Ancho & Dr. Danilo K. Villena

To the Validators:

Below is the researcher's semi-structured interview guide. It consists of interview questions which are focused on the major problems identified in the proposed study. Opposite each major question is a set of probing questions that hopefully would provide specific data relative to the major problems under consideration.

As a qualitative research, this semi-structured interview guide is intended to gather data from the participants based on the following research problems:

1. What are the habits and attitudes previously learned by Grade 7 students?
2. How does unlearning take place?
3. How do teachers facilitate the students' unlearning of previously learned habits and attitudes, prior to teaching values?
4. Based on the results of the study, what unlearning approach could be developed in teaching EsP?

Kindly help me validate the interview questionnaire by ticking off or putting a check mark opposite each question. I would highly appreciate your suggestions or recommendations to improve the questionnaire and make it more valid as my research instrument guide. Thank you.

The Researcher

Semi-Structured Interview Guide

“How Do I Unlearn You?: Towards Designing an Unlearning Approach in Teaching *Edukasyon sa Pagpapakatao*”

For Students:

Name (Optional): _____
Grade Level/Section: _____

Age: _____

Sex: _____

For ESP Teachers:

Name (Optional): _____
No. of Years in Teaching ESP: _____

Age: _____

Sex: _____

Opening Guidelines

Good day! I invited you for an interview because I am working on a study about how we can improve teaching and learning the subject *Edukasyon sa Pagpapakatao*. May I also confirm that you are voluntarily participating in the study. Feel free to answer the following questions with what is in your mind. If you have a clarification about the question, just ask the researcher.

Express your answers in the language you are most comfortable with. There are no right or wrong answers. All your ideas are welcome. However, just because I asked does not necessarily mean you have to answer. If you feel you are clueless about it, feel free to admit it. Your opinions will not affect your grades in any way (for students only). All your responses will be kept private and confidential. In fact, when the study is done, your identity will not be revealed. In the paper, you will be labelled as “Student 1” or “Student A”, etc. At any point in the interview, you may withdraw if you wish. Thank you!

Set A – for Students of ESP

Introductory Questions

Major Interview Question	Probing Questions
1. How are you now as a beginning teenager? As a beginning high school student?	How do you feel towards your subjects in particular? How long have you been studying the subject ESP? How do you feel about studying the said subject?

Remarks/Recommendations:

Problem no. 1: “What are the habits and attitudes previously learned by Grade 7 students?”

Major Interview Question	Probing Questions
2. What do you do often when you are at home, in school, in public places, or in the social media?	Do you think, is it good or bad? Why do you consider such as good or bad?
3. Could you describe to me the way you feel towards yourself, towards your family, towards your friends, towards nature/environment, towards society, or towards God, whether positive or negative.	Do you think, is it positive or negative? Why do you consider such as positive or negative?

	How did you acquire such habit/attitude? Did someone or something influence you? Tell me more about it. Among these habits/attitudes, are there some that need to be changed? Can you give specific examples?
--	---

Remarks/Recommendations:

Problem no. 2: “How does unlearning take place?”

Major Interview Question	Probing Questions
4. If you learned these habits and attitudes before, do you think it can still be “unlearned”? In what way?	If possible, how can a person change the habits they consider as bad, and the attitudes they consider as negative? Do you have any proposed plans?

Remarks/Recommendations:

Problem no. 3: “How do teachers facilitate the students’ unlearning of previously learned habits and attitudes, prior to teaching values?”

Major Interview Question	Probing Questions
5. Can your subjects in school, especially ESP, help in changing these habits/attitudes?	In what way can they help you change it?
6. What are your thoughts about the relationship of: <u>the habits/attitudes (you acquired previously)</u> and <u>the new values being taught (by your ESP teacher)</u> ?	If the values being taught by your ESP teacher do not go well with the habits/attitudes you acquired previously, what do you do to address the situation?

Remarks/Recommendations:

Set B – for Teachers of ESP

Introductory Questions

Major Interview Question	Probing Questions
1. How are you being an ESP teacher?	How do you feel about teaching the said subject?
2. In general, how would you describe the Grade 7 students?	How are they as students inside the classroom? How are they as teenagers/adolescents?

Remarks/Recommendations:

Problem no. 1: “What are the habits and attitudes previously learned by Grade 7 students?”

Major Interview Question	Probing Questions
3. From your point of view, what have you observed about their habits at home, in school, in public places, or in the social media? (whether good or bad)	Do you think, is it good or bad? Why do you consider such as good or bad?
4. From your perspective, what have you observed about the way they feel towards themselves, towards their family, towards their friends, towards nature, towards society, or towards God, whether positive or negative?	Do you think, is it positive or negative? Why do you consider such as positive or negative?
	As far as you know, how did they acquire these habits and attitudes? Did someone or something influence them? Tell me more about it. Among these habits/attitudes, are there some that need to be changed? Can you give specific examples?

Remarks/Recommendations:

Problem no. 2: “How does unlearning take place?”

Major Interview Question	Probing Questions
5. Speaking of change, can you help the students “unlearn” their previously acquired habits/attitudes? In what way?	If possible, how can a person change the habits they consider as bad, and the attitudes they consider as negative? Do you have any proposed plans?

Remarks/Recommendations:

Problem no. 3: “How do teachers facilitate the students’ unlearning of previously learned habits and attitudes, prior to teaching values?”

Major Interview Question	Probing Questions
6. How do their previously learned habits and attitudes affect or influence your ESP class?	
7. As an ESP teacher, how would you change these habits/attitudes if need be?	
8. What are your thoughts about the relationship of: <u>the habits/attitudes (they acquired previously)</u> and <u>the new values you are teaching (as an ESP teacher)</u> ?	Do the values you are teaching always go well with the habits/attitudes your students have previously acquired? If not, what do you do to address the situation?

Remarks/Recommendations:

Problem no. 4: “Based on the results of the study, what unlearning approach could be developed in teaching EsP?”

Major Interview Question	Probing Questions
9. As a response to this issue of unlearning, in what way can you modify your course syllabus and/or lesson plan?	
10. Could you suggest some teaching-learning activities that would help students “unlearn” their previously acquired habits/attitudes?	

Remarks/Recommendations:

11. Do you have any insights about the topic that you would like to add? Feel free to share it.

Thank you for sharing your time.

The Researcher

Appendix D: Instrument for Data Collection

Instrument for Data Collection: **SEMI-STRUCTURED INTERVIEW GUIDE**

A. Opening Guidelines

Good day! I invited you for an interview because I am working on a study about how we can improve teaching and learning the subject Edukasyon sa Pagpapakatao. May I also confirm that you are voluntarily participating in the study. Feel free to answer the following questions with what is in your mind. If you have a clarification about the question, just ask the researcher.

Express your answers in the language you are most comfortable with. There are no right or wrong answers. All your ideas are welcome. However, just because I asked does not necessarily mean you have to answer. If you feel you are clueless about it, feel free to admit it. Your opinions will not affect your grades in any way (for students only). All your responses will be kept private and confidential. In fact, when the study is done, your identity will not be revealed. In the paper, you will be labelled as “Student 1” or “Student A”, etc. At any point in the interview, you may withdraw if you wish. Thank you!

B. Preliminary Questions (for Gr. 7 Students of ESP)

1. What is your name?
2. How are you now, as a beginning teenager?
3. How long have you been studying ESP? How do you feel about studying the subject?

C. Main Guide Questions (for Gr. 7 Students of ESP)

1. What do you do often when you're at home, in the school, in public places, or in the social media?
It can be good or bad.
(Probing: Why do you consider such habits as good and/or bad?)
2. Tell me something about your attitudes---towards yourself, towards others, towards nature, towards society, or towards God, whether positive or negative.
(Probing: Why do you consider such attitudes as positive and/or negative?)
3. From where, or from whom did you learn these habits/attitudes?
4. Among such habits/attitudes, are there some that needs to be changed?
Can you give examples?
5. What are your plans to be able to change it?
6. Speaking of change, what do you think about the idea of “unlearning” your habits/attitudes?
7. How can your ESP class help in changing these habits/attitudes?

8. What are your thoughts about the relationship of: the habits/attitudes (you acquired previously) and the new values being taught (by your ESP teacher)?
9. If the values being taught by your ESP teacher don't go well with the habits/attitudes you acquired previously, what do you do in the situation?

D. Preliminary Questions (for Teachers of ESP)

1. What is your name?
2. How long have you been teaching ESP? How do you feel about teaching the subject?
3. In general, how would you describe the Grade 7 students as beginning teenagers?

E. Main Guide Questions (for Teachers of ESP)

1. From your point of view, tell me something about their habits at home, in the school, in public places, or in the social media, whether good or bad.
(Probing: Why do you consider such habits as good and/or bad?)
2. From your perspective, tell me something about their attitudes towards themselves, towards others, towards nature, towards society, or towards God, whether positive or negative. (Probing: Why do you consider such attitudes as positive and/or negative?)
3. From where or from whom do you think did they learn these habits/attitudes?
4. What role is being played by their previously learned habits and attitudes in your ESP class?
5. Among these habits/attitudes, are there some that needs to be changed?
Can you give examples?
6. As an ESP teacher, what is your role in changing these habits/attitudes?
7. Speaking of change, what do you think about the idea of having the students "unlearn" their previously acquired habits/attitudes?
8. What are your thoughts about the relationship of: the habits/attitudes (they acquired previously) and the new values you're teaching (as an ESP teacher)?
9. If the values you're teaching don't go well with the habits/attitudes your students have previously acquired, what do you do in the situation?
10. In what way can your course syllabus or lesson plan be modified in order to facilitate their previous habits and attitudes vs. the new values you're teaching?
11. Can you suggest some teaching-learning activities that would help students "unlearn" their previously acquired habits/attitudes?

F. Closing Remarks

Do you have any insights that you would like to add? Feel free to share it.

Prepared by:

original document signed

Mr. Jose Miguel C. Jazmines

Student, Thesis Writing 1

Noted by:

original document signed

Dr. Inero V. Ancho

Thesis Adviser, College of Graduate Studies & Teacher Education Research

Validated by:

Dr. Teresita T. Rungduin

Former Director, Graduate Research Office, PNU

Faculty, Educational Policy Research and Development Center, PNU

Dr. Danilo K. Villena

Faculty, College of Graduate Studies and Teacher Education Research, PNU

Dr. Inero V. Ancho

Faculty, College of Graduate Studies and Teacher Education Research, PNU

Dr. Fortunato G. Vendivel, Jr.

Faculty, College of Graduate Studies and Teacher Education Research, PNU

Dr. Wilma S. Reyes

Former Vice President for Research, Planning and Quality Assurance, PNU

Faculty, College of Teacher Development – Behavioral and Social Sciences

Appendices E & F: Sample Interview Transcripts

SAMPLE INTERVIEW TRANSCRIPT

(from Set A - Students)

Respondent Number	Set A – R8
Audio Record File Name	Voice 16
Respondent's Name	-
Gender	F
Age	12
I:	First of all, how are you now as a beginning teenager?
R8 – A1:	Sir, I think, it's okay naman po... first, nandiyan po iyong stress sa puberty like having acne... then you want to look nice for other people. Ngayon po, like for example, I'm starting to wear perfume na po, I'm now being conscious of my appearance... at parang mas nagiging sensitive na po.
I:	How about being a new student in high school?
R8 – A2:	I think... parang iyong adjustment period po, nakaka-stress. Parang di po ako sanay na ganito iyong patakaran... pero for House members, they are very welcoming naman po. And I'm also adjusting to the expectations... to the schedules... For example, di ka na pwedeng magpa-ano ano sa teachers mo...
I:	How do you feel towards your subjects now that you're in Gr. 7?
R8 – A3:	Sir, I think they're okay naman po... pero iyong ibang subjects naman po, feeling kop o... I think it's a good addition... especially iyong Robotics, MAPEH... pero nagkukulang lang ng konti especially with the schedule... like Music... Iyong iba naman po, parang useless naman... like Robotics... parang saan naming gagamitin... I don't see the point of having it. Pero, at the same time, maswerte na rin naman kami, kasi iyong ibang children... parang privileged na rin kami na nagkaroon kami ng Robotics class.
I:	Now, let's focus on the subject CCF/ESP. How do you feel about it?
R8 – A4:	It's okay... It's okay that we're being taught values. Iyong ibang schools nga po, wala silang CCF... ESP lang ang meron sila. It's good na nag-aaral kami about Jesus... and about sa religion... it's a good thing naman po na ma-expose kami doon.
I:	Now, let's talk about your habits or the things you do often---at home, in school, in public places, in social media...
R8 – A5:	Home... I like reading, spending time with Internet... I procrastinate a lot... Recently, I've got into painting water colors... and yes... music, like guitar and singing. School... I don't really manage things well... sabog notes ko, sabog diary ko, sabog schedule ko... like ito po, muntik ko nang makalimutan, muntik na kong umuwi... nasa library po ako, then naalala ko, "Hala! May interview pala ako..." Public places... Although I like singing on stage, when I'm with friends or in the classroom, I feel like nervous... I feel like they're gonna judge me, but when I'm on stage, I actually feel very confident. I also have a habit of cutting my hair. I don't know why... it's weird. Social media... Wala po akong social media, pero may patago po akong Tumblr. Basically, I just post naman... I post Youtube comments pero it's more of like to help other people... Halimbawa, may question sila, "Uy, anong song to na nasa video?" I don't really rant, I just add more info... Sa Tumblr naman po, hindi naman ako iyong SJW (social justice warrior) na, "This is wrong..." Chill chill lang naman po... It doesn't mean I stand for something, it's just that I won't fight with another person over it.
I:	Iyon ba ay mga positive or negative? And why?
R8 – A6:	Some of them are good, some are bad... like iyong procrastinating, the nervous habits... pero sometimes, it almost feels like it's beyond my control... pero iyong

	procrastinating, I sometimes I feel like deserve ko naman... kasi sometimes sobra-sobra akong mag-effort...
I:	This time, let's talk about your attitudes---towards yourself, your family, your friends, the society, and God...?
R8 – A7:	People say I'm too harsh on myself... Yeah, I think that's kind of true... because I don't wanna be complacent like, "I'm pretty talented so I don't need to practice," I don't want that attitude, so I'd rather be harsh on myself than be complacent. Family... I think my parents... Mabait naman po akong anak... though sometimes I'm ungrateful to my parents. There was a time may binili sila sa akin, and may point pa na nagreklamo ako... Bumili po sila ng condo sa Manila, and sinabi ko na nasu-suffocate ako... kasi studio type... kaya nagalit po sila sa'kin. Sir, mahirap lang po kami, pinag-iipunan po iyong condo na iyon. Friends... Noon po, I thought I had a similar attitude like Coleen na the closer people gets, the more I have the feeling na i-push sila away... Na-realize ko naman po na medyo ganun rin ako but not really na parang feeling ko kasi, pag naging close tayo, then ma-push away kita, madaling magsabi ng sorry, then parang tatanggapin mo naman. But I don't really do that... minsan-minsan lang... for example, pag may kausap ako, sasabihin ko, "mamaya ka muna..." Environment... I care about it a lot... I think. Maaksaya ako sa papel. But I really care about the environment. I'm just not sure if I'm doing anything active to help it. I'm not really saving paper... grabe pa rin iyong consumption ko... madalas sa private car ako... I don't bike... so it's more of like, "What am I contributing?" Di ako kasama sa mga tao na i-ignore ang global warming... like, "Oh, I don't wanna face the truth or reality..." No, tatanggapin ko. Society... Iyon nga, Sir. I can't really... Kung magiging honest, iyong views ko ay medyo open. I am young and I'm easily impressionable. Iyon recent ko po kasing binabasa is Les Miserables... like may mga taong mahihirap po na hindi nakakakain, but the thing is masasabi naman natin na I pray to God or something, but isn't that a lack of action? Imbis na may magagawa kang active para tulungan sila, it's like... I'm not saying that praying is bad... kasi may mga bagay naman talaga na beyond your capabilities... like iyong mga sickness, iyong mga victims... na pwede ka namang tumulong nang active... pero what if dasal ka lang nang dasal? For example, may taong nabubulunan sa harap mo, lumuhod ka, at magdasal ka sa Diyos... na parang edi sana nag-CPR... I'm like where do I draw the line between prayer and action? God... Kahit nasa Catholic school ako, iyong parents ko and ako, hindi kami masyadong religious... Iyong Dad ko, he has this kind of interpretation na parang iyong ibang religions nga po, iba-ibang interpretation lang naman po. At hindi naman lahat is always true. Iyon nga, don't take it literally. It has gone through many translations... like andyan ba iyong original meaning? Iyong original context? And also he says, when you say you thank God, you can say thank you to other people. Kasi for example, kung wala iyong parents mo, makakarating ba iyong blessings ni God? It's parang through them, God is acting. Iyon iyong interpretations niya, and parang nakuha ko na rin.
I:	Iyong mga habits/attitudes mo, from whom or from where did you acquire these habits/attitudes?
R8 – A8:	I think it's more of like the books that I read... they're actually a big part of me... and then, my parents, esp. my Dad, my grandmother... not so much of my friends... not what they tell me, but more of like what they expect from me... and then, of course, the teachers... may mga messages... I don't take it as a whole idea... I take like portions of it... the ones I find memorable. Parang a lot of it comes from the books that I read. Sometimes, for example, may dilemma po ako, "Oh, it's troubling me..." If I have something concrete to associate with, like parang, "uy, ito iyong nangyari sa isang character sa book..." Makikita mo kasi iyong insight ng character eh. Nangyayari na... nag-u-unfold na iyong scenario... macocompare mo iyong sarili mo sa character... na parang may basis ka... "Uy, ito iyong ginawa ng character... Do you think iyong ginawa niya is sensible?" Ako naman, "Ah yes, baka pwede ko rin

	namang gawin iyon.”
I:	Among the habits/attitudes you mentioned, do you think it needs to be changed?
R8 – A9:	I think... as with everything, there is room for improvement. I don't think I should be too harsh on myself... just take everything in moderation... not having too much or too little of this thing... iyong sa religion naman po, sorry Sir ah... pero parang medyo contented naman na po ako sa stance na iyon... parang... nagdadasal din naman po ako, pero hindi naman ako iyong overly devoted...
I:	Speaking of the need for change, if you learned these habits/attitudes before, do you think it can be unlearned?
R8 – A10:	I don't think it's more of unlearning... it's more of like forgetting... losing its presence. For example, darkness is not really darkness, but it's really the lack of light. Parang iyong concept na ganoon. It's more of like you adapt another way of thinking... new concepts... new principles... and it changes you.
I:	So what happens to the old ones?
R8 – A11:	I think it's either mag-compromise ka, or i-blend mo iyong dalawa... may times na maybe, kailangan mo nang baguhin or iwanan ang nakaraan... the past is past.
I:	If unlearning is possible, do you have any proposed plans or processes to unlearn?
R8 – A12:	Uhm... if I want to unlearn something, it's more of like... parang may nabasa ako na to make something a habit, you need like 14 days... so it's upholding for a period of time... na, “uy, kailangan mo tong gawin kaya masanay ka...” After niyon, magiging habit mo na iyon... magiging natural na. Turn it into a habit para maging part na ng character mo.
I:	Can your subjects in school help you unlearn? Especially CCF/ESP...
R8 – A13:	I think naman po... depende naman po... for example, iyong lesson ay may impact sa students... I think it depends from person to person... na parang... the thing is like, you can't impress or convince everyone... parang, “Uy, this way of thinking is the right way...” Wala namang ganoon. Depende na yan sa tao whether they would see or not, the point you're trying to raise. “Uy, may sense to, edi gawin natin, try ko...”
I:	Penny, what are your thoughts when your habits/attitudes are in conflict with the values your ESP teacher is teaching?
R8 – A14:	Sir, sabihin na lang po natin na ang teachers ay kasama po iyan sa others na group... outside my immediate family... like my friends, acquaintances... parang sa ganoon ko po sila iggroup... parang sabi naman po ng Dad ko, “Pen, as long as ina-accept ka naman ng family mo, at iyan ka talaga, wala ka naman nang magagawa. Parang kaya mo lokohin ang mundo, pero hindi ang sarili mo.” So Sir, it's more of like tanggap ko naman ako, like I accept this part of me kahit nga siguro hindi ako tanggap ng parents ko, I'll just say, “Sige, let's roll, and I'll just have to face kung ano man ang magiging tingin nila sa akin after niyon.”
I:	
R8 – A15:	Maybe, compromise na lang... depende na po iyan sa morality niyo... like whether or not the ones you are doing is within the bounds of reason.
I:	So, are you saying that it should be logical?
R8 – A16:	Not really logical naman po... whatever is reasonable.
i:	Who will provide the reason?
R8 – A17:	Myself... in a way na nandiyan na iyong itinuro ng parents mo, nandiyan na iyong tinuro ng teachers mo, iyong sa religion... na parang after considering all their inputs... “Uy may sense to, uy may sense iyon”... na parang after all those parameters, na mana-narrow out mo na, elimination method...
I:	Thank you!

SAMPLE INTERVIEW TRANSCRIPT

(from Set B - Teachers)

Respondent Number	Set B – R33
Audio Record File Name	Voice 8
Respondent's Name	-
Gender	M
Age	-
I:	Una pong question, how was it being an ESP teacher? Kamusta naman ang experience?
R33 – A1:	Noong first, of course, mahirap... Kasi we're teaching about life... about reality of life... tapos, unlike other subjects na there are formulas, kunwari Math (may formula), AP (may facts na pwedeng kabisaduhin), eto kasi, we're dealing with something subjective... so iyon ang mahirap. Kasi iyong mga bata, meron na silang values na pinapahalagahan... na nakuha nila from their families. Tapos dito, inunurture na lang natin, patitibayin, mga bagay na icorrect. Tapos doon nagkakaroon ng conflict.
I:	Eto, iyong mga susunod na tanong, Sir Jong, ang reference natin ay Gr. 7. First, how would you describe them as teenagers?
R33 – A2:	Gr. 7? Ano, full of curiosity... Tapos, mga ano iyan eh... iyong stage na medyo appeal to authority na sila... gusto nila, cool kapag di ka sumusunod... something na ganyan eh. Tapos syempre, dahil sa peer pressure, ano... ano pa rin naman eh... parang andun sila sa gitna ng madaling kontrolin at mahirap kontrolin... may mga times na madali, may mga times na mahirap, depende pa rin siguro sa mood nila.
I:	Eh as students naman po inside the classroom?
R33 – A3:	So far, sa mga na-handle ko na Gr. 7, kasi dito lang naman ako nag-Gr. 7 eh. The previous years ko, palagi naman akong Gr. 9 at Gr. 10 eh. So far, cooperative naman sila... in times of discussion, may mga bata pa rin na out of this world iyong mga sinasabi... most especially dito sa subject natin. May mga bata rin naman, na kapag nagsasalita, akala mo ay kabisado na ang Bibliya. May mga bata naman na talagang sensible ang sinasabi.
I:	What have you observed about their habits---at home, in school, in public places, in social media...
R33 – A4:	Habits? Ako, personally, may anak din ako... Gr. 7, iyan ang stage na parang mas inclined na sila sa mga kaibigan... most of the time, mas gusto nila na kasama ang kaibigan... meron na talaga silang circle of friends na talagang kumbaga ay may grupo na talaga... with same habits and interests... Ito, iyong mga Gr. 7 natin dito, grupo-grupo na rin sila dito eh... may mga sari-sarili na silang circle of friends tapos pare-pareho ng interests yan... Meron mga iba diyan, ang interest ay Korean. Meron mga iba diyan, ang interest ay sports, especially mga lalaki. Tapos iyong iba naman, ang interest, wala lang, paikut-ikot lang diyan. Ano iyan eh... depende sa wavelength nila.
I:	Iyong mga nabanggit niyo po, maituturing po ba iyon na good or bad? Ano po sa tingin niyo?
R33 – A5:	Somehow, may advantage at disadvantage iyan eh... Kasi, syempre, iyong malaman mo kung ano iyong interests mo, with the help of your friends, makakatulong iyon to build your confidence, discover mo kung anong capabilities mo, and so on... Kaya lang, ang disadvantage naman kung minsan, may mga bata na just to be "in", kahit hindi naman talaga iyon ang interest nila, nagsusuffer iyong talagang interest nila, para lang hindi ma-out of place. Halimbawa, tayo dito, may mga bata tayo dito, na hindi naman mahilig sa basketball, pero sila kasi, "parang cool kid pag marunong kang mag-basketball," "parang additional point lalo na sa

	mga girls pag marunong kang mag-basketball,” lalo na sa mga Gr. 7, kasi may mga ganyan na sila... Hindi nila alam na nagmumukhang ewan na lang sila minsan, kasi hindi naman talaga iyon ang interest nila. Kumbaga, mahilig sa bola, pero iyong bola ay walang hilig sa kanila... something like that. Tapos, to the extent na nagsa-suffer na kung ano talaga iyong kaya nilang gawin. Imbis na maipakita nila iyong kaya nilang gawin, hindi nila maipakita... kasi, “kailangan ito iyong gawin ko, kasi hindi ata masyadong cool kapag nalaman nilang mahilig ako sa poetry...”
I:	Ngayon naman po sa attitudes---towards sa sarili, sa pamilya, sa kaibigan, sa society, kahit na sa Diyos. Ano po sa tingin niyo?
R33 – A6:	Siguro, generally, pag sa stage ng Gr. 7 kasi, ano eh... masyado na silang conscious sa kung anong sasabihin ng mga tao sa paligid nila... nasa stage na iyan ng role identity eh... so kailangan, “kapag lalaki ka, kailangan masculine type,” “kapag babae ka, kailangan feminine type”, so minsan, dahil sa notion na ganun na kailangan masculine type, may mga bata na kapag God, “sa tingin ko, mababawasan ang pagka-lalaki ko, kasi corny...” Kapag during discussion naman, during sharing, kasi sa’tin full of sharing talaga eh... they tend not to share kasi baka sabihin ng iba, “ang lambot naman nito...” lalo na kapag umiyak... kapag lalaki ka... tapos iyong inclination sa family nababawasan na rin... more on inclination sa friends... pati iyong inclination kay God, medyo iaano rin natin iyon, kasi nababawas-bawasan na rin... pag tinanong mo nga yan, most of the time, “Sino pa baa ng nagsisimba every weekend?” Kokonti na lang ang magtataas ng kamay...
I:	Sa tingin niyo po, saan kaya nila nakuha iyan? Did someone or something influence them?
R33 – A7:	Syempre big factor ang environment... kasama na roon ang kaibigan, syempre somehow, ang mga teachers nila... family... society talaga... Iyana ng may pinakamalaking factor sa pag-mold ng pagkatao.
I:	Iyong mga nabanggit mo Sir, sa tingin mo, kailangan bang baguhin? Should it be changed?
R33 – A8:	Siguro, sa tingin ko, hindi siya kailangang baguhin... kasi realidad na iyan eh... nangyayari na talaga. Ang kailangan, i-reinforce... kung mali, ilagay sa tamang landas. Kasi, nandyan na yan eh, di na mawawala. Ang kailangan ng mga teenagers natin, gabay... para maipaliwanag sa kanila kung bakit kailangang ganito, ganyan... kung ano iyong tamang gawin, at hindi dapat gawin... Hindi naman kailangang mawala iyang mga iyan, kasi kumbaga eh, existing reality na yan... Wala na tayong magagawa diyan.
I:	Anong tingin mo Sir sa possibility ng unlearning?
R33 – A9:	Tingin ko doon, whatever na natutunan natin, hindi na mawawala eh. Hindi na siya mawawala kasi acquired na iyon eh. Parang driving lang iyan eh... matuto kang magmaneho, then hindi ka magmaneho for... kahit isang dekada kang hindi magmaneho... pag humawak ka ng manibela, marunong ka pa rin magmaneho... Iyong learning kasi, ano na yan eh... nagiging parte na ng sistema natin eh. Hindi na siya sa mawawala... Kumbaga sa computer, irerefresh mo lang, parang sinasabi mo kanina. Kung gusto mo siyang i-undo, pwede mo pa rin siyang ibalik.
I:	Iyong mga bad habits/attitudes, paano po kaya ma-unlearn?
R33 – A10:	Palagay ko, wag siyang i-unlearn... Gawing basis para itama. Hindi mo naman pwedeng sabihin kung ano iyong tama kung hindi mo alam kung ano iyong mali eh. Diba? Kumbaga, from what is wrong, gawin mo kung anong tama, having that as your basis. Hindi mo kailangang i-unlearn. Ang kailangan lang, learn from your mistakes... Andoon pa rin siya, as a point of comparison... Eto iyong maling nagawa ko, so eto iyong gagawin ko ngayon, which is tama.
I:	Tapos iyong mga previous habits/attitudes po nila, paano nakakaapekto sa classroom?
R33 – A11:	Malaki... malaki ang epekto niyon. Kasi, sabi ko nga sa’yo, one of our major responsibilities is to reinforce kung anong meron na sila... itama kung ano iyong dapat itama... tapos paunlarin kung ano iyong tama para mas maging kapaki-

	pakinabang. Kung ano iyong ina-uphold nila, malaki ang epekto nun sa klase... kasi unang-una, may epekto iyon para sa mga mag-aaral na kasama nila sa classroom... may epekto din iyon sa teacher... kasi there are times na based sa mga naririnig natin sa bata, apektado pati iyong mga ina-uphold nating values. May mga times na, "Oo nga, parang tama nga iyon ah..." kaya malaking-malaki ang epekto niya.
I:	May mga panahon ba Sir Jong na iyong habits/attitudes nila ay salungat ng values na itinuturo mo? What do you do to address the situation?
R33 – A12:	Oo... madaming pagkakataong ganun. Most of the time, nagkakaroon pa nga ng debate. Kailangan, stand firm ka lang talaga, para at least eh... never back down, especially kapag values ang pinag-uusapan... kasi iyon ang kailangan nating ituro sa kanila. Kapag nag-back down ka, iisipin ng ibang batang nakikinig, "Ay, tama iyong sinabi niya," "Mali naman pala kasi si teacher ay natalo eh..." Di naman iyon kompetisyon actually... di siya kompetisyon. Sa'kin, meron akong Gr. 11 student before, kwinekwestiyon niya ang same-sex marriage... kasi ano iyon eh... ang kine-claim niya ay atheist siya... Nagpakita ako ng picture, na may same sex na naghahalikan, diba iyong sa mockery kay Jesus... Sabi niya, "What's wrong with that picture?" Sabi ko sa kanya, "What's right with that picture?" Hindi ka pwedeng magpakita na talo ka sa kanila... As much as possible, kailangan makita nung ibang bata na, "Tama iyong sinasabi ni Sir..." kasi importante iyon, lalo na nagtuturo ng values eh.
I:	Kung magpatalo ka kaya, anong magiging effects/consequences?
R33 – A13:	Ang laki ng epekto niyon... kasi iisipin ng mga nakikinig na tama ang sinasabi niya. Kasi, being teachers, tayo dapat ang nagtuturo sa kanila. Tapos makikita ng iba, "Bakit si classmate natin ang nagtuturo kay Sir?" So, parang pati iyong mga bata, nagkakaroon na ng doubt sa'yo. Pati sa ibang lesson... kahit sa Math nga eh... pag in doubt ka sa formula, di na sila maniniwala sa formula na itinuturo mo... parang, "Dapat pa ba nating pakinggan si Sir?" Importante kasi iyong confidence, lalo na sa'tin eh... Minsan nga eh, kahit na mali na tayo, hindi natin ina-accept na mali eh...
I:	Next... iyong tungkol po sa conflict, paano po kaya natin ma-modify ang syllabus/lesson plan na mas marerecognize natin ang habits/attitudes na meron sila?
R33 – A14:	Matagal-tagal na rin akong di nagsyllabus eh... actually, sa tingin ko, hindi na siya kailangang isama sa LP eh... para sa akin... kasi it will come out naturally... ang paniwala ko kasi, LP will serve as a guide, pero most of the time, ang nangyayari sa classroom, bigla na lang lumalabas out of nowhere... lalo na sa subject natin kasi we're talking about values... hindi mo mapaplano... hindi nga natin alam kung anong ina-uphold ng mga bata eh... minsan lumalabas na lang sa kanila unconsciously... iyon lang, siguro, dapat ang teacher ay emotionally ready para ma-address niya if in case... as much as possible, confidence talaga ay mahalaga. Teachers are the first counselors of students. Actually, kahit nga walang counselors, may counselor pa rin... ang mga teachers. That is something that they forgot.
I:	Can you give some classroom activities that would help them unlearn their bad habits/negative attitudes?
R33 – A15:	Most of the time, ang ginagamit ko noong nagtuturo ako, iyong mga na-acquire kong group activities noong college... kasi, through fun and enjoyment, syempre laru-laro muna iyan eh... naipapasok ko sa processing iyong mga corrections na dapat ma-correct sa kanila... iyong mga values na dapat ma-uphold nila... iyong mga realizations ang importante... nagagawa ko iyon through Group Dynamics eh. Kunwari, how to respect individual differences, individual spaces, pinasok ko siya sa Group Dy. I think, you are familiar with that, kasi from Psychology ka rin. Iyong group dynamics na Sundalo... parang modified Open the Basket iyon eh... pinag-drawing ko sila ng kanya-kanyang bilog... tapos iyon ang ano nila.. kumbaga pinasok ko doon ang respect on one's place on Earth... na lahat-lahat tayo ay may kanya-kanyang place sa mundo.
I:	So ano po ang inyong final words sa ating mga pinag-usapan... tungkol sa habits

	and attitudes... tungkol sa unlearning...
R33 – A16:	lyong mga bad habits and attitudes, di naman natin maaalis yan eh... Kumbaga, parang yin and yang yan eh... realidad yan... walang tama kung walang magiging mali... walang mali kung walang magiging tama.... Wrong is actually the absence of right... Nandiyan nay an, existing reality na yan... But we should always remember that life is a matter of choice, we were given choices from the very beginning... panahon pa lang ni Adam and Eve, may choices na... but we were given free will as well, sa kung anong tatahakin natin... doon ba tayo sa tama, o sa mali? Pero we should always make ourselves ready for whatever consequences or rewards we will get afterwards... syempre hindi naman sap ag-aano, pero pag may ginawa tayong tama... wala man tayong reward here on Earth, we will surely have a reward.

Appendix G: Sample Interview Notes

SAMPLE INTERVIEW NOTES

(from Set A - Students)

*This is the 1st stage of thematic analysis: writing text segments from transcripts.

Name	
Gender	M
Age	13
IQ-1	okay naman po sabi nila, maraming problema pero wala po naexperience mahirap ang academics marami nang nalalamang bago ang mga kaklase kong teenager kailangan lang controlling
IQ-1 probe	okay lang, wala nang problema CCF/ESP: tuwing may ganoong klase, more on reflective (unlike GS na CCF na puro paperworks)
P1-2	home: chores, bihira lang akong mag-aral, gustong nag-aaral nang may kasama (gusto ko lang sana may onting kwentuhan) school: madalas nagbabasa sa library, nagpapasa ng late projects public places: di nagsasalita (pag kinakausap lang) social media: bihira lang akong mag-comment
P1-2 probe	good naman kasi wala namang masama or naaapektuhan i-process muna ang sasabihin (di ko icocomment kung saan sila sensitive)
P1-3	self: okay naman, palaging positive, sinsasabi ko sa kanila na wag naman negative thinker family: mabait ako friends: mapagbiro ako minsan (di ko na nafilter lalo na pag sobrang masaya) nature/environment: tinatapon ko sa basurahan society: naiinis ako sa mga ipromise ni Duterte, at sa issue kay Mocha, disappointed with my hopes God: loyal ako kay God kahit kalian, di ko siya binabastos
P1-3 probe	mostly sa parents bumaba na iyong pangtitrip noong nabibwisit na si Coleen needs to be changed: di na mafilter ang sasabihin ay okay as long as napapasaya ko ang mga tao, at hindi sila naooffend
P2-4	kahit kalimutan, parte mo pa rin iyon iyong pangalan mo ay tumatak na sa kanila (legacy)
P2-4 probe	pwede mo pa rin itabi pero parte mo pa rin
P3-5	kung hindi i-unlearn, itabi, i-never mind, o wag bigyang pansin
P3-5 probe	pag kasi reflection, lalo mo lang maiisip medyo strict (parang sa Bulacan---kada mura, may bayad) impossible kasi babalik nang babalik
P3-6	babaon lang sakín as mababaw iyong lesson itry pero mahirap baguhin kaiangang may sobrang impactful na event para mabago ang attitude
P3-6 probe	already answered
+	It's impossible to unlearn, unless triggered by an impactful event

Appendix H: Sample of Open Coding

SAMPLE OF OPEN CODING

(from Set B - Teachers)

*This is the 2nd stage of thematic analysis: line-by-line memo writing to identify basic themes. (In this case, basic themes are grouped according to each interview question.)

	Set A: P2-Q4
	If you learned these habits and attitudes before, do you think it can still be “unlearned”? In what way?
R1	yes, possible pag nawala na sa uso ang something, it leads to unlearning feeling of boredom leads to unlearning (e.g. playing guitar)
R2	you cannot unlearn it, but you can keep it out of your life nasa isip ko pa rin pero you don't give attention/importance
R3	no, kasi dapat kapag naituro na sa iyo, wag mo nang kalimutan depende sa tao kung babaguhin niya
R4	If I replace an old habit with a better one, I would feel better about myself
R5	pag may nagawa kang masama, you'll learn something from it dapat alam mo na mali ang ginawa mo
R6	I think unlearning is possible because my doubt in God is only during hard times
R7	It's up to them if they want to unlearn I don't believe in unlearning, I believe in more learning
R8	I don't think it's unlearning; It's just forgetting Darkness is the lack of light You just adapt another way of thinking compromise, or blend old and new ways there are times kailangang iwanan ang nakaraan
R9	possible naman ang unlearning after a time, nag-iiba ang tao (example, dati caring sila, tapos ngayon hindi na) unlearning can be through the people who are around us (like bad influences)
R10	di na mauunlearn kasi nasanay ka na sa mga ginagawa mo start with the little things
R11	opo, baka po next 3 months ay mag-quit na po ako, babalik na po ako sa pagkain, basketball, at pagpapapayat magsastart na ako sa bakasyon or sa December
R12	(to be continued)
R13	You can't unlearn it but you can try to not do it You know that you need to do it, but you don't
R14	possible, sa help ni God kailangan mo i-develop ang sarili mo (you just always have a positive attitude & God is the solution)
R15	para sa akin hindi (If you're trying to unlearn something, it's like throwing away what you were taught) Bad things give us solutions
R16	I think not possible Pag nasosobrahan po ako, doon na lumalabas ang kabilang side ko
R17	hindi po siguro mahirap magtanggag ng mga nakasanayan mo na mahirap pero possible
R18	some things ay di na ma-unlearn kaya rin naman kasi nasa utak na natin, pero kaya ring itigil if you're determined to stop it
R19	Yes, if you like focus on that for many years, and if you discover a new thing, and you like it, and you keep doing it, and you can stop the old one

R20	Yes it's possible, by keeping calm and praying to God to help me in my studies and please don't make me angry to my family and friends
R21	di po, kasi tumatatak na siya sa isip at puso mo partly pwede pa ring baguhin pero mas mahirap
R22	yes, it's possible kaya po ang mag-eexplore sa iuunlearn na yan icontrol nang maayos ang temptation
R23	possible, by practicing to lessen it paunti-unti yes, by practicing na wag gawin hanggang sa patuloy nang nakasanayan
R24	pwede naman, onti-onting try kalimutan mahirap po para sa'kin
R25	kahit kalimutan, parte mo pa rin iyon iyong pangalan mo ay tumatak na sa kanila (legacy)
	Codes: Unlearning is difficult Unlearning should be partnered with replacement Learning from the past Unlearning is self-directed Unlearning is gradual, and starts with the small things Unlearning is more of action than thinking Unlearning is a change of perspective Unlearning is a matter of time

Set A: P2-Q4-Probing	
	If possible, how can a person change the habits they consider as bad, and the attitudes they consider as negative? Do you have any proposed plans?
R1	"hindi yan tama" statements encouraging them about the effects of their actions in the future
R2	focus on other things that are alternatives to my previous learning
R3	tigilan na kung gusto niyang kalimutan, makipag-ayos sa taong nagawan ng kasalanan at gumawa ng mabuti
R4	Just stop doing it everytime you think about doing it
R5	tulungan niya ang sarili niya na magbago ask help from God
R6	Try not to do it, and do the opposite instead
R7	They would just forget Forgetting is unlearning Get distracted with other things; the things that are distracting you serve as "blocks" (good blocks)
R8	to make something a habit, masanay ka til it becomes natural
R9	habang mas nakakasama mo ang mga tao (the good slowly becomes bad)
R10	Lahat ng bagay may process, nagsisimula sa maliliit na bagay, tapos sunud-sunod na
R11	magbbreak muna ako (example: 7-12 ay hindi ako maglalaro, 6-8 ay maglalaro ako) hanggang sa unti-unti ko na lang po laruin from 13 hours, magiging 10 hours, magiging 6 hours hanggang sa 1 hour na lang po araw-araw pag biglaan kasi, hahanap-hanapin mo talaga
R12	(to be continued)
R13	Don't try to fit in too much; Just be yourself
R14	no answer
R15	not be too focused on that habit/attitude divert your attention on the things that doesn't bother you

R16	Don't do it in the first place (first attempt) so you won't do it in the future It depends on your thoughts kung gusto mo o ayaw mo
R17	lumayo sa mga taong naka-impluwensya mo, tapos pwede ka nang unti-unti magtanggag ng nakasanayan mo
R18	pag sobra nang nakakaapekto sa buhay mo (negative effects), kailangan nang i-unlearn how to unlearn: you figure it out, then you stop doing it pero pag tumigil na, then you get tempted, then you try and try until you unlearn it pag di pa talaga, that's the time humingi ka na ng tulong
R19	I suggest if you want to learn something, convert that, unlearn that, switch to a new habit that helps you and the people around you
R20	Titiiisin ko na lang po even if it's still inside
R21	kailangang piliting isipin ang tama at gawin huwag lang isipin ang sarili, isipin din ang perspectives ng ibang tao
R22	wala siyang step by step kayo po ang mag-adjust sa sarili niyo kailangang i-balance ang paggawa ng tama at mali (weigh/timbangin) Ito bang gagawin ay makakasakit ng ibang tao? Ito ba ay tama sa tingin ng ibang tao? Kung mali, dapat mag-dalawang isip
R23	already answered
R24	wala po akong mabibigay
R25	pwede mo pa rin itabi pero parte mo pa rin
	Codes: Looking at alternatives Determination to stop Self-regulation Ask help from others Unlearning is gradual, and starts with the small things Get away from influencers of your previous habit/attitude Examine the effects of your previous habit/attitude

Appendix I: Sample of Axial Coding

SAMPLE OF AXIAL CODING

*This is the 3rd stage of thematic analysis: open codes or basic themes are now clustered and integrated with each other to form meaningful connections.

Open Codes (Basic Themes)	Axial Codes (Integrated Themes)
• adjustment with new things • prior notions and values of learners • moderation, regulation, control • effect of one's actions on others • going through transition/adjustment • immaturity • self-discovery and realization • consciousness about other people's opinions • management/control of one's emotions and actions • regulation of usage of gadgets • view of unlearning as self-directed • self-regulation • view of unlearning as more of personal issue than academic issue • learners' greater power and responsibility over their learning • importance of the learners' knowledge about oneself • self-awareness of learners • disclosure of experiences and emotions	Self • Awareness/Consciousness • Discovery • Disclosure • Direction • Adjustment • Control/Regulation
• role of family in forming habits/attitudes • role of society in forming habits/attitudes • view of unlearning as difficult • learning from the past • view of unlearning as a matter of time view of unlearning as difficult because of establishment of habits and attitudes	Blocks to Unlearning • Establishment of habits/attitudes • Mark/legacy left on other people • Society • Past experiences • Influencers • Perception of difficulty
• relationship with God • unlearning should be partnered with replacement • unlearning is gradual, and starts with the small things • unlearning is more of action than thinking • unlearning is a matter of time • looking at alternatives • ask help from others • examine the effects of your previous habit/attitude • learn what we have learned first • unlearning through others especially models • role of God in unlearning • lessons must have impact and must be life-changing • role of ethics (right and wrong) in unlearning • synthesis of learnings from other people realization of consequences	Instruments to Unlearn • Time and gradual development • Life-changing or impactful activities • Strong foundation of morality (understanding right from wrong) • Examination of the habit/attitude to be unlearned (causes, consequences, effects on other people, etc.) • Help/inspiration from others (God and other positive models) • Replacement with a new habit or attitude • Diversion of focus to other things

	Action
- being a model/example - unlearning through others especially models - unlearning through personal talk between teachers and learners - teachers as someone who cannot change, but only guide or reinforce - teachers' focus on daily, real-life experiences - minor role of planning importance of teachers knowing the learners	Role of Teachers - Knower of the learners - Listener - Guide - Reinforcer - Sharer of experience - Mirror of life

**Appendices J & K:
Primer of
E.L.S.A.'s Approach to Unlearn
and Sample Lesson Plan**

PRIMER OF THE UNLEARNING APPROACH

Unlearning Approach in Teaching Edukasyon sa Pagpapakatao: E.L.S.A.'s Approach to Unlearn

Prologue

Inspired by a fictional character from a Disney animated film entitled “Frozen”, the name “E.L.S.A.” was used by the researcher as a mnemonic device for one to be familiar with the value of unlearning---that just like Elsa, we may not be able to cease ice from existing, but we can melt it down, and transform it to a different state, which is water. Similarly, we may not be able to completely “erase” our negative habits, but we can reframe our thoughts, and redirect our actions.

Role of Teachers

An unexpected result of the study is its view of teachers not as academic professionals, but more of humane individuals. According to the themes that emerged both from the teachers’ and learners’ responses, the following characteristics are expected from teachers who facilitate unlearning:

- Knower of the learners

“Intindihin mo muna sila. Ilagay mo iyong sarili mo sa kanila, para maunawaan mo. Based from that, doon mo maano eh... doon mo sila malelead.”

(Understand them first. Put yourself in their shoes, in order to understand them. Based from that understanding, you’ll be able to lead them.)

SB-R27-A16

- Listener

“Sabi nga eh, iyong attention, iyong full attention---body, mind, and soul attention... kasi ang bata, alam niya kung... magkaiba kasi iyong hearing at listening eh... alam ng bata kung nakikinig ka, at alam ng bata kung pinakinggan mo lang sila.”

(As they said, the attention, the full attention---body, mind, and soul attention... because children know if...hearing and listening are different. The child knows if you’re listening, or if you’re just hearing them.)

SB-R26-A11

- Guide

“So hindi ikaw... hindi ang teacher ang mismong makakapag-change... ang tangi mong magagawa is to lead them... to understand where they are, and to identify where they should be.” (SB-R27-A14)

- Reinforcer

“Kasi pagpasok niyan dito, meron na iyan eh... may values na yan... ieenhance mo na lang...”

(When they enter the school, they already have it... values... all you have to do is enhance them.)
(SB-R26-A7)

- Sharer of experience

“Depende na po iyon, kasi minsan po, kahit alam kong tama iyong sa’kin, iba po ang sinasabi ng iba... susundin ko na lang po sila kung mas experienced po sila. If I think I’m right, but other people say I’m wrong, I’ll just do what they say if... they are more experienced in life.”

(It depends, because there are times I know I’m right, but others say otherwise. I’ll just follow them if they are more experienced. If I think I’m right, but other people say I’m wrong, I’ll just do what they say if... they are more experienced in life.)
(SA-R6-A15)

- Mirror of life

Process of Unlearning

Phase 1: Empowering the Self

The self is a recurring theme in the data analysis of the study. Adolescents’ concept of self is present, but confused. Thus, teachers need to support them in handling the way they manage themselves, through the following facets:

- Awareness/consciousness

“Siguro mga ano... lagi kasi dapat magsisimula sa self-awareness... and then, kapag nakilala na nila ang sarili nila, eto na... iyong relationship nila kay God, tapos sa pamilya na... hanggang sa sunud-sunod na po siya... ascending.”

(Perhaps, you always have to begin with self-awareness... and then, once they have come to know themselves, that is when their relationship with God, with their family, until it progresses in an ascending manner.)
(SB-R29-A19)

- Discovery

“In general, they have their own values na nafaform apart from their parents pero di pa well established. As a teenager, nagsisimula na silang magexperiment...different areas: as a student, as a friend, emotionally, psychologically... still dependent on their parents pero nagsisimula na silang gumawa ng sarili nilang mundo.”

(In general, they have their own values which were formed apart from their parents. However, these are not well-established yet. Being a teenager, they begin to experiment in different areas: as a student, as a friend, emotionally, psychologically... still dependent on their parents but starting to form their own worlds.)
(SB-R31-A2)

- Disclosure (of experiences and emotions)

“Oo, dapat, magalit talaga sila... dapat magaling iyong facilitator... dapat dumating sa punto na talagang personalan na... Kasi, when your emotions are affected, doon lalabas iyong talagang totoo na ikaw...”

(Yes, it should be, they need to get angry. The facilitator must be effective in doing so. It should reach the point when things become personal. When your emotions are affected, that is when the real you will be revealed.)
(SB-R31-A16)

- Direction (which includes learners' involvement in planning and designing the curriculum)

“Ikaw pa rin ang nagdesisyon sa kung anong gusto mo. Lagi kong sinasabi sa mga estudyante ko, “Ikaw ang kapitan ng barko mo, so ikaw ang magsteer ng wheel...”

(You will still be the one to decide about your preferences. I always tell my pupils, “You are the captain of your ship, so be the one to steer the wheel.”)
(SB-R26-A15)

- Adjustment (to new things, demands, changes, etc.)

“Well, I feel pretty good at the same time nervous because I don’t know what’s gonna happen in the next few years... I’m still adjusting to the new environment... The Gr. 6 is still stuck in me.” (SA-R16-A1)

- Control/Regulation

“Tapos magbibigay ka rin ng diary... kasi mahirap sa sarili eh... para maalala nila... “Ginawa ko ba ito today?” “Ano ang naging intervention para mabawasan ko itong habit ko na to?” Parang daily journal...”

(Then, you will give them a diary... because it’s difficult for them... so that they get to remember, “Have I done this today?”, “What were the interventions to lessen this particular habit of mine?” It’s some sort of a daily journal.)
(SB-R30-A8)

Phase 2: Letting Go

Habits are difficult to let go, due to various factors surrounding the learner and his/her environment. Thus, learners need to be equipped with instruments that can conquer these “blocks” that impede their potential to unlearn.

In the following table, the researcher shows the identified “blocks” to unlearning, and “instruments” that correspond for these blocks to be subjugated by the learners.

Blocks and Instruments to Unlearning.

Blocks to Unlearning	Corresponding Instruments to Unlearn
Habits that are well-established <i>“Sir, for me, hindi po... kasi tumatak na siya sa isip at puso mo... lagi ko na pong ginagawa... pero partly po, pwede ko pa rin po siyang baguhin pero mahirap po.”</i> <i>(Sir, for me, it’s not...because it has been ingrained in your mind and heart. I got used to doing it. However, I can still partly change it, though it’s difficult.)</i> (SA-R18-A11)	Learning activities that are impactful and life-changing <i>“Tapos iyong attitude ko na malakas mang-trip... wala Sir... nagbago rin... si Coleen po ata ang n-ano ko noon eh... mula noon, bihira na ako mang-trip... halos hindi na yata ngayon eh. Sa sobrang pang-aasar ko, nabubuwisit na siya... eh diba nga gusto ko siya, parang doon biglang nag-click iyong utak ko na tama na, sobra na...”</i> <i>(My attitude of teasing others... it also changed. It was Coleen that time... from then on, I refrained from teasing. Because my teasing has gone to an extreme, she became annoyed. And because I like her, it’s as if my mind “clicked” telling me that it was already enough.)</i> (SA-R24-A8) Ample time (gradual development, step-by-step procedure that starts with the small things) <i>“Siguro po iyong pag-open up ko sa family ko, magstart muna sa pagsasabi ng kung anong ginawa ko this day, anong tingin ko sa isang bagay...”</i> <i>(Perhaps, in terms of opening up to my family, I can start with telling them what were the things that made my day, how do I look at a particular thing...)</i> (SA-R10-A12)
Society and influencers <i>“Kasi habang mas nakakasama mo iyong mga tao, mas lalong lumalala... iyong good ay unti-unting nagiging bad...”</i> <i>(It also involves the people around us... because our friends can be bad influences as well. The good stuff about you start to</i>	Strong foundation of morality (knowing what is right and wrong) <i>“Depende rin sa tao eh... kung ikaw, maganda iyong foundation mo, hindi ka rin matetempt eh... Kahit na ang mga barkada mo o nakasama mo ay mga BI (bad influence) eh... kung maganda ang foundation mo, maganda ang pagpapalaki sa’yo, edi ikaw ang manghawa sa kanila.”</i>

disappear. They may influence you towards bad things. As you spend more time with them, it becomes worse. The good gradually becomes bad.)

(SA-R9-A13)

(It depends on the person. If you have a strong foundation, you will not be easily tempted. Even if your peers or circle of friends are bad influences, if you have a good foundation and upbringing, you can be the one to influence them.)

(SB-R26-A11)

Past experiences

"I think my Dad... when I was a kid, I don't know ABC, and my Dad always batok batok me, and that's when I started to be angry. It was because of my childhood experience."

(I think, my Dad...when I was a kid, I don't know ABC, and my Dad always hit me, and that's when I started to be angry. It was because of my childhood experience.)

(SA-R17-A11)

Mark/legacy left on other people

"Like may nagawa kang masama, tapos iyong friends mo, iniwasan ka, siguro you will learn something from it... na marerealize mo na po na mali iyong ginawa mo, and dapat magbago ka."

(Perhaps, Sir, if you did a really bad thing, and your friends start to distance from you and avoid you, maybe you will learn something from it. You realize that what you did was wrong, and you need to change.)

(SA-R5-A11)

"Para po sa akin, iyong mga ina-unlearn, parte niyo pa rin yan... lalo na po pag habit, parte mo pa rin yan. Lalo na po iyong ginawa mo sa iba, andoon pa rin sa kanila iyong pangalan mo... tumatak na... kahit tinabi ko na iyong pangitrip ko nang sobra, nakatatak pa rin doon sa taong pinagtripan ko..."

(For me, the things I'm trying to unlearn, are still a part of me. Especially habits, they are still a part of you. The things you've done to

Examination of the habit/attitude to be unlearned (causes, consequences, effects on other people, etc.)

"Bakit mo kailangang i-unlearn? Kasi pag nalaman mo kung bakit, maiintindihan mo siya... Ngayon, if you have an understanding of it, ikaw na mismo ang gagawa ng paraan. Dahilan muna bago paraan..."

(Why do you need to unlearn it? When you realize why, you will understand. Now, if you have an understanding of it, you yourself will initiate to find a way. Reasons first, before ways.)

(SB-R29-A1)

others, left a mark on them. Even if I have set aside my habit of teasing, I already left a mark on the people I teased.)
(SA-R24-A10)

Perception of difficulty to unlearn

“Hindi po... kasi natutunan niyo na po siya... nasanay ka na sa mga ginagawa mo... tsaka ilang years ko na iyong ginagawa... ilang years ko na iyon ina-apply sa buhay ko...”

(No, because you already learned it. Things have become habitual for you. For many years, I have been applying it in my life.)
(SA-R10-A11)

Help/inspiration from others (God and positive models)

“Actually po, sa pagbabasa... iyong mga books na naiinspired ako sa mga binabasa ko... kasi dati po, noong hindi pa ako nagbabasa, hindi pa po ganito iyong thinking ko... nahe-hate ko pa iyong ibang tao ng walang dahilan... tapos wala akong pakialam sa mga problems sa society... tapos noong nagsimula po akong magbasa, doon ko na po narealize iyong mga bagay na iyon.”

(Actually, I get it from reading. I get inspired from the books that I read... before, when I was not into reading yet, my thinking was different. I hate others for no reason, and I don't care about the problems of the society. When I started to read books, that was the time when I realized these things.)
(SA-R10-A9)

“Iyong ano... iyong pakikitungo ko minsan sa parents ko... parang lagi ko silang inaaway... gusto ko na po na baguhin... alam ko na mali pero di ko magagawa pag di ako tinulungan ni God...”

(The way I treat my parents... like arguing with them often, I want to change that. I know it's wrong, but I can only change it with the help of God.)
(SA-R23-A10)

Table 7 shows that while there are various blocks that may impede one's ability to unlearn, there are also instruments to unlearn, or measures on how an individual can be successful in an attempt to unlearn. Both sides (blocks and instruments) underscore that even if unlearning is considered to be a self-directed process, the people and institutions surrounding the person still contribute to the accomplishment or failure of the process.

Phase 3: Starting a New Life

Letting go of one's negative habits must be succeeded by a replacement of something new. If some aspects of the self is unlearned and left empty, there are high chances that it will be acquired again. However, if this empty space is occupied by something else, it is less likely to be learned again, even if encountered in the future.

In line with this premise, the following themes have emerged:

- Diversion (keeping yourself busy with other activities, looking at other options, thinking of other alternatives)

“Just get distracted with other things... For example, this is the one you try to remember... and these are the things that are distracting you. The things that are distracting you are blocking the things you try to remember.” (SA-R7-A12)

- Replacement (learning a new habit that will occupy the space left by the unlearned habit)

“Opo Sir, kasi plano ko na rin po, na baka next 3 months, mag-quit na po ako sa paglalaro ng Rules of Survival... babalik na po ako sa dati kong libangan na pagkain. Tapos, magpapapayat na po ako... mag-eexercise na ko araw-araw... para mabawasan na po iyong pag-ce cellphone. Baka po magstart ako sa bakasyon o sa December.”

(Yes Sir, my plan is, in the next 3 months, I will quit from playing Rules of Survival. I will go back to my old pastime of eating. Then, I will plan to be slimmer through daily exercise... so that I get to lessen my use of cellphone. I may start this vacation or on December.)

(SA-R11-A10)

“If you want to unlearn something, then if you’re doing something that’s really bad, remove that even if you’re enjoying it, switch to a new habit that helps you, your health, your social state...” (SA-R16-A9)

Phase 4: Action (Praxis)

One prevailing theme in the data analysis is that unlearning is more of an action, than of thinking. Similar to the definition of learning as a change in behavior, unlearning is also manifested not just through cognitive indicators, but more importantly through behavioral outcomes.

Thus, the whole process of unlearning will only be sealed through the collaborative effort of the teacher and the learners to design a concrete plan, procedure or timeline that specifies the measures on how unlearning can gradually take place.

SAMPLE LESSON PLAN

I. E: Empowering the Self

The learners will construct a "Johari Window" where they will compare their views about themselves and the views of others about them. Through interaction with their significant others, they will accomplish the following:

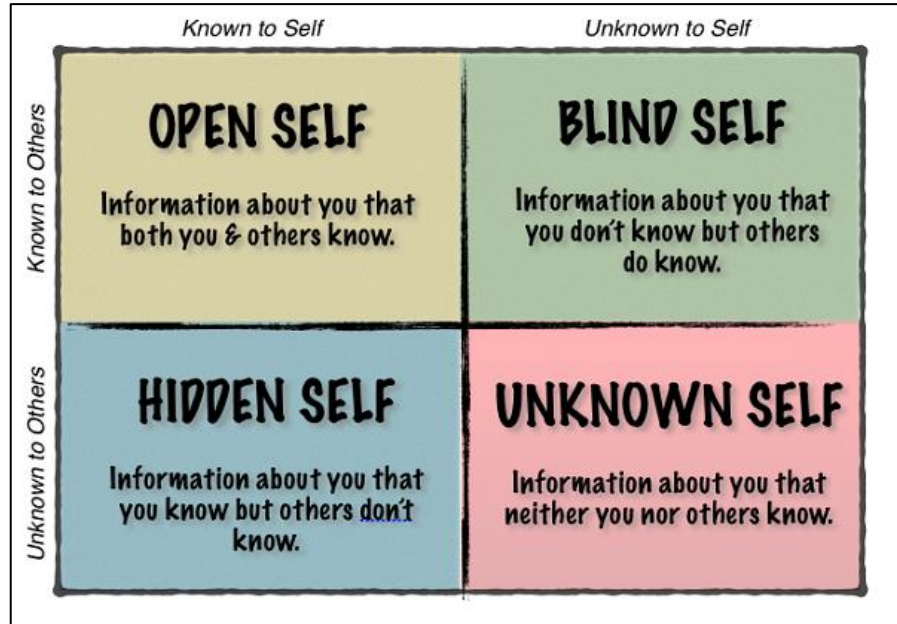
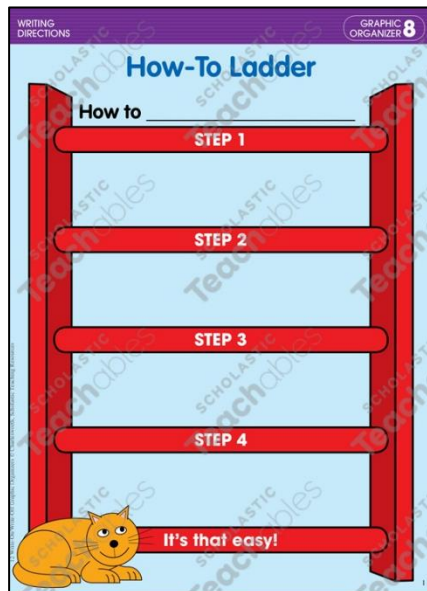


Photo retrieved

from:

<https://www.successfulculture.com/build-more-self-awareness-stronger-culture-using-johari-window/>

II. L: Letting Go

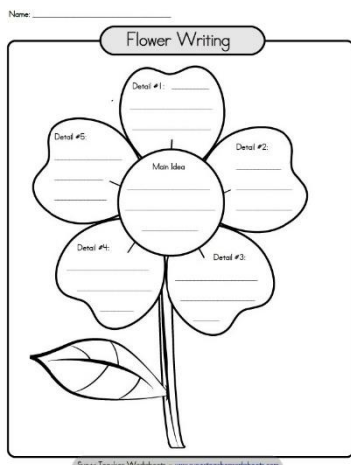


For a period of 3 weeks or 21 days, learners will accomplish a Progress Monitoring Chart on how they gradually decrease or lessen a habit they consider as unhelpful or destructive. Through a ladder graphic organizer, they will monitor how much time they have reduced in doing this habit as each day passes by.

Habit: Overuse of gadgets (phone, tablet, etc.)

Period of Time	Intended Usage	Actual Usage (with parent's signature)
Day 1-5	4 hours a day	
Day 6-10	3 hours a day	
Day 11-15	2 hours a day	
Day 16-20	1 hour a day	
Day 21 onwards	30-45 minutes a day	

Photo retrieved from: https://teachables.scholastic.com/teachables/books/how-to-ladder-writing-directions-writing-skills-lesson-plan-graphic-organizer-9780545449526_008.html



On the other hand, if an attitude is to be unlearned, they may examine/analyze the effects of this attitude on the different aspects of their life, through a flower organizer:

Attitude (center of the flower): thinking negatively

- Petal no. 1: effects on my family
- Petal no. 2: effects on my studies
- Petal no. 3: effects on my health
- Petal no. 4: effects on my emotions/feelings

Photo retrieved from: http://www.mogency.com/post_flower-graphic-organizer-for-writing_258500/

III. S: Starting a New Life

Now that the learners have planned the “hows” and “whys” of letting go of their negative habit, they will consequently think of alternatives and replacements to occupy the empty space left by the things they want to unlearn.

Learners will imagine themselves as “refrigerators”, and they will brainstorm on the following:

Negative habit I am now removing from my refrigerator:

New habit I am going to put inside my refrigerator:

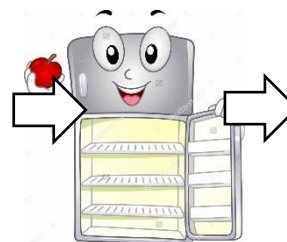


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IV. A: Action (Praxis)

Before the end of the grading period, learners will submit a photo gallery/album entitled “**Selfie of the Better Me**”. The album will showcase the new habits that now make up a part of their daily lifestyle. Throughout the duration of the grading period, each page of the album must be signed by their parent/guardian to ensure sustained monitoring everytime they implement the new habit.



JOSE MIGUEL CRUZ JAZMINES

#27 Osorio St. Ph 8-C Brgy. Maharlika, Bahayang Pag-asa, Imus City, Cavite
(046) 573-71-23 / 0915-301-5127
jazmines.miguel@ess.edu.ph / jmcjazmines@gmail.com
24 years old

SKILLS AND COMPETENCIES

Proficient in English and Filipino. Knowledgeable in Education (Principles and Strategies in Teaching, Theories of Learning, Educational Technology, Curriculum Development, Instructional Materials Development) and Psychology (Filipino Psychology, Developmental Psychology, Educational Psychology, Social Psychology, Psychological Testing, Personality Psychology, Group Dynamics, Abnormal Psychology, Clinical Psychology, Guidance and Counseling). Skillful in literary writing, extemporaneous speaking, group facilitation, event organizing, individual and group counselling. Interested in documentaries, Filipino literature, music, philosophy, multimedia arts, social psychology. Responsible, organized, good leader, melioristic, and quality-oriented.

EDUCATION

2016-2019	Philippine Normal University – Manila Master of Arts in Education – Specialization in Curriculum and Instruction, 2019.
2011-2015	Philippine Normal University - Manila Bachelor of Science in Psychology – Guidance and Counseling Stream, 2015. Academic Excellence Awardee (Top 2), Faculty of Behavioral and Social Sciences, AY 2013-2014.
2007-2011	Saint Jerome Emiliani Institute High School Diploma, 2011. Valedictorian, Academic Excellence Awardee, Junior Scientist of the Year, Golden Loyalty Awardee, Graduating Class of 2011.
2001-2007	Saint Jerome Emiliani Institute Salutatorian, Academic Excellence Awardee, Graduating Class of 2007.

INTERNSHIP / EMPLOYMENT

June 2015 – Present	Faculty, Catholic Christian Formation / Edukasyon sa Pagpapakatao Elizabeth Seton School – South (Primary and Grade School Division)
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August – September 2014	Student Teacher, Edukasyon sa Pagpapakatao – Grade 9 and 10 Rajah Soliman Science and Technology High School
September – November 2014	Guidance Intern, Center for Student Well-being Elizabeth Seton School - South

AFFILIATIONS

2014-2015	Vice President for Internal Affairs; Xymus Chorale Member Philippine Normal University – Psychological Society
2013-2014	Vice President for International and Cultural Relations Philippine Normal University – College Y Club
2011-2013	Chair, Safety Services Committee Philippine Normal University – Philippine Red Cross Youth Council
2009-2010	Literary Editor The Gondolier (Saint Jerome Emiliani Institute School Paper)

SEMINARS AND TRAININGS

March 2015	Capability Building Workshop: Getting Ready for K-12 Curriculum (Pedagogy and Assessment in Values Education) College of Teacher Development, Philippine Normal University
March 2015	Societhink: Empowering Minds, Transforming Society (Teaching Thinking) Faculty of Behavioral and Social Sciences, Philippine Normal University
February 2015	Psynergy 9: Hiwaga, Isang Paglalakbay sa Mundo ng Paniniwalang Pinoy Pamabansang Samahan sa Sikolohiyang Pilipino
January 2015	Theory, Practice and Research in Psychology Psychology Program, Philippine Normal University
November 2014	Program-Based Organization Officers' Leadership Training-Workshop Ayala Young Leaders Alumni Association, Inc.
October 2014	Isang Usaping LGBT (Sandaluyan Lecture Series Wave 1) Pambansang Samahan sa Sikolohiyang Pilipino
September 2014	Trending Cases Diversified Environment (Sex Psychology, Dream Analysis) St. Jude College Manila
March 2014	Climate Change Awareness and Preparedness Training Faculty of Behavioral and Social Sciences, Philippine Normal University
February 2014	Interscholastic Psychology Congress Department of Psychology and Philosophy, Lyceum of the Philippines University
February 2014	Psynergy 8: Hanggang Saan Ang Walang Hanggan? (The Psychology of Infinity) Pambansang Samahan sa Sikolohiyang Pilipino
January 2014	Philippine Psychology in the Midst of Change Psychological Association of the Philippines Junior Affiliates

December 2013	YMCA National Congress of College Students Young Men's Christian Association and Commission on Higher Education
September 2013	Isip Noypi: Pagkiliti sa Imahinasyon ng Kabataang Pinoy Pambansang Samahan sa Sikolohiyang Pilipino
May 2013	Seminar-Workshop on Positive Leadership, Filipino Leadership, Leadership Behavior, and Leadership Empowerment Department of Behavioral Sciences, Philippine Normal University
April 2013	Language Teaching Seminar College of Education, De La Salle University
September 2012	Pinoy Ka Kung Ganito Ka! Sikolohiyang Natatangi sa Kulturang Pilipino Pambansang Samahan sa Sikolohiyang Pilipino
January 2012	Basic Leadership Training and Formation, Youth Volunteer Orientation Course Red Cross Youth Department, Philippine Red Cross

RESEARCH STUDIES

March 2015	The Effects of Spiritual Intelligence Enhancement on the Career Decisiveness of Graduating High School Students
April 2014	The Wisdom Behind Bars: Exploring Life Narratives of Prisoners (research presented at Psynergy 9 - Psychology Students' National Congress 2015)
March 2011	The Effects of Parental Deprivation on the Academic Performance of 3rd Year High School Students

CHARACTER REFERENCES

Ms. Carolina G. Coching

Assistant Principal, Grade School Division, Elizabeth Seton School - South
0928-444-8892

Mr. Froilan T. Trapero, M.A.Ed.

Subject Area Coordinator, CCF/ESP Department, Elizabeth Seton School - South
0923-946-3767

Ms. Imelda P. Dela Cruz, M.A.Ed.

OIC, Values Education Department, Raja Soliman Science and Technology High School
0929-336-6568

Ms. Emma Charisse C. San Juan, RGC, Rpm

Head, Center for Student Well-being, Elizabeth Seton School - South
(046) 471-65-71