CHAPTER I

THE PROBLEM AND ITS BACKGROUND

Introduction

Most people know by experience the contribution and impact of parental beliefs and practices on a child's identity, worldview, and future. The explosion of research across a variety of disciplines in the past several decades emphasizes the parents' vital roles and shaping influences on their children's behavior, character, development, and outcomes. Books and peer-reviewed journals have come to acknowledge parenting, motherhood, and fatherhood as scientific and distinct areas of study (Bornstein 2002; Lamb 1997, 2010; O'Reilly 2011). The multi-disciplinary sciences and varied theoretical perspectives show the complexity parenting entails and the dire implications when parents fail and are not helped by others in their God-given roles (Holden 2015; National Scientific Council on the Developing Child 2004, 2005, 2012). In view of these issues, parent education programs have become significant endeavors in developed countries to intervene and support families, especially those at risk. With the numerous choices of parenting programs in developed countries addressing problems offered by different fields of study, this trend has moved towards evidence-based parenting programs (EBPP) that use randomized controlled trials (RCT) and quasi-experimental research replicated multiple times to show effectiveness.

In contrast, there is little formal preparation for the vital task of childrearing in Philippine society. The standard practice is to start families with minimal marital or parent training. Parents usually relegate childrearing to *yayas* (nannies) for affluent families, or to available kin or *kasambahay* (house-help) if a parent works. In low socio-economic status (SES) communities, parents are caught up with eking out a living or dealing with vices and neighborhood violence (Jocson and Garcia 2017, 134, 140). Many children are forced to survive on their own and suffer abusive disciplinary practices. With a population of 100,981,837 (Philippine Statistics Authority 2016b, xii), there are very few entities that are addressing the need for intentional and formal parenting education (PEd). The Department of Social Welfare and Development (DSWD) developed Parent Effectiveness Service (PES) programs in consultation with parents and experts. Their parenting manuals, *Manual on Effective Parenting* for ages zero to nine, *Empowerment and Re-Affirmation of Paternal Abilities Manual* or ERPAT for fathers, and *Parenting the Adolescent Manual*, are used by social workers and trained community parent volunteers and implemented by local government units (de los Angeles-Bautista 1993, 2–3). The PES is part of the government's Early Childhood Enrichment Program (ECEP) of daycare centers wherein neighborhood parents are assembled to discuss parenting problems and solutions and complemented with home visits when needed (Bennett and Grimley 2001, 125–26; de los Angeles-Bautista 1999, 2–3). The Consuelo Zobel Alger Foundation also has locally adapted and translated the Healthy Start Program's Growing Great Kids Curriculum for parents of children aged zero to five. They train community parent leaders to do home visits and follow-up on maternal care and early childhood development in several depressed communities in the country (Malkin 2011, 5–6).

These PEd programs, although shown to be effective from anecdotal evidence and program evaluations (Gultiano and King 2006, 117–118; Malkin 2011, 8–10), are not considered evidence-based programs according to EBPP standards. A multisite RCT in Metro Manila of the culturally adapted "Parenting for Lifelong Health" program called *Masayang Pamilya Para sa Batang Pilipino Parenting Programme* (MaPa) was conducted from June 2017 to February 2018 (identified as clinical trials NCT03205449). This behavioral intervention program aimed to reduce violence among low SES families with children aged two to six ($n = 120$) is a welcome development since to date, there is no EBPP addressed in the Philippine literature. Current Philippine society realities in a global technological world heighten the need for such interventions and effective programs.

Philippine Realities Highlighting the Need for Parenting Education

Filipinos traditionally have a close-knit kinship system, and family interdependence provides a supportive network for families and children. In 1991, sociologist and scholar, Dr. Belen Medina had written about urbanization and industrialization weakening family ties and increasing individualism (Medina 1991, 30–32). Almost two decades later, author and psychologist, Dr. Lourdes Carandang wrote that family stresses have escalated and sounded the call to strengthen families before they completely break down (Carandang and Chua 2008, 2–7). In today's highly urbanized, globalized, media-connected and technologically wired world, societal realities show that parents need help!

Absentee and Solo Parenting

Urban and global migration have been eroding the traditional cultural strength of the Filipino family, reconstituting family composition, and breaking down family cohesiveness (Alampay 2014, 117–118; Battistella and Asis 2013, 100–102; Carandang and Lee-Chua 2008, 2–7). From fishing and farming communities in northern Mindanao and Caraga regions where large families lived and worked together, individuals and families have migrated to the towns and cities for studies, work and for better-earning capacity (Chaves 2009, 264–65). Another study in Bukidnon, Mindanao showed that 70% of male and 48% of female migrants to urban centers were married, while 60% of female and 40% of male migrants to Cagayan de Oro were married (Quisumbing and McNiven 2006, 12). Work in urban centers is increasingly luring parents, particularly married women, leaving only the very young and the elderly behind.

Global migration also impacts the family. The Commission on Filipinos Overseas estimated 4,207,018 temporary and 1,161,830 irregular and undocumented migrants, aside from the 4,869,766 who had become permanent residents abroad (2016, 10). That is roughly 10% of the population. The temporary migrants refer to those who have contracts to work for a limited time, which in many cases, either get renewed, or workers look for other overseas work before their contracts expire. The Center for Migrant Advocacy said that since 2001, two-thirds of migrant workers kept returning as rehires, which meant being away from their families for years at a time (2011, 9). One study of 30 transnational families showed the average length of separation of migrant fathers away from the family as 13.79 years while that of mothers away 11.42 years (Parreñas 2005b,

251). Their children were mainly growing up without them and this has contributed to the growing millions of solo parents in the country.

Solo parents were said to number around 14 million in 2007, and estimated to be 20 million by the end of 2017 (DSWD 2017). Aside from migration, marital separation, dissolution of non-marital unions, child adoption by singles, teen parenting, and death of a spouse are contributory to solo parenting in the country (Tarroja 2010, 189). The Philippine Statistics Authority in 2016 indicated that 49.2% of the 1,731,289 babies born had unwed mothers. Children of migrants have to cope with a single parent who tries to fill both roles, or in case of fathers-left-behind, the eldest female daughter or female relative fills in the absent mother's role (Battistella and Asis 2013, 100; Parreñas 2005a, 325). The left-behind housebound husbands struggle with diminished self-worth and the role model they give to their children in a culture where men are supposed to work and provide for the family (Pingol 2001, 33, 103). A longitudinal study on children's time use in Laguna south of Manila showed that with mother absence, girls spent significantly less time on school activities or dropped out entirely (Pörtner 2014, 5–6). Solo parenting is indeed more stressful and challenging for both parent and child, increasingly so when there is no established network of support for the family.

<center>Poverty-Stricken Parenting</center>

Poverty in rural areas has driven not just parents but families to migrate to urban centers. Philippine Statistics Authority records showed the trend from rural to urban migration (National Statistics Office 2004, 21; Philippine Statistics Authority and ICF International 2014, 21–24). This was the attributed cause for the expansion of "squatter colonies" with approximately 300 families migrating to Manila each month (Housing and

Development Coordinating Council 2014, 1; Pedro, Barba and Candelaria 2004, 232–33).

Estimates of informal settlers vary, but a familiar cited source was that of the Metro

Manila Development Authority's estimate of 2.8 million in Metro Manila alone in 2010

(Buban 2015; Cruz 2010). UNICEF estimated 8.4 million people were considered

informal settlers in several metro cities, half of whom were children (Racelis and Aguirre

2005, xiii). However, studies showed that rural poverty was much worse with one out of

five families being chronically poor compared to one in 100 in urban areas (Reyes et al.

2014, 23). Chronic poverty was correlated with bigger family size and lack of education

of the family head (Reyes et al. 2014, 23). Effects of poverty on children were stunting

and malnutrition (Adair and Guilkey 1997, 314–319; FNRI 2016, 48). Deprivation in

sanitation, clean water, and safe shelter results in diseases. Poor children experience low

school survival, poor achievement level, forced child labor; and exploitation and

trafficking (Reyes et al. 2014, ix–x, 26–44; UNICEF 2012, iv). Children of poor families

in urban centers spill out onto streets to play, to earn a living for survival, or to engage in

risky activities (Lamberte 2002, 9–10; Sta. Maria, Martinez, and Diestro Jr. 2014, 113–

114). One of the poverty-related risky activities the youths engage in is teen pregnancy.

Teen Parenting

In 2012, the University of the Philippines Population Institute and the Demographic

Research and Development Foundation, Inc. conducted the Young Adult Fertility Survey

(YAFS 4) among 19,178 respondents aged 15 to 24 to track wellbeing, and risk and non-

risk behaviors of youth (Natividad 2014, 19). The survey results showed that one in three

youth have engaged in premarital sex and that 13.6% (769) of girls aged 15–19 years old

had become mothers (Fernandez 2014). Teen pregnancies increased more than 60% from 2000 to 2010 with a corresponding increase in teen maternal deaths (Morales 2013). The YAFS 4 results showed pre-marital sex and pregnancy were higher among those in the rural areas, as well as those with lower education and in poorer households (Cruz 2014, 6; Natividad 2014, 42–43). Teen parents, aside from the health risks to both mother and child, are also most likely to seek an abortion, which is illegal in the country but is regularly taking place. In the year 2000 alone, there were about 473,400 induced abortions based on hospital reports (Juarez et al. 2005, 144). This data did not include unsafe practices resorted to with untrained "*hilots*" (quack doctors) with questionable sterility procedures or from buying abortion drugs from the sellers and stalls like those surrounding Quiapo church (Conde 2005; Winn 2017). In 2008, an estimated 560,000 induced abortions took place, 90,000 sought medical help for complications, and 1,000 women died in the process (Center for Reproductive Rights 2010, 13). Teen parents need all the support and wise counsel they can get to shoulder the heavy responsibility of parenting at such a young age. However, it is not only the young parents who need help, but the older parents as well.

<div align="center">Abusive Parenting</div>

Although the Filipino culture values children and most families want them, too many children still get caught in child labor, cybersex, child trafficking, street living, or are just abandoned. In 2011, the National Statistics Office's survey identified 5.59 million out of 29 million children aged five to seventeen as working children, three million of whom were engaged in hazardous conditions (Philippine Statistics Authority 2015). Children are not only forced to work but are abandoned, left in orphanages to be

either temporarily or permanently cared for, or immediately given up for adoption upon birth (Guttierez and Tran 2004, 77–83). In 2010, Senator Pia Cayetano pushed for the Foster Care Act because of the reported 100 children abandoned every two months that were turned over to the Department of Social Welfare and Development (Senate of the Philippines Press Release 2010). A 2016 report mentioned 1.8 million abandoned and neglected children (Kaiman and de Leon 2016). Cybersex crime arrests in different parts of the country in recent years also revealed that parents and even communities were engaged in using children to perform sexual acts and poses online in exchange of money (Duerr 2016; Holmes 2016; Associated Press 2017). A survey of 3,866 children and youth (aged 13-24) from 172 barangays in 17 regions of the country showed 80% had experienced some form of violence at home, school, or community (CWC and UNICEF 2016, 3-4).

Parenting realities in the country give at least four compelling reasons that make Filipino parenting education (FPEd) a priority for today and for the succeeding generation of parents. These are: (1) the erosion of the Filipinos' close-knit kinship system brought about by urbanization and globalization where children bear the brunt of their effects; (2) the many forms of abandonment, neglect, trafficking, and abuse of children in Philippine society; (3) the new generation of young and teen parents who need parenting education; (4) the absence of a locally conducted research- and evidence-based parenting education program aimed at parents of public school children where the majority of the poor Filipino masses go.

FamilyLife Philippines' *Pamana* Parenting Program

FamilyLife Philippines, Inc. (FLP), pioneered in the country by this researcher and her husband as a ministry of Philippine Campus Crusade for Christ, seeks to help strengthen families to serve as lighthouses in their communities. The FLP team imparts biblical principles and perspectives on marriage and parenting via seminars, classes, and small group discipleship called HomeBuilders®. A church ministry called Life on Life in Fairview, Quezon City, sought FLP's help to conduct parenting classes named *Pamana* (legacy) from 2014–2016 in two public elementary schools in their area upon the principal's request. Some FLP staff put the lessons together as the class progressed, meeting two hours every Thursday morning or afternoon to accommodate enrollees. There were three levels of six sessions each level, offered for free over a period of two years in these two schools.

Some feedback written by the participants had common themes: they said God had changed their hearts and as parents, they were showing more patience and had become less abusive in the way they disciplined their children. A core of mothers who attended all three levels continues to meet until today. They assisted in parenting classes and in grade six students' retreats facilitated by FamilyLife and Life on Life in those schools. Because of the impact of the *Pamana*, there have been requests by some Christian ministers and partners for the program to be rolled out in their places. Our FLP staff members have also been receiving requests for parenting seminars and classes in several public elementary schools in Quezon City. There is thus a need to improve or redo and package the *Pamana* program to meet evidence-based practice standards that can be replicated to document effectiveness in order to be fully rolled out in the public schools.

The researcher, in agreement with the team, decided to create a new curriculum that is based on research and will incorporate transformative learning strategies to make the lessons more experiential. A new name is chosen – *Pagsasanay sa Pagiging-magulang tungo sa Pinagpalang Pamilya* (Parenting training towards a blessed family) or P[4S] (pronounced as Pforce). P[4S] is a word interplay with the government's financial aid program for low SES families called 4Ps and would be easy to recall, but it also speaks of the potential exponential impact from parents to their children and other families. Psalm 144:12-15 captures the vision as it describes well-nurtured children, with abundant provision and strong protection because "blessed are the people whose God is the Lord."

Statement of the Problem

This dissertation addresses the gap in research of a Filipino parenting education program for parents in public schools towards meeting evidence-based practice standards. The research questions that guide this research on two levels are as follows:

1. To identify the content of the curriculum: What elements, based on informed research, should be incorporated in the new P[4S] curriculum that will address relevant issues and guide Filipino parents in low-SES communities to bring about the transformation of their perspectives and practices? What does Filipino empirical research identify as their issues and needs? What are the timeless and transcultural biblical principles that address those issues and needs? What are the EBPP best practices that could also inform the P[4S] curriculum development and processes? This part will be addressed by the literature review.

2. To establish the impact of the curriculum: If the researched elements are incorporated into the P^{4S} parenting curriculum and follow evidence-based parenting education practice standards, to what extent will the program impact low socioeconomic status Filipino parents in the public school? This part will be addressed by the pilot project in order to answer the following questions:

    (a) Will there be a decrease in coercive parenting or abusive discipline practices?

    (b) Will there be an increase in positive encouragement in the parent's parenting practices?

    (c) Will there be an improvement in the parent-child relationship?

    (d) Will there be an improved family relationship due to increase in parental self-care and stress management?

    (e) Will there be an increase in parental teamwork or functional supportive network to help in one's parenting?

    (f) Will there be an increase in spiritual wellbeing or trust and reliance on God for their parenting journey?

Statement of Purpose

The objectives of this mixed methods experimental study will be two-fold. The first objective is to research the elements to be incorporated into the P^{4S} curriculum that will address the current needs of Filipino parents especially in low-SES communities. The second objective is to reject or fail to reject the null hypothesis, a term in inferential statistics (Fisher 1925) that the change in parenting beliefs and practices due to the P^{4S} curriculum program intervention on parents is absent. The grounds for rejecting the null

hypothesis (H_0) would be to determine the extent of the impact (*p* or probability value) of the P^{4S} curriculum when it is field-tested among parents in a public school setting following evidence-based parenting education standards using randomized controlled trial.

The researcher and the FLP team believe that the P^{4S} curriculum could help lead the parents to embrace biblical perspectives and practices that would benefit children in low SES communities. Thus, the null hypotheses to be rejected or fail to reject include the following variables:

(a)   There will be no decrease in the experimental group's coercive parenting or abusive discipline practices.

(b)   There will be no increase in the parent's positive encouragement of their children in the experimental group.

(c)   There will be no improvement in the experimental group's parent-child relationship.

(d)   There will be no improved family relationships due to the experimental group's better parental self-care and stress management.

(e)   There will be no increase in parental teamwork in the experimental group's parenting because of partner or other parents' support.

(f)   There will be no increase in the parents' religious well-being scale or trust and reliance on God for their parenting journey in the experimental group.

Theoretical Framework

The theoretical framework for the P⁴ˢ curriculum development will come from four elements that the researcher considers critical for a Filipino parenting education. These are Filipino parenting beliefs and practices, evidence-based parenting education, biblical/theological perspectives on parenting and child-rearing, and transformative learning. Filipino parenting beliefs and practices will come from empirical research on Filipino parenting done in the country from the year 2000-2018 to surface current issues particularly in low SES families that the curriculum could address. Evidence-based parenting education (PEd) provides the sociological perspectives that encompass the core domains of child development, parenting and parent-child relationships, and family. Evidence-based PEd gives helpful insights on children's development and effective parenting programs and processes. The biblical/ theological perspectives on parenting and childrearing will serve as the guiding principles for the curriculum. The biblical perspectives provide a holistic approach to the kind of parenting needed for children in low SES communities (Mahoney 2010, 816–18; Roehlkepartain et al. 2006, 9; Rosario-Braid, Tuazon, and Lopez 2008, xiv) and is suited to the Filipinos' psyche and innate spirituality (Batara 2015, 9–11; Cornelio 2016, 59; Pajaron 2013, 33–34; Philippine Statistics Authority 2016a, 1-30).

The theoretical framework for the P⁴ˢ curriculum's transformative impact is the transformative learning (TL) theory introduced by Jack Mezirow in 1978. It is an approach to adult education that is most attuned to Filipino ways of knowing and learning and will guide the P⁴ˢ curriculum design (Cranton 2006, v–vi; Mezirow, Taylor and

Associates 2009, xi). Mezirow based his theory on the constructivist assumption of learning that people, over time, build "habits of mind" that act as filters within themselves as a result of experiences and uncritical assimilation of meaning perspectives from family, community, and culture (Mezirow 1991, xiv, 44). The resulting "points of view" are the concrete expressions of the habitual orientation that eventually guides one's actions (Mezirow 1991, 44; Gravett 2005, 27). Critiques, further research, and conferences resulted in expansion to Mezirow's cognitive-based individual perspective transformation to take into consideration the whole person, the socio-cultural context, and the communal aspects of adult learning. Learning is to be more likely transformative when all the dimensions of one's being are involved, and that certainly includes the spiritual (Tolliver and Tisdell 2006, 37). Cranton and Taylor posited a unified and integrated theory of TL as "cognitive and rational, as imaginative and intuitive, as spiritual, as related to individuation, as relational, and as relating to social change" (Taylor, Cranton, and Associates 2012, 7). Edward Taylor summarized the core interrelated elements that guide the practice of fostering TL. These are: 1) the learner's past experiences and those created in the "classroom" setting serve as catalysts for dialogue and reflection potentially leading to a new perspective; 2) promotion of critical reflection on categories of content – what the learners perceive, think, feel and do; the process – how learners perform the function of perceiving; and premise – why learners perceive the way they do; 3) reflective dialogue with self and others whereby "learners' attitudes, feelings, personalities, and preferences" can emerge and are responded to; 4) holistic orientation involving the whole person learning (cognitive, affective, physical, spiritual) through creative expressions and experiential activities; 5) awareness of

learners' personal, professional and societal context; and 6) authentic and meaningful relationships with the learners (Taylor and Cranton 2012, 5–13).

Since TL considers context and multidimensional aspects, then the richness of the Filipino culture and society's strengths come into play that makes learning more creative and inclusive. The Filipinos' penchant for music, drama, poetry, narratives, and lived experiences are powerful tools for teaching and learning to be considered in the P[4S] curriculum. It is to be learner-centered to help parents examine their assumptions about themselves and their spirituality, about their parenting beliefs and practices, about children and their roles and relationships, about the way they are managing stress, about their network of support. Learners should reflect critically and engage in dialogue and focus group discussions concerning their goals in parenting, their parenting habits and relationships, and the impact of their way of disciplining their children. The cultural, societal and familial assumptions and habits they have assimilated and uncritically examined and acted upon from parenting research are considered in light of biblical perspectives. These serve as the gateway to create disorienting dilemmas and start the transformative process in their lives to accommodate the truths and perspectives leading to a renewed parent and parenting relationship and habits.

Conceptual Framework

The conceptual framework shows the relationships of the different components in the development of the P[4S] curriculum, the field testing methodology and processes that will be used, and the intended outcomes that will be measured to determine its impact. Figure 1 shows the conceptual framework and its elements.
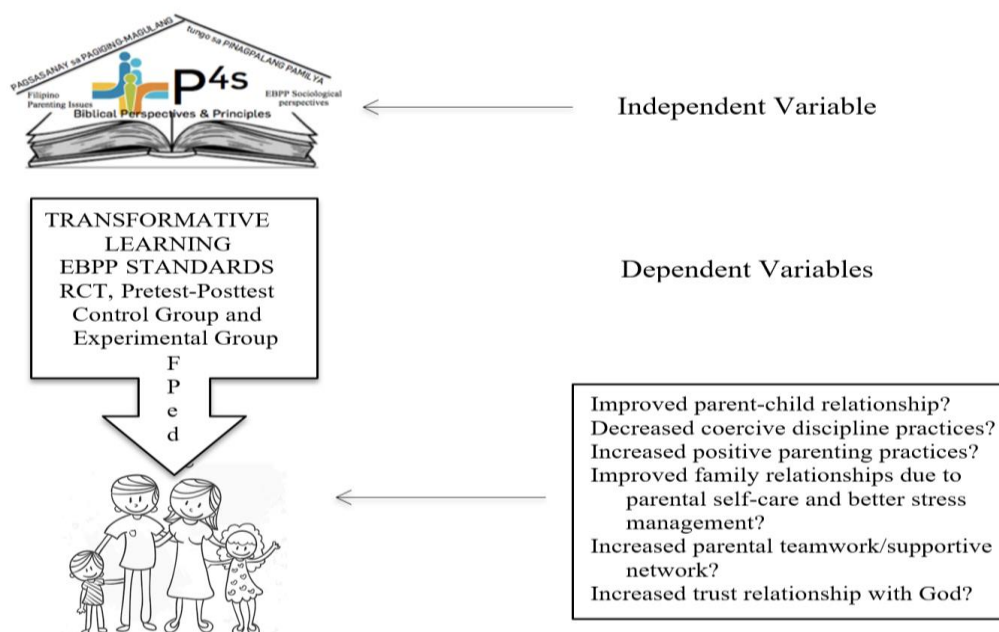
Figure 1. P^{4S} Filipino Parenting Education Conceptual Framework

The P^{4S} curriculum incorporates the following elements: a) topics to address needs and issues surfaced from empirical research on Filipino parenting and childrearing; b) sociological perspectives of effective and evidence-based PEd programs; c) essential biblical parenting and childrearing truths and principles as foundational to the lessons; and d) transformative adult learning strategies to help facilitate learning of the parents. The P^{4S} curriculum serves as the independent variable in the study. The P^{4S} curriculum will be field-tested using a stratified random sampling of grade three parents at the Tandang Sora Elementary School (TSES) and GSIS Village Elementary School (GSIS) in Quezon City. Based on the Enhanced Basic Education Act of 2013 (Republic Act No. 10533), grade three children, aged eight to nine years old, would be operating on Piaget's concrete operational stage. At this stage of development, the children's cognitive, affective, and social processes are developed enough to comply with requests or

questions (McDonald and Rosier 2011, 6–7; Piaget and Inhelder 1969, 114–29). Pretests and posttests of two validated tools, the Parent and Family Adjustment Scales (PAFAS) and the Religious Well-being subscale (RWB) of the shortened version of the Spiritual Well-being Scale (SWBS) were used on control group and experimental group, to help determine and track the extent of parental transformation. Semi-structured interviews on consenting P[4S] parent participants in the experimental group triangulated with their randomly selected children engaged in a focus group discussion will document potential transformation in parents' perspective and practices.

Significance of the Study

If the null hypothesis elements are rejected and there is indeed transformation in the experimental group's parenting perspective and practices, this study could benefit a number of various stakeholders, ministries, and the academe both locally and internationally. The first one to benefit from this study would be the public school parents and their children who will benefit from improved parenting practices, and the succeeding ones who will go through the program. The repeated RCT with positive results will make the P[4S] program a credible one to be offered to the Department of Education to benefit other public school parents in Metro Manila (www.deped.gov.ph). The Department of Education implements a Values Education subject in its basic curriculum and is also integrated in each discipline of study (DepEd DO 41, S. 2003). It aims to develop traits like respect for the child's own dignity and that of others, self-discipline, productivity, nationalism, and an abiding faith in God and spirituality among others (Quisumbing 1994, 9–15, 34). The Department of Education's master plan for early childhood education until the third grade of elementary school include parenting

education and curriculum reform (de los Angeles-Bautista n.d., 2), so this is where the

P[4S] curriculum could be implemented as values and character are best taught and caught

at home.

The P[4S] curriculum could also be used by the different denominations and churches

that we have partnered with in strengthening first, the families in their churches, and

second, their outreaches to the community. The Tagalog or Filipino language teaching

materials, with proper orientation and equipping, could be used to reach out to public

school parents or low-income community parents in their areas of ministry.

Another significance is that by following the EBPP processes and documenting the

results with more future replication of the study, the P[4S] curriculum could be the first

evidence-based parenting program for parents of public school children in the country.

This will greatly contribute to local academic research that is still relatively young and is

often found in university journals. The meta-analytic research that has gone into

discovering the core elements of the P[4S] curriculum development will contribute to the

knowledge base in local and international academia regarding Filipino parenting, and

regarding parenting in low-SES community in religious settings. This pilot study that will

enable a better-prepared future studies will also contribute to the wealth of research on

evidence-based parenting education programs have been predominant in developed and

western countries.

Assumptions

This study has the following assumptions:

1. The parents at TSES and GSIS will want to participate in a parenting program like P[4S] and will cooperate with the requested pretests, posttests, interviews, and focus group discussions (FGD).

2. The parents who will attend the program will be open to using the Bible as textbook in parenting, considering that spirituality and religion are promoted and encouraged in public schools, especially in TSES.

3. The FamilyLife team of facilitators will be able to connect with the parents and facilitate their learning on the different topics using the prepared P[4S] curriculum.

Definition of Terms

Curriculum refers to a dynamic series of planned learning events and experiences designed with the parents in mind based on transformative learning approach to accomplish the learning objectives (Blevins and Maddix 2010, 164–165; Brummelen 2002, 13).

Educational attainment refers to the level of education reached or completed by a person. The Philippine Standard of Classification of Education (PSCEd) classifies levels as follows (http://nap.psa.gov.ph/): Level 0 (pre-primary/pre-school education; Level 1 (primary, elementary); Level 2 (secondary, high school); Level 4 (post-secondary non-tertiary/technical-vocational); Level 5 (first stage of tertiary/baccalaureate); and Level 6 (second stage of tertiary/post-graduate education). Levels 0–1 is considered basic level education and would thus be considered low educational attainment.

Evidence-based Parenting Programs (EBPP) are those programs whose empirical studies using randomized controlled trials (RCT) have been rigorously evaluated and whose findings of their effectiveness have been peer-reviewed by experts (Cooney et al. 2007, 2). The highest levels of EBPPs are those with multiple RCTs.

Intention to Treat (ITT) Analysis is a method of analyzing results in an RCT where "all participants who are randomized are included in the statistical analysis and analyzed according to the group they were originally assigned regardless of what treatment, if any, they received" (McCoy 2017, 1075). This further minimizes risk of bias (internal validity) in reporting RCT results (Zwarenstein et al. 2008, 1).

Mixed Methods Research (MMR) refers to both quantitative and qualitative means of data gathering combined in a single study (Caruth 2013, 113; Johnson and Onwuegbuzie 2004, 17).

Parenting or **Parent Education** (PEd) refers to an organized program that imparts information and skills to parents towards improving parent-child relationships, and eventually child developmental outcomes (Fine 1980, 6; Mahoney et al. 1999, 131). This definition zeroes in on evidence-based PEd preventive programs (as distinct from therapeutic interventions and parenting special needs children requiring professional help) that have had decades of research already and have worked in other cultures as well (Croake and Glover, 1977, 121–122; Groves 1932, 220–221; Ponzetti Jr. 2016, 3–7).

Randomized Controlled Trials (RCTs) involve randomly assigning individuals or units that are highly similar in characteristics to an "experimental" group to participate in a program or to a "control" group that will not participate. With sufficiently large samples, it ensures that any difference in outcomes between the two groups could be

attributed to the program and not to other factors (Coalition for Evidence-Based Policy 2012, 3). RCTs are generally considered the most reliable method or the gold standard of evaluating program effectiveness in the fields of medicine, health sciences, and across the social sciences among researchers and the general public (Zwarenstein et al. 2008, 2), although there are those who point out the necessity for thoroughness and caution in making conclusions in RCTs (Deaton and Cartwright 2017, 2; 9–12). **Non-Randomized Controlled Trial (nonRCT)** is an experimental study in which participants are assigned to intervention either by their choice or in a non-random way. A pilot study on nonRCTs showed that "high-quality nonRCTs can produce outcomes that approximate to those found in RCTs" (Ferriter and Huband 2005, 111).

Socioeconomic Status (SES) classification in the Philippines is being standardised and was divided into clusters 1 to 9 based on the household expenditure pattern with the least earning households in cluster 1, and the most earning in cluster 9 (Bersales et al. 2013, 1). For a more uniform way of classifying, significant predictors were identified for SES classification: (1) quality of consumers in the household (number of employed members, level of education); (2) number of selected energy-using facilities owned (such as television, computer, microwave, and others); (3) urban and regional membership; (4) transport type ownership; (5) water source type; (6) connectivity or number of phones; (7) living space assets; (8) living shell (type of wall and roof); (9) tenure of home (whether owned, rented, or informal settlement) (Bersales et al. 2013, 14–15). This classification however, is simplified in this study as participants belong to the lower level clusters evidenced by their children going to public schools.

Transformation will be considered in two ways, educationally and biblically/ theologically. The educational aspect has been explained previously with the transformative learning theory undergirding the approach. One of the alternative approaches in TL that the P[4S] curriculum will use is the cultural-spiritual (whole person learning including spirituality in culturally relevant ways through music, drama, not just cognitive means) and a spiritual learning environment where transcendent realities are incorporated into the lessons (Scott 2006, 50). The spiritual aspect is crucial because marriage and parenting are such deep heart-issue spheres that require reliance on God to work beyond merely human efforts and skills. Teaching parents skills alone without dealing with the thoughts, motivations, and intents of the heart may lead to temporary behavior change but may not last. Biblically/theologically, **transformation** is a change of heart and mind that results in a change in actions and is brought about by establishing a personal relationship with God and being empowered by the Holy Spirit. These are essential to be able to love unconditionally and give sacrificially for the benefit of another (2 Cor. 5:17-19; 1 Jn 4:10-19; Eph. 5:18-6:4). In facilitating transformative learning approaches, strategies, and experiences, the P[4S] team seeks the internal transformation as a result of the Triune God's work in the lives of the parents.

Scope and Delimitations of the Study

The FamilyLife's P[4S] team will conduct the pilot project at Tandang Sora Elementary School and GSIS Village Elementary School with the principals' permission and the guidance counselors' commitments to implement the program. This pilot project will use one grade level for parents to have a common ground in their discussion of children's stages as opposed to multi-ages of children (i.e., parenting early childhood and

adolescence at the same time). The researcher will also properly orient the research team composed of two De La Salle University graduate students who will serve as transcriber/interviewers and focus group discussion facilitators. A faculty of Statistics and Mathematical Science at the University of Southeastern Philippines will serve as advisor on statistical analysis.

Since this is a time-bound study, data collected will be limited to the specific context and time in which the research is done and cannot be generalized to other parents in public schools in the country. It cannot also be generalized to low-income communities where parents may not be similar to the Filipinos' concepts of spirituality and religiosity. This study is also a parenting intervention that excludes improving children's educational outcomes and parenting children with special needs.

Overview of the Dissertation

Chapter II presents the critical review of literature related to three kinds of sources: 1) empirical studies on Filipino parents' attitudes, values, beliefs, and experiences regarding parenting and childrearing to create understanding and surface issues in the culture that the P^{4S} curriculum could address; 2) lessons learned from top EBPPs based on sociological research perspectives and those programs mainly involving low SES communities; and 3) the biblical/ theological perspectives and discussions on parenting topics and issues on child-rearing.

Chapter III presents the research methods and processes involved in carrying out the FPEd program. It will explain the mixed methods research design, the Parent and Family Adjustment Scales (PAFAS) instrument and studies related to it, the Spiritual

Well-being Scale (SWBS), the processes that the research team followed, and the actual schedule of the project.

Chapter IV highlights the results of the pilot project conducted in two public schools. The chapter explains the analyses of data from pretests and posttests, interviews and focus group discussions, the discussion of results, and their relation to the null hypothesis.

Chapter V gives the summary, recommendations, conclusions and future directions as a result of the research conducted.

CHAPTER II

REVIEW OF RELATED LITERATURE AND STUDIES

A Filipino parenting education (FPEd) program needs to be responsive to the realities and experiences of Filipino parents and children, particularly those in low SES communities. One way to understand the realities of contemporary Filipino families is through empirical research among Filipino parents and children that raises practices and issues the parenting program could address. Evidence-based parenting programs (EBPPs), based on sociological perspectives that have proven effective in established parenting programs, could shed light on best practices to guide Filipino parenting programs. The biblical perspectives present critical timeless and culturally relevant principles from the God who instituted marriage and the family. These principles, sensitive to the "Christian" values and spirituality of Filipinos, will address several of the issues raised in the empirical research on Filipino parenting. The review of related literature will explore these three main perspectives: empirical research on Filipino parenting, top evidence-based parenting programs, and essential biblical parenting principles and practices.

Parenting and Childrearing in Philippine Empirical Studies

Empirical studies, although conducted with caution regarding results due to limited samples, measurement errors, and narrowly defined problems of a bigger picture (Galvan

2006, 1–3), give us a glimpse of the reality of the target audience. The following criteria determine what studies this literature survey will include: (1) quality of empirical study done on Philippine samples and soundness of conclusions arrived at; (2) the study sheds light on attitudes, perspectives and practices of Filipino parents through parent self-report or children's report; and (3) respondents are from low- to middle-income segments of society that represent the target audience of the P[4S] Filipino parenting program.

Researchers Danielle Ochoa and Beatriz Torre (2016) conducted a literature review on Filipino parenting research dated from 2004–2014. Their research yielded 34 published and unpublished studies culled from a Google search, the EBSCOhost database, and the National Library catalog of theses and dissertations. Topics included parenting characteristics and parenting styles, parenting cognitions (attitudes, beliefs, and attributions), parental socialization practices, discipline and punishment, and parenting risks and resources (Ochoa and Torre 2016, 6). Not all on their list were empirical studies. This review expands the research using the EBSCOhost database, the Philippine ejournals, the University of the Philippines Library, Google search, and Research Gate, where articles published in journals are accessible. The research includes empirical studies whose data or publication falls within the 2000–2018 range. The literature research on empirical studies regarding parenting in the Philippines from 2000-2018 reveals three major categories of topics: parenting styles, discipline practices that tend to be abusive, and transnational or distance parenting due to the Overseas Filipino Workers (OFW) phenomenon. Studies on low SES communities are given special focus as the fourth category.

Parenting Styles

Parenting style is a significant common category of Filipino parenting studies. The parenting style typology, based on original research conducted by Diana Baumrind (1966) and Maccoby and Martin (1983), showed two elements of parenting, demandingness (directiveness, control) and responsiveness (nurturance, warmth) that impact children's outcomes. Authoritarian parents are said to be high-demanding but low-responsive, permissive parents are low-demanding but high-responsive, authoritative parents are high-demanding and high-responsive, and neglectful or uninvolved parents are low-demanding and low-responsive (Baumrind 1966, 889–91; Baumrind 2005, 62), as shown below in Figure 2.
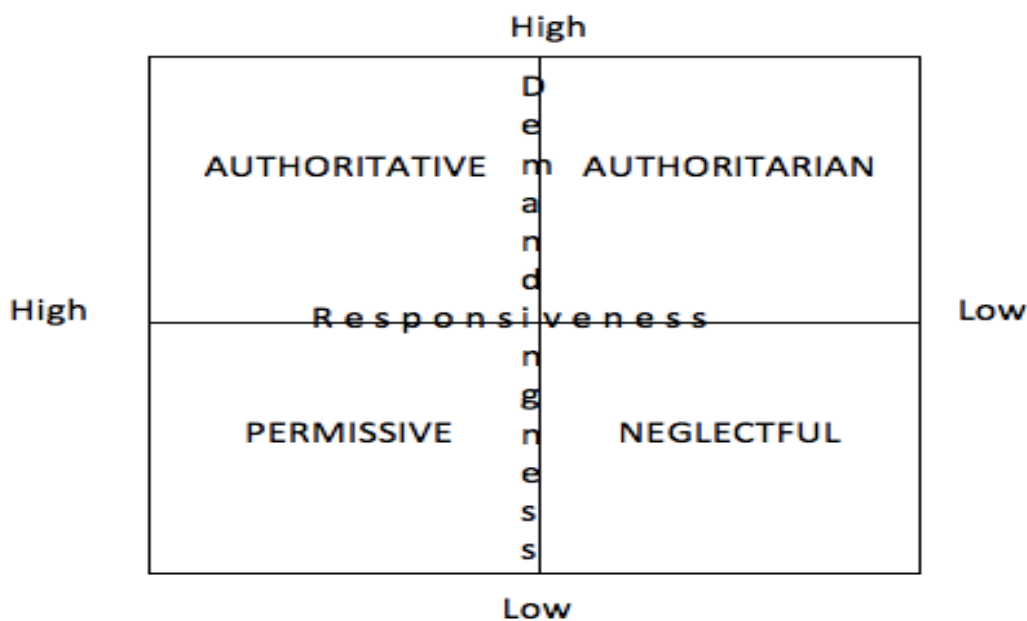

Figure 2: Parenting Styles

These typologies have a robust empirical basis and correlational nature with children's emotional and mental health across cultures (Sorkhabi 2005, 552; Martínez, García, and Yubero 2007, 739–42; Power 2013, S17–S19; Breland-Noble 2014, 173–75; Uji et al. 2014, 298). Parenting styles have been empirically correlated to outcome

variables such as academic achievement (Chen, Dong, and Zhou 1997, 864–68), self-esteem (Smith 2007, 2–3; Martínez and García 2008, 22–24; García and Gracia 2009, 120–21), depression (Barton and Kirtley 2012, 23–25), drug use (Becoña et al. 2012, 3–5), and alcohol use (Merianos et al. 2014, 1969–71). The authoritative parenting style is generally said to be optimum for having protective factors against children's risk behaviors and being supportive of emotional and psychological health, while the authoritarian parenting style brings adverse results in children.

There are divergent views, however, regarding the results of some studies across cultures. Authoritative style correlated with children's psychosocial development and good academic outcomes among American-European respondents, but authoritarian style correlated with better educational outcomes among Asian and African-American respondents (Dornbusch et al. 1989, 1248– 53; Steinberg, Elmen, and Mounts 1989, 1430–35; Robinson et al. 1996, 4–5; Leung, Lau, and Lam 1998, 166–69; Chao 2001, 1839–40). A study in Beijing China showed authoritative parenting correlated to academic achievement (Chen, Dong, and Zhou 1997, 864–69). Permissive or indulgent style had better educational and psychological outcomes among Brazilian and Spanish respondents (Martínez, García, and Yubero 2007, 740–41; Martínez and García 2007, 343–45; García and Gracia 2009, 121–23), but another study on Spanish adolescents yielded authoritative style as optimal (Osorio and González-Cámara 2016, 417). Two explanations for differing results have been offered: (1) differences in methodologies, instruments, and sampling used gives different results (Pinquart 2016, 488–89); (2) a reductionist research (selecting a few variables to consider and exclude other relevant ones for practical reasons) that characterizes much research vs. systemic research

(includes all other relevant variables) gives different results (Dwairy 2009, 66–73). In addition to these explanations, factors such as parental goals and values, culture, context, parent's education, SES, and children's behavior, could impact interpretations and meanings of parenting styles (Spera 2005, 136–40; Dwairy and Achoui 2010, 16–21; Deater-Deckard et al. 2011, 791–93; Hock 2013, 8). With this background, the following summary shows common parenting styles in local setting and their outcomes on children.

The researcher accessed 16 of 23 studies on parenting style, with only 12 meeting the criteria set for inclusion. Five of the chosen studies used random sampling, four did not indicate what the research used, and three were from participants of the Cebu Longitudinal Health and Nutrition Survey (CLHNS) birth cohort, where follow up surveys were done in different years. Eight studies were from views of parenting style with adolescents and young professionals as respondents; two studies used parents' and children's reports, and two studies surveyed parents only. In these studies, some sample sizes were so small that one cannot say they represent others in the group, acknowledged in their research, while a few may be significant enough to merit attention to findings.

The CLHNS birth cohorts done in 1983, with follow up in 1994 ($n = 1428$), 1999 ($n = 1096$), 2002 ($n = 1860$), and 2005 ($n = 1849$), and selected respondents ($n = 325$) in Catbalogan, Samar showed permissive style as prevalent (Hindin 2005; Hock 2013; Hock et al. 2016; Lanzarrote et al. 2013). One study in Quezon City among students from low-income (50%), middle-income (40%), and high-income (10%) families showed authoritarian parenting style (Alampay and Jocson 2011, 169–71). Authoritative parenting style was found predominant among the following:

- Solo parent respondents ($n = 59$) in the Cavite areas (Andal et al. 2016);

- Grade 7 public school students ($n = 500$) in five provinces of Region X in Mindanao (Bacus 2014);

- Selected criminology students ($n = 28$) of the Lyceum of the Philippines University-Batangas (Dalisay 2013);

- College students ($n = 200$) in two private universities in Metro Manila (Datu 2012);

- Underprivileged students ($n = 66$) in a sponsored education at Student Center Project (Garcia and Santiago 2017); and

- Randomly selected households in Aklan (Gilongos and Guarin 2013).

Two of the research projects were to find out the parenting style used (Dalisay 2013; Lanzarrote et al. 2013), while the rest were correlational studies with other variables. The longitudinal studies in Cebu City showed that the majority of the parents consistently had permissive style over time, with mothers more consistent than fathers (Hock 2013, 63). The results also highlighted the gendered roles of male and female, mothers and fathers in Philippine society. Parenting styles differed by parents' gender and offspring's gender. Female offspring reported stricter (authoritative, authoritarian) mothers and fathers than did male offspring. Male offspring reported a higher permissive parenting style from their mothers (70.3%) and fathers (58.7%) than did female offspring, who reported the same style for their mothers (53.8%) and fathers (33.7%) (Hock et al. 2016, 111). Authoritative style was shown to be predictive of better educational attainment, self-esteem, and protection against son's getting into drugs. This style scored highest for adolescents to want to spend time with family and communicate with parents on most

topics, and fits with the family-centric value of Filipinos. The younger respondents explained the warm authoritative relationship they had with their parents as characterized by generous praise and rewards like hugs, quality time spent with them, the effort given to prepare their meals, and the nurturing and discipline they received (Gilongos and Guarin 2013, 1565). However, permissive parenting seemed beneficial for children in late adolescence and emerging adults (18–21 years old in the study) and was found to be protective against a daughter's depressive symptoms. A note of caution is that correlational studies do not mean causation but merely measures the strength of the relationship of the variables. Table 1 shows the findings from eight studies highlighting the variables correlated to parenting styles.

Table 1. EMPIRICAL STUDIES ON PARENTING STYLES CORRELATED TO DIFFERENT VARIABLES AND THEIR OUTCOMES

Parenting Style/ Effects	Authoritative	Permissive	Authoritarian	Neglectful
Career choice (Datu 2012) $n = 200$	Father's prevailing mode of relating		Influences definite career choice	
Communication, Time (Hock 2013) $n = 2016$ (2002) $n = 1849$ (2005)	Associated with most communication and most spending time of adolescents with mothers and fathers	Observed to have less frequent parental quarreling in this category		Associated with least communication and spending time with mothers and fathers; associated with frequency of parental quarreling
Educational Achievement (Hindin 2005) $n = 1428$ (1994) $n = 1096$ (1999)	82% of boys w/ authoritative mothers finished secondary school	77% of boys w/ permissive mothers finished secondary school	75% of boys w/ authoritarian mothers finished secondary school	48% of boys w/neglectful mothers finished secondary school
(Bacus 2014) $n = 500$	The second best predictor of academic performance next to students' attitude towards school	Negatively affects academic performance		
Goal mastery orientation (Bernardo and Ujano-Batangan, 2007) $n = 142$	Only emotional support dimension from both parents was positively correlated		Female students with low-level emotional support from fathers avoid failures more.	
Self-esteem (Garcia and Santiago 2017) $n = 66$	Associated with high self-esteem despite coming from underprivileged homes			
Corporal punishment (Jocson, Alampay and Lansford 2012)			Positively correlated with endorsement of capital punishment for mothers only, positively correlated	

First wave: $n = 215$ (117 mothers, 98 fathers) Second wave: $n = 184$ (103 mothers, 81 fathers)			with reported use of CP for both mothers and fathers Higher levels of education predicted lower levels of authoritarian attitudes toward children	
Depressive symptoms (Hock 2013) $n = 1723$ (2002) $n = 1849$ (2005)		Protective against daughter's depressive symptoms	Protective against son's depressive symptoms Associated with increased daughter's depressive symptoms	Neglectful fathering associated with increased risk of drug use
Drug use (Hock et al., 2016) $n = 1860$ (2002) $n = 1723$ (2005) (Hock 2013)	Authoritative mothering associated with son's lower odds of drug use than permissive mothering Authoritative mothering associated with a 52% reduced odds of the offspring having tried drugs in follow up study		No significant difference with neglectful mothering related to male drug use	Neglectful fathering more associated with increased odds of drug use than permissive parenting

Sources. Bacus 2014; Bernardo and Ujano-Batangan 2007; Datu 2012; Garcia and Santiago 2017; Hindin 2005; Hock 2013; Hock et al. 2016; Jocson, Alampay, and Lansford 2012.

The limited number of empirical studies on parenting styles shows all four styles in Filipino parenting. This focus on parenting styles shows the need to teach parents to build warm and close relationships with their children. Growing research in neuroscience and other developmental sciences emphasizes the importance of responsive interaction and relationships that contribute to a child's physical and emotional well-being, social competence, cognitive development (National Scientific Council on the Developing Child 2007, 3–12; Bowlby 1952, 11–29; Cozolino 2014, 12; Siegel 2012, 9, 12) and spiritual and moral development (Boyatzis, Dollahite and Marks 2006, 298–300; Fowler and Dell 2006, 36–38; King and Furrow 2004, 704). A child's holistic growth in all areas serves as a strong foundation for a lifetime of productivity and responsibility in work and relationships, thereby benefiting society. Parents also need to be firm on matters that are important for children's optimal development and protection against risk behaviors. Lovingly firm and supportive family relationships could buffer the effects of a toxic environment and stress brought on children by poverty (Moskowitz, Vittinghoff, and Schmidt 2013, 179–80; Pascoe et al. 2016, e2–3). Fortifying family relationships

primarily during the children's vulnerable early years is essential for both parents and children so they can better handle another difficult area of parenting – that of dealing with ingrained beliefs and practices, mainly in areas of discipline and character building.

<div align="center">Discipline Beliefs and Practices</div>

A large number of empirical research studies tackled Filipino parents' discipline practices. In Filipino parents' minds, the cultural values of respect for parental authority demands children's obedience (Alampay and Jocson 2011, 173–174) and the belief that good parenting involves disciplining the child to behave and internalize good values (Beazley et al. 2006, 84; Sanapo 2012, 11–12) are the reasons behind their discipline practices. Moreover, parental authority over children that includes imposing discipline and demand respect and obedience from them are in the Family Code (Exec. Order no. 209, Art. 211) and in the Child and Youth Welfare Code of the Philippines (Presidential Decree 603, Art. 4 No. 2; Art. 17). However, empirical research, conceptual papers, and mass media have reported abusive discipline practices of many Filipino parents. Some anti-corporal punishment bills and bills promoting the positive discipline of children have been proposed in both the Congress (House Bills 516, 4455, 4907) and the Senate (Senate Bills 873, 1136, 1170, 1189, 1348, 1812), but not one to date has been made into law. Empirical research shows that parents rarely distinguish between discipline and punishment in their practices, which often fall more into abusive punishment.

The University of the Philippines and UNICEF (2016) systematically reviewed different databases, 23 academic institutions and four NGOs/hospitals in their search for data on child maltreatment. They found 741 published and unpublished articles and research studies, which they whittled down to 149 that met the goals for their study.

Many of the articles dealt with child labor, child sexual abuse, and non-empirical research that may all be related to parenting but also more due to other community and societal factors. Several articles fell under transnational parenting, another category in this study. This review examines 16 studies on parental discipline practices.

Desmond Runyan et al.'s study (2010) comparing results of parallel surveys done in several countries included a cross-sectional study done by World Studies of Abuse in Family Environment WorldSAFE) in the Philippines. The survey was done in 1998–1999 on mothers from a randomly selected urban community in Manila ($n = 1000$) and shows mothers used the following types of disciplinary practices:

Table 2. WORLDSAFE STUDY ON CHILD DISCIPLINE PRACTICES IN PACO, MANILA

Nonviolent 98%	Moderate Psychological Violence 87%	Harsh Psychological Violence 71%	Moderate Physical Discipline 83%	Harsh Physical Discipline w/o object 9.9%
Explained why something was wrong 94%	Yelled or screamed 85%	Called child names 25%	Spanked buttocks with bare hand 76%	Shook child (<2 years old) 19%
Took away privileges 3%	Refused to speak 14%	Cursed 0.4%	Hit butt with an object 51%	Burned 0.3%
Told to stop 95%	Withheld food 1%	Threatened to kick out of home 27%	Hit elsewhere w/ an object 20%	Beat up 2.7%
Stay in one place 60%		Threatened w/ abandonment 48%	Slapped face 21%	Choked 1%
Gave something to do 67%		Threatened w/ evil spirits 25%	Pulled hair 23%	Smothered 0.2%
		Beat up 12%	Shook Child (2-17 years old) 21% Hit head with knuckles-head 8.3% Pinched 58% Twisted ear 30% Forced to stand burdened 4.1% Put hot peppers in mouth 0.9%	Kicked 5.8%

Source: Data summarized from Runyan et al., 2010, e703–06.

Nonviolent means (explained why, told to stop) were the most common discipline practices (98%), followed by yelling or screaming (85%), then spanking with bare hands (76%). Children age 7–11 years old experienced all forms of discipline the most, followed by the 12–17 years old, then 2–6 years old. What is alarming is that those less than two years old also experienced high levels of physical and psychological violence.

A study of high school students highlighted the shame-based culture of Filipinos as parents used put-downs, unfair comparisons, fault exaggerating, blaming, regret and rejection in their repertoire of disciplinary practices (Loh, Calleja, and Restubog 2011, 2251–55). A significant number of the psychological and physical discipline practices seemed to be normative or generally practiced in the country, as found in several other studies (Beazley et al. 2006; Gershoff et al. 2010; Jocson, Alampay, and Lansford 2012; Lansford et al. 2005; Lansford et al. 2015; Manaay 2013; Ong, Domingo, and Balanon 2008; Sanapo 2012). The perspectives came from mother and/or father respondents (Anonas and Alampay 2015; Garcia and Alampay 2012; Jocson, Alampay, and Lansford 2012; Manaay 2013; Runyan et al. 2010; Sanapo 2012), offspring respondents (Banzon-Librojo and Alampay 2010; Esteban 2006; Ong, Domingo, and Balanon 2008), and from both mothers and children respondents (Beazley et al. 2006; Gershoff et al. 2010; Lansford et al. 2005; Lansford et al. 2015; Loh, Calleja, and Restubog 2011; Skinner et al. 2014).

Research reveals that the mother and father's endorsement of and belief in corporal punishment (CP) more often results in using CP as a means of discipline (Jocson, Alampay, and Lansford 2012, 7; Lansford et al. 2015, 1421). Corporal punishment, according to the legal definition found in the *Merriam Webster* dictionary, refers to "punishment inflicted on a person's body." Another study ($n = 215$ and $n=193$ the following year) showed that fathers' low efficacy in managing stressful life events influenced hostility and aggression towards children (Garcia and Alampay 2012, 17–18). Soledad Manaay's study ($n = 35$) attributed the use of CP to stress due to economic challenges (23%), lack of knowledge about parenting (20%), and depression (9%) (2013,

72). Research also reveals that abusive discipline practices are not limited to families in low SES communities but are true even among higher-income families (Esteban 2006, 246–49; Lapa et al. 2012, 79; Loh, Calleja, and Restubog 2011, 2249–54).

Parental discipline practices have varied impacts on children. A few studies reported that when children perceive parents' discipline as normative and culturally accepted, then there was not much adverse outcome on children (Gershoff et al. 2010, 495; Lansford et al. 2005, 8). However, although children saw the value of the discipline they received, they also voiced the emotional pain and sadness they felt and the tendency for the discipline to become abusive (Ong, Domingo, and Balanon 2008, 14–16). Harsh physical discipline and use of verbal punishment, even though perceived as normative, was associated with more negative outcomes such as higher levels of youth self-reported aggression, externalizing behaviors, and low self-esteem (Anonas and Alampay 2015, 126, 146–47; Gershoff et al. 2010, 494; Lansford et al. 2005, 1238; Lansford et al. 2015, 1421–24). Although a mother's practice of CP had a significant effect on the child's externalizing behavior, a father's practice of CP created more problematic externalizing behavior in children (Lansford et al. 2015, 12).

These studies show that parental beliefs and cultural acceptance make CP normative in Filipino parenting practices. Empirical studies also show that many parents resort to abusive physical, verbal, and psychological means of disciplining their children. Parental beliefs, psycho-emotional health, self-efficacy in managing stress and stressful life events contribute to abusive parental practices. Concerned groups and politicians have reacted to these abusive practices with proposed definitions of what constitutes

abuse and penalties for abusive parents. However, there needs to be clarity around the ongoing controversy regarding CP and parental discipline.

The Senate Bill 1107 defined CP as "the infliction of physical or mental violence or blows upon a child as a form of punishment or chastisement including public humiliation, verbal abuse, and other forms of punishment that is considered abusive, degrading and not consistent with the child's human dignity considering his/her physical and mental immaturity" (senate.gov.ph). The United Nations Committee on the Rights of the Child defined CP as "any punishment in which physical force is used and intended to cause some degree of pain or discomfort, however light" (2006, 4). With this redefinition of CP and the varied definitions used in research, two camps have emerged, primarily focusing on the disciplinary use of spanking: those who are anti-CP or the anti-spanking position that opposes physical punishment of any kind, and those who advocate for conditional spanking for the good of the child.

Anti-CP proponents, such as UNICEF, EPOCH-Worldwide and the Global Initiative to End All Corporal Punishment of Children seeking to ban CP worldwide, are increasing in number and have gained grounds in 60 countries (Howard 2018, CNN). Research on anti-CP is based on correlational research linking harsh parental discipline practices including spanking to children's externalizing and internalizing problems in both short-term and long-term studies (Berlin et al. 2009; Coley, Kull, and Carrano 2014; Gershoff et al. 2012; Ma et al. 2012; MacKenzie et al. 2013). Gershoff's meta-analytic study of research that distinguished CP from abusive practices and other stringent criteria that reduced her sample from more than 300 to 88 studies, gave the most persuasive

evidence against CP. The meta-analysis led to the following conclusions (Gershoff 2002, 544-50):

> (a)   CP is significantly and consistently associated, short-term and long-term, with ten undesirable behaviors or experiences of children. There is a decrease in moral internalization, child and adult mental health, and quality of the parent-child relationship. There is an increase in child and adult aggression, child delinquent and antisocial behavior, adult criminal and antisocial behavior, risk of being a victim of physical abuse and abusing one's child or spouse. Stronger associations with the aggression composite are seen in children aged 10 to 12;
>
> (b)   CP is positively correlated, with the most significant effect size, to children's immediate compliance, but one needs to apply caution due to inconsistent results (two of the five studies showed decreased compliance) and the type of children involved (three of the five studies had children with conduct disorder where high parental control is needed).
>
> (c)   CP is strongly associated, with equally massive effect size, with physical abuse.

Supporters of conditional spanking, however, advocate for discipline that is reasonably administered by a parent or guardian, and not a blanket prohibition. The American College of Pediatricians belongs to the latter camp and wrote official position statements in response to research done surrounding abusive discipline practices and the redefinition of CP. One article mentioned three types of fallacy connected with research often cited against CP: correlational fallacy, extrapolation fallacy, and lumping fallacy (Larzelere and Trumbull 2017, 1–3).

A correlational fallacy is a fallacy where evidence does not prove causations but only correlations. Citing Gershoff's and Grogan-Kaylor's meta-analyses on spanking and child outcomes, Larzelere and Trumbull averred that 55% of the research they included were cross-sectional correlations taken at one time but left out pre-existing child conditions (e.g., a child's rebellious behavior) that could shed more light on the research (2017, 1–2). Using cross-sectional and correlational research is understandable since it is

difficult to have controlled experiments with real-life parent-child interactions (Cheng 2000, 8–9). However, it is also true that many parent and child characteristics and conditions not considered in research designs could affect results and their interpretation.

Extrapolation fallacy is a fallacy where a generalized rule is applied based on a number of cases. For example, even if studies show occasional spanking as better with better outcomes than the overly frequent ones usually considered in research promoting anti-CP, it does not prove that zero spanking is best (Baumrind, Larzelere, and Cowan 2002; Larzelere and Trumbull 2017, 2).

Lumping fallacy is a fallacy that groups all similar research results together and make it a rule that applies to all. For example, studies on abusive practices are lumped together and generalize the results for the whole range of discipline practices, even if some show benefits of proper discipline practices (Larzelere and Kuhn 2005, 2; Larzelere and Trumbull 2017, 2).

Larzelere and Kuhn (2005) conducted their meta-analysis using Gershoff's (2002) and Larzelere's (2000) reviews to address these methodological problems and biases of cross-sectional studies. They set specific criteria for studies to include. The 26 studies that met their criteria led to the following results, among others (2005, 18–28):

(a) Mean effect sizes on child outcomes varied according to the punishment used, and research design used. Effect is significantly detrimental only for overly severe and predominant use of physical punishment. Correlational research studies show detrimental effects from physical punishment; time-ordered studies show detrimental effects from predominant use of physical punishment, and statistically controlled studies prove detrimental effects from customary punishment. Conditional spanking proved beneficial in randomized scientific studies.

(b) Differential effect sizes (same method within same study), by research design and punishment type favored conditional punishment, then customary over alternative tactics while overly severe and predominant punishments were favored least than other alternative tactics.

(c)   Age significantly predicted differential effect sizes only for overly severe and predominant physical punishment, where these were more detrimental for younger children than for older children, except for one study when these were more detrimental for older children's self-esteem.

(d)   Conditional spanking was strongly associated with reductions in non-compliance, antisocial behavior, or both than ten of the 13 alternative tactics, contrary to Gershoff's 2002 findings.

(e)   Conditional spanking was more favored than alternative tactics when it was a response to defiance in three- and four-year olds, or as back-up for time-outs in clinically oppositional 2–6-year olds, and it was defined as controlled usage and not done in anger.

Perhaps, clinical and developmental psychologist Diana Baumrind, who situated discipline within the quality of the parent-child relationship, best summarizes the attitude of those advocating for controlled CP regarding this controversy.

> Because children's wishes often conflict with those of their caregivers, the notion that children can or should be raised without using aversive discipline (e.g., McCord, 1991) is utopian. In families with normally assertive toddlers, scarcity of material resources and time invites frequent aversive disciplinary confrontations. Properly handled, such encounters can teach children the skills of negotiation as well as compliance. However, to the extent that resources permit, proactive caregiving such as childproofing; quality time; an abundance of positive attention and active listening; clear, direct instructions; and progressive expectations for self-help can minimize the number of intrusions on their autonomy that frustrate toddlers … Arbitrary reliance on aversive discipline, rather than its judicious use, is the critical factor resulting in harm to children or failure to obtain their compliance (Baumrind 1996, 409).

These studies and discussions are helpful when we consider the parenting practices of parents in the Philippines. Research on Filipino discipline practices raised the need to address parents' thinking and practice of arbitrary and abusive disciplinary measures. There is a definite need for parents to learn what discipline, which has the positive root word of "disciple," really means and how it differs from punishment. There is a need to uphold the Filipino cultural value of respect and obedience to parents as part of children's socialization processes in ways that also communicate respect and uphold the value and

worth of the child made in God's image. In low SES communities where parents face with financial struggles to provide and do not have time to adequately deal with children's misbehavior, parents may need to be advised against the use of CP. Parents instead need to be trained in positive and alternative ways of disciplining their children to accomplish specific developmental objectives according to children's ages to lessen if not entirely replace harmful and abusive discipline practices. Parenting styles and discipline practices apply to face-to-face encounters between parents and children. However, what if the parent is not around to implement discipline?

<center>Transnational and Solo Parenting</center>

The unabated exodus of Filipino workers domestically and transnationally has created non-traditional families with children growing apart from one or both parents. Solo, surrogate, and long-distance parenting, migrant and non-migrant parents and households, transnational parent and households are terms commonly used in research to describe situations brought about by urbanization and millions of OFW. Twenty-one studies on long-distance parenting accessed based on the set criteria will be the focus of this review.

Despite decades of out-migration of Filipino workers, empirical research on distance parenting is still quite limited to land-based and hardly any sea-based workers, a predominance of mother-away studies, and fewer transnational father or male respondents in many of the studies. The feminization of migration that challenged culturally entrenched gender roles has created interest and research on its repercussions on the family. These observations are evident in the empirical research included in this review. Research shows the general themes of distance parenting and gender roles, use of

information and communication technology (ICT), and effects on migrant children and

caregivers left behind. These studies involved in-depth interviews of female OFWs and

migrant mothers (Chib et al. 2014; De Guzman 2014; Madianou 2012), surveys and

interviews of migrants' young and adult children (Alampay, Alampay, and Raza 2013;

Banaag, Briones-Querijero, and Calma-Balderrama 2005; Graham et al. 2012; Parreñas

2005a, 2005b, 2008), interviews and focus group discussions with parents, children, and

others (Episcopal Commission et al. 2004; Garabiles, Ofreneo, and Hall 2017; Graham,

Jordan, and Yeoh 2015; Gresham 2011; Laurie 2007; Madianou and Miller 2011;

Parreñas 2001; Parreñas 2010), and analyses of data from surveys (Asis and Ruiz-Marave

2013; Cortes 2011; Edillon 2008; Jordan and Graham 2012).

Transnational mother households culled from empirical research show the

following general characteristics:

- Households are extended as other females (eldest daughter, relatives) shoulder household responsibilities when left-behind fathers do not take on the caregiving role (Episcopal Commission et al. 2004, 31–33; Graham et al. 2012, 6, 8–11; Parreñas 2005a, 322–32; Parreñas 2005b, 254).
- Migrant mothers still retain the traditional nurturing role through mobile phones in addition to their provider role (Madianou and Miller 2011, 465–66; Parreñas 2005b, 256–57).
- Mothers-away earn less than their male counterparts, as a significant number are domestic care-workers (Cortes 2011, 9, 13–15).
- Children of mothers-away are less happy than father-away and nonmigrant households (Episcopal Commission et al. 2004, 3, 23; Edillon 2008, 25–27, 31; Jordan and Graham 2012, 1680, 1683; Parreñas 2005b, 253; Parreñas 2008, 1058).

Left-behind fathers who had work and did not see their masculinity diminished

with a transnational wife were more hands-on in the home (Gresham 2011, 59, 70–73;

Parreñas 2008, 1063–64). Transnational father households, on the other hand, were

generally nuclear households where the left-behind mother shouldered both mother and

father responsibilities, belonged to middle-class status, and where children fared much better in school achievement (Asis and Ruiz-Marave 2013, 12–13; Edillon 2008, 28–31; Parreñas 2005a, 322–23; Parreñas 2008, 1061–62). The OFW's financial support enabled families in transnational households to lessen stunting in children (Graham and Jordan 2013; 329–33) and provided them better educational opportunities (Asis and Ruiz-Marave 2013, 11–13; Edillon 2008, 14). These, however, depended on the caregiver's educational attainment and the remittance pattern of the transnational parent (Graham and Jordan 2013, 333–37; Graham, Jordan, and Yeoh 2015, 231).

Almost all the studies pointed out the importance of maintaining a connection through text and voice messages, calls, online chats, and letters to keep the family connected (Alampay, Alampay and Raza 2013, 6–7; Chib et al. 2014, 76–79; Laurie 2007, 126). Mothers-away particularly saw mobile phones as an opportunity to retain the mothering role as they micromanage finances and their children's activities, thereby assuaging guilt, loneliness, and facilitating continued work abroad (Madianou 2012, 287–90; Parreñas 2005a, 326–28). However, some older children find the mother's constant messages and calls intrusive, especially those who have grown up without the transnational parent through most of their younger years (Madianou and Miller 2011, 465–68). Other children felt that ICT and their mother's distance nurturing was inadequate (Edillon 2008, 25–27; Parreñas 2005a, 333). The transnational parent's absence, lack of communication due to financial or employer constraints, and low or rare remittances were cited as causes of the poor mental health of left-behind families (Banaag, Briones-Querijero, and Calma-Balderrama 2005, 25; Graham, Jordan, and Yeoh 2015, 231–33; Madianou and Miller 2011, 462–63).

One research studied the characteristics of transnational families of domestic workers, who showed resiliency during the difficulties of separation for years at a time. These resilient families were committed to communicating well using technology and reuniting temporarily when possible to bridge relational and physical distance. Secondly, the left-behind family members all restructured roles in shared efforts. Finally, they committed collectively to the family and worked towards bringing the migrant home for good (Garabiles, Ofreneo, and Hall 2017, 8).

Transnational parenting shows the Filipino values of sacrificing for the family, the importance of the children's education as one of the main reasons for departure to secure their future, and the importance of both the mother and father's nurturing care. Children with transnational fathers and with mothers caring for the children seem to have less emotional and educational disruptions than those having transnational mothers. However, transnational fathers and left-behind fathers need to bridge the emotional gap with their children beyond the roles of provider and disciplinarian. Philippine society is said to have a patriarchal image, but in reality, it is built by matriarchal strength (Alvarez and Alvarez 1973, 547, 560–61; Flores 2002, 20–22; Tan 2013). People who subscribe to this view refer to the mother's dominant role in childrearing and decision-making on family matters, her dominant influences in educational and religious activities, and her leadership in business and politics. Proponents of the patriarchal society view, however, lean on empirical studies that show the glaring disparities women encounter in the face of the law, in mass poverty, and in work opportunities and compensation that depict the women's subordinate status (Aguilar 1989, 527–36). In actuality, both views are valid for the Filipino women's experiences, depending on the socioeconomic level she belongs. On

all sides of the spectrum, from rich to middle class to poor, however, mothers usually bear a greater burden and responsibility when it comes to childrearing; fathers have usually capitulated to this entrenched traditional role (Aguilar 1989, 536–40; Alampay 2014, 115–16; Alampay and Jocson 2011, 166, 171–72; Hollnsteiner 1991, 132–33; Medina 1991, 123–31; Parreñas 2010, 1841–43).

The feminization of migration that leave fathers who are emotionally disconnected with their children as caregivers, and the culturally ingrained father's role of provider alone, leave OFW children at a disadvantage. Research findings on the importance of fathers showed a positive correlation between a warm, nurturing father-child relationship and children's secure gender identities (Biller 1993, 54–58; Lamb 1997, 9–10); positive self-esteem, increased psychosocial functioning and pro-social behavior (Biller and Kimpton 1997, 152–53; Hosley et al. 2008, 61–62; Lewis 1997, 137–139); and cognitive development and greater school success, notably high school graduation (Biller 1993, 114–115; Biller and Kimpton 1997, 146, 149; Mackey and Mackey 2012, 147). The positive effects of father-child nurturing relationships were also seen long-term in the child's higher levels of marital and family satisfaction as an adult (Biller and Kimpton 1997, 155–60; Hosley et al. 2008, 65–66, 70–73). In Filipino parenting education, God's design for parental roles and purposes for parenting needs to be examined to challenge culturally held stereotyped roles and bring about a change in perspective towards children's development.

<center>Parenting in Low SES Communities</center>

A few empirical research studies conducted among low-income families in Metro Manila shed more light on the specific challenges and needs of families the P[4S] parenting

program aims to reach. Six studies introduced strengths and areas to strengthen in low-income families.

Perlita de Leon's study dealt with the pro-social ways parents develop *mabuting asal* (good behavior) among low-income pre-school children in Valenzuela City, Metro Manila. The study included a survey of 30 parents, followed by a three-week familiarization visit and home visits twice a week for six months to observe 15 two-parent, two-child families. And last, the observed parents were interviewed after the six months of visits (De Leon 2012, 47–48). The parents identified the good behavior they wanted to teach their children as being polite, respectful, obedient, caring towards a sibling, helpful and generous in sharing food and toys (De Leon 2012, 50). To teach *mabuting asal*, parents resorted to physical (spanking, hitting, pinching, slapping to weaken negative behavior), verbal (affirmation and reminders to strengthen good behavior, harsh words for negative behavior), and cognitive (processing situations) approaches (De Leon 2012, 51–53). Working mothers were observed using the physical approach the most at the slightest provocation, and further interviews showed they had no time for themselves to relieve them of stress while their husbands got to take time off (De Leon 2012, 52, 54–59). Parents preferred verbal and cognitive approaches to compensate for their negative childhood experiences, and this was evident among single-earner fathers who would rather play and befriend their children with the little time they had available (De Leon 2012, 57–59). The parents also reported conflicting with their spouse when disciplining their children and expressed a desire for agreement (De Leon 2012, 59–60). Strengths to be affirmed were the parents' desire to teach good behaviors and the fathers playing and befriending their children. Areas to be strengthened were parents

learning alternate ways and skills to bring about positive behavior in children, mothers'

self-care, and husband-wife agreement on practical ways to discipline their children.

Rosanne Jocson and Aileen Garcia interviewed 20 mothers in informal settlement

areas and high-risk neighborhoods in Marikina and Quezon City. They were asked about

parenting practices to cope with violence they had witnessed and live with in their

communities (2017, 137). Aside from the everyday stressors of financial hardship, food

insecurity, lack of access to water and electricity, inadequate sanitation facilities, and

poorly built homes, these mothers also faced neighborhood violence (Jocson and Garcia

2017, 140). Violent events they witnessed included teenagers rioting, along with

shootings, stabbings, robberies, fights among drunken neighbors, and drug dealings

(Jocson and Garcia 2017, 140–42). The parenting strategies they used were as follows

(Jocson and Garcia 2017, 138):

- Give reprimands, warnings, and advice on ways to avoid trouble ($n = 20$).

- Monitor children, prohibit them from specific activities, and impose rules ($n = 18$).

- Pray for their children's safety ($n = 10$).

- Bond or have activities with family to keep them away from trouble ($n = 6$).

- Impose discipline such as threats, withdraw privileges, and physical punishment ($n = 6$).

- Avoid neighborhood interaction ($n = 4$).

Mothers themselves used protective coping by praying and trusting God ($n = 10$),

engaging in work ($n = 9$), relying on family ($n = 7$) and community support ($n = 6$),

avoiding negative interactions ($n = 4$), and using self-regulatory strategies such as

managing negative emotions ($n = 3$) (Jocson and Garcia 2017, 142–44). The mothers in

this study developed workable parenting strategies and coping mechanisms in the midst of neighborhood violence and stressful conditions they faced daily. They need to be affirmed and encouraged more in the use of these strategies and learn from one another through focus group discussions.

Danielle Ochoa's study on parental socialization of moral behaviors in the context of poverty involved small group discussions of 12 children divided by age groups (7–9; 10–12; 13–14) and interviews of their mothers from a poor urban community in Quezon City (2014, 47–48). Thematic analysis showed that the mothers used punitive and non-punitive practices involving verbal and behavioral types in both practices (Ochoa 2014, 50–54). Punitive verbal practices involved scolding, threatening, cursing and shouting; punitive behavioral practices included CP most notably among seven- to nine-year olds for non-compliance when verbal did not work (Ochoa 2014, 55). Non-punitive verbal practices included many direct instructions, reminders, reasoning, explanations, corrections, and using other children as examples. Non-punitive practices included modeling, establishing rules, monitoring, assigning responsibilities, and stopping children in misbehavior. Fathers were less involved in children's socialization and used non-punitive verbal practices to support their wives (Ochoa 2014, 56–57). Ochoa noted that parents believe younger children have a more limited cognitive and self-regulatory capacity, while older and adolescent children no longer need CP except in extreme cases. Thus, they concentrated on the seven- to nine-year olds while they are still receptive to correction (2014, 57, 63).

Children classified their deeds that resulted in them being disciplined as reactions to provocations by the parent or others, choosing to fulfill their desires rather than what they

were supposed to do, and to temporary lapses of memory (Ochoa 2014, 58–59). Mothers, on the other hand, attributed children's misbehavior to children's innate characteristics of being children (Ochoa 2014, 59–60). Mothers echoed the same violent situations in the neighborhood as found in Jocson and Garcia's study, and were therefore vigilant in protecting their boys from negative influences and their girls from harm (Ochoa 2014, 63). Ochoa recommended that parent training need to be paired with children's programs to consider children's perspectives (Ochoa 2014, 65). FamilyLife Philippines is in complete agreement with this as shown in the *Pamana* experience. The team also conducts a seminar for children in public schools regarding one of the Ten Commandments that stresses the importance and benefits of obedience to parents.

De Guzman-Capulong's study involved mother's socialization and delay of gratification in their children enrolled in grade one at a Quezon City public school (2004, 30). Eighty-four mothers answered a survey on the topic, with 33 child participants from top scorers (high socialization of delay behavior) and bottom scorers (low socialization of delay behavior) included in the experiment. In the experimental room set up, each child, in turn, ranked rewards (pencil, eraser, sharpener, and ruler) from the most to least preferred. The procedure was explained to them, and their actions and words videoed for the 15-minute interval. The child would get one of the three least-preferred items if he or she could not wait for 15 minutes depending on the length of time waiting, or get the most-preferred item after 15 minutes. Twenty-four children (10 from low maternal socialization and 14 from high maternal socialization) were able to wait (delayers), and nine (six from low maternal socialization and three from high maternal socialization) were non-delayers (De Guzman-Capulong 2004, 34–36). Of the nine delayers, the three

children with high maternal socialization waited longer than those from low maternal socialization. This test, similar to Mischell's Marshmallow Test (Mischell 1974), is related to developing self-control and self-regulation in children. Self-regulation and delayed gratification for a greater end result is indeed a good trait to develop in children, but especially more so in low-income communities where violence, many temptations, and evil influences abound.

Racelis and Aguirre with Alampay et al.'s study highlighted children's perspectives and experiences in four poor urban communities of Metro Manila and Davao City (2005). We will focus on the two Metro Manila communities, Payatas, Quezon City ($n = 58$) and Baseco in Manila ($n = 80$), where children aged 4-17, divided by age groups (4-6; 7-10; 11-13; and 14-17) were engaged in focus group discussions, play sessions, and interviews (Racelis and Aguirre et al. 2005, 13). The detailed study provides many insights into the lives and perspectives of the children in these impoverished communities, but those related to parenting are summarized as follows (Racelis and Aguirre et al. 2005, 52–55):

- Children cite parental love and care as their greatest need and parents as their hope for achieving their aspirations. Children intimate that children whose parents have abandoned them or do not have nurturing relationships with them, make their lives miserable and are in the sorriest state.
- Some parents expect or force their children to work full- or part-time. All children, schooled or not, help with household chores, with girls doing more than boys. Children forced to work full time to augment family income lament the trade-off of no schooling, or when their parents require them to work because they do not work and use their children's income to support their vices.
- Some parents strive to provide a clean and safe haven for their children in the midst of squalor and poverty, while others subject their children to violent, abusive practices and a chaotic atmosphere at home.
- Parents engaged in work for a hand-to-mouth existence often lack the time and energy to attend to their children's physical and emotional needs.
- Adolescents noted that those who get into drugs and gangs come from families where parents are constantly fighting and abusive and negligent of their children. They believe that parental guidance, support, and encouragement are needed to keep adolescents resisting the temptations of peers and keep them in school.

This study on listening to children's voices highlights the bidirectionality of parenting and has raised the need for parents to learn to communicate well, listen to their children, and respect their input. It also shows the need to equip parents with ways to deal with conflict, especially with husbands and children that do not lead to escalation but to resolution. As articulated by the children, parental guidance, supervision, and encouragement are crucial for them to stay at school and resist peer pressure.

Rosanne Jocson's dissertation on risks and protective factors that affect or buffer low-income Filipino parents' psychological wellbeing and parenting studied low-income parents in Marikina ($n = 66$), Pasig ($n = 74$), and Quezon City ($n = 60$) in 2016 (Jocson 2018, 28). It is notable that parents in the Quezon City site reported higher scores on risk index, neighborhood disorder, and community violence exposure, and lower scores on communication and neighborhood cohesion than did those in Marikina, and Marikina lower than those in Pasig (Jocson 2018, 42). Her research examined a number of variables and is summarized as follows (Jocson 2018, 49–60):

- Mothers who witness community violence had higher levels of psychological distress, which was associated with higher reports of rejecting parenting behavior. High levels of religiosity, such as participation in organized religious activities, reading religious materials, and praying, significantly moderated between community violence and distress.
- Fathers' poor living conditions was associated with higher levels of psychological distress, and distress with lower reports of warmth and greater rejecting behavior. Distress in living conditions may be related to the father's sense of failure in not being able to provide. Neighborhood cohesion significantly moderated between poor living conditions and distress.
- Mothers with a higher level of education reported better communication quality, monitoring, and warmth with their adolescents, but there was no indication that it was the same for fathers. Instead, fathers with younger children reported lower quality of communication with their adolescents.
- Home and neighborhood disorder contributed to the mother's depressed moods as shown in loss of interest or pleasure, feelings of worthlessness and loss of

energy. Home and neighborhood disorder contributed to the father's feelings of agitation, irritability, tension, and frustration.

Jocson's and the other studies have shown that parents, particularly mothers in low-income communities, have a lot to contend with that is stressful. They gave a lot of instructions and warnings and monitored their children to protect them from the toxic environment. These mothers gave their children responsibilities and involved them in family activities to lessen their exposure to neighborhood violence. These need to be affirmed, encouraged, and strengthened in the parenting program. Since religiosity moderates community violence and distress, especially for mothers, there is a need to strengthen their spiritual lives and teach parents self-care to relieve some of the stress they live with daily to help them find hope in the midst of their circumstances. Parents also need to be armed with ways to strengthen communication quality and relationships so that home becomes a haven instead of another battle zone for their families.

<div align="center">Summary and Application</div>

The 55 empirical studies related to Filipino parenting have shown the different parenting styles used by parents in the country, the prevalent use of physical and verbal abusive discipline practices, the coping and parenting strategies of migrant parents and families, and the parenting and coping strategies of parents in low SES communities. These studies have given valuable insights and provided strengths as well as issues the P[4S] Filipino parenting program could address. The P[4S] will incorporate in the curriculum these objectives and action points as a result of the empirical research on Filipino parenting:

(1)   Empower parents and seek their partnership in the program, as they are most knowledgeable of their realities. Use focus group discussions, dramatizations, and sharing of their views. Affirm the mothers for all the sacrifices they make for their families and the ways they try to cope using the little resources they have.

(2)   Examine parental goals and ineffective practices and discover more effective ways to reach those goals by practicing alternative ways in class.

(3)   Equip parents with effective disciplinary tools according to children's ages and stages to replace abusive practices.

(4)   Encourage more active involvement of fathers through special sessions with couples and, if possible, a "fathers only" session towards the end of the program.

(5)   Elicit ideas for mother's self-care and strengthening of support network.

(6)   Expound on the biblical principles and resources God has made available to parents to strengthen their spirituality not just as a coping strategy but also as an experiential reality.

Philippine empirical research on parenting has used sociological perspectives and realities that have also been been foundational in evidence-based parenting education programs.

Evidence-Based Parenting Education Programs

Numerous studies have shown parenting education (PEd) plays an effective role in child outcomes, regardless of race or ethnicity (Enebrink et al. 2015; Fujiwara, Kato, and Sanders 2011; Leung et al. 2003) PEd studies recognize that children's problematic behaviors, previously addressed with therapeutic intervention, institutionalization or juvenile detention, could greatly improve by training and changing the parents' behaviors (Haslam et al. 2016, 2; NREPP 2015, 1–2). PEd shows more promise in dealing with children's problematic behavior than just treating the child alone. PEd improves parental knowledge, attitudes and skills resulting in improvement in children's behavior and development (Baruch, Vrouva, and Wells 2011, 50–51; Furlong et al. 2012, 2; Mann, Pearl, and Behle 2004, 356–57), and decreases rates of child abuse and neglect (Ponzetti

2016, 7; Sanders and Pidgeon 2011, 201–02). However, there are also parenting programs with initial positive results for children but children's behavior deteriorated due to unsustained practice of learned parenting skills during stressful times or an unsupportive partner in follow-up studies (Furlong and McGilloway 2015, 687–88; Webster-Stratton, Rinaldi, and Reid 2011, 43–45). This literature review seeks to find out the strengths, sociological perspectives and effective practices of well-researched evidence-based PEd programs that could inform a transformative Filipino PEd program aimed at parents of public school children.

<div align="center">Widely Used Evidence-Based Parenting Programs</div>

Parenting Education encompasses the core domains of child development, parenting and parent-child relationships, and family. These domains have developed theories that try to make sense of a substantial amount of observation and research on human experiences and animal experiments. The theories try to explain conceptually the factors and interrelatedness of those factors affecting specific aspects of a child's or a parent's development, their relationship, or how family members affect one another (See Appendix A for a summary). These sociological perspectives give helpful insights on children's development and parenting that often become the bases for most parent education curriculums and programs. Psychoanalytic approaches to child development (Freud's and Erikson's) deal with the unconscious and self-concept formation. Behavioral approaches deal with managing the child's behavior through routines, positive and negative reinforcements, and rewards (Watson). Developmental approaches deal with stages of growth in different aspects (Gesell, Piaget, Fowler, Kohlberg), and the impact of people and environment on the child's development (Bowlby and Ainsworth,

Bronfenbrenner, Baumrind). Social learning approaches deal with the way children learn in relationship with others, particularly the parents (Vygotsky, Bandura). These theories have spawned many more as the scientific studies on fields affecting parenting and childrearing continue. Parenting and child rearing studies have become very complex with more than thirty variables to consider that could affect parenting and child outcomes (Holden 2015, 97–151).

There are at least two ways to find EBPPs. One way is by searching for PEd programs in different evidence-based program registries and clearinghouses. These clearinghouses and registries usually cover all kinds of evidence-based therapies and interventions intended for different audiences of children, youth, school, and parents. Cooney et al. (2007) listed 12 registries that have different outcome objectives, such as suicide-, violence-, substance abuse- or delinquency prevention. One can find notable EBPPs in the following places: the National Registry of Evidence-based Programs and Practices (NREPP), the Rand Corporation's Promising Practices Network, the Office of Juvenile Justice and Delinquency Prevention (OJJDP) Family Strengthening Series, the California Evidence-Based Clearinghouse for Child Welfare (CEBC), and the University of Colorado's Blueprints for Healthy Youth Development. Another approach is through scholarly search of EBPP in various databases where one can find systematic reviews and meta-analyses of parenting programs. The Cochrane Database of Systematic Reviews is a valuable site for analyses of studies made. Collins and Fetsch (2012), and Lindquist and Watkins (2014) also reviewed widely used EBPPs in the US, some of which overlaps with those found in the registries mentioned. The PEd definition and the stringent standards for EBPP used in the research helped to narrow the field to eight programs.

Limitations typically encountered in many PEd evaluations such as the absence of randomization and control groups, lack of valid measurement methods, and lack of fidelity in adaptation or implementation, are eliminated or minimized.

Appendix B shows the summary of the prominent EBPPs that fit our PEd definition in the targeted age group from searches made formatted in a table for easy reference. These are Parent Effectiveness Training, Systematic Training for Effective Parenting, Active Parenting, Common Sense Parenting, Strengthening Families Program, Nurturing Families Program, The Incredible Years, and Triple-P Parenting Programs. The ones that have produced desired and intended results share some commonalities. First, all of the eight EBPPs target relationship-building skills of effective communication and conflict resolution, and also issues of discipline. Second, sociological perspectives used in the parenting approach are relationship-based psychodynamic and family systems theories and behavior-based social learning theories. Some programs have come from therapeutic interventions (Adlerian and Rogerian therapies) that have developed into prevention parenting programs as well. Third, usage of validated pre- and posttest questionnaires or surveys are necessary tools in RCT studies. Fourth, parent skills training methods are varied and relevant for adult learning, such as video demonstration, discussion, role-playing, homework assignments, practice sessions, games, and use of a parents' handbook. Fifth, the fidelity of the program is maintained through training and certification of its instructors. Sixth, all maintain websites where one can obtain information, resources, researches, training and program schedules.

Some differences made some EBPPs stand out above the others. First, the inclusion of the child and family in the training program (e.g., Strengthening Families Program)

significantly improved outcomes and increased usability. Second, having more two-hour sessions than just six sessions meant more coverage and longer time to process lessons (e.g., Incredible Years program). Third, multi-level modules with increasing intensity allow parents to choose levels and cater to their more specific needs (e.g., Triple P). There are also EBPPs and parenting programs conducted among low-income communities that will be helpful as we implement the P[4S] parenting education.

<center>Parenting Programs Among Low-Income Families</center>

Some of the programs cited and other parenting programs implemented among low SES groups showed that high drop out rates hinged on parent's educational level, family dysfunction, and socioeconomic disadvantages (Arkan, Üstün, and Güvenir 2013, 181; Furlong and McGilloway 2015, 1813–14). Parents with higher educational attainment scored significantly better at posttest and usually finished the program, while those with lower educational levels tended to drop out early (Almeida et al. 2014, 143). What helped in preventing drop out was providing adequate support (transportation, text message reminders, childcare, home visits) and incentives, and also manualized intervention in the level of the participants (Almeida et al. 2014, 145; Furlong and McGilloway 2015, 1815; Lachman et al. 2016a, 5; Lachman et al. 2016b, 2344; Murray et al. 2015, 3112).

Contents of interventions geared towards those in low SES communities, aside from addressing corporal punishment and building positive relationships with children, included specific concerns such as keeping children safe, coping with stress, and involving and equipping fathers in caregiving (Cowan et al. 2009, 669; Lachman et al. 2016b, 2342; Lachman et al. 2016a, 9). Adaptations made that worked well in low-income groups included collective problem solving to resolve challenges they

encountered, using role plays and stories instead of videos; and using storyboards and pictures (Knerr, Gardner, and Cluver 2013, 361; Lachman et al. 2016a, 9). Program duration, with parents attending more than 13 sessions, had better impact on parenting attitudes, developing higher levels of empathy and lesser use of corporal punishment (Almeida et al. 2014, 147).

Summary and Application

The research on EBPPs has helped point to useful curriculum content and processes highlighted as follows:

- Enhance communication and conflict resolution skills of parents.

- Equip parents with ways of protecting their children and keeping them safe from predatory ploys and peer pressure to engage in risky activities.

- Train parents in positive discipline practices.

- Use of illustrated materials, stories, storyboards, and role-plays for better comprehension.

- Manualize materials for maintaining program fidelity and in training facilitators.

- Deal with potential problem areas that will prevent participants in low SES communities from completing the program, such as childcare, transportation assistance, schedule, incentives; use text messages, home visits to encourage attendance.

These lessons would be beneficial in crafting a Filipino PEd program that seeks to become evidence-based in its practice. The common themes of these studies– building and strengthening parent-child relationships, bidirectional responsiveness and respect,

role perception and practice – are biblical themes as well that are given a more robust treatment.

Essential Biblical and Theological Perspectives on Parenting

The sociological perspectives on family and children's development have neglected the growing evidence showing the spiritual dimension as vital to the children's developmental journey. A 2008 report on development issues and trends of Filipino children included the "Moral, Spiritual or Transcendent Framework" as "perhaps the most important backbone of development" as it "provides the compass for the other development aspects" (Rosario-Braid, Tuazon, and Lopez 2008, xiv). This is reflected by the editors of a handbook showing scientific research on the spiritual development of children and adolescence, as they hypothesized that,

> Spiritual development is a dimension of human life and experience as significant as cognitive development, emotional development, or social development. All of these dimensions of development are interrelated. It is the spiritual dimension that is most involved in a person's effort to integrate the many aspects of development. As a core process of development involving the creation of a life narrative (in which the self is connected to larger constructs of values, tradition, space and/or time), spiritual development cannot be reduced to merely human need or desire (Roehlkepartain et al. 2006, 9).

Indeed, there is a wider consensus that having a vital spiritual life can help today's youth face the challenges they have to contend with in a globalized, technologically wired, urbanized society.

The biblical perspectives are also essential in the Filipino culture because of the strong cultural trait of being *maka-Diyos* (Godward) that permeates the Filipino psyche. The Philippine population is composed of 80.6% Roman Catholics, 3.2 % Evangelical and Bible-believing Christians, and at least 4.8% Bible-using religious groups (Philippine

Statistics Authority 2016a, 1-30). The high level of overlapping spirituality (personal

relationship with God) and its religious expression (public rituals and *fiestas*) were

evident not only among adults but also among the youth aged 18–25 years old (Batara

2015, 9–11; Cornelio 2016, 59) and among children (Pajaron 2013, 33–34). Filipino

spirituality among youth was associated with prosocial behavior, positive character,

altruism and improved decision-making (Batara 2015, 10–11; Mansukhani and

Resurreccion 2009, 284–287; Ocampo et al. 2013, 102–104), ability to overcome

challenging life experiences (Derbyshire 2014, 308–319; Ladion 2007, 67–75;

Mansukhani and Resurreccion 2009, 281), and mother's higher nurturing level and

parent-teen communication among low-income urban parents (Jocson 2016). This is

reflective of the growing body of academic scholarship on the influential role of religion

and spirituality in parenting and children outcomes. Annette Mahoney's comprehensive

literature review of 184 studies on religion in families from 1999–2009 showed that

greater general religiousness helped form and maintain traditional family ties, facilitated

positive parenting in the low-income single mother households, and appeared to lower the

risk of physical child abuse among parents (Mahoney 2010, 816–18).

Thus, a Filipino PEd program, in keeping with the innate spirituality inherent in the

Filipino culture, and in providing a holistic approach to the kind of parenting needed for

children outcomes in low SES communities, has to integrate the biblical and theological

perspectives. The Bible provides the bigger picture and purpose of life, including

parenting, from the perspective of God who reveals himself and his ways through its

pages. God inspired the Scriptures to be " . . . profitable for teaching, for reproof, for

correction, for training in righteousness; so that the man of God may be adequate,

equipped for every good work" (2 Tim. 3:16–17, NASB). The Bible is a rich source of wisdom for parents for bringing up children and maintaining harmonious family relationships. It has a few explicit commands for parents and children, as well as implicit lessons that can be derived from stories and from God's model as a "parent" in dealing with his "children." It situates childrearing in the bigger picture and context of God's scheme of things for his creatures and his overall plan for humanity. The Bible gives the perspective of the Creator God who created humanity, instituted marriage and the family, and who gave children as gifts for parents to steward in order to accomplish his purposes. There are timeless principles that could guide parents as they navigate the challenging responsibility of shaping and rearing the next generation. These timeless principles have also been studied and expounded on by early and current theologians and Bible scholars who shed more light in understanding and applying these principles in contemporary settings. With a plethora of self-help books and articles on parenting, theologian Andreas Köstenberger wrote, "theological and hermeneutical naïveté gives birth to superficial diagnoses, which in turn issue in superficial remedies" (Köstenberger 2010, 18). Thus, we need to understand what the Bible has to say, and what theologians and Bible scholars who have studied the Scriptures have to say on these specific issues related to parenting, parent-child relationships, and practices.

<div align="center">The Bigger Picture in Parenting</div>

The Bible is God's revelation of himself as creator, sustainer, sovereign ruler, redeemer, and restorer of all his creation, especially of humanity made in his image (Gen. 1–2; Ps. 103:19; John 1:1–3; Col. 1:15–17; Rev. 21:1–7). Creation reflects order, beauty, wisdom, glory, harmony, awesome wonder, and the infinity of its Creator Ps. 19:1–6;

Rom. 1:18–21). In the Bible we learn of him, his plan, purposes, and ways concerning humanity and his creation. Although he is all-powerful, he is love; his love is the basis and standard for our love for others, sourced from him, as demonstrated by our actions (1 John 4: 7–12; 1 Cor. 13:4–8a; John 3:16; Rom. 5:8). He also is just, righteous, and holy (Deut. 32:4; Isa. 45:21, 51:8; Jer. 9:24). His laws are a reflection of his character intended for the protection and the good of creation (Rom. 7:12; Ps. 19:7–11). The commandments regulate a person's relationship with God and with the rest of humanity and are summed up in the word "love" (Exod. 20:1–17; Matt. 22:36–40). This backdrop sets the basis and motivation to trust and obey God's commands to parents and children regarding their responsibilities and relationships in the family. Parents need to be genuinely connected with God to embody his unconditional, pursuing love towards others, starting with their family.

The Bible depicts God as displaying paternal and maternal characteristics and ways that serve as a model for parents, especially so when human parents fail to provide good models. God's dealings with Israel, often portrayed in parent-child images (Deut. 14:1–2; Jer. 3:19, 31:20; Hosea 11:1), show what parenting involves. God disciplines his children for their good (Heb. 12: 4–11; Prov. 3:11–12), gives good gifts generously to them (Matt. 7: 9–11; Luke 11:11–13; Rom. 8:32), comforts, nurses and nurtures them (Isa. 66:12–13; Hosea 11:1–4). He loves them (Deut. 7:7–8, 23:5), yearns for them (Jer. 31:20), and feels grief when they sin (Ps. 78:40) and gets provoked and feels angry when they continually refuse to obey (Ps. 78:21–22, 31). However, God is also not easily provoked to anger, considering the longsuffering way of his dealings shown in the history of Israel. He shows mercy and compassion (Isa. 14:1, 30:18), hears their cries for help and deliverance

(Exod. 3:7–9), forgives their sins (Jer. 31:34), but he also lets them suffer the consequences of their choices with their repeated failure and refusal to obey (2 Kings 17:7–8; Ps. 78:10–11, 40–42, 56–56; Jer. 9:13–16). God's parental modeling shows that parenting requires commitment, is demanding and challenging, with no guaranteed results as one deals with people who have been given the free will to make their own choices. For this colossal responsibility, parents are to rely on God, cooperate with him and learn from him to accomplish his purposes for the children he entrusted to them. The bigger picture provides a framework and perspective that anchors parents as they navigate the long and challenging years of parenting children.

<center>The Goals of Parenting</center>

Parenting is such a daunting task that unless parents are helped to have a clear picture of the goals and strategies to raise children successfully, it is natural and familiar to channel time, energy, and resources to the many demands and distractions of daily life. This practice is true for those coming from needy families who have to eke out a living as a matter of survival, those from affluent families whose parents get caught up in providing well for their children and pay others to care for them, and those in between as documented by the OFW phenomenon.

The Bible is clear that God forms each child in the womb (Ps. 139:13–16; Eccles. 11:5) and is owned by Him (Ezek. 18:3–4; Ps. 24:1). Children are considered as blessings and gifts from him (Gen. 1:28; Ps. 127:3–5; 128:3–6) that parents are to bring up "in the training and instruction of the Lord" without exasperating or embittering them (Eph. 6:4; Prov. 22:6; Col. 3:21). God entrusted parents with the responsibility to raise godly offspring (Mal. 2:15). A godly character involves qualities such as moral excellence, self-

control, knowledge, brotherly kindness, perseverance, and love that will enable children to become resilient through the challenges they will face (2 Pet. 1:8–11; Gal. 5:22–23).

Theologians and Bible scholars in both evangelical and Catholic traditions call this responsibility of parents as faith formation (Bunge 2008, 349; Frabutt et al. 2010, 24–28) with its accompanying character development encouraged in biblical faith. The Catechism of the Catholic Church says, "Parents have the first responsibility for the education of their children in the faith, prayer, and all the virtues . . . " (Article 4, no. 2252). Faith formation, which is further explained in a later section on parental responsibilities, is not limited to spiritual areas alone but permeates all of life and governs one's relationships.

Jesus' example of holistic development in Luke 2:52 shows parents a model of interrelated areas to develop in their children – stature (physical), wisdom (intellectual and moral), favor with God (spiritual), and favor with men (social, relational). Children are to be socialized to know, experience, give and receive the love of God and the love of people in keeping with the Ten Commandments condensed in the commands to love God and love others Exod. 20:1–17; Mark 12: 30–31). Children will learn what love is like when exemplified in the way parents love them and affirms their worth as persons made in God's image.

The Worth and Nature of the Child

Children are persons created in God's image and need to be treated with dignity and respect regardless of their age (Gen. 1:27–28; Ps. 8:2; 1 Tim. 4:12). Scripture says that even before children were born, God had called them and appointed them to play a unique role in God's scheme of things. Samson (Judg. 13:1–5), Isaiah (Isa. 49:1–6), and

John the Baptist (Luke 1:11–17, 24–25, 39–44, 80), are good examples. Samson was "dedicated to God from the womb" who would "take the lead in delivering Israel from the hands of the Philistines" (Judg. 13–16). His parents received instruction on how to raise him up so that he could fulfill God's plan for him as a leader and deliverer of his people. Isaiah was prepared to be "a polished arrow" while in his mother's womb (Isa. 49:1–6). He then addressed the political and spiritual decay of Judah by calling people to repent of their sins and prophesied during the reign of several kings. John the Baptist was announced, even before he was born, to be a joy and delight to his parents as he "will bring back many of the people of Israel to the Lord their God . . . to turn the hearts of the parents to their children and the disobedient to the wisdom of the righteous" (Luke 1:11–17, 24–25, 39–44, 80). There were also unnamed children that God used in defining moments: such as, the boy with the five loaves of bread and two fish that God used to feed the five thousand (John 6:1–14), Naaman's servant girl telling about Elisha who can help heal him of leprosy (2 Kings 5:1–19), and Jairus' daughter whom Jesus raised to life that displayed his power (Mark 5:21–43; Matt. 9:18–26; Luke 8:40–56). These and many other passages tell us that children are actively engaged and involved with God who plans for, calls, initiates, speaks to, blesses, welcomes, heals, sides with, and uses children. These examples encourage parents to see the child through God's eyes and cooperate with him in what he wants to accomplish in and through the child so that they serve God's purposes!

Theological Perspectives

The Bible has a high view of children, and they occupy a prominent role in the narrative stories of Scriptures. However, early theologians in both Catholic and

evangelical traditions were more concerned about the nature of children than they were about their worth alone, as it sheds light on how they were to be treated and taught. There were those who believed that children are inherently sinful due to the original sin inherited from Adam (Augustine of Hippo, Thomas Aquinas, John Calvin, Martin Luther). There were also German Pietists Friedrich Schleiermacher and August Hermann Francke who saw children as models of faith who can teach adults (Bunge 2001, 13-19). Those who believed that children are sinful still had a high view of children and had positive things to say about them while some had the low view of children. Sisemore pointed the issue clearly: "The way original sin is viewed will impact … how the nature of children is perceived. Are they naturally innocent? Are they 'blank slates' morally speaking, or naturally good until corrupted by adults, or do they have a bent towards sin?" (Sisemore 2004, 219). This is important in view of the religious conception of children in the Philippines.

Augustine (354–430 A.D.), a bishop whose writings were influential in Western Christianity, said in his *Confessions* that in God's sight "no man be clean from his sin; no, not an infant of a day" (Augustine 1631, 19–21). For him, children predestined by the grace of God "possess" God before they "know" God in that " . . . the Holy Spirit dwells in baptized children . . . like a covered spark awaiting increased age to be enkindled" (Augustine 1984, 416). However, unbaptized infants who died would receive "the mildest condemnation of all" (Augustine 1984, 416). Augustine saw infants as non-innocent or pre-moral where increasing accountability goes with ability for speech and reasoning (Stortz 2001, 85–86). Thomas Aquinas (1225–1274), an Italian Dominican priest, agreed with Augustine on the unbaptized being unworthy of salvation, but he also saw infants as

incapable of sinning. He absolved unbaptized adults and children who wished to be baptized but were prevented from sacramental baptism. He proposed that infants who still didn't have the ability to wish for it went to *limbo,* where they lived apart from God but didn't experience hell (Traina 2001, 106–107). Another Catholic theologian, Karl Rahner, later rejected this idea of *limbo* (Hinsdale 2001, 432). At present, *limbo* only remains as a theological opinion according to the International Theological Commission approved by the Vatican (2007, np). Martin Luther (1483–1546), a German Catholic priest who figured in the Protestant reformation, was also a staunch defender of infant baptism for he said, " . . . a child cannot deceive. He comes to Christ in baptism, as John came to him, and as the children were brought to him, that his word and work might be effective in them, move them and make them holy, because his word and work cannot be without fruit" (Pelikan, Oswald, and Lehmann 1955, 244). Thus, for Luther, the baptism is a divine act made effective by God's word, and when faith comes for the child, baptism is complete (Pelikan, Oswald, and Lehmann 1955, 246). For Luther, baptism did not only refer to an event but a lifelong condition that shows itself in being immersed in the means of grace, such as worship, prayer, sacraments and others so that one is constantly exposed to the Spirit's working (Strohl 2001, 143). Thus, children could grow into responsible Christians if educated, cared for, loved and supported as they grow. John Calvin (1509–1564), a French theologian and pastor known for his systematic theology, also affirmed original sin when he said, "the natural depravity which we bring from our mother's womb, though it brings not for immediately its own fruits, is yet sin before God, and deserves his vengeance" (Calvin 1984, 200). He further said that "Even infants . . . though they have not yet brought forth the fruits of their own iniquity, they have the seed

enclosed within themselves. Indeed, their whole nature is a seed of sin, thus it cannot be but hateful and abominable to God" (Calvin 2006, 1311). But in spite of such negative view, Calvin also said, "infants are baptized into future repentance and faith, and even though these have not yet been formed in them, the seed of both lies hidden within them by the secret working of the Spirit" (Calvin 2006, 1343). Thus, children needed to be taught through the catechism classes to blossom the seed of faith and repentance (Pitkin 2001, 186–87). A German Lutheran pastor and a Pietist named August Hermann Francke (1663–1726) believed that children needed conversion due to their original sin and once converted to Christ, those under twelve can have rich spiritual lives as the Holy Spirit moves more easily in them (Bunge 2001, 270). Francke also saw the schools where children were exposed to God's Word as creating space for the Holy Spirit's work in their lives (Bunge 2001, 270). Friedrich Daniel Ernst Schleiermacher (1768–1834), another German systematic theologian and bible scholar known as the "father or modern theology," had many good things to say about children and their spirituality. He did not highlight sin in children although he recognized that they do have lower consciousness and basic drives; rather, he acknowledged that since childhood is affirmed worthy by the incarnation of Christ as an infant, then "there is immediate union with the childlike from which no further conversion is necessary" (Schleiermacher 1984, 71). In his homily on Mark 10: 36-37, he said, "The peculiar essence of the child is that he is altogether in the moment, . . . each moment exists only for itself, and this accounts for the blessedness of a soul content in innocence" (DeVries 2001, 339).

A few theologians theorized about and recognized the different stages of the life cycle in relation to sin, salvation, and accountability in their writings. Augustine proposed

six stages: infancy, childhood, puberty, young adulthood, middle age of the *seniores*, and old age, with non-innocence at infancy and increasing accountability as age progresses (Stortz 2001, 83–86). Aquinas saw the human capacity to grow in virtue and wisdom even though tainted with original sin. His developmental stage theory was based on the child's ability to reason and make responsible choices and therefore accountability: *infantia*, *pueritia* (dawning of rational thought, around age seven), and *adolescentia* (Traina 2001, 112–20). Luther alluded to children's developmental stages in relation to sin as marked with the seven-year crises: child under seven has not developed real thoughts; at fourteen the sex drive is awakened; thereafter the child becomes aggressive and defiant of authority (Strohl 2001, 144–45). Francke did not categorically mention stages of childhood but he distinguished children, *kinder,* being under twelve, and young people, *jugend,* being around twelve to fifteen, with regards to their special needs and difficulties (Bunge 2001, 269). Karl Barth (1886–1968), a very influential 20th century Swiss Reformed theologian addressed more children's being than their nature. He described children as needy beginners with a "sheer readiness to learn" characteristically to be at play, and as having "freedom in limitation" (Werpehowski 2001, 392–93). These theorizing of the early theologians on developmental stages and characteristics of children seem to be a precursor to contemporary developmental theories, such as theologian James W. Fowler's (1940–2015) faith development from birth to old age.

Female theologians in recent times share more insights on Scriptures from the rich experience of nurturing and raising children. They are contributing greatly to re-examining Scriptures on the way children should be viewed as Jesus exemplified. Theologian Judith Gundry-Volf, explaining in the Graeco-Roman world of Jesus' time

that considered children as insignificant, notes, " . . . that children's vulnerability and powerlessness seem to lie at the heart of Jesus' extension of the reign of God to them" (Gundry–Volf 2001, 38). In her book, *Let the Children Come,* feminist theologian Bonnie Miller-McLemore mined often-cited passages such as Ephesians 6:1–2 and Mark 9:33–37 and 10:13–16 to shed light on the truths that children are gifts to be received in themselves, even "in their inferior and vulnerable social status in the first-century world" (Miller-McLemore 2003, 96–97). Historical theologian Marcia Bunge aptly summarized at least four important theological understanding of children based on biblical and theological studies (Bunge 2009, 18–19):

(1) Children are vulnerable human beings who need protection and provision of basic needs of food, shelter, love, and affection.
(2) Children, as depicted in the Bible, are God's gifts and sources of joy. They are fully human made in God's image, and are to be respected, enjoyed, and received gratefully by those who care for them.
(3) Children, according to the Bible and Christian tradition, are developing human beings; they are sinful creatures and moral agents needing instruction and guidance. Parents are to nurture the children's faith and help them hone and use their gifts and talents to love and serve others and contribute to the common good.
(4) Children, as depicted in the Bible, are models of faith for adults, sources of revelation, and representatives of Jesus. Adults are also to listen to and learn from them.

The survey of the theologians' views on children has shown that even infants' spiritual condition needs to be considered. Some offered a remedy for inherited original sin through baptism as the means of grace, while others regarded infants as incapable of sin and are innocent. Some acknowledged that children are very capable of spiritual understanding far more than adults, while others also cautioned that without proper training, children manifest sinfulness and lose their innocence, as they grow older. Many substantially admonished parents for their crucial role in the children's nurture in the faith

and development of godly character. Through the centuries, the children's spiritual lives are of prime importance where parents particularly need to devote time, energy and intentionality to address as the child grows through different stages in their lives.

<div align="center">The Roles and Responsibilities of the Father and Mother</div>

God institutes marriage with the first man and woman, gives them the ability to procreate and the responsibility to have dominion as stewards of his creation (Gen. 1:27–28, 2:18–25, 4:1–2; Heb. 2:6–8). They are meant to be co-stewards, given complimentary roles to work together as a team to accomplish God's purposes on earth. Their primary duty is to love, submit to, respect, forgive each other, and serve as a mirror of Christ's relationship with the church as a couple (Eph. 5: 15–33). Husbands are commanded to love their wives with the same quality as Christ's love that is sacrificial and sanctifying (Eph. 5:25–33), and with consideration and respect so that their prayers will not be hindered (1 Pet. 3:7). Wives, likewise, are to love, submit to, and respect their husbands as their primary responsibility, over that of the children (Eph. 5: 22–24, 33, Titus 2:4). This enduring, supportive love relationship under the Lordship of their Creator provides children the environment in which to grow and experience love (Eph. 4–6).

In the Scriptures, there is strong teaching on the kind of leaders men are called to in marriage and family life and bear the greater responsibility than the wife. We see many examples of this in the Scripture narratives of God confronting the man and father and the resulting consequences in the children's lives. Children suffer when their fathers' sin, such as Achan (Josh. 6:18–19, 7), Egypt's Pharaoh (Exod. 11:1–12:30), and Ahab (2 Kings 10:1–7). Parents suffer the consequences to the detriment of their children when fathers fail to train or restrain their children, such as Eli (1 Sam. 2:12–17, 3:11–14) and

David (1 Kings 1:5–10). Eli was Israel's high priest but a permissive father who failed to shepherd and restrain his sons (1 Sam. 2:12, 22–25; 3:13). David, the "man after God's own heart," (Acts 13:22; 1 Sam. 13:14) was a great warrior and king, but was passive when it came to confronting, engaging and disciplining his erring sons (1 Kings 1:6; 2 Sam. 13:1–2, 23–29; 14:24, 28–33). There are a lot more examples of children who turned out evil because they followed their fathers' evil and idolatrous ways, such as Solomon – Rehoboam (1 Kings 11–12, 14:21–31), Rehoboam – Abijah (1 Kings 15:1–3), Jeroboam – Nadab (1 Kings 15:25–26), and Jeroboam – Zechariah (2 Kings 15:9). The common refrain in these kings in Israel and Judah is, "he did evil in the eyes of the Lord just as his father…. did," which shows the generational impact of not parenting well and when fathers are amiss in their responsibility (2 Chron. 22:4; 33; 1 Kings 15:26; 22:52; 2 Kings 21:20; 24:9).

The Bible, despite the responsibility given to parents however, also upholds children's accountability and choices, so we see sons raised by good fathers who chose to do evil (such as Joel and Abijah, 1 Sam. 8:2–5, 16; Ps. 99: 6; Heb. 11: 32), and those reared by evil parents who chose to follow the Lord (such as Jonathan, 1 Sam. 15:26, 18:1–20:9). Nevertheless, the Scriptures explicitly and implicitly describe the high calling of fatherhood, and give the expressed hope when "he will turn the hearts of the fathers to their children and the hearts of the children to their fathers" (Mal. 4:6). Filipino fathers need to hear the biblical perspective and not leave much of the parenting role to the mothers.

The mother's primary role is to love her husband and children and engage in homemaking (Titus 2:4–5). It does not preclude engaging in other work outside the home

but to ensure that the higher priority of family and home are not sacrificed (Prov. 31:10–

31). Specific items mentioned regarding mother's roles are that of nourishing (1 Thess.

2:7, Isa. 49:15, 66:10–12), comforting (Isa. 66:13), and teaching (Prov. 1:8b, 6:20b,

31:26). Contemporary voices on theological perspectives on fatherhood and motherhood

are worth noting here to shed light on these important roles.

Theological Perspectives on Fatherhood

Modern day theologians constantly draw from the fatherhood of God as shown in

Scriptures to elaborate on the father's role and responsibilities. David Tasker tackled the

Hebrew and ancient Near Eastern languages and contexts to bring out the richness of the

images and language used of God as Father. His study presented a biblical theology of

fatherhood mirroring God the Father as displaying the following characteristics (Tasker

2001, 278– 84; 305–6):

- The father provides life and hope, roots and a future, in the context of unconditional love for his children.
- The father provides a "place" and "plants" children where they can be free of oppression but where they can be strengthened against evil by teaching them how to relate to it.
- The father provides space and opportunities for his children to grow to maturity and independence.
- The father gives his children their identity and enables them to help the disadvantaged and the disenfranchised to find theirs.
- The father responsibly corrects the children he loves to ensure a successful future.
- The father trains his children and gives them a firm moral foundation based on a respect for the parent and an appreciation of God the Father's love and grace.

Christian Theology professor Bruce A. Ware described the father in a manner in

which God fathers us as marked by "both respect and tenderness, both authority and

loving affection, both exacting obedience and lavish kindness" (Ware 2016, 34). His

study on God's fatherhood in the New Testament leads to the following implications and

applications to human fatherhood (Ware 2016, 39):

- A father's position requires joyful obedience and respectful submission (Matt. 6: 9–10; 1 Pet. 1:14–17; Mal. 1:6).
- Fathers must show care, provision, protection, comfort, and kindness (Matt. 6:11–12; 2 Cor. 1:1-4).
- Fathers should seek always and only seek what is for the good of their children (Heb. 12:10; Jam. 1:13–17).
- Fathers should implement formative (Heb. 5:8–9) and corrective (Heb. 12:7–11) loving discipline to their children.
- Fathers should dispense fair and impartial judgment as God the Father does (1 Pet. 1:14–17).
- Fathers need to express loving intimacy and tender comfort and care to their children (John 15: 9–10, 17:23; 2 Cor. 1:1–4).
- Fathers assign meaningful work to their children (1 Cor. 8:6; John 4:34; 6:38; 8:28–29).
- Fathers should encourage sacrificial and other-centered service and love towards even those who are difficult, reflecting the Father's love (Matt. 5:43–48).
- Fathers should urge "brotherly" unity that mirrors the unity of the Father and the Son (John 17:21–22).
- Fathers should aim for the children's spiritual transformation and holiness (1 Pet. 1:13–17; Heb. 12:10).

These studies show how exacting fatherhood is and seems impossible to attain apart

from the power and grace imparted by God the Father himself working through human

fathers. Thus, it is imperative that Filipino fathers be encouraged to know God personally

who calls them to this holy endeavor (Cochran 2011, 16). The same could be said of the

mother's responsibility.

Theological Perspectives on Motherhood

Author, speaker, and co-founder of Disciple Nations Alliance, Darrow Miller

expounded on the fact that God made the woman with a womb and nurturing breasts to

emphasize God's character reflected through the mother. He mined the Hebrew meanings

of the words in those passages to mean deep love, compassion, and mercy for the womb

that offers protection and shelter, while the breast provides bountiful nourishment (Miller 2007, 144–49). Miller-McLemore tackled the constant struggles that mothers in America's postmodern society (two-earner families) often have between career and motherhood, between work and love. She explored how different fields have exacerbated this dilemma and challenged the readers to listen to the voice of mothers to challenge old assumptions and understanding and to redefine generativity, family and work in fresh ways. She pointed out that "a theology that does not make room for the demands, responsibilities and joys of relating to children as a fundamental part of life is a theology on the verge of its own demise" (Miller-McLemore 2003, 40). McLemore averred, "Many theologians are mothers, but few have investigated in any depth what is learned about theology from this pivotal life experience" (Miller-McLemore 1994, 93). She termed it "feminist maternal theology" that "draws upon knowledge located within the practices of mothering as one means to better understand children and other subjects" (Miller-McLemore 2003, xxxvi). In her book, *Let the Children Come,* McLemore pointed out that, "Mother love may be among the greatest sources of spiritual and moral insight . . ." (Miller-McLemore 2003, 138). She explained,

> Mothering evokes a range of new ways to think about God . . . The frustrations of daily life with small children also lead to new ways of thinking about spirituality in the midst of domestic work. Problems with conception teach humility before God's creative power; labor and delivery teach trust; and children bring simultaneous joy, frustration, and desperation that hint at the mystery of God's love for us and our necessary reliance upon it in raising children. These insights point to a spirituality of children and parenthood that challenges a powerful stream in the Christian tradition that has rendered children, parenting, and parental sexuality less conducive to religious experience than the celibate life (Miller-McLemore 2003, 152).

She offered ideas and changes that families and congregations, can work toward, swimming against the current of society, to at least turn the tide so that mothers (and

children) will be able to live out their calling in this postmodern world.

Filipino feminist theology, still in its young stage, focuses on the struggle for fullness of life and women's liberation especially from poverty. Rebecca Asedillo, the first national coordinator of the Association of Women in Theology, saw Christ "in mothers who do everything to enable their beloved children to survive and live" (Orevillo-Montenegro 2010, 152). She explained that Christ has expressed himself in terms of motherhood (Matt. 23:37, Lk. 13:34), knowing the pain and anguish of seeing children choose destruction: "Christ showed the nature of motherhood, standing up 'for everything that affirms life and oppose everything that brings death" (Orevillo-Montenegro 2010, 152). Filipino feminist theologians have found solace and identification with the images of Christ in the Scriptures that picture "mothering" similar to the experiences of Filipino mothers. Asedillo asserted,

> In many Filipino communities many mothers have nursed and breastfed babies who are not their own because the mothers were unable to do so. Where mothering in some places is a community responsibility, is it not possible to see Christ metaphorically as the many-breasted Mother? If women are part of the body of Christ, are they not the embodiment of Christ's breasts? And can it not be said that in the context of the mothering community, Christ is present as the many-breasted Mother? . . . The image of Christ as Mother Ina/Nanay/Inay "builds the maternal compassionate, sensitive, bearing, and up bearing relationship among people." . . . The image of Jesus as the fully liberated human being who labors to liberate others, of the Christ as the woman-mother who does everything to sustain the life of her child, and of the Christ as the many-breasted Mother who nurtures all life on earth, when taken together, will be empowering and liberating (Orevillo-Montenegro 2010, 155-56).

These theologians embrace fully the calling and enriching experience of motherhood as an opportunity to grow character and as the tangible expression of Christlikeness in their homes and communities.

Biblical Perspectives on Parental Responsibilities

The Bible gives a few explicit directions to both parents on how to go about their parenting responsibility. Parents are commanded to take God's statutes, commands, and ordinances to heart, and to patiently and intentionally instruct their children and grandchildren about God, his laws, and his ways as life presents itself throughout the day (Deut. 6, 11:18–22; Eph. 6: 4). They are to train and discipline their children (Prov. 19:18, 22:6, 23:13–14), without exasperating or embittering them (Col. 3:21; Eph. 6:4). It is implicit that parents ought to love their children (Titus 2:4; Prov. 13:24), provide for their needs (1 Tim. 5:8; Matt. 7:9–10; Luke 11:11–12), teach them (Deut. 4:9, 6:7; Prov. 1–9), and show compassion to them (Ps. 103:13).

The book of Deuteronomy is particularly helpful in parenting as "from beginning to end it gives prominent attention to children and especially to what and how they are taught" (Miller 2008, 45). It is a book of divine instruction that will develop in the new generation awe and reverence for the holy God. They need to hear and obey the law of God that would set them apart as a wise and discerning people (Deut. 4:1–2, 5–8), secure their wellbeing and bring them blessings (Deut. 11:13–15; 22–25, 28:1–14). Parents are enjoined to take to heart the law and ordinances of God and pass them on to their children and grandchildren (Deut. 4:9; 6:1–2, 4–9, 20–24; 11:18–21) in the family and community context so that both parents and children will "fear the Lord" (Deut. 4:10; 6:1–2; 14:23; 17:19; 31:12–13). This responsibility is to be carried out by parents and aided by the community as well.

One of the God-ordained practices that would develop reverence and wonder for God encouraged in Deuteronomy is the regular reading and hearing of God's statutes,

commands and ordinances in order to facilitate remembrance and obedience (Deut. 4:1–2; 5:1–22; 6:1–9, 9:1; 10:12–22). The parents are to take God's statutes to heart so that it naturally overflows into talking about them daily with the children as life presents itself throughout the day (Deut. 6:6–7; 11:18–19). They are to do so in a way that will arouse children's curiosity and questions about the laws and statutes of God (Deut. 6:20–25). Lawrence Richards, a Christian educator and prolific writer on ministry to children, mentioned three factors in the Old Testament nurture system: the living faith or personal spiritual life of the instructor, the family as the primary locus of instruction, and instruction is to be woven in the daily life of both parents and children (Richards 1983, 23–24).

The family is also encouraged to participate in the community assembly where God's Word is read (Deut. 31:7–13) and where God's works displayed in their history is re-enacted (Deut. 16:1–17). These were joyful celebrations for the entire community in worship of God who works on their behalf. These sensorial, experiential practices and celebrations in the family and the faith community were to be God's means of grace to nurture the faith of both parents and children in this God who is involved in their lives.

Theological Perspectives on Parental Responsibility

A number of notable theologians particularly spoke on the above-mentioned parental responsibilities as a serious calling towards the nurture of children. Chrysostom "…raises parenthood to cardinal importance in the Christian religion as a moral and ecclesial calling" (Guroian 2001, 77). He spoke strongly against parental neglect of children, and said that parents are to teach and instill virtues and godliness in the children, so as to "reveal the image of God within them" and increase their likeness to God

(Chrysostom 1986, 44, 68–71). Martin Luther spoke of parental responsibility as "the highest duty" parents will give an account to God and thus "must spare no toil, trouble, or cost in teaching and educating our children to serve God and humanity" (Janzow 1978, 40). He provided his catechisms for parents and church use as he saw children as capable of spiritual learning but also recognized their sinfulness asserting itself by age seven (Strohl 2001, 144–45). In the Pietist tradition that influenced Francke and Schleiermacher, the family was considered "a church within the church" as "the Christian home was to be a center of worship and Bible study in which children could actually experience the full range of Christian religious affections and come to a living faith in Christ (DeVries 2001, 333). Francke claimed that the primary goal of parents is to lead their children to godliness with an emphasis on reading and studying the Bible, especially the Gospels, living out the Word in one's life, and in praying with and for the children (Bunge 2001, 264–70). Schleiermacher believed that parents need to devote all their energy and enthusiasm to live out an authentic living faith and present Christ through the whole manner of life at home and in the godly way they relate to the children (DeVries 2001, 333). He enumerated ways parents could damage children's emotional health: minimizing and not taking the children's concerns and interests seriously, failing to respond empathically to their emotions, parents having mood swings and failing to control their own emotions, and parents attempting to live their dreams through the children (DeVries 2001, 342). Horace Bushnell (1802–1876), an American Congregational Pastor and theologian, also wrote much about children's nurture in the faith. He claimed that "if the parents live in the Spirit as they ought, they will have the Spirit for the child as truly as for themselves, and the child will be grown, so to speak, in

the molds of the Spirit, even from his infancy" (Bushnell 1896, 227–40). The early and current theologians emphasized the important calling and responsibility of parents to nurture children especially their spiritual lives that demand their commitment, sacrifice, and attention.

This responsbility of training children in the faith and instilling moral values is probably one of the most neglected areas in Filipino parenting. It gets crowded out with other demands of life and parents tend to rely on institutions like school and church to do the job. Reviving and encouraging practices in the family centered on Bible reading and praying together would help the family focus on God who is their source of help. Getting not only mothers but fathers connected to God and a vital faith community will help parents in low SES communities find hope in dealing with their daily stressors and wisdom in facing their responsibilities. There is also a great need to equip fathers to build meaningful relationships and engage with family members beyond provision so they could better enrich their marriage, their children's lives, and their own.

<div style="text-align: center;">Nurturing Relationships</div>

Good relationships are established and deepened with excellent communication. God himself communicates to humanity with both the incarnate Word (John 1: 1–4, 14) and the written word (2 Tim. 3:16) and in various ways (Ps. 19:1–6; Heb. 1:1–3). He also encourages us to come to him in prayer with our burdens, cares, heartaches, struggles, questions, or merely to enjoy him (Matt. 6:9–13; Ps. 55: 22; 1 Pet. 5:7; Ps. 34:8; Nah. 1:7).

Some principles could guide communication and establish better relationships in the family. The book of Proverbs, which gives profound and wise observations of life and

skillful living, addresses many aspects of everyday life, including communication. It also resonates with other passages in Scripture. Prov. 18:21 says that "the tongue has the power of life and death" and so everyone is persuaded to be "quick to listen, slow to speak, and slow to become angry" (James 1:19). "A gentle answer turns away wrath, but a harsh word stirs up anger . . . the soothing tongue is a tree of life, but a perverse tongue crushes the spirit" (Prov. 15:1, 4). The words folly and foolishness describe those who are quick-tempered (Prov. 14:29), those who "find no pleasure in understanding but delight in airing their own opinions" (Prov. 18:2); while wisdom associates with restraining ones' lips (Prov. 10:19) that keeps one out of trouble (Prov. 21:23). The psalmist says, "I will watch my ways and keep my tongue from sin" (Ps. 39:1). The skills of taking stock, listening well, weighing the impact of one's words are essential skills for parents to learn and model to the children.

The bidirectional aspect of communication and relationship requires not just sharing one's thoughts and opinions, which parents tend to do, but also in encouraging others to share their thoughts and feelings without judgment or criticism but to create understanding and encourage learning and change. Parents need to learn to expand their repertoire of communication with their children, instead of being limited to school or to correct behavior but little disclosure of personal problems and feelings (Alampay 2014, 117). Jesus provides the example of communication that probes into thoughts, beliefs, attitudes, values, and he does it not so much as giving sermons but more often through asking questions. Martin Copenhaver's book entitled *Jesus is the Question: The 307 Questions Jesus Asked and the 3 He Answered* (2014) highlights Jesus' model of asking questions. In the foreword, Lauren F. Winner enumerates the functions of questions: to

elicit information, to inspire people to discover something new, to persuade, to stimulate

thought, to forge intimacy, and to disarm as Jesus did (Copenhaver 2014). Parents could

discuss the kind of questions to ask that would elicit necessary information or get the

children to think and process essential lessons instead of the one-sided instructions,

sermons, and reminders they often give.

Another relationship-building tool that parents can be encouraged to use to provide

laughter and relief, break down defenses, and enhance relationships is that of playing

with their children. There are interesting passages in the Scriptures that give a picture of

what children will be doing in the coming kingdom. One is in Zechariah 8: 3-5:

> This is what the Lord says: "I will return to Zion and dwell in
> Jerusalem. Then Jerusalem will be called the Faithful City, and the mountain
> of the Lord Almighty will be called the Holy Mountain . . . Once again men
> and women of ripe old age will sit in the streets of Jerusalem, each of them
> with cane in hand because of their age. The city streets will be filled with
> boys and girls playing there."

Another passage is Isaiah 11:6-9:

> The wolf will live with the lamb, the leopard will lie down with the
> goat, the calf and the lion and the yearling together; and a little child will
> lead them . . . The infant will play near the cobra's den, and the young child
> will put its hand into the viper's nest. They will neither harm nor destroy on
> all my holy mountain, for the earth will be filled with the knowledge of the
> Lord as the waters cover the sea.

It seems that play is part of the nature of children and the way by which they learn more

about their world and their Creator. Play enables parents to enter into the children's world

and teach them lessons about life. One of the twelve principles that inform best practice

in dealing with young children promoted by the National Association for the Education of

Young Children states: "Play is an important vehicle for developing self-regulation as

well as for promoting language, cognition, and social competence" (NAEYC 2009, 14).

Jerome Berryman, whose works have contributed to the growing literature on child theology, has capitalized on the use of play in children's development to connect children to God. He developed "godly play" as a "discovery method that engages the whole child – hands, heart, mind, senses, intuition . . . the best way for children to internalize what is being taught . . . the children have the opportunity to enter the story, wonder about it and then create meaning for their own lives" (Berryman 2003, chap. 1, Kindle). Play is not only good for children but for adults as well. Jurgen Moltmann"s *Theology of Play* does not see play as a waste of time but rather it "foreshadows the joy of the eschaton where all manner of drudgery and disease and decay and death will be left behind" (Moltmann 1972, 3).

Biblical and theological perspectives affirm the importance of relationship, communication, and play as vital in our lives. God creates humanity to relate with him and with each other richly, communicates in our language by becoming human and lives with us, and engages us in creative work and play. Parents could incorporate these perspectives in their parenting. Parents need to be taught to build and improve their relationships, their communication, and engage in play with their children. Play not only affords fun and learning for the young but it is a stress reliever and a "moment cherisher" for the parents. It is in the strength of the positive relationship that parents establish with their children in work and play that the latter become responsive to parental discipline.

<div align="center">Discipline and Training</div>

Given the widespread concern in the public sphere about punishment and abuse, including the religious endorsement of corporal punishment lifted from Bible passages on the use of the rod, it is good to review and evaluate the biblical and theological

perspectives on child rearing and discipline. One of the primary sources of biblical

reflection on discipline and instruction is in the book of Proverbs.

In Proverbs 1–9, the kind of conversation occurring between parents and children

provides insights. Both parents are involved in the instruction of and discussion with the

child on how to apply God's ways with wisdom as the child interacts with the world

around him or her. They teach, instruct, extol the ways of wisdom and warn about the

enticements and dangers the child might face. The father's manner, attitude, and

persuasive words to the son (Prov. 1–7) and personified wisdom's words (Prov. 8–9)

seem to support a preference for persuasion and rhetorical than physical means of

instructing, admonishing, rebuking the son. Many passages address the wise or foolish

use of the mouth and lips (Prov. 4:24; 10:6, 11, 32; 12:14; 14:3; 15:2; 16:23). The use of

the rod as a form of discipline (Prov. 23: 13–14; 13:24; 22:15) is set only as one of the

many tools in the full range and levels of disciplinary measures shown in the book of

Proverbs. William Brown explains, "while the corporal means of discipline is accepted in

these sayings, biblical wisdom probes deeply into the rationales and motivations behind

such usage with the effect of imposing limits: edification rather than punishment, love

rather than hatred motivates acts of discipline" (Brown 2008, 72). Proverbs recognizes

that "foolishness is bound up in the heart of a child," and therefore wise instruction, godly

discipline, reproof, training, and correction are needed so as to impart wisdom and

develop character (Prov. 22:6, 15; 13:24; 3:11–12; Eph. 6:4). The child is urged to

receive, obey, remember, and keep the parents' instructions and to honor them (Prov. 3:1,

4:10; Eph. 6:1). The basis and motivation for heeding the parent's admonitions are a

healthy reverence and awe of God and a desire to please him, not legalistic outward

obedience to a set of rules.

There is also much confusion and colored meanings to the word "discipline," often equated with punishment (punitive), instead of its original meaning of "training." When parents continue to punish children for any misbehavior, when there is a tendency to become abusive, and when parents have issues with uncontrollable anger, then it is best to refrain from the use of the rod. The chief end is that the children develop wisdom and the fear of the Lord that will make them a blessing to their families and society as a whole. Proverbs shows parents the tools that they could use wisely, not arbitrarily, to accomplish that end.

Theological Perspectives on Discipline

The use of the rod in disciplining children has been a bone of contention in the secular and theological world for decades. Current theologians continue to have different perspectives on corporal punishment based on interpretation and application of biblical passages on discipline. Biblical scholar R. Norman Whybray used knowledge of the wisdom literature of the ancient near east to shed light on the book of Proverbs which has some of the controversial passages on discipline. Whybray argued that the book itself is a book of instruction put in the mouth of a father to his son or sometimes personified wisdom, meant to prepare young men to face the challenges and problems of the adult world (Whybray 1994, 11, 52). Old Testament professor Paul D. Wegner explained that Proverbs encourages and identifies various levels of discipline: (1) encourage proper behavior; (2) educate on improper behavior; (3) explain sin's negative consequences; (4) exhort gently; (5) rebuke or reprove gently; (6) corporal punishment that does not cause physical harm; (7) corporal punishment that causes physical harm; and (8) death (Wegner

2005, 720–28). Of the last two levels, he said that the government, not parents, are given

the power to implement as a consequence of or deterrent to destructive behavior (Wegner

2005, 726-28). Research professor of New Testament and Biblical Theology Andreas

Köstenberger briefly summarized the advantages and disadvantages of the focus on the

method of discipline in his book, *God, Marriage, and Family: Rebuilding the Biblical

Foundation* (Köstenberger 2004, 155). He advocated that instead of relying on which

method, "Christian parenting should be undergirded by wisdom derived from meditation

on the Scripture, the filling of the Holy Spirit, advice from others, . . . and relational

experience with the child" (Köstenberger 2004, 154). He stated, "there must be a balance

of unconditional love, spiritual nurture and discipline in a context of discipleship and

Christian growth" (Köstenberger 2004, 154). New Testament professor William Webb

argued that the Bible does not advocate spanking when applying a redemptive-movement

hermeneutic way of interpreting the Bible (Webb 2011, 58). Webb used seven areas that

those who advocate spanking goes beyond what the Bible says: age limitation, the

number of spankings, location of spanking, the resultant bruises or marks, instrument of

spanking, the frequency of the spankings, and the parent's emotive disposition (Webb

2011, 28). He pointed out that if they were to obey the Bible, the rod calls for a much

stricter application. Instead, he argued that the best way to apply the Bible is to look at its

redemptive direction compared to the context of the culture of the age it was written

(Webb 2011, 57–93).

  The debate may continue on, but these theological perspectives all agree, however,

that emphasis on parental love, care and relationship that encourages growth and maturity

in children for their good seems to be the context for discipline and training. Parents need

to learn to be proactive and develop skills on the different ways they could train their children to help them grow in morality, character and maturity.

Summary

Biblical data has shown us the overarching timeless principles that should guide parents in their child-rearing responsibility. Parents need to be vitally connected to God and to a supportive faith community that will encourage them and model for them the principles and practices of godly parenting and family relationships. God made humanity, children included regardless of age, in his image and they are to develop in all aspects reflecting their Creator. Husbands and wives are to exercise love, submission, respect, and understanding of one another as the primary family relationship so that together they can work as a team in raising their children. God places high responsibility on parents, especially fathers, to see that children are nurtured and nourished towards developing a godly character that will allow them to develop healthy relationships, resiliency, self-regulation, and perseverance to succeed in life. The Scriptures emphasize the importance of training and have shown parents a repertoire of strategies they could use. The Scriptures also encourage maintaining a family altar with Bible reading, prayer, and reflection of biblical truths and principles that will give wisdom in their daily lives. The P[4S] curriculum integrates these principles and practices in its content and learning strategies. Practical skills on strengthening parent-child relationships, communication, and conflict resolution are also found on top evidence-based parent education programs.

The P⁴ˢ Curriculum Matrix

The research on empirical Philippine parenting studies, biblical perspectives on parenting and child-rearing, and effective EBPP parenting programs show the issues, topics, perspectives, and principles that are interwoven together in the P⁴ˢ curriculum. The overarching biblical principles provide the framework and guide the direction of parenting. Sociological perspectives and practices gained from years of studying children and parent-child relationships that effectively worked in EBPPs and concretize biblical principles get adapted into the program. Parents are to attend to the child's development in all domains (physical, intellectual, socio-emotional, spiritual, moral) as exemplified by Jesus (Luke 2:52). The developmental theories of Piaget, Erikson, Kohlberg, Fowler, and Gardner serve as guides on parenting practices according to the children's ages and stages. The book of Deuteronomy gives prominent attention to way-of-life teaching and sensorial experiences that arouse children's curiosity and facilitate their learning, which is advocated by Albert Bandura's cognitive social learning and Lev Vygotsky's sociocultural models. The importance of family embedded in a nurturing faith community and nation in the Scriptures as essential to the child's growth exemplifies Urie Bronfenbrenner's ecological systems theory where the wider environment exerts an influence on the child and vice versa (Bronfenbrenner 1991). The findings in neuroscience on the rapid development of the child's brain in the early years would caution Filipino parents from false assumptions that children have no sense until four and instead lay a good foundation of interaction and habits (Prov. 22:6) starting from infancy. In the P⁴ˢ Filipino parenting program, we make use of academic research and scientific findings that somehow affirms and complements biblical principles and design to become

more effective in equipping parents. Bible scholars and theologians continue to mine the Scriptures for fresh perspectives on motherhood, fatherhood, children, and childhood, while psychologists, educators, and scientists continue to write books and peer-reviewed journals on their findings on motherhood, fatherhood, and parent education. As encouraged by the different approaches, we strive to be experts on children and parenting and hone our biblical framework in the field of actual parent education and parenting experiences.

The P^{4S} Filipino parenting, therefore, seeks to inculcate in parents the following:

- A biblical perspective, attitude towards, and treatment of children that will focus on holistic growth, character development and training, resulting in positive encouragement of children.

- An improved parent-child relationship and less abusive discipline practices as parents learn positive discipline practices, better listening and communication skills, proper resolution of conflicts, and play with their children.

- Parental self-efficacy as parents learn self-care, adopt habits of reading the Bible and praying specifically for their needs, manage their stress, thereby resulting in better family relationships.

- A functional support network through father involvement, parenting class support group even after the classes have ended.

- A trust relationship and reliance on God for their parenting journey. The program freely uses the Bible as a textbook to share parenting principles and Gospel truths that could help bring about transformation of heart and life.

A biblically-guided, sociologically informed, and culturally relevant parenting program that strives to be transformative and evidence-based, that satisfies the standards of the secular world we are trying to reach and impact is a move to fill a great need in our society. This researcher echoes P. J. Watson: "The work of Christians in the social sciences, therefore, is to use scientific methods to intrusively and explicitly promote biblical perspectives on what persons and cultures should be." (Watson, 2010, 283).

Appendix C shows the summary of the way this research contributes to the P^{4S} curriculum matrix. Appendix D contains Lessons One to Fourteen in the Filipino language or Tagalog. Only Lesson One has an English translation as a sample. There are Filipino concepts that communicate well but have no English equivalent, or when translated do not have the same impact as the local language. Using the local language enhances learning and better absorption of principles.

Chapter three explains the methodology and processes involved in the implementation of the P^{4S} parenting program at the Tandang Sora Elementary School and GSIS Village Elementary School.

CHAPTER III

RESEARCH METHODOLOGY AND PROCEDURES

Overview

Research on evidence-based parenting programs showing significant improvement on parenting and child outcomes are well established (Barlow et al. 2014, 17–18; Collins and Fetsch 2012, 5-7; Furlong and McGilloway 2011, 617). The dire lack of such programs in the Philippines made the researcher with her team at FamilyLife Philippines' (FLP) develop a new curriculum named P^{4S} (short for ***P**agsasanay sa **P**agiging-Magulang tungo sa **P**inagpalang **P**amilya*), Parenting training towards a blessed family. The team conducted two randomized trial studies and a non-randomized study to pilot-test the impact of the P^{4S} curriculum among public school parents towards evidence-based practice. (See the Letter of Request in Appendix E). Two Quezon City public schools, Tandang Sora Elementary School (TSES) and GSIS Village Elementary School (GSIS), hosted the three cycles of P^{4S} classes from August 18 - December 1, 2018. Parents were invited to participate in the study (Appendix F) and those who responded were asked to fill out a Parent Profile Survey (Appendix G) to determine educational attainment and socio-economic status. The randomized experimental samples of grade three students/parents who responded underwent the 14-lesson program on Saturdays (1:00-4:00, TSES) from August 25 - October 27 and on weekdays (2:30–4:00, GSIS) from September 26 - October 26. The GSIS school principal, concerned with the low

attendance in her school, met with the government's program of 4Ps parent leaders and arranged classes for eight Saturdays (8:30-11:00) from October 13-December 1 which then comprised the convenience sample of a quasi-experimental or non-randomized study.

Research Methodology

The randomized study in the P^{4S} pilot project used a mixed methods research (MMR) explanatory sequential design for the RCT to evaluate the effectiveness of the program (Tashakkori and Teddlie 2009, 284–85). Quantitative data gathering and analysis were followed with qualitative data gathering and analysis (Creswell 2012, 541; Tashakkori and Teddlie 2009, 294) to zoom in on the transformative outcome aspect. Figure 3 shows the sequence that was followed.
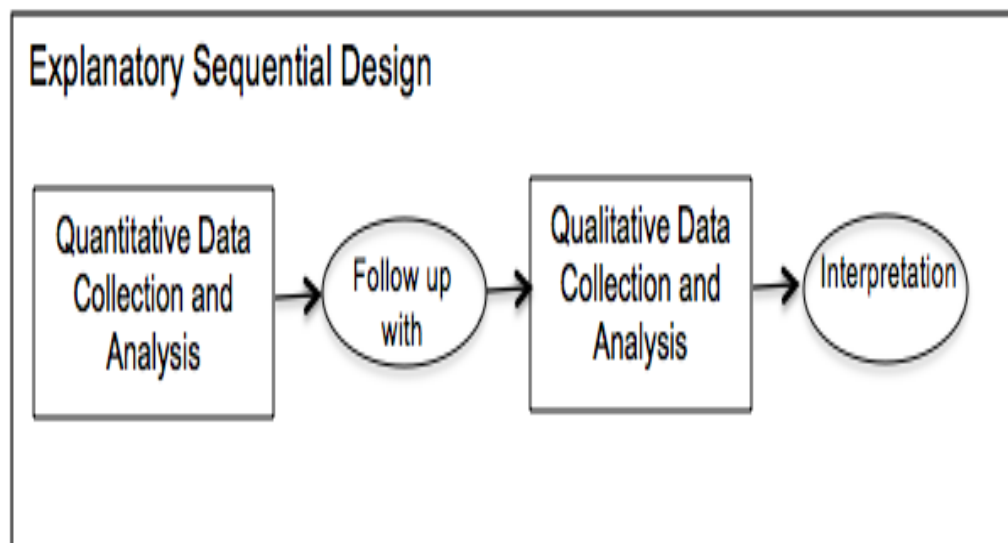
Figure 3. Type of Mixed Methods Research Design (Creswell 2012, 541)

The quantitative data came from the pretest and posttest questionnaires of the Parent and Family Adjustment Scales (PAFAS) and five Religious Well-being Scale (RWB). These have been translated into Tagalog by the researcher, checked, double-checked, and back-translated to English by a University of the Philippines Education assistant professor and a Tagalog language instructor to American missionaries respectively (see Appendix H). The translated PAFAS was submitted and approved by the University of Queensland as part of the licensing agreement made for the free use of the instrument. The combined tool was pretested among past *Pamana* parents for ease of comprehension.

The qualitative data came from semi-structured open-ended interviews of all consenting randomized parent participants in the classes and the focus group discussions of all consenting children in the experimental groups A research team composed of two experienced graduate assistants not connected with the program conducted the interviews and FGD to get an unbiased perspective of any transformation in perspective and practices.

Research Design and Instruments

Selection of Subjects Dealing with Sample and Population

The samples came from a random assignment of students/parents of grade three classes in two public schools in Quezon City. At TSES, all grade three enrolled names were entered in an excel worksheet by section and given a random number using the Rand () function then sorted out, thus scrambling the data. Values were assigned to the Rand values to stabilize the data and the first 433 out of 452 were randomized to either

experimental or wait-list control groups using excel randomizer. At GSIS, all 388 grade

three students were randomized to either control or experimental groups. Some students

are siblings and so had the same set of parents reducing the number to 814 (427

experimental, 387 control) invited to attend the orientation. At TSES, the FL team

conducted several separate "orientation' times for the experimental group and control

group regarding the program, schedule, and topics and enlisted their participation.

Separate orientations addressed the space constraints and prevented contamination. At

GSIS, only one orientation was given to both control and experimental groups. Those

assigned to the experimental groups went to the classrooms for the PAFAS pretest and

initial class session, while those in the control group received tokens after their PAFAS

test and profile survey. One hundred sixty-seven parents/guardians participated during the

orientation days and filled out the profile surveys and baseline PAFAS questionnaires.

This number seemed to satisfy the needed sample size of at least 64 in each group to

arrive at a power value of 0.80 where effect size $d = 0.5$ and significance level $a = 0.05$

(Cohen 1988, 55–57). Figure 4 shows the research design process of the research:
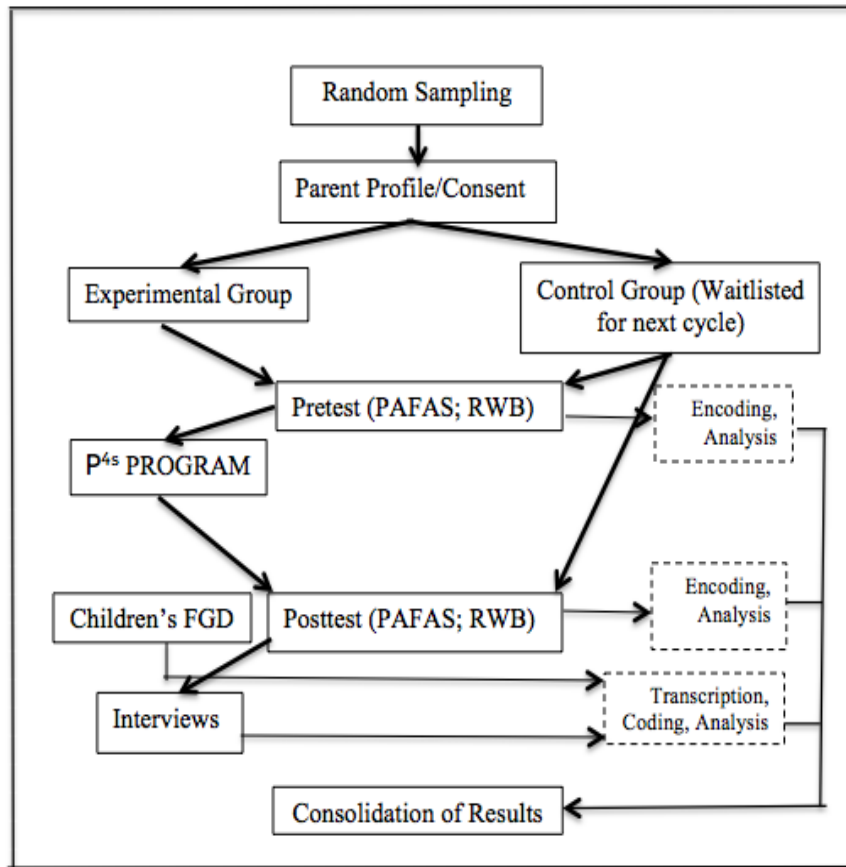
Figure 4. The P⁴ˢ Research Design Process for RCT

The non-randomized samples came as a result of the GSIS principal's meeting with parent leaders wherein 115 parents/guardians came to the orientation and provided baseline data. Of these, a regular attendance of 53 to 60 participants came and the non-attendees became part of the control group. The same design process was followed which became part of the research as quasi-experimental but without the FGD and interviews.

Studies of the Research Design and Instruments

**Quantitative Data: Parent and Family Adjustment Scales
and the Spiritual Well-Being Scales.**

The PAFAS is a parent-report tool that assesses and targets changes in parent and

family functioning in the evaluation of interventions in parenting 2-12 year olds (Sanders

et al. 2014, 256; Sumargi et al. 2017, 756). The domains being measured are known to be

risk factors for or protective factors against children's emotional and behavioral problems

(Sanders et al. 2014, 256). The final Australian PAFAS study measures four-factor two

main subscales: parenting scale (18 items) and family adjustment scale (12 items). The

parenting scale measures consistency in parenting practices (17 items) that promote the

child's pro-social behavior, and quality of parent-child relationship (11 items) such as

reciprocal warmth and relationship satisfaction (Sanders et al. 2014, 256). The family

adjustment scale measures parents' emotional adjustment to their role (5 items), family

relationships that are either supportive or conflict-ridden (4 items), and (3 items) parental

teamwork (Mejia et al. 2015, 426). The 4-point scale rates from (0) not true of me at all,

(1) true of me a little, (2) true of me quite a lot, or (3) true of me very much. Higher

scores indicate higher levels of problem or dysfunction. The two Australian studies to test

the validity of PAFAS reduced the inventory from 40 to 30 items for a much better

convergent validity, excellent discriminant validity, good predictive strength, and very

good internal consistency (Sanders et al. 2014, 266-67). The non-Australian PAFAS

studies showed similar results but with further streamlining due to the inappropriateness

of some items for collectivist or Asian cultures (Guo, Morawska, and Filus 2016, 145;

Mejia et al. 2015, 433; Sumargi et al. 2017, 757). The Indonesian PAFAS removed items

2, 3, 11, 19, 23, 27, and 29 (Sumargi et al. 2017, 760). The Panamanian PAFAS removed

items 3, 11, 19, 26, 27, 29 (Mejia et al. 2015, 430). The China PAFAS removed items 3,

11, 13, 19 (Guo, Morawska, and Filus 2016, 148–49). For Philippine use, we were

advised to use the 30-item PAFAS to first determine appropriateness in the local culture.

The PAFAS seems an appropriate tool to use for the pilot project because of the

following reasons:

(a) It was subjected to rigorous psychometric evaluation showing good internal consistency and test-retest reliability in two Australian samples ($n = 347$ and $n = 573$) with mixed ethnic backgrounds and SES (Sanders et al. 2014, 256–57).
(b) It has been tested and validated with adaptations in collectivist cultures such as China, $n = 650$ (Guo, Morawska, and Filus 2016, 140), Indonesia, $n = 210$ (Sumargi et al., 2018, 756), and Panama, $n = 174$ (Mejia et al. 2015, 426) of varying social classes from low SES (Panama) to mostly middle-income and educated level (Indonesia and China).
(c) Assessment for readability and comprehension of the tool shows understanding by a grade 5 level of education (Sanders 2014, 257; Mejia et al. 2015, 427), thereby addressing low literacy level respondents as it did in Panama.
(d) It is relatively brief and straightforward enough that covers significant areas compared to other validated tools.
(e) It measures general areas addressed in the P[4S] program, such as parent-child relationship, issues of discipline, children's needs, parental roles, and teamwork.

For the Tagalog translation of the Australian version PAFAS, the English version

of the amount of time for the rating scale was harder to grasp. The frequency of

occurrence communicated better the intent of the scale (*hindi totoo* not true, *minsan totoo*

sometimes true, *madalas totoo* often true, *palaging totoo* always true), with the literal

translation of the last three included in parentheses (*konting totoo, maraming beses totoo,*

talagang totoo). In certain items, the intent of the sentence or a better sentence

arrangement was used instead of a literal translation for easier comprehension (see

Appendix H).

The 20-item Spiritual Well-Being Scale (SWBS) developed by Paloutzian and Ellison (1982) has been extensively used, translated and validated in several languages (Bufford, Paloutzian, and Ellison 1991, 57–64; Darvyri et al. 2014; Malinakova et al. 2017). It measures two independent subscales, the Religious Well-being (RWB) subscale focuses on feelings in regards with and in relation with God, and the Existential Well-being (EWB) subscale focuses on meaning and satisfaction with life (Paloutzian and Ellison 1982, 231). The SWBS has a modified 6-point Likert response scale ranging from Strongly Disagree (numerical value of 1) to Strongly Agree (numerical value of 6). Eight items are negatively worded and are scored in reverse. The numerical values are added for each subscale after reversing values of negatively worded items, and both subscales are added to get the SWBS value (Malinakova 2017, 699). Higher scores represent greater spiritual and existential wellbeing. Cronbach's α for RWB scale ranges between 0.82 and 0.99 and for EWB scale from 0.73 to 0.98 showing reliability (Bufford, Paloutzian, and Ellison 1991, 57–58; Darvyri et al. 2014, 1576). Shortened versions of SWBS showed good internal consistency with Cronbach's $a = 0.87$ for ten items (Cotton et al. 2005) and Cronbach's $a = 0.814$ for seven item SWBS (Malinakova et al. 2017, 701–2).

For the pilot project, we used the Religious Well-Being subscale questions of the shortened version only to measure the impact of the biblical principles and practice the P[4S] program seeks to inculcate in the parents in low SES communities.

Qualitative Data: Semi-structured Open-ended Interviews
And Children's Focus Group Discussions

Milagros Castillo-Montoya explained the process of refining the interview protocol into phases to ensure the quality of data to be received from the interviews (2016, 811–

12). Her Interview Protocol Refinement Framework included four phases: ensure interview questions align with the research questions; organize an interview protocol to create an inquiry-based conversation, have the protocol reviewed by others, and then pilot it (Castillo-Montoya 2016, 811–12). Since the research objective is to find out and document the transformative impact of the P[4S] program on the parents who attend, the questions devised by the researcher focused on a few program evaluation questions and mainly on the transformative outcomes. The interview questions were meant to probe deeper into which lessons or learning strategies made the most impact in their lives, the transformation that has taken place whether it be a transformation in perspective or parenting practices, as well as the kind of responses they are getting from their children with the transformed perspective or practice. Questions were divided into two program evaluation questions with three follow–up questions, three outcome questions with three follow-up questions, and two closing questions (see Appendix I). The researcher has also chosen to use standardized open-ended interview questions to allow the interviewees the opportunity to tell their stories of their experiences and helps with encoding and analysis later (Turner 2010, 756).

The interview questions were pilot tested on five mothers who had gone through the *Pamana* classes to see if they are sufficient to elicit the information needed to evaluate the program and the research objectives. The researcher oriented the research team by going through the interview protocol (Appendix J) guidelines to ensure continuity and uniformity of procedure across interviewers (Jacob and Furgerson 2012, 2; Turner 2010, 756). Participants indicated their permission by signing the Interview Consent Form (Appendix K). Interviewing majority of the P[4S] participants ($n = 35$) imply

a nested relationship design (Onwuegbuzie and Collins 2007, 292). A study done by

Guest, Bunce, and Johnson showed they had achieved data saturation by the twelfth

interview with 92% of the total number of codes developed for 30 transcripts (2009, 74).

Focus group discussion (FGD) is a widely used cost-effective method to gather

large information in conducting research. It is particularly useful for including children in

research without getting hampered with low reading/literacy level. The general guidelines

for children in the age group selected for this project include the following (de Leeuw

2011, 24–28; Gibson 2012, 152; Kutrovátz 2017, 76; Large and Beheshti 2001, 82):

- maximum membership of six to eight per group;
- no more than an hour session with refreshment break;
- same ages or no more than two years apart to avoid peer pressure and influence from older ones; and
- informal room arrangement with moderators on eye level with the children (they sat in a circle on the floor with mats).

The ethical considerations included parental consent, child's consent to participate

(Appendix L), clearly-set objectives explained to both parents and children, children had

freedom to not answer or to stop when questions became too uncomfortable, and things

that were shared have to be kept confidential (Stewart, Shamdasani, and Rook 2009, 596–

600). Except for group size, which was eight in each group, the rest was followed as

indicated in the interview Focus Group Discussion Protocol and Questions found in

Appendix M.

Field Procedures

Data Collection and Recording

Quantitative Data

A research assistant recorded manually the baseline data on an excel file, then the researcher cross-checked twice before transferring the data on the SPSS software application. The researcher also recorded on the SPSS the posttest data of both participants and control groups for analysis. There were problems encountered with missing data (some items were not answered, and a number of participants did not return for posttest). The facilitators and the researcher, with the help of the principal and guidance counselors of the two schools followed up respondents through calls, text messages, and Facebook Messenger regarding missing items on their answers or to return for posttest. Not everyone responded and so their data had some missing elements, despite all the efforts expended to get the participants to return.

Qualitative Data

The researcher met with the two graduate research assistants for orientation, gave the materials needed (interview protocol, interview consent forms, semi-structured interview sheets, digital recorders) so that they could conduct the interviews and FGD at different times in both schools. The two research assistants are graduate students at the De La Salle University, with one pursuing her Master of Arts in English Language Education and the other pursuing Master of Science in Teaching Science. See Appendix N for Research Assistant Agreement. The research assistants randomly picked the consent forms of the parents who submitted to determine their respective interviewees.

They conducted the semi-structured interviews of thirty-two consenting parents who attended fully the sessions within a week to a month (with the exception of three who were interviewed three months after) the P[4S] graduation due to the busyness of the holiday season. They conducted the interviews in Tagalog, the national language, and voice recorded the process using a digital recorder with a flash drive for quick transfer of files to the computer. All the interviewees gave their signed consent to be interviewed and audio-recorded. At the interview's conclusion, the research assistants gave an envelope containing P300 to the parents for their time and cooperation.

One thing about the respondents' way of communicating that showed in a number of interviews was the use of indirect words to communicate something. Forensic neuro-psychologist Danilo Tuazon said that Filipinos are not articulate even in the vernacular:

> We rely a lot on non-verbal expressions - the use of hands, or generic words like *k'wan, yon, gan'un, di ba*, etc. We often do not complete our sentences as we give allowance for the listener to add to our opinions. *Mahilig tayo sa bitin na sagot na* subject to fill in the blanks (We are fond of unfinished answers subject to fill in the blanks) (Zafra 2017).

We found this true in almost all of the interviews. There were a lot of unfinished sentences or phrases and a lot of *uhm, yung ano, ganito, ganyan* (the what, like this, like that).

The research team also moderated the FGD of the children and voice recorded the process using digital recorders for easier transcription process. At the end of the FGD, each child got to choose a toy of his or her choice.

Data Processing and Analysis

Quantitative Data

The researcher collected all the PAFAS Pretests and Posttests and an assistant

researcher initially encoded them on an excel spreadsheet. The researcher then transferred

the data after counterchecking twice to the SPSS software application for scoring,

following the PAFAS guidelines. Table 3 shows the shaded areas where scores (ranging

from 0 to 3) needed to be reversed (i.e., 0=3, 1=2, 2=1, 3=0) for the negatively worded

questions before summing up the total score for each subscale. The score for certain items

as shown in Table 3 were added in order to get the total score for the subscales: parental

consistency, coercive parenting, positive encouragement, parent-child relationship,

parental adjustment, family relationships, and parental teamwork.

Table 3. PARENT AND FAMILY ADJUSTMENT SCALE

Item	Enter Score	Item	Enter Score	SCALE	ITEMS
	Parenting		Family Adjustment		
1		19		PAFAS Parenting	
2		20		Parental Consistency	1,3,4,11,12
3		21			
4		22		Coercive Parenting	5,7,9,10,13
5		23			
6		24		Positive Encouragement	2,6,8
7		25			
8		26		Parent-Child relationship	14,15,16,17,18
9		27			
10		28		PAFAS Family Adjustment	
11		29			
12		30		Parental adjustment	19,20,21,22,23
13					
14				Family relationships	24,25,26,27
15					
16					
17				Parental teamwork	28,29,30
18					

Those that are directly related to the null hypothesis items in this research are coercive

parenting or abusive parenting practices, positive encouragement that replaces abusive

practices, improvement in the parent-child and family relationships due to better self-

care, and the parental teamwork reflecting the support group of the parent which may

include the spouse or other family members. The 5-item questions in the Religious Well-

being Scale are also added to arrive at one RWB score.

The PAFAS guide of interpreting the scores shown in Table 4 will also aid in

understanding the data analysis results (episcenter.psu.edu):

Table 4: PARENT AND FAMILY ADJUSTMENT SCALE

SCALE	ITEMS	INTERPRETATION	POSSIBLE RANGE
PAFAS Parenting			
Parental Consistency	1,3,4,11,12	Higher scores indicate lower level of consistency	0-15
Coercive Parenting	5,7,9,10,13	Higher scores indicate more coercive parenting	0-15
Positive Encouragement	2,6,8	Higher scores indicate lower level of positive encouragement	0-9
Parent-Child relationship	14,15,16,17,18	Higher scores indicate worse parent-child relationship	0-15
PAFAS Family Adjustment			
Parental adjustment	19,20,21,22,23	Higher scores indicate worse parental adjustment	0-15
Family relationships	24,25,26,27	Higher scores indicate worse family relationships	0-12
Parental teamwork	28,29,30	Higher scores indicate worse parental teamwork	0-9

This meant that if the experimental group's pretest scores are higher than their posttest

scores, it implies that the parenting intervention has been effective, especially when the *p*-

value is <0.05. On the other hand, if the control group's pretest scores are lower than their

posttest scores, and the *p*-value is also significant (<0.05), then it implies that the parenting of those who did not attend any intervention has worsened.

Different studies done on the best analytic methods for pretest-posttest experimental research used some or all of the following analyses: (1) analysis of variance (ANOVA) on the difference between pre- and posttests; (2) analysis of covariance (ANCOVA) on the difference between pre- and posttests with pretests as covariate; (3) ANCOVA on posttest with pretests as covariate; (4) multiple analysis of variance (MANOVA) on pre- and posttests; and (5) repeated measures ANOVA or mixed methods (Gliner, Morgan, and Harmon 2003; Fancher 2013, 11–20). However, these tests are used assuming that data distribution is normal or parametric. Thus, tests of normality using SPSS (Kolmogorov-Smirnov and Shapiro-Wilk tests) were done on the RCT experimental and control groups and the nonRCT experimental groups to determine whether any of the above analyses could be used to accept or reject the null hypothesis. Results showed, however, that data were not normally distributed and could not use the tests mentioned earlier. The Wilcoxon signed-rank test for non-parametric data to compare matched pairs on both experimental and control groups was then used to compare the pre- and posttest scores of the same participants in both RCT and nonRCT groups.

Qualitative Interviews and Focus Group Discussion

The research assistant initially transcribed the FGD and some completed interviews. The researcher hired several transcribers for the remaining interviews when the researcher/transcriber failed to submit the rest of the transcriptions after two months. The researcher provided transcribers with the Qualitative Data Preparation and

Transcription Protocol (see Appendix O) for the requirements of transcription. The researcher/transcribers signed and submitted the confidentiality commitment (Appendix P). Transcribers uploaded transcription records in the researcher's Google drive. The researcher encoded all transcribed interviews and FGD using the Quirkos Software. Quirkos is computer-assisted qualitative data analysis software (CAQDAS) that helps sort, catalogue, and manage text-based data. It facilitates teamwork in data analaysis, as it does not need to be installed in a computer and emailed to the research team members that make it easier for team collaboration and input. The researcher imported all the transcribed data onto Quirkos and created color-coded bubbles called quirks (themes) on the topics that guided the interviews and FGDs. All data results and analyses were consulted and checked with a University of Southeastern Philippines Faculty at the Department of Mathematics and Statistics, Roel Ceballos, MSc, for guidance, feedback and assistance.

Methodological Assumptions

For both quantitative and qualitative data, we made the following assumptions:

1. The criteria set for the participants to be included in the classes were assumed appropriate for this research and assured that they were homogeneous with regards to economic level, age of children, and experiences. This made the pretest and posttest of the experimental and control groups comparable.

2. The participants answered the PAFAS and the interview honestly and candidly, since both methods entailed recall of the past month's experiences with their children and family.

3.   The participants understood the items in the PAFAS and answered

      appropriately, considering that there were several options (Likert scale) in

      their choices instead of a simple yes or no answer.

4.   The participants were willing to take part in the research as they were not just

      attending a free class on parenting, but they had to answer PAFAS tests,

      profile survey, and even allowed interviews.

Limitations

A number of factors were not under our control as we conducted the pilot project.
Some limitations that affected the results of the research were as follows:

1.   The sample size was limited by the response rate of the parents who were

      invited to take part in the program. The small sample size that resulted from

      low response rate further limited the significant effect and generalizability of

      the results of the study.

2.   The way parents filled out the PAFAS, e.g. not answering some items (non-

      response bias), or giving two answers for one item, led to missing data that

      also led to problems in statistical analysis.

3.   Parents' self-report in PAFAS test contained some kinds of bias as we could

      not be sure respondents were answering truthfully or had not undertood the

      question properly especially the negative worded ones (response bias). Their

      answers were taken at face value, as they were unverifiable.

4. Parents' self report of changes for the better in interviews were limited to the particular time immediately after the program but may not necessarily be true after six months or one year later, which is beyond the scope of this study.

5. The tendency of the children in FGD to copy other children's answers instead of thinking of other possible answers from their own experience had also affected the results.

The Null Hypothesis in Operational Terms

The null hypothesis that the P^{4S} intervention is not effective or fails to be rejected when the Wilcoxon signed-rank test results show the experimental group's scores from pretest to postest is increased and the difference is significant ($p < .05$) on the following variables in the PAFAS test results: coercive parenting, positive encouragement, parent-child relationship family relationships, parental teamwork, and religious well-being.

Summary of the Study

This explanatory sequential mixed methods pilot project involved documenting the impact of a culturally and biblically integrated P^{4S} Parenting curriculum that used transformative learning strategies to bring about transformation in the parents' lives thereby benefiting their children and families. The research study used stratified random sampling of grade three students/parents at Tandang Sora Elementary School and at GSIS Village Elementary School for the control and experimental groups. The randomized controlled trial and validated pre- and posttest PAFAS/RWB instruments met the standards towards evidence-based practice. The program also had a quasi-experimental study that increased the sample size. Qualitative research with nested purposeful

interviews of 32 parents and FGD of 26 children from those who completed the program drew out the participants' stories of transformation that added richness and depth to the study. Assumptions on the methodologies used in the study and the limitations were specified. The null hypothesis was also restated in operational terms based on the measurement used for clarity in the interpretation of results. The actual schedule followed in the pilot project is shown in Appendix Q.

CHAPTER IV

ANALYSIS, PRESENTATION, AND INTERPRETATION OF DATA

Samples

The randomized baseline sample consisted of 167 parents/grandparents who responded to the invitation letters (815 sent out) and filled out the PAFAS pretests from the two schools. Of these, 93 belonged to the experimental group and 74 from the control group. Simple randomization and response to invitation accounted for the uneven numbers in the groups. Only 41 attended the classes (38 experimental plus 3 control who crossed over to attend the classes). A total of 56 experimental and 46 in the control group returned for posttests.

The non-randomized baseline sample consisted of 115 parents/grandparents from the government's 4Ps program. Of these, 59 parents/grandparents attended the classes and 52 graduated (missed only 2 lessons) and filled out posttests in the cycle. The remaining 56 who did not come to class acted as control group and 30 returned for posttests. Both RCT and nonRCT sample sizes fell short of the needed sample size of 64 in each group for statistical power. However, in combining the two samples (56+52 for experimental, and 46+30 for control), we had enough statistical power to determine significant effects on the variables being studied.

The majority who attended in both randomized and non-randomized groups as expected were women (95.2% and 97.4%). The mean age of participants within groups (RCT and nonRCT) were very similar in terms of age (36 and 37.3; 45.9 and 45.5

respectively), educational attainment, and work or income-earning capacity, which made results of the control and experimental groups in each category comparable. In the RCT group (N = 167), 59.9% were married, 22.2% were cohabiting or living-in, and 17.9% were either a solo parent, widowed or separated. While in the nonRCT group (n = 115), 65.2% were married, 16.5% were cohabiting, and 18.3% were either a solo parent, widowed or separated. Participants in both groups were predominantly Catholic (86% and 81.6%). Between the RCT and the nonRCT groups, the latter group belonged to the older age-bracket, had more grandmothers, and greater number of children. The demographic characteristics of the randomized and non-randomized samples are shown in Table 5:

Table 5: DEMOGRAPHIC CHARACTERISTICS OF PARTICIPANTS

		N=282		RCT $N_E = 93$	RCT $N_C = 74$	Non-RCT $n_e = 59$	Non-RCT $n_c = 56$
Gender	Male		11	4.3%	5.4%	1.7%	3.6%
	Female		271	95.7%	94.6%	98.3%	96.4%
Mean Age				36	37.3	45.9	45.5 Yrs old
Mean No. of kids				2.9	3.1	4.1	3.8
Civil	Married		176	55.9%	66.2%	64.4%	66.1%
Status	Cohabiting		63	28.0%	24.3%	15.2%	17.8%
	Sep, Solo, Widow		43	16.1%	9.5%	20.4%	16.1%
Educ	Elem.		46	18.3%	16.2%	13.5%	16.1%
Attainment	HS/Grad		174	59.1%	63.5%	72.9%	51.8%
	Coll/Grad		53	20.4%	18.9%	11.9%	23.2%
	Blank		9	2.2%	1.4%	1.7%	8.9%
Work	H-makers		162	63.4%	63.5%	49.1%	48.2%
	Income-earners		109	35.5%	35.1%	44.1%	42.9%
	No spouse/answer		11	1.1%	1.4%	6.8%	8.9%
Spouse	Income-earners		215	82.8%	77.0%	67.8%	73.3%
Work	Not Earning		24	8.6%	10.8%	13.6%	7.1%
	No spouse/answer		43	8.6%	12.2%	18.6%	19.6%
Religion	Catholic		239	88.2%	83.8%	81.3%	82.0%
	Others		27	7.5%	10.8%	11.9%	9.0%
	None		16	4.3%	5.4%	6.8%	9.0%

Analytic Strategy

To deal with the high attrition rate from randomization to actual completion in

RCTs which usually do not occur on ideal conditions, current practice of pragmatic

RCTs use an intention-to-treat (ITT) analysis to deal with missing data. The ITT analysis

included all randomized participants at baseline in their treatment assignments instead of

removing those with missing data due to loss of participants (Groenwold, Moons, and

Vandenbroucke 2014, 1153). The result of the analysis showed an estimate of the relative

effect of the intervention (Boruch et al. 2009, 172). A summary of the rate of response of

the samples in accordance with the CONSORT reporting requirement is found in Table 6:

Table 6: SAMPLE SIZE BY TREATMENT AND COMPLETION STATUS

	N TSES + GSIS	N_E Experimental	N_C Control	E/C Difference
1. (Allocation) Number of students randomized	815 (426 + 388)	430 (215 + 215)	385 (212 + 173)	45
2. (Enrollment) No. of parents[*] with baseline data	167 (125+ 42)	93 (64 + 29)	74 (61 + 13)	19
3. Research retention rate	20.5%	21.6%	19.2%	
4. (Follow-up) No. of parents with pre- and posttests	102	56 (43 + 13)	46 (38 + 8)	10
5. Research completion rate	12.5%	13.0%	11.9%	
6. Response Rate from Enrollment to Completion	61.1%	60.2%	62.2%	
	N GSIS 4Ps	n_e Experimental	n_c Control	E/C Difference
7. (Enrollment) No. of non-RCT 4Ps with pretest baseline	115	59	56	3
8. (Follow-up) No. of parents with pre- and posttest	82	52	30	22
9. Response Rate from enrollment to completion	71.3%	88.1%	53.6%	
TOTAL Baseline Data	282	152	130	22
Total Completed Data	184	108	76	32
Response Rate	65.2%	71.1%	58.4%	

[*]Parents used as generic term for participants to simplify.

The table shows an average of 20.5% retention rate from randomization to those who

actually came and contributed to baseline data, and 12.5% completion rate. Those who

completed from baseline data had a response rate of 61.1% in the randomized and

71.3% in the non-randomized groups. The statistician suggested that for this pilot project, staying true to actual pre- and posttest instead of putting in missing values just to meet the sample size would give a more truthful result. Missing data imputation in this study was not possible with the huge dropout, as it will lead to inaccurate results.

Procedures

Quantitative Data

One of the assumptions for most parametric tests to be reliable is that the data be normally distributed or shows a bell-shaped curve. First we tested each of the different variables (parental consistency, coercive parenting, positive encouragement, parent-child relationship, parental adjustment, family relationships, parental teamwork, and religious well-being) of the pre- and posttests of the randomized group for normality using the

Shapiro-Wilk Test. This test is "the preferred test of normality" exhibiting high power properties" leading to good results even with smaller samples compared to a wide variety range of alternative tests (Shapiro, Wilk, and Chen 1968; Thode Jr. 2002, 2). Table 7 shows The Shapiro-Wilk test generated using SPSS indicating that assumption of normality has been violated, i.e., the test is significant at the $p < .05$ level.

Table 7: TESTS OF NORMALITY

	Kolmogorov-Smirnov[a]			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
ParCons	.152	73	.000	.935	73	.001
CoercPar	.116	73	.016	.965	73	.039
PosEnc	.184	73	.000	.919	73	.000
PCRel	.294	73	.000	.691	73	.000
ParAdj	.118	73	.013	.957	73	.014
FamRel	.181	73	.000	.936	73	.001
ParTmwk	.261	73	.000	.862	73	.000
RWB	.154	73	.000	.894	73	.000

Histograms of the normality test of each variable showing severe deviation from the bell-shaped curve are found in Appendix R. We then used the Wilcoxon rank sum test, a non-parametric statistical hypothesis test to compare the pre- and posttests variables for both RCT and nonRCT data to see if the P^{4S} intervention did have a significant effect or not.

Qualitative Data

The transcribed interviews ($N = 32$) and FGD of the children ($n = 26$) were individually imported into the Quirkos application software for analysis. Quirks or themes with color codes were made initially based on the semi-structured questions asked by the interviewers. The quirks for the interviews under Program Evaluation were: "Topic" that helped most, "Activity/Assignment" that helped most, "Suggestions" and "Comments" for the benefit of the FL team. The quirks under Outcome Evaluation were: "Changes" or improvements made by the parents, "Less Abusive " referred to discipline

practices that were lessened or eliminated, "Know God More" and "Stress Busters." "Less Abusive" was also part of the changes, which will be discussed separately as stated in the null hypothesis. The "Changes" zeroed in on the null hypothesis focus on positive encouragement, parent-child relationship, family relationships, and parental teamwork. The "Less Abusive " zeroed in on coercive parenting, while the "Know God more" zeroed in on the improvement in spirituality of the participants. As interviewees freely shared their stories, additional quirks were added such as "Before-P^{4}S" as participants described what it was like before they entered the program, "Lessons" that they related that impacted them, and "Results" in terms of effects on the family because of the changes made. Phrases or sentences related to these main headings were dropped into these quirks for easy reference and analysis. More quirks were added in some categories, particularly on "Changes" as specific details were identified by the interviewees, such as "Talk Calmly", "Patience", "Praise", "Teach", "Rewards", "Play", "Bond", "Support" as some of these were related to lesson objectives and topics tackled in the class. Under the "Know God More," specific themes emerged related to "Prayer", "Bible", "Family Altar", and "God as Center" of their lives. The "Stress Busters" theme also had subthemes, such as "Sharing with Others," " P^{4}S" class, "Me Time", and "God as Support".

The same procedure was followed for the FGD of children where quirks with the following themes were created: "Changes" they saw in their parents since attending the program; "Abusive Practices" "Parental Love" and "Prayer/Bible" to corroborate the parents' interviews. Additional quirks were created such as "Chores" for things they were doing at home, and "Happy" for the feelings expressed by the children regarding the changes or their parents' attendance at the program.

Analytic Findings

Quantitative Data

Small *p*-values (less than 0.05) indicate that there is a significant difference between the pretest and the posttest scores showing either improvement or worsening in the variable being studied. In the RCT results, the experimental group ($N_E = 56$) indicated scores from pre- to posttest in terms of parental consistency, coercive parenting, positive encouragement, parental teamwork, and religious wellbeing decreased. This meant there was improvement in the variables mentioned. However, statistically speaking, the changes were not significant enough. The parent-child relationship score increased which meant it worsened a little. There was only significant improvement recorded in terms of parental adjustment and family relationships. In the control group ($N_C = 46$), scores on parental consistency, positive encouragement, parent-child relationship, and religious wellbeing increased, which meant parents worsened on these variables. There was some improvement in coercive parenting, parental adjustments and family relationships. Not having received any intervention did not have any significant effect in all the variables, which is to be expected. Results of the RCT analysis using SPSS are shown in Table 8.

Table 8: PARENT AND FAMILY ADJUSTMENT SCALE/RWB FOR RCT

	Scores		
PAFAS Parenting Scale	**Pre**	**Post**	**p-value**
Parental Consistentcy			
Experimental Group	6.583 ± 1.88	6.217 ± 1.71	0.369
Control Group	6.284 ± 1.91	6.622 ± 1.86	0.246
Coercive Parenting			
Experimental Group	5.79 ± 2.3	5.15 ± 2.52	0.143
Control Group	6.149 ± 2.61	5.2 ± 2.25	0.073
Positive Encouragement			
Experimental Group	2.449 ± 1.95	2.267 ± 1.69	0.755
Control Group	2.243 ± 1.67	2.326 ± 1.66	0.679
Parent-Child Relationship			
Experimental Group	1.738 ± 2.62	1.847 ± 2.57	0.602
Control Group	2.059 ± 2.49	2.435 ± 1.76	0.076
Parental Adjustment			

Experimental Group	4.949 ± 2.37	3.966 ± 2.25	0.017
Control Group	5.313 ± 2.41	5.068 ± 2.28	0.595
Family Relationships			
Experimental Group	2.718 ± 1.89	2.136 ± 2.06	0.032
Control Group	2.578 ± 1.81	2.261 ± 1.61	0.489
Parental Teamwork			
Experimental Group	1.821 ± 1.76	1.385 ± 1.72	0.095
Control Group	1.557 ± 1.85	1.5 ± 1.93	0.827
Religious Wellbeing			
Experimental Group	10.762 ± 4.51	10.218 ± 4.89	0.999
Control Group	9.824 ± 3.23	10.283 ± 4.39	0.979

Note: Highlighted are small p-values (<0.05); those with very small p-values are reported as <0.001.

For the nonRCT group where those in the experimental group ($n_e = 52$) actually attended the parenting program, results showed significant effects in all the variables except for the religious well-being scale. Results showed marked decrease in scores and significant effects of improvement in terms of coercive parenting, positive encouragement, parent-child and family relationships, parental adjustment and parental teamwork. Results of the control group ($n_c = 30$) showed also significant effects in terms of positive encouragement, parent-child and family relationships, parental adjustment and parental teamwork, but the pre- and posttest scores greatly increased, which meant parenting worsened in those areas. The RWB in the control group worsened registering significance at 0.003. Results of the nonRCT analysis using SPSS are shown in Table 9.

Table 9: PARENT AND FAMILY ADJUSTMENT SCALE/RWB FOR NONRCT

	Scores		
PAFAS Parenting Scale	**Pre**	**Post**	**p-value**
Parental Consistentcy			
Experimental Group	4.55 ± 1.82	5.755 ± 1.59	<0.01
Control Group	6.647 ± 1.86	4.967 ± 2.83	0.003
Coercive Parenting			
Experimental Group	5.75 ± 2.22	4.943 ± 2.18	0.045
Control Group	6.431 ± 3.11	6.552 ± 3.05	0.932
Positive Encouragement			
Experimental Group	5.317 ± 2.15	3.642 ± 2.16	<0.001
Control Group	3.491 ± 2.32	5.4 ± 1.98	<0.001
Parent-Child Relationship			
Experimental Group	11 ± 3.59	2.942 ± 3.19	<0.001
Control Group	4.922 ± 4.8	10.5 ± 3.39	<0.001
Parental Adjustment			

Experimental Group	8.717 ± 2.68	4.75 ± 2.21	<0.001
Control Group	6.673 ± 3.12	8.8 ± 2.28	0.001
Family Relationships			
Experimental Group	5.567 ± 1.94	2.566 ± 1.76	<0.01
Control Group	4.04 ± 2.24	5.733 ± 2.18	0.002
Parental Teamwork			
Experimental Group	4.13 ± 2.92	0.977 ± 1.12	<0.001
Control Group	2.615 ± 2.57	4.586 ± 1.88	0.004
Religious Wellbeing			
Experimental Group	9.772 ± 3.33	10.667 ± 4.81	0.6023
Control Group	9.245 ± 3.02	11.867 ± 4.61	0.003

Note*: Highlighted are small p-values (< 0.05); those with very small p-values are reported as <0.001.*

The increase of actual participants from the 38 of the $N_E = 56$ in the RCT group to $n_e = 52$ in the nonRCT group made a difference in results. The results rejected the null hypothesis with the increased sample size and when only actual participants rather than non-participants in the program were counted.

When both RCT and nonRCT groups were combined, thereby increasing the samples of those who actually went through the parenting program to 90, significant effect was evident in the variables that were targeted to be able to reject the null hypothesis. Scores on coercive parenting, positive encouragement, parent-child relationship, parental adjustment, family relationships, and parental teamwork had all shown big decrease to register significant effects. Only parental consistency and the religious well-being scale slightly increased in scores but did not show significant effect. Table 10 gives the summary of the combined test results.

Table 10: PARENT AND FAMILY ADJUSTMENT SCALE/RWB FOR COMBINED RCT AND NONRCT

PAFAS Parenting Scale	Scores		
	Pre	**Post**	**p-value**
Parental Consistentcy			
Experimental Group	5.736 ± 2.11	6 ± 1.66	0.128
Control Group	6.284 ± 1.91	6.622 ± 1.86	0.246
Coercive Parenting			
Experimental Group	5.773 ± 2.26	5.053 ± 2.36	0.015
Control Group	6.149 ± 2.61	5.2 ± 2.25	0.073
Positive Encouragement			
Experimental Group	3.604 ± 2.47	2.912 ± 2.03	0.032
Control Group	2.243 ± 1.67	2.326 ± 1.66	0.679

Parent-Child Relationship			
Experimental Group	5.597 ± 5.5	2.36 ± 2.92	<0.01
Control Group	2.059 ± 2.49	2.435 ± 1.76	0.076
Parental Adjustment			
Experimental Group	6.576 ± 3.12	4.333 ± 2.26	<0.01
Control Group	5.313 ± 2.41	5.068 ± 2.28	0.595
Family Relationships			
Experimental Group	3.897 ± 2.37	2.339 ± 1.93	<0.01
Control Group	2.578 ± 1.81	2.261 ± 1.61	0.489
Parental Teamwork			
Experimental Group	2.725 ± 2.54	1.2 ± 1.48	<0.01
Control Group	1.557 ± 1.85	1.5 ± 1.93	0.827
Religious Well-Being			
Experimental Group	10.362 ± 4.09	10.401 ± 4.85	0.6126
Control Group	9.57 ± 3.14	10.908 ± 4.51	0.0966

Note: *Those with very small p-values are reported as <0.01.*

The quantitative results of the study showed that with increased number of participants in the program, significant effects were found rejecting the null hypothesis in all the variables except for the RWB variable. The qualitative data part of the sequential mixed methods design provided more in-depth insights into the context and transformation that had taken place as a result of participating in the P^{4S} program. Studies on transformative learning make use of qualitative designs to track or document tansformation in perspective or practice (Taylor 2006, 392).

Qualitative Data

The qualitative data consisted of interviews of 32 of the 38 participants who went through the parenting program and 26 of their children in the randomized control group. There were 30 females and 2 males interviewed, including a couple. The 29 mothers have a mean age of 33, a grandmother aged 72, and 2 fathers aged 24 and 44. Nineteen of them were married, 9 were co-habiting, and 4 were solo mothers.

The quirks or themes related by the interviewees before they attended the program in Figure 5 showed that there were indeed abusive discipline practices both physical and verbal (68.8%), uncontrolled anger (68.8%), and spousal fights and infidelity (34.4%).
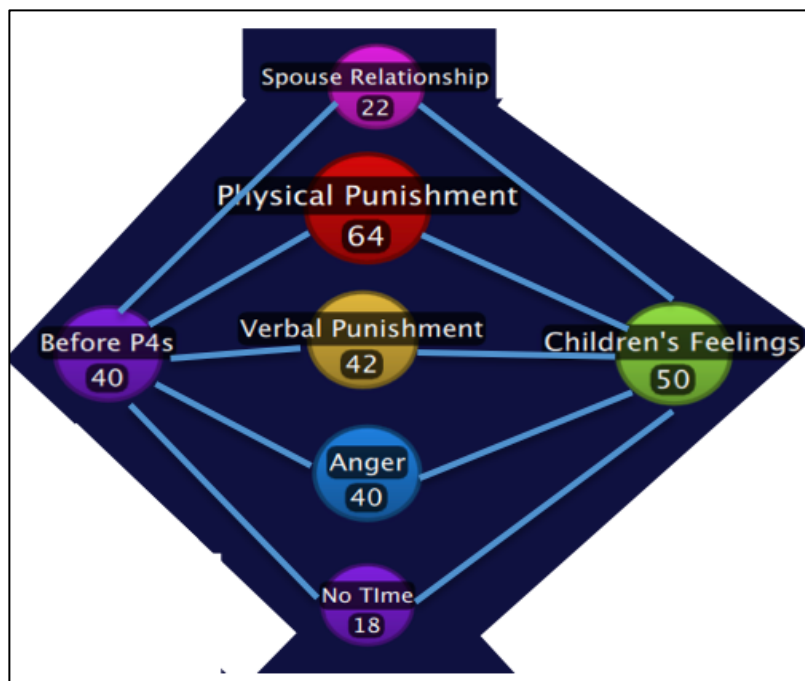
Figure 5: Pre-P^{4S} Family Condition

These conditions seemed to have resulted in the children feeling unloved, afraid, or had become hardheaded and disobedient. The numbers refer to the number of times the phrases related to the theme was mentioned by the interviewees in their responses. The number in the "Before P^{4S}" meant phrases were mentioned that did not belong to the specific themes in the middle column.

The quirks on the "Changes" (with 77 phrases not belonging to specific categories) that parents made as they applied the principles and lessons they learned as a result of participating in the program showed the following changes:

- Talking calmly (90.6%) with their children and teaching them more (50%).

- Refraining from spanking and saying curses (65.6%).

- Practicing self-control and patience (56.3%).

- Spending time to play (43.8%) and bond with their children (40.6%).

- Assigning chores and teaching them (34.4%); and

- Giving more praise (68.8%) and rewards (25%) to encourage and support the

    children's interests and concerns

These changes are shown in Figure 6:
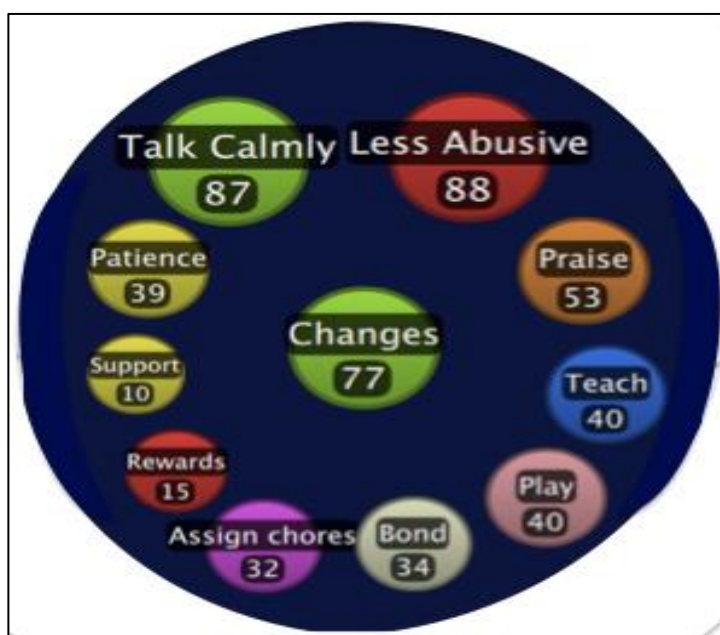
Figure 6: "Changes" as Lessons are Applied

The changes the parents made in the way they related to their spouse and children

brought about some positive results as shown in Figure 7.

Result of Changes | 25 (360)
(no description)

Closeness | 27
Closer, Mas close

Happy Feelings | 69
Masaya, Natuwa

Obedience | 77
More obedient, cooperative

Affection | 55
Naglalambing, Niyayakap

Spouse Partnership | 65
Collaboration, cooperation

Communication | 42
"Nag-uusap" "Nagkukwentuhan"

Figure 7: Results of Changes in the Family

As participants shared with their family the P⁴ˢ lessons and applied them in their lives, more cooperation and partnership between spouses was taking place (65.6%). The family members felt happier (81.2%), were showing more affection to each other (71.3%), communicating more or doing *kwentuhan* (53.12%), and they felt closer as a family (43.8%). They also said that their children were more obedient (81.25%) than before.

Foundational to any change and transformation to be sustained in the P⁴ˢ program is the spiritual dimension and connectedness with God. Twentythree (71.9%) of the parents indicated their trust in God deepened and specifically said that Christ should be at the center of all they do. They started to read the Bible regularly (56.25%), prayed individually and together as a family at night and before meals (65.6%), and practiced a

family altar (37.5%). Most of them (87.5%) said they did not do these practices of reading the Bible and praying before meals before joining the class and had found these very helpful for them. The quirks created are shown in Figure 8.

Figure 8: Spiritual Well-being

Another big factor that contributed to the parents' wellbeing was how they managed the stresses they faced. The quirks created are shown in Figure 9.
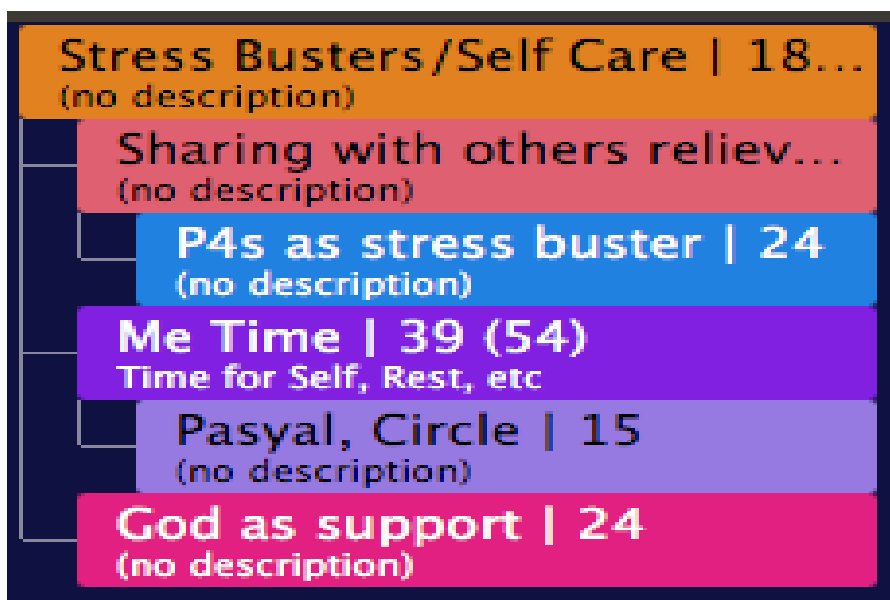

Figure 9: Parents' Ways to Manage Stress

Majority of the parents realized they needed to give themselves permission to rest, take a walk alone to relax, and do self-care (84.4%), as these helped them respond better to their family's demands and needs. Most of the parents found the parenting class and the other parents sharing as therapeutic for them (84.4%). Some felt excited about the class and rearranged their chores and schedule to not miss any session. Almost half of the parents interviewed (46.9%) saw God as support and found reading the Bible or the Tagalog "Our Daily Bread" given them helped calm them.

The focus group discussion with the children validated some of the things mentioned by the parents in the interviews. It was impossible, however, to put percentages in the responses because many times the children answered in unison or a number were talking at the same time, aside from the very noisy background that made some responses inaudible. Nevertheless, the findings from the FGD gave some more insights, which are included in the discusssion of results.

The qualitative data has given a greater and richer understanding of what had taken place in the lives of the parents who attended the program that was not provided by the pretest-posttest design. Interviews and focus group discussions brought to life the changes in perspective and ways of relating that are very appropriate in the Filipino culture that emphasizes dramas and stories.

Interpretation and Discussion of Results

Sample Size

The response rate in the RCT study from allocation to enrollment (20.5%) and on to completion (12.5%) showed a huge dropout. The P^{4S} program was just breaking ground

and parents were reluctant to come to something they have not heard of except for the letter of invitation they received. With the low response rate, the ITT analysis of including all participants according to their randomized treatment assignment regardless of intervention received increased the research sample size but also affected the statistical analysis results in the RCT study. The nonRCT or quasi-experimental study that had actual participation in the program for the experimental group showed significant effects of the intervention in all the variables but not in the religious wellbeing scale. The significance effect was quite strong and it was carried over when the RCT and nonRCT were combined. From the quantitative results, significant effects of the program were evident when the sample size of the participants in the program increased. Bigger sample sizes in future RCT studies will further verify these results. The qualitative data where 82.1% of the program's attendance in the classes were included in the interviews and triangulated by the children's FGD showed effectiveness of the intervention.

<div align="center">Coercive Parenting</div>

Coercive or abusive parenting was decreased but not significantly in the RCT group ($p<0.143$). There was a significant effect in the nonRCT group ($p<0.01$) and in the combined RCT and nonRCT group ($p<0.015$). The 5 PAFAS questions on this variable included shouting and showing anger, making them feel guilty for wrong done, spanking, arguing, and feeling irritated towards their children. Parents admitted to being easily angered and irritable (65.6%), employing abusive practices (68.8%), and shouting and cursing at them (65.6%). Here are some quotes:

- *Kapag may mali siya, tapos iyong palasagot siya, sinisilihan ko po siya* (When he makes mistakes, when he answers back, I apply hot pepper [on child's lips]).

- *Madalas marahas, napapamura, nasisigawan, napapalo* (often violent, cursing, shouting, spanking).

- *Bigla ko lang silang masasampal dahil sa galit ko* (I suddenly slap them in my anger).

- *Basta kasi kaunting kamali lang talaga sa akin, grabe talaga ako mamalo; wala akong paki* (Because with me, every little mistake, I spank hard, I do not care).

- *Sobrang palo po talaga na di ko mapigilan sarili ko* (I give lots of spanking I cannot control myself).

- *Namamalo ako, nakakapangurot ako, nakapagsasalita ako ng paminsan-minsang masakit. Pero dapat pala hindi ganoon* (I spank, I pinch, I sometimes say hurting words. But [I realize] it should not be be like that).

- *Bigla ko na lang syang kalmutin, masugatan ang dito nya sa batok* (I suddenly scratch her wounding her here in the nape).

- *Pagdating sa bahay na napapalo ko siya ng hanger ganun po tapos minsan po mayroon pa po yung nagawa ko naingudngud ko po siya sa mesa sa kainan minsan, dumugo po yung bibig* (When we reach home I spank him with a hanger, then there was a time I shove his face on the dining table, and his lips bled).

- *Hanger laging putol, kung di po sinturon* (hanger is always broken, if not the belt).

- *[Spanking] ng araw-araw, minsan sa isang araw, apat* (everyday, sometimes in a day 4 times).

- *Kada kibot bad words talaga nasasabi ko sa mga anak ko* (Every move I say bad words to my children).

- *Minsan sinasabihan ko siya, "Ampon ka lang, napulot ka lang namin diyan eh"* (Sometimes I tell her, "You are just adopted; we just picked you up somewhere there).

- *Dati po magagalitin ako, mabilis uminit ang ulo ko na kung anu-ano lang ang pagmumura ang lumalabas sa bibig ko, totoo po yan* (Before I was usually angry, and had quick temper that all kinds of curses come out of my mouth, that is true).

The FGD collaborated what the parents related about employing abusive practices.

The children said that belt, hanger, wooden stick, slippers, and even umbrella were used

when they were spanked. The children also noted that their parents were often angry. The

parents' abusive discipline practices (68.8%) might be directly related to their uncontrolled anger (68.8%) and the struggles of life. Several children mentioned about their parents shouting and fighting with each other due to money, drinking problem, and even about their viands. In the interviews, however, parents also said that they have lessened if not eliminated their abusive practices (65.6%) as a result of the P^{4s} program:

- *Yung pamamalo hanggang ngayon bihira na* (the spanking, until now it is rare).

- *Iniiwasan ko nga po yung pananakit sa kanya, pagsisigaw, pagmumura, wala na po talaga* (I am refraining from spanking her, shouting, cursing, they are really gone).

- *Ako talaga yong tipong nangungurot ako sa totoo lang. Pero ngayon hindi. Iniiwasan ko talaga na pinipilit ko na hindi na mamalo, mangurot* (to be honest, I really am the type that pinches. But now not anymore. I am really avoiding it and trying hard not to spank, pinch).

- *Talaga pong naglessen yung pagdidisiplina ng hindi tama . . . ngayon po winawarningan ko lang po, puro warning nalang ginagawa ko sa kanila . . . Yun po yung pinaka nag improve sa kin maam hindi ko na po napapalo yung mga anak ko* (Abusive discipline is truly lessened . . . now I just warn them, I just use warnings on them . . . that's the most I have improved in I don't spank my child anymore);

- *Kinakausap ko na sila, di ko na sila kinukurot* (I talk to them, I don't pinch them anymore).

- *Yun ngayon hindi ko na ayaw ko na kasi magbuhat ng kamay talaga e ayoko na talaga kasi iisipin ko na kasi pag ganyan ako pag nakakasakit ako iniisip ko yan hanggang sa pagtulog ko na nasaktan ko yun para sa kinabukasan babawi ako kaya wag ko na lang gawin. Para wala na rin yung babawi ka pa. At least hindi mo na sila nasasaktan* (now I don't like anymore to physically discipline, I really do not like anymore because if I do, I keep thinking about it until I sleep on how I can make it up the next day so it is better not to do it. So you don't have to make-up for it. In that way I do not get to harm them).

- *Pinapalabas ko po siya ng bahay para hindi ko siya mapalo* (I tell her to go outside so I will not spank her).

- *Pero pinag-sisisihan kong mamalo, baka, baka kasi iniiisip ko baka sa part ko kulang. Na baka, sabi ko, nasobrahan yata ako sa trabaho. So, baka ako rin may kasalanan din ako* (But I repented from spanking, it might be, I am thinking I was the one who lacking. It might be, I said, that I overdid working [no time with children]. So it might be that I also am at fault too).

The mothers also reported what their children noticed about the reduction of abusive discipline practices:

- *Mama hindi ka na namamalo ngayon, mabait na ang mama ko* (mama you don't spank me anymore, my mama is good now).

- *Sabi ng bunso ko na madaldal, kas siya lang yung babae, "Mama hindi mo na ako nakakalmut eh. Hindi na nagdugo ang ano ko dito o* (my talkative youngest, she's the only girl said, "Mama you don't scratch me anymore. This one here does not bleed anymore").

- *Mama, bakit di nyo na ako pinapalo?* (Mama why you do not spank me anymore?)

- *Pag nakakita ng barkada nila, kinukwento nila ako, sabi "Yung mama ko, bad, sinasaktan ako tingnan mo ang sakit ng dito ko kasi ginaganito niya ako." Pero ngayon, simula nang mag-aral na ako niyan, iba naman ang kwento nun sa mga kalaro nila. "Ang mama ko nagbago na kaya sa amin mula nung nag-aral siya." Yun ang kwento niya doon sa mga kalaro niya.* (When they see their friends, they say, "my mom hurts me look at this part because she does this to me. But now, since I started learning here, their stories to their friends have changed. "My mom has changed since she started going to school." That is what they tell their playmates).

Most of the children mentioned that indeed their parents have minimized or eliminated spanking and cursing. Some comments the children made were:

- *Dati si Nanay at Tatay laging galit, ngayon hindi na masyado* (Before my mother and father were always angry, now not so much anymore).

- *Pinagsasabihan hindi na kinukurot* (Being told, not pinched anymore).

- *Kapag kumukulit po, hindi na niya po ako pinapalo, sinasabihan na lang po* (When I become annoying, she does not spank me anymore, she just talks to me).

- *Hindi na po kami pinapalo . . . sinasabihan na lang po kami* (We are not spanked anymore . . . they just talk to us).

- *Mas di na sila nagagalit* (They do not get angry as much).

Another child said that her mother had stopped drinking beer. However, another child said that his parent just spanked him that day because he was annoying, and another child said his dad, who may or may not have attended the program, still gets angry.

The parents reported replacing the abusive practices with talking calmly with their children (90.6%), giving more praise (68.8%). They used restraint (65.6%) and exercised patience (56.3%), giving time to play (43.8%), bonding (40.6%) with their children, and assigning them chores (34.4%).

<div align="center">Positive Encouragement</div>

The variable positive encouragement had a significant impact in the nonRCT group ($p<0.001$) and in the combined RCT and nonRCT group ($p<0.032$) but not in the RCT group ($p<0.755$). The three questions in the PAFAS on this variable referred to the use of rewards, praise, and affective practices like hugs, kisses and smiles. Parents admitted to praising their children (68.8%), showing affection to their children (28.5%), and giving their children rewards (25%). The children in the FGD affirmed that their parents are hugging and kissing them more now to make them feel loved. Two children also mentioned *kinekwentuhan niya ako bago matulog* (she tells me stories before sleeping), *dinadala po ako sa SM . . . laruan* (she brings me to SM [to buy a] toy) as making them feel loved. In the interviews, some of the parents admitted that they are not showy but are learning to do so, and are becoming comfortable to saying "I love you."

- *Niyayakap ko na yung anak ko yung mula panganay sa pangalawa hanggang sa bunso. Yun, kaya yung hindi ko nagagawa dati nagagawa ko ngayon sa anak ko.* (I hug my children now from the eldest to the youngest, things I did not do before, I now do them).

- *Lagi kong sinasabi na mahal na mahal ko sila . . . lagi. Hindi ako nakakalimot na magsabi sa kanila. ng "Good Morning!" Na-aappreciate ko iyong mga maliliit na*

mga bagay na ginagawa nila (I often say that I love them . . . often. I don't forget to tell them "good morning" I appreciate the little things they do).

- *Ngayon po pag pinagsasabihan ko po siya minsan niyayakap ko na po siya* (Nowadays, when I remind him about things I sometimes hug him).

- *May time na naluha din siya "Ma mahal ka din namin ma." Ang sarap nang ganun pala, kahit minsan mo lang marinig sa, minsan mo lang marinig sa ano mo sa anak mo na mahal ka rin pala nila. Kulang lang, kulang ka lang na kulang lang talagang magkaroon kami ng lakas nang loob na sabihin mo sa kanila na "Anak kahit nahihirapan si mama mahal na mahal ko kayo."* (There was a time that he cried "Ma we love you too ma." It feels good, even if you rarely hear it from your children that they love you too. I lacked [courage], just lacking, we just need to gather courage to tell our children "Child, even though mama is having a hard time, I love you very much").

- *More on I love you na kami nahihilig kami mag I love you* (We say more I love you, getting fond of saying I love you).

- *Sabi niya dati mama di mo ko love yakapin tapos ngayon halik ka ng halik yakap ka ng yakap sabi niya* (She said, "Mama before you did not like hugging me, now you keep on kissing me and hugging me").

- *Pero ngayon tingnan mo pag shinow mo lahat ng affection hindi sila makakakita ng pagpapakita ng hindi maganda e . . . mejo nandun na yung ano maam more ahh huggings na kami more kissing more huggings maluwag na.* (But now you see that if you show all the affection they will not see, they will not show what is not good . . . now there is more uhm huggings, more kissing, more huggings comfortable with it).

These statements spoke of changes for the better but did not register a significant effect in the RCT group. It would be interesting to hear the stories of the nonRCT group if they too were interviewed as the effect of the program were quite significant in their case. This could still be done but would be outside the scope of this study.

Parent-Child Relationship

The parent-child relationship greatly improved and had a significant effect in the RCT group ($p<0.01$), nonRCT group ($p<0.001$), and combined RCT and nonRCT group ($p<0.01$). The five PAFAS questions on this variable included talking, showing affection,

praising them, and having good relationship. These items came out in the interviews and

FGD. Parents reported that they started to talk calmly (90.6%) with their children; they

felt they have become closer (40.6%), and were more open to showing affection (28.5%)

and their children showing affection to them (78.1%). Some had also written letters to

their children as an assignment that helped heal their relationships. One lesson on playing

with their children also contributed to building the parent-child relationship as parents

learned to enjoy playing with their children (43.8%) and spending quality time bonding

(40.6%) with them. A few of the children in the FGD described their parents as *hindi na*

galitin, hindi po magagalitin (not easily angered), *hindi na po ako pinapagalitan* (she

does not get angry at me). They also shared that parents discussed with them the lessons

from P[4S], politeness and respect of elders, and home skills. Below are some of the

parents' quotes from interviews.

- *Sinabi ko na, "Anak, pinapatawad mo ba si Mama sa mga nagawa niyang kasalanan sa iyo sa pagsigaw, pamamalo?" "Opo! Pinapatawad kita eh, Mama kita eh!"* (I said, "My child, are you forgiving mama for her sins towards you - for shouting, spanking?" "Yes! I forgive you, you are my mama!").

- *Lalo kaming nagbubuklod. Iyong parang napagmahal. Iyong parang lalo napagmahal kami sa isa't isa. Ganoon po, iyong ano po . . . "Mama!" Parang lagi silang nag-I-I love you.* (We have become more bonded; it is like we are more loving with each other . . . Mama! It seems like they often say "I love you.).

- *Mas lalo ko silang minahal tapos may mas time talaga ako sa kanila. Tapos naging close kami lalo na yung anak ko* (The more I love them and I have more time with them. We have become close especially with my child).

- *Nagugulat sila. "Mama, anong okasyon Ma?" "Wala, pasyal lang tayo, tayo tayo lang . . . para makapagbonding"* (They are surprised. "Mama, what is the occasion, Ma?" "None, just stroll around . . . to bond").

- *Pag may pera naman kahit kami lang mag-iina kakain kami sa labas kahit wala yung ama nila tuwang tuwa na ho sila* (When we have money even just us mother-children we eat out even if their dad is not around, and they are very happy).

- *Binigyan po kami ng assignment ni kuya Rey na kailangan daw po ikwento namin sa anak ko, sa asawa ko yung pinag-aralan namin. Ayon po bale first time ko po ginawa na nakipaglaro sa kanila. So dahil po sa assignment namin triny ko po. Ang sarap pala sa pakiramdam tapos nakipagcooperate din po yung partner mo . . . nagkaroon na po kami lagi ng bonding* (We were given an assignment by Rey for us to share with the children, with my partner what we learned. It was my first time to play with the children. So it was because of the assignment that I tried. It is a good feeling especially when your partner cooperates . . . so we often have bonding).

- *Kailangan pala naming makipagbonding sa aming mga anak. Kailangan din kaming makipaglaro sa kanila para mapalapit sila sa amin hindi yong iba yung iniisip namin kasi ako hayaan ko lang sila diyan. Pero nung simula nung nakapag-aral ako diyan. Sabi ko sa srili ko, may mali pala talaga ako bilang nanay; may mali nga talaga akong nagawa. Ngayon naging close kami. Lalo na yung anak kong babae, kasi mahilig sya sa Barbie; iyong anak kong lalaki sa kanya mga lego, mga truck, gagawa siya ng eroplano at barko. Masaya . . . masaya pala eh* ([I realized] we need to bond with our children. We also need to play with them so they can become closer to us and not us thinking of other things, because I just let them [do whatever]. I told myself I really have done wrong as a mother I have done something wrong. Now we are close, especially my daughter, she likes Barbie; my son likes lego, trucks, making airplanes and boats. Happy . . . it is fun).

- *Lalo namang gumanda or nagbuklod ang family namin dahil nga doon sa pagsasama naming pagdadasal ganyan tapos syempre ahh sa mga na isishare ko dun sa asawa ko na isinasabi ko lagi na malaki ng yung tulong ng P[4s] sa akin kasi nagbago din ako nagbago din ugali ko.* (Our relationship has become better or our family has become bonded because of our praying together, of course also with the things I share with my husband that I often say that the P[4s] has helped me because I have changed, my behavior has changed).

Some of the children's responses in the FGD were:

- *Mabait na po sa amin si Mama at Papa . . . kasi po ano niyayakap na nila ako sa araw-araw po* (Mama and Papa are now good to us . . . they now hug me everyday).

- *Naging malambing po sya*

- *Nilalambing na niya ako [dati] hindi* (She shows me affection now [before] no).

- *Kinekwentuhan nya ako bago matulog* (She tells me stories before sleeping).

Family Relationships

Family relationships greatly improved and had significant effect in the RCT group ($p<0.032$), the nonRCT group ($p<0.01$), and in the combined RCT and nonRCT group ($p<0.01$). The PAFAS questions on this variable included two positive (helping one another, getting along well) and two negative (fighting, pointing out mistakes) behaviors. However, these were not the only ones that contributed to the strengthening of family relationships to register a significant effect. The snowball effect of the many changes taking place had probably improved the over-all family atmosphere. In particular, the following changes – calmly talking (90.6%), doing self-care to manage stress (84.4%), making God as central in their family lives (71.9%), lessening or eliminating abusive behaviors (65.6%), anger management and exercising restraint (56.3%), and more communication, affection, and bonding (53.1%) – had greatly strengthened family relationships. Everyone in the family felt happy (78.1%) about the changes. Even a few of the children in the FGD said that they observed their parents as *masaya* (happy) because of what they learned from the parenting class, and they too were happy because the parents had something new to teach them. One child was happy because *naging masaya po kaming lahat* (we have all become happy), while another said *masayang kasama ang pamilya* (being with family brings happiness). Some comments from the parents' interviews gave some insights on the improvement in family relationships:

- *Mas naging open po yung communication namin ng mga anak ko dahil po nung nag-attend po ako ng family life* (Our communication with our children has become more open since I attended FamilyLife).

- *Totally nagkaroon ng communciation sa isa't isa . . . ngayon nag-oopen na sila* (Totally we have communication with one another . . . now they are opening up).

- *Lagi na po kami ngayon, lagi ko na po silang sinasama yung mga anak ko na para mabigyan ko rin po yung sarili ko ng parang ma-out of depression po. Ano, sinasama ko po sila sa paglalakad-lakad tapos naguusap-usap po kami kung, yung mga inaalam ko po yung panagarap nila sa buhay yun po. Para maam minomotivate ko sila na ano, magsabi sa kin ng mga gusto nilang mangyari sa buhay nila* (We often, I often bring my children so I can give myself time to get out of my depression, I bring my children walking and then we talk, I ask about their dreams. So I can motivate them to tell me what they want in their lives).

- *Mas open siya mas open siya sa akin, kase kahit sa papa niya dati hindi nagkwkwento yan eh, tahimik lang yun hindi nagsasalita. Pero ngayon pag ano pag gabi minsan habang kumakain nagkekwento na rin yan basta pagdating niya paglapag ng gamit niya mama si ganito ganyan.* [Referring to a quiet teenage daughter] (She is more open, more open to me, because even with her dad she does not share, she is quiet, not talking. But now when it's nighttime over dinner, she now shares once she arrives home).

- *Minsan sinabi ko iano naman natin mga anak natin bonding tayo. Namamasyal kame kahit sa mall ganyan, kahit walang bibilhin nagbobonding, masaya, masaya kami.* (Sometimes I tell him, "Let's have bonding with our children." We stroll even in the mall even without buying, bonding, happy, we are happy).

- *Yong ang sigla sigla nila parang proud silang hatakin kami sa labas, parang mommy ko to, papa ko to, parang ang saya saya parang ang ganda po na nagkaroon ng sigla sa bahay.* (They are very vibrant and proud to draw us out, like "this is my mommy, my daddy" it seems they are very happy; it is nice to have that vibrancy at home).

- *Masaya pala kapag ka ganoon iyong family mo no? Wala siyang masyadong... anong tawag doon [negative vibes?] oo ganon.* (I realize that when your family is like that...not much [negative vibes] yes those, we feel happy).

Parental Teamwork

Parental teamwork greatly improved and had a significant effect in the nonRCT group ($p<0.001$) and in the combined RCT and nonRCT group ($p<0.01$) but not in the RCT group ($p<0.032$). The PAFAS questions on this variable included two positive (collaborating, having good relationship) and one negative (not agreeing on parenting) behavior. The interviews showed that before the program, some had spousal fights (34.4%) due to causes like flirting on Facebook, drinking problem, disciplining children, infidelity and money problems. Words used to describe their relationships were

nagbabangayan (noisy quarreling), *nagsisigawan* (shouting at each other), *nagtatalo* (arguing), *hindi nagpapansinan...dalawang taon din kaming naghiwalay* (ignoring each other . . . two years we were separated), *tinututukan niya yung bisyo niya instead na maghanapbuhay* (he was focused on his vices instead of working). P[4S] have two sessions dealing with spousal relationship: *Resolusyon Hindi Rebolusyon ang Solusyon* (Resolution not Revolution is the Solution) and *Pagtibayin ang Pagsasama at Pagtutulungan* (Strengthen the Union and Cooperation). With the P[4S] lessons being applied and even shared with their spouses, parents reported more cooperation and collaboration (65.6%). Some spouses registered pleasant surprise on the changes they were noticing in their spouses, and supported them on the changes being implemented. Statements included the following:

- *Yung pinag-aralan ko sa P[4S] parang sinishare ko sa asawa ko tapos medyo nakitaan ko rin siya ng pagbabago pati yung hindi lang sa bata kundi sa aming mag asawa* (what I am learning from P[4S] I share with my husband, then I see changes even not just with the children but also with us).

- *Madalas po . . . dati nagkasabihan kami ng hindi magaganda. Ngayon hindi na talaga nabago po siya talaga* (Quite often . . . before, we said hurtful things to each other. Now not anymore, this has really changed).
- *Nanibago lang siya sabi niya sa kin "parang ano may nagiba hindi ko na naririnig sayo na lagi mo akong sinisisi sa lahat na ano . . ."* (he finds it unusual he said to me "it seems like something has changed I don't hear you anymore blaming me for all the . . .").

- *Yung pagiging nanay hindi lang sa pag-aalaga kumbaga sa mas marami palang bagay. Halimbawa ma'am yung bond, family bonding sa mag-asawa minsan kailangan nyo rin palang lumabas . . . so kailangan dina pala na bigyan nyo ng time yong sa inyong mag-asawa. At isa pa ma'am halimbawa kung nagkagalit kayo hihingi kayo ng sorry at di ka pala dapat matulog na hindi kayo nagkakabati sa isang bagay, ginagawa ko rin naman yun sa aming mag-asawa* (Being a mother is not just in attending to needs but in many other things. For example the bond, family bonding between couple sometimes you also need to give time for each other. And one more, for example you had a fight you say sorry and you don't sleep without coming to terms with each other, so I do those with my husband).

- *Nawala na yun lahat ng nangyari noon, nabago na ngayon, kung may problema man napag-uusapan na naming dalawa face to face talaga. Sinasabi namin kaya natin yan. Tsaka isa pa nandyan naman si God hindi naman tayo pababayaan* (things before are gone, things have changed, if there are problems we talk about it face to face. We say to each other we can make it. Moreover God is with us he won't abandon us).

- *Mas naging close po kaming dalawa kesa dati na pagdating nya sa trabaho kakain wala lang, nood ng TV, ganyan. Ngayon nagkukwento-kwentuhan kami, parte sa mga bata, kung paano magpalaki, kung paano maghanap buhay. Dati di namin nagagawa yung magkwentuhan sa mga hanapbuhay pati yung sa mga future ng mga bata. Ngayon nasasabi na namin.* (We are much closer now than before when he comes home, just eat, watch TV. Now we talk, about the children, how to raise them, how to work. We have not discussed before regarding work and the children's future. Now we talk about these things).

- *Alam mo Beh pag masaya ka masaya na rin ako o dapat palagi kang nakangite ganun dapat lagi kang masaya kasi pag lagi kang masaya masaya yung bahay (ok) ayun! Sinabihan nya ko ng ganun.* (You know Beh if you are happy I am happy too, or you should always be smiling, happy because when you are, the home is happy. That is what he told me).

Comments from the children in the FGD attest to the changes in spousal partnership.

- *Nagbago na po sila . . . hindi na po sila nag-aaway* (They changed . . . they do not fight anymore).

- *Hindi na po sila nag-aaway . . .nagbibigayan na po sila ng pera, naghahati na po sila ng pera* (They do not fight anymore . . . they give each other money, they divide the money).

Religious Wellbeing

The RWB scale did not register any significant effect in the experimental group in the RCT ($p<0.0999$), nonRCT ($p<0.6023$), and in the combined groups ($p<0.6126$). The items on this variable showed one negative (not happy with one's prayer life) and four positive comments (belief in God's love and care, having a personal relationship with God and feeling happy about it) characteristics. It only registered significant effect in the control group of the nonRCT ($p<0.003$). One possible explanation for these results could

be the innate religiosity and spirituality of Filipinos. Our experimental sample was composed of 84.4% Catholic, 10.2% other religious groups, and only 5.4% had no religion indicated. The questions regarding belief in God's love and care and relationship with God are accepted beliefs common among Filipinos, thereby registering high scores already even at pretest and not much change at posttest. What could have worked better and possibly get different results is using a direct yes or no answer to the spiritual well-being questions but zero in on the practices aimed at in the program: reading the Bible daily, praying to God daily individually and as a family, having a family altar of reading the Bible, singing and praying daily, and attending a weekly mass/service. The qualitative data can shed more light on the particular improvement, if there is, in this area.

Twenty-three (71.9%) of the 32 parents interviewed grasped the concept of trusting God and making him central to their lives. They picked up new habits of praying together before meals and bedtime (65.6%), reading the Bible or daily devotional (56.2%) and practicing a family altar (Bible and prayer together) that were taught in the classes (37.5%), whereas 87.5% of them said they were not doing these before. Some children in the FGD did notice their parents reading the Bible and praying before meals and at bedtime. These improvements in spiritual wellbeing were not properly captured in the RWB quantitative data results. This phenomenon exemplified the heart of the problem of Filipino religiosity, which did not necessarily translate to loving behavior and actions as we have seen in the "Before-P[4S]". Biblical spirituality, on the other hand, rooted in surrender to Christ and his lordship, did result in transformation of behavior and character. This was evident in the stories of the parents in the interviews. Here are the

comments that captured the transformation that took place when Jesus is lord of their

lives and are growing in knowing him through the Bible:

- *(On prayer) May time po sa gabi na nagkatabi kami na nagkwento po siya na, "grabe ang mga natutunan mo, share naman" gumaganyan po siya. so kinikwentohan ko po sya. Sabi nya "ang laki na ng pinagbago mo" pati po sya nagagaya ginaya na rin po niya ako* (There was a time when we were lying beside each other and he [husband] said "you are learning great things, please share" so I share with him. So I share with him. He said, "you have changed a lot" so he himself is copying me, he copies what I do).

- *Pag-inallow mo po si Jesus sa iyo, parang pag-nag-aano ka sa anak mo, parang napansin ko, "Ay! Mali pala iyon! Iyong ginagawa ko sa anak ko." Pag si Jesus po iyong center, parang di ka po madaling magalit? Ganoon. Parang nandiyan na siya palagi sa iyo. Parang mahaba na iyong pasensya.* (If you allow Jesus in you, it is like when I [am being bad] to my child, I notice "Oh, that was wrong! What I am doing is wrong." When Jesus is at the center, it is as if you don't get angry easily. It is like he is always there with you. It feels like you are becoming more patient).

- *Sabi ko, "Malaki talaga itong pagbabago. Kasi noon, pagkapos kami, mainit talaga ang ulo ko. Konting pasaway lang ng mga anak ko palo agad, ngayon hindi na po mula nang nakapag-aral kami at nakatanggap kami ng Bibliya. Ngayon nagbibigayan kami kung ano yong nababasa namin doon"* (I said, "What a big change. Because before, when we ddid not have enough [money], I get hotheaded. A little disobedience of my children gets immediate spanking; now it is not true anymore since we studied and we received a Bible. Now we are gracious to one another whatever we read" [in the Bible]).

- *Oo kinantiawan pa nga ako. Sabi, "gabi na nagbabasa ka pa ng Bible." Sabi ko, "dapat dalawa tayo dito eh". Sabi ko sa kanya, "magbabasa ka din kasi ng Bible". Kaya nagtataka siya akin na sa gabi na bago ako matutulog nagbabasa na ako ngayon ng Bible. Tsaka yun nga, pagkatapos ko lagi magbasa nang Bible, lagi kong sinasabi na "Patawarin ninyo ako sa mga naging kasalanan ko sa mga anak ko, sa mama ko."* (Yes he [husband] teases me, "It is late at night you are still reading the Bible." I said, "It should be the two of us reading this, you also should read the Bible". He wonders why before I sleep I read the Bible. And after I read the Bible, I often say, "Forgive me for my sins towards my children, towards my mother").

- *Kasi, binigyan po kami noong nakaraan ng Bible po. Gabi-gabi ko na po . . . eh bihira po ako dati nag-ano . . . Bible. Kapag maisipan ko lang. Tapos noong ano, iyon, gabi-gabi na ako nag-aano. Minsan, nagbubuklat din iyong asawa ko nagbabasa din po siya. Minsan po nagsasabay kaming nagbabasa ng Bible.* (Because we were given a Bible last [week]. Every night now . . . before I rarely [read] the Bible. Only if Ithink about it. Then after, there I [read] it every night.

Sometimes, my husband also opens it, he also reads. Sometimes we read together the Bible).

- *Tuwing nagagalit po ako, nagdadasal na lang po ako. Humihingi po ako kay Lord na bigyan pa po nya ako ng mahabang pasensya para sa mga bata, na kailangan bigyan pa po niya ako ng tatag sa mga challenge na ibibigay nya sa akin . . . alam ni Lord yon na everyday ko na siya kasama. sa pagdisiplina, pag saway, bago matulog, sa mga ginagawa ko, pag umaalis ako, pag alis ng asawa ko.* (Everytime I feel anger, I just pray. I ask the Lord to extend my patience for the children, that he needs to give me strength to face the challenges he will give me . . . the Lord knows that everyday he is always with me in disciplining, in reprimanding, before sleeping, in whatever I do, when I leave, when my husband leaves).

- *Hindi po. Ilang taon. Kahit December, kahit pasko man. Hindi talaga, wala talaga. Talagang ang pakiramdam namin. Magaan po ang pakiramdam namin pagkagaling sa simbahan. Kahit konti lang yung pera namin, panatag pa rin ang kalooban namin na meron pa ring tutulong sa amin kahit papaano makatawid lang sa susunod na sweldo.* [Regarding going to church] We did not. How many years now, even in December or Christmas, we really did not go. [But now they do]: We feel light when we come from church. Even if our money is little, we feel at peace knowing that we have someone who will help us to somehow make it till the next payday).

- *Ngayon, kahit papano naglalaan kami ng oras na para magsimba kami lahat… Kasi ako hindi palasimba, yung asawa ko hindi din. Yung anak ko kasi naengganyo kasi meron na yung doon sa amin na Christian. Sinasama po siya . . . "ma, gusto ko magsimba . . . linggo linggo na po kaming nagsisimba.* (Now, somehow we all carve time to go to church. I am not a churchgoer, likewise my husband. My son was encouraged at our place by a Christian who tags him along . . . we now go every week to church).

The RCT qualitative data as seen in the interviews and FGD talked about significant changes in perspective and practice in all the variables. These did not get reflected in the RCT quantitative results, except for the improvement in family relationships. Several possible explanations are in order regarding the different quantitative and qualitative results of the study.

The Hawthorne Effect, often cited in research to explain changes, may be considered as one possible explanation. The Hawthorne Effect refers to beneficial effects on a participant who is aware of his participation, having been given special attention in

an experiment research during its duration (Cook 1967, 1). It received its name from an experiment conducted at the Hawthorne Plant of the Hawthorne Electric Company wherein changes in the work environment (lighting, rest, repairs, work hours) over time could have affected output. Stephen Jones studied the original data of the Hawthorne experiment and said he "found essentially no evidence of Hawthorne effects (Jones 1992, 467). A systematic study of educational experiments made in 1967 studying its effects in educational research made this conclusion: "It appears unlikely that one can employ a Hawthorne effect concept to explain differences between experimental and control groups in educational research studies." (Cook 1967, 129). A current systematic review of the Hawthorne effect involving 484 studies reduced to 19 purposive studies concluded that "there is no single Hawthorne effect" that they observed in their study (McCambridge, Witton, and Elbourne 2014, 276). The writers also averred that concerns about biases in research have been in existence for a long time as consequences of participation have been found to exist in most studies (McCambridge, Witton, and Elbourne 2014, 276). With regards to the narrations of changes by the interviewees in the P^{4S} program, they were candid about their lives before the intervention regarding their abusive discipline practices, their uncontrolled anger, and many more, and the children corroborated those. The children also validated the changes they noticed after their parents attended the program. Moreover, seven parents attended the P^{4S} Facilitators' Training held last March 16 because they wanted to share with other parents what they learned from the program. Two of them are now co-facilitating an ongoing P^{4S} classes in TSES. These do not seem to show a Hawthorne effect. However, the results could change

over time and revert back to old ways when the parents do not continue on in the follow-up sessions and involvement, which is beyond the scope of this study.

The ITT analysis being applied to the RCT study is another explanation for the difference between the quantitative and qualitative results. The ITT analysis included 18 parents who did not attend classes but were counted in the $N = 56$ pre- and posttest analysis. These could have lowered the over-all scores of those who did attend so as not to render any significant effect. On the other hand, the nonRCT study sample included everyone who attended the classes and showed significant effects on the variables except for the RWB variable.

Since the P[4S] program intends to work towards evidence-based practice, the RCT quantitative study needs to be strengthened in future research to see if results would be different to align with the qualitative data's results. The internal validity of the RCT study met certain criteria: (1) participants were selected from same population of grade three parents; (2) participants were recruited within the same time period; (3) participants were randomly assigned to either control or experimental; (4) statistical adjustments were made for confounding with the intention to treat analysis; and (5) loss of participants were reported. These strengths should continue to be followed in future RCTs, but the methodological processes should be strengthened to try to prevent dropouts and missing data for better results.

Summary

FamilyLife Philippines conducted the pilot project to find out if the P[4S] curriculum, when taught among grade three parents in two public schools, would be effective in reducing abusive practices, improving positive encouragement of children, strengthening

parent-child and family relationships, increasing parental teamwork, and deepening spiritual wellbeing. The null hypothesis says it is not effective at all. Results of the study showed that with the smaller sample size ($n = 38$) of those who actually attended vis-a-vis ITT sample size ($N_E = 56$) in the RCT group, the effects were significant only in the family relationships variable. The bigger sample size of participants who attended the program in the nonRCT group ($n_e = 52$) registered significant effects on all the variables except for the RWB. When both RCT and nonRCT groups were combined thereby increasing further the sample size ($N=90$, i.e., $38 + 52$) of those who actually went through the parenting program, significant effects were found in all the variables except for the RWB. The null hypothesis was rejected, as the P^{4S} curriculum was found effective in reducing parental abusive practices, increasing positive encouragement of children, improving parent-child and family relationships, and increasing parental teamwork. The program failed to reject the null hypothesis only on the RWB variable but an explanation was offered regarding the innate Filipino religiosity and the type of questions asked made the score high even at pretest and did not register more improvement at posttest. The qualitative data, on the other hand, gave more details of the perspective transformation and significant impact of the P^{4S} on all the variables.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

Summary of Findings

This dissertation research had two objectives. The first objective was to develop a research-based parenting curriculum named P^{4S}. The P^{4S} curriculum was developed based on literature review (a) of research made from year 2000 onwards on Filipino parenting studies to surface needs and issues, (b) on biblical and theological perspectives on these needs and issues that surfaced, and (c) of lessons learned from effective evidence-based parenting programs. The fourteen lessons created used transformational learning strategies to help parents embrace biblical perspectives and practices to bring about transformation in the parents.

Table 11: EVALUATION ON TOPIC THAT HELPED MOST

Topic	Evaluation (31)	Interviews (32)
DI Biro	90.3%	29.0%
Larawan	58.1%	6.4%
Bata, Bata	42.0%	16.1%
Komunikasyon	87.1%	54.8%
Batayan (Gospel)	71.0%	12.9%
Laro	48.4%	9.7%
Tinig, Trato, Tatak	67.7%	9.7%
Kurot, Kutos, Kirot	67.7%	9.7%
Disiplina o Parusa	74.2%	71%
Hasain	67.7%	12.9%
Pagtibayin	61.3%	22.6%
Resolusyon	58.1%	35.5%
Alagaan ang Sarili	67.7%	9.7%
Dambana	51.6%	6.4%

The evaluation conducted at the end of the program and the interviews indicated the following results shown in Table 11 as to what topic helped the participants the most. The difference is due to written evaluation where the topics were listed, while the interviews were based on recall and participants could not remember the titles.

The second objective was to pilot-test the effectiveness of the curriculum in bringing about transformation in the parents by rejecting the null hypothesis. The null hypothesis should show no significant ($p < .05$) improvement on the following variables: coercive parenting, positive encouragement, parent-child relationship family relationships, parental teamwork, and religious wellbeing. Using the transformative learning framework, the research-based curriculum was then pilot-tested in two public schools in Quezon City from August to December 2018 to determine its efficacy on the mentioned variables. The pilot project is a mixed-methods research project with a randomized controlled trial (RCT) component and a nonRCT or quasi-experimental component. The RCT among grade three parents in TSES and GSIS Village had 167 parents at baseline and 102 parents in the experimental and control groups at completion. The nonRCT among 4Ps parents/grandparents whose children/grandchildren were not necessarily in grade three had 115 at baseline and 82 at completion. The results showed that when $N_E = 56$ (but only 38 attended the program so that $N_E = 38$ in reality), significant effect was found only on the family relationships variable, but when $n_e = 52$, significant effects were found on all the variables except for the RWB. The program failed to reject the null hypothesis on the RWB variable only an explanation was offered regarding the innate Filipino religiosity and the type of questions asked made the score

high even at pretest and did not register more improvement at posttest. The qualitative data, on the other hand, gave more details of the significant impact of the P⁴S on all the variables being studied that showed efficacy of the program in bringing about the parents' transformation in perspective and practice.

These results address the compelling reasons for a Filipino parenting education program mentioned in chapter one: the strengthening of the parent-child and family relationships, the lessening of abusive practices, the contribution to a locally conducted parenting program research, and a curriculum that could help young and teen parents. This study is also significant in helping address the problems encountered by principals in public schools concerning children's behavior due to parental beliefs and practices at home. The qualitative data showed that lessened parenting abusive practices, more positive encouragement and improved parent-child and family relationships had a positive effect in improving children's behavior. Churches could likewise use the curriculum for the families in their congragation, as one participant couple from our Facilitators' Training has began to implement in their church both for their members and for their outreach.

<div align="center">

Conclusions

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Based on the results of this research, we draw the following conclusions:

1. The RCT and the nonRCT sample sizes each lacked statistical power to draw conclusive evidence on the program effectiveness. However, increasing sample sizes, as in the nonRCT and in combining RCT and nonRCT samples thereby meeting statistical power size, indicated evidence of significant effects on the variables being studied except for the RWB. Future research with bigger RCT

sample sizes is needed for evidence-based practice to reject the null hypothesis on all the variables.

2. With the above limitation stated, the results of the study on the variables stipulated in the null hypotheses to reject or fail to reject showed the following:

    (a) There will be no decrease in the experimental group's coercive parenting or abusive discipline practices. This failed to reject when sample size is small ($n = 38$) but was rejected when sample size is larger ($n = 52$ and $n = 90$).

    (b) There will be no increase in the parent's positive encouragement of their children in the experimental group. This failed to reject the null hypothesis when sample size is small ($n = 38$) but was rejected in bigger sample sizes ($n = 52$ and $n = 90$).

    (c) There will be no improvement in the experimental group's parent-child relationship. This failed to reject the null hypothesis when sample size is small ($n = 38$) but was rejected when sample size is larger ($n = 52$ and $n = 90$).

    (d) There will be no improved family relationships due to the experimental group's better parental self-care and stress management. The null hypothesis was rejected even when sample size is small.

    (e) There will be no increase in parental teamwork in the experimental group's parenting because of partner or other parents' support. This failed to reject the null hypothesis when sample size is small ($n = 38$) but was rejected when sample size is larger ($n = 52$ and $n = 90$).

    (f) There will be no increase in the parents' religious wellbeing scale or trust and reliance on God for the parenting journey in the experimental group. This failed to reject the null hypothesis whether the sample size is small or larger. This phenomenon may be true in a highly religious society such as the Philippines where belief in God's care and love and relationship with God are accepted beliefs thereby registering high scores already even at pretest and not much change at posttest. For future research beyond the scope of this study, questions will be revised to zero in on the practices aimed at in the program: reading the Bible daily, praying to God daily individually and as a family, having a family altar of reading the Bible, singing and praying daily, and attending a weekly mass/service.

3. The qualitative data that documented the transformation that had taken place among 84% of those who attended the P^{4S} program indicated reduction in coercive

parenting (65.6%), increased positive encouragement (68.8%), improved parent-

child relationships (71.3%) and family relationships (53.1%), greater parental

teamwork (65.6%), and increased religious well-being (71.9%). These results

showed significant impact of the P^{4S} on all the variables, thereby rejecting the null

hypothesis and accepting the alternative hypothesis that the P^{4S} program is

effective in bringing about improvement in the variables being studied.

Recommendations

Several recommendations are in order to continue to test the efficacy of the P^{4S}

program towards an evidence-based FPEd in the country.

First, continue to refine the P^{4S} curriculum. Refine the language to fit the current

way of speaking of the present generation instead of the formal Tagalog. Refine some

parts of the content to specify practical examples for the ages and stages of children in

consultation with the facilitators who have done it for the three cycles. Improve the layout

so that after several more projects, the lessons could be manualized to preserve its

content, quality, and manner of delivery.

Second, change the RWB instrument to indicate specific practices addressed in the

program, such as reading the Bible daily, praying daily individually and as a family,

having a family altar, attending weekly mass/religious service and have the questions

answerable by yes or no then test if the results will be different in relation to the null

hypothesis.

Third, strengthen the methodological processes by discovering more effective ways

of increasing the response rate of participants from invitation to enrollment for baseline

data and on to completion. Conduct FGD among the graduated parents to find out the hindrances to response and attendance until graduation.

Fourth, either create a structured program for the children or partner with a ministry with a good children's program to encourage more parents to participate in the parenting classes. Consider the suggestions made by those who have graduated.

Fifth, continue to conduct randomized controlled trials of the curriculum in public schools. With the positive response from the two schools and the growing commitment of the parents who attended to share also with other parents, make a Memorandum of Agreement (MOA) with the two schools to have RCT for every grade level of the school until all the parents have been given the chance to participate in the program. As the sample size continues to increase and the results prove the efficacy of the program, this will become more convincing evidence to present to the Department of Education for a MOA to conduct it in other schools throughout the country.

Sixth, continue to train and equip a growing pool of facilitators who will undergo the program and be trained in facilitation of the curriculum to meet the growing demands for the program. It is better to grow slowly and ensure quality and adherence to the principles behind the activities for maximum impact instead of growing fast and lose the quality and affect the results of the continuing research. Those who are trained could be allowed to facilitate even small groups in their churches or among neighbors to gain experience and to provide data for different target audiences for another study. Those who have been trained and participants could be mobilized to facilitate in their areas the roll out of the P^{4S} program as per the MOA with DSWD 4Ps Regional Coordinator among 4Ps recipients.

Seventh, continue to faithfully document the program for continuing research and study.

Eighth, develop financial partners who will support in cash and in kind to ensure the program's continuity.

Ninth, consider the idea from one of the graduated parents to have another level of the P^{4S} curriculum for parenting the teen years for Grades 6/7 parents.

Recommendations for Further Studies

This study recommends the following topics for further research:

1. A follow-up study on changing the Religious Well-being (RWB) instrument to suit the specific changes P^{4S} program is trying to address and the context of the selected respondents.

2. A quasi-experimental study of the P^{4S} program in a barangay composed of informal settlers to see if community transformation is possible.

3. A multiple case study on best practices in biblical parenting among selected pastors' families.

4. A historical sketch on Filipino parenting: implications to parenting today's millennials.

5. A comparative study between the P^{4S} curriculum and another parenting curriculum written by non-Filipinos.

APPENDIX A

MAJOR THEORETICAL PERSPECTIVES ON CHILD AND PARENT
DEVELOPMENTS, PARENT-CHILD RELATIONSHIPS, AND FAMILY

FIELD	THEORY	PERSON	BASIC BELIEFS
Child Development	Psychoanalytic	Sigmund Freud (1856-1939)	A child's behavior is determined by unconscious desires through psychosexual stages of development linked to chronological age (oral, anal, phallic, latency, and genital). How parents relate to the child's sexual desires could determine their personalities and adjustment.
	Maturational Development	Arnold Gesell 1880-1961	A child goes through predictable stages and sequences of growth. The pacing for each child depends on internal factors (genetics, personality, temperament, physical and mental development) and external factors (parenting style, environment, culture, peers). A child's development changes with equilibrium (calm plateau) and disequilibrium (unsettled time of rapid growth and learning). Parents need to give reasonable guidance, not permissiveness nor rigidity (http://study.com/academy/lesson/arnold-gesell-biography-theory-of-child-development.html).
	Psychosocial	Erik Erikson (1902-1994)	A person's identity and self-concept develop in stages that need to be mastered at each level to become satisfied and productive members of society. A child needs specific stimulations to master the stages (trust vs. mistrust as infants, autonomy vs. shame and doubt at 0-3 years, initiative vs. guilt at 3-6 years, industry vs. inferiority at 5-12, and ego identity vs. role confusion at 12-18). Problems and developmental delays occur when stimulations are not present.
	Moral Development	Lawrence Kohlberg (1927-1987)	A child's understanding of right and wrong starts from pre-conventional (based on consequences) to conventional (obedience because of love) to post-conventional (moral values based on beliefs or truths that do not change).
	Cognitive-Developmental	Jean Piaget (1896-1990)	A child's way of thinking develops in stages as he/she interacts with the environment: sensorimotor from birth-2, preoperational from 2-7 as the child learns mental symbols and language, concrete operational from 7-11 as child organizes learning more logically, formal operational from 11-onwards with abstract thinking.
	Ecological Systems	Urie Bronfenbrenner (1917-2005)	Everything in a child and the child's environment affects how he/she develops in a bidirectional way: microsystem (family, school, church, peers, and health services); mesosystem referring to connections and interrelations between micro-system components; exosystem (neighbors, social support, mass media, local politics) that affect the child's development and macrosystem (cultural values, laws, customs).
	Faith Development	James W. Fowler III (1940-2015)	A child moves from undifferentiated faith (0 –2) where trust and attachment are essential; intuitive-projective faith (2-7) where a child responds to stories, images, symbols, and experiences; mythic-literal faith (7-12) where a child accepts the stories of faith community; synthetic-conventional (12+) where a child adopts a belief system. (Fowler and Dell 2006, 34-40)
	Multiple Intelligences	Howard Gardner (1943-)	Not all children learn the same way as each child's mind is hardwired differently: mathematical-logical, linguistic,

musical, visual-spatial, bodily-kinesthetic, interpersonal, intrapersonal, naturalist, and existential.

FIELD	THEORY	PERSON	BASIC BELIEFS
Parent-Child Relationship	Behavioral	John B. Watson (1878-1958)	Based on classical conditioning, set routines, appropriate activities, and maintaining a positive, non-threatening environment help prevent a child's misbehavior. His advice on keeping children independent of adult love and affection drew criticisms. (Bigelow and Morris 2001, 26–28)
	Attachment	John Bowlby (1907-1990) and Mary Ainsworth (1913-1999)	A child needs to develop a secure attachment with a parent from which to learn, grow and develop normally.
	Sociocultural	Lev Vygotsky (1896-1934)	A child learns cognitively through sociocultural interactions from guided learning within the zone of proximal development (guidance of more knowledgeable person) – the people and environment will influence what and how a child thinks. A child raised in cognitively and linguistically stimulating environments internalizes private speech faster, while low verbal, social exchanges exhibit delays (http://www.simplypsychology.org/vygotsky.html)
	Cognitive Social Learning	Albert Bandura (1925-)	A child learns through observation or direct instruction, imitation, and modeling in the context of relationships. A child's behavior improves when good behaviors are rewarded and bad behaviors are ignored or sanctioned so the child learns to self-regulate over time. (Albert Bandura's biographical sketch at https://stanford.edu/dept/psychology/bandura/
	Parenting Styles	Diana B. Baumrind (1927-)	A child's behavior is directly related to parental attitudes and behavior of responsiveness and demandingness labeled as parenting styles: authoritarian, permissive, authoritative.
Parent Development	Parent Development (formerly Parent Role Development)	Barbara A. Mowder	Examines how parents develop, adjust and respond to their experience, their children, their parent-child relationship based on their role perception and the shifts and changes through the parenting cycle. Six positive characteristics associated with the parent role: bonding, discipline, education, general welfare and protection, responsivity, sensitivity (Mowder, 2005, 45–64).
Family	Family Systems	Murray Bowen (1913-1990)	A family is an emotional unit where individual members have a role to play as they are interconnected and interdependent with one another (The Family Systems Institute: http://www.thefsi.com.au/us/bowen-theory/)

Sources. Holden 2015, 30-61; psychologycharts.com; simplypsychology.org; McDermott 2002.

APPENDIX B

WIDELY USED EVIDENCE BASED PARENT EDUCATION PROGRAMS SUMMARY

Ped Program	Goals/ Emphasis	Delivery/Fidelity	Curriculum	Research Outcomes
Parent Effectiveness Training (PET) Introduced in over 50 countries Website: http://www.gordon training.com	Parental skills training (emphatic listening, appropriate assertiveness, and conflict resolution) Democratic parenting style where parents use influence than control	Eight 3-hour weekly sessions Teachers have to go through a 3-step process of Gordon Training International (GTI) to become a P.E.T. Instructor: complete a PET class or read the PET book and take an exam; successfully complete a PET Instructor Training Workshop, teach a Qualifying PET class and submit evaluation results for review and final approval	The Concept of Acceptance – The Language of Acceptance – Verbal, nonverbal, Twelve Communication Roadblocks Active Listening Effective Confrontation – I messages Changing the Environment Conflict Resolution – No-Lose Method (Gordon 2000)	-Muller, Hager and Heise (2001) – highly effective for improving overall communication skills, moderately effective in changing parental attitudes; slightly effective at changing parental behavior and child's self-concept; (Lindquist and Watkins 2014, 150) -Cedar and Levant (1991) – positive effects of improved self-esteem on children and improved parental attitude increased over time (Lemmens 2011, 138)
Systematic Training for Effective Parenting (STEP) Implemented in Australia, Canada, Germany, Romania, Ireland, Mexico, New Zealand, Philippines, South Korea (NREPP) Website: http://www. Steppublishers.com	Democratic style of Parenting that sets limits and provide choices; teaches natural and logical consequences, advocates for emphatic listening and authenticity, family meetings	Nine to ten 2-hour sessions, Parenting Handbook Multimedia Kit (Leader's Resource Guide, Parent's Handbook, DVD, and an 11-point drug prevention educational component) Uses role plays, exercises, discussion of parenting situations, sharing of experiences Homework: Parents are to read a chapter each week; includes observations of child's behavior and implementation of skills learned each week Manual and Training available	STEP for Parents of 6-12 Understanding Children's Behavior and Misbehavior Understanding More about Your Child and about Yourself as a Parent Encouragement: Building Child's Confidence and Feelings of Worth Communication: How to Listen to Your Child Communication: Exploring Alternatives and Expressing Your Ideas and Feelings to Children Natural and Logical Consequences: A Method of Discipline that Develops Responsibility Applying Natural and Logical Consequences to Other Concerns The Family Meeting / Developing Confidence and Using Your Potential(Dinkmeyer and McKay1989)	-Larson (2000) – parents showed significant decrease in authoritarian parenting, less externalizing behavior, improvement in parent-child relationships -J. Adams (2001) – healthier family functioning in communication, affective responsiveness, behavior control (p. 39) -Gutierrez (2007) – produced the most significant reductions in parental stress; -Ring (2001) – significant decreases of child misbehavior

Ped Program	Goals/ Emphasis	Delivery/Fidelity	Curriculum	Research Outcomes
Strengthening Families Program (SFP) Culturally adapted in 36 countries to prevent substance abuse/delinquency and child maltreatment (Ponzetti 2016, xiv) Website: https://www. Strengtheningfamilies program.org) Downloadable materials.	Goal is risk reduction for substance abuse andconduct problems by improving family relationships. Teach parenting skills, children's life skills, and family life skills Learn positive interaction, communication skills like active listening and reduced criticism, effective and consistent discipline and consequences for misbehavior	Original 14-session for high-risk families with children 6-11 yrs old (1982) Updated SFP for low-risk Parents and Youth 10-14 (1996): 7 Basic sessions and 4 Booster Sessions held 3-12 months after basic sessions SFP Home use DVD for ages 7-17 (2011) (https://www.strengtheningfamilies program.org) 1st hour separate, 2nd hour as family; highly interactive with role-playing, discussions, learning games, family projects; Fidelity observation Forms are downloable to be used with a 415-page Instructor's Manual	Basic Topics: For Parents Using Love and Limits; Making House Rules; Encouraging Good Behavior; Using Consequences; Building Bridges; Protecting Against Substance Abuse; Using Community Resources For Youth: Having Goals and Dreams; Appreciating Parents; Dealing with Stress; Following Rules; Handling Peer Pressure I; Handling Peer Pressure II; Reaching Out to Others For Family Supporting Goals and Dreams; Appreciating Family Members; Using Family Meetings; Understanding Family Values; Building Family Communication; Reaching Our Goals; Putting It All Together and Graduation	-Molgaard and Spoth (2001) – improved parenting behaviors with more effective discipline and positive parent-child interactions; reduction in substance abuse and other conduct problems were maintained over an 18-month period -Spoth, Guyll and Day (2002)- RCT of SPF 10-14, with 5 yr follow-up showed significant reduction in drug and alcohol abuse (Kumpfer et al 2008, 228) -Kumpfer et al. (2008) –average to large effect size as an effective risk reduction program across various ages of children Impressive list of RCTs on their website
Nurturing Parenting Programs (NP) Available in Spanish, Arabic, Chinese, Hmong, Creole, Tamil, Urdu, Polish, Somali, Welsh (Bavolek and Rogers 2012, 3) Website: http://www.nurturi ngparenting.com	Emphasizes the ff: feelings of attachment, empathy, nurturing oneself, gentle touch, discipline, expressing feelings, expectations and self-worth;	12 to 26 two three-hour weekly sessions Primary Prevention – Education 5-18 Sessions (Prenatal Families; ABCs for Children 5-8 yrs, for Children with Special Needs -Community Based (CB) Education in Nurturing Parenting (for Military Families, Alcohol and Kids; Alcohol, Anger and Abuse) -School-Based –Nurturing Skills Secondary Prevention –for at-risk youth, dysfunctional families, teen parents 12-20 Sessions Tertiary Prevention –15-25 Sessions	Community-Based Education in Nurturing Parenting (10 sessions 1 ½-2 hours): 10 independent lessons 1 Understanding Feelings 2 Alternatives to Spanking 3 Communicating with Respect 4 Building Self-Worth in Children 5 Praising Children and their Behavior 6 Ages and Stages of Growth for Infants and Toddlers 7 The Philosophy and Practices of Nurturing Parenting 8 Learning Positive Ways to Deal with Stress and Anger 9 Understanding and Developing Family Morals, Values and Rules 10 Ways to Enhance Positive Brain Development in Children and Teens	Slavik-Cowen (2001); Weikert, Keene and Bavolek (2007) -uses large sample sizes but could be improved through randomization Bavolek 2009, 8-9: 356 parents participated in Hawaii with 220 parents completing 12 sessions: showed significant increase and more frequent use of nurturing practices with posttest scores List of studies provided at http://nurturingparenting.com/image s/cmsfiles/nppvalidationstudies11-12-14.pdf. Not clear if studies used RCTs

Ped Program	Goals/ Emphasis	Delivery/Fidelity	Curriculum	Research Outcomes
Active Parenting (AP) www.activeparenting.com Used in Canada, Japan, Korea, and Sweden, US, Singapore, Kuwait, Bahamas, Bermuda, Cayman Islands, Netherlands Antilles (NREPP)	Communication skills for democratic parenting approach; "I" messages, family meetings Emphasizes child's psychological and behavioral goals, logical and natural consequences, mutual respect and encouragement; dismisses rewards and punishment due to power	Six 2-hr weekly sessions Video-based with leader's guide, participant's guide, powerpoint presentation Each session has homework assignments to apply lessons learned at home. Available in Spanish, Korean, Japanese, Arabic, Swedish and Chinese	AP 5-12: 1 The Active Parent –Parenting Styles, Brain development, The method of choice 2 Cooperation and Communication – who owns the problem, active communication; feelings, empathy and problem solving 3 Responsibility and Discipline – effective, non-violent discipline, "I" messages, logical consequences 4 Building Courage and Self-esteem – Think-Feel-Do Cycle, power of encouragement 5 Understanding and Redirecting Misbehavior – why children misbehave, eliminating power struggles, handling anger 6 AP for School Success – 7 smart things; structuring homework time; tobacco, alcohol and other drugs; family talks (http://www.activeparenting.com/AP4)	Smalls (2010) for teens on low-income, single, Black parents: significant increase in parental attitudes of acceptance, lower parental stress levels, high teen motivation. (f) Fashimpar (2000,78) – video program: "efficient, resulting in important clinical gains" Studies were all quasi-experimental designs; Measuring instrument uses a parent self-report behavior checklist
Common Sense Parenting (CSP) Available in Hindi, Japanese, Russian, Spanish (http://www.cebc4 cw.org/program/co mmon-sense-parenting/detailed)	Build strong and healthy relationships with children through good communication, positive attention, discipline with affection, control emotions	Six 2-hour weekly sessions Class format of 6-8 parents per group Homework worksheets to practice lessons learned in class Trainers' Training: 3-day training with extensive role play, discussion and feedback; video demonstrations, complete curriculum and training materials	For Parents with kids 6-16 1 Parents are Teachers – Effective discipline, describing dhildren's behaviors, using consequences to change behaviors 2 Encouraging Good Behavior – giving kids reasons, using effective praise to increase positive behaviors 3 Preventing Problems – teaching social skills to children, using preventive teaching to set up children for success 4 Correcting Problem Behavior – staying calm, using corrective teaching to stop problem behaviors and teach alternative behaviors 5 Teaching Self Control – safe home plans, using teaching self-control when children are not cooperating or having an emotional outburst	-Thompson, Grow, Ruma, Daly and Burke (1993) – showed significant improvements with large-sized effects; -Thompson, Ruma, Schuchmann and Burke (1996): positive results -Griffith (2010) – significant changes observed in both youth behavior (substance abuse, domestic violence, clinical levels of problem behavior) and parent stress; lack of control group (p. 6)

| | | | -downloadable materials; substantial training required for implementation | 6 Putting It All Together – Having family meetings, establishing family routines and traditions, developing a parenting plan for using all the CSP skills | |

Ped Program	Goals/ Emphasis	Delivery/Fidelity	Curriculum	Research Outcomes

The Incredible Years (IY)
 	
Website: http://www.incredibleyears.com/
	Strengthens parent competencies to promote children's socio-emotional and academic dev't. and prevent conduct problems; Personal self-control, communication skills, problem-solving skills, strengthening social support and self-care in Advance Parenting Program (Webster-Stratton 2000, 521)	2 hrs/week 9-13 sessions
		
		18-20 sessions
		
		12-16+ sessions (blueprintsprograms.com)
			Play
			Helping Children Learn
			Value of Praise and Encouragement
			Use of Incentives to Motivate Children
			Effective Limit Setting
			Handling Misbehavior
			  play proactive discipline
			
			Children's independence, clear and respectful limit setting, family chores and routines, adequate monitoring and logical consequences (blueprintsprograms.com)
			
			Uses 1-2 minutes videotape vignettes (250) of parents in natural situations with their children to stimulate interaction, prolem-solving and interactive learning (Webster-Stratton 512-519)
			  Uses 14 videotape (60 vignettes)
				-Menting et al. (2013) meta-analysis found significant average effect size across 50 studies for reductions in child disruptive behavior and increase in child prosocial behavior
				-Webster-Stratton and Hammond (1997; 2004); Webster-Stratton, Reid, and Hammond (2001); Gross et al. (2003); Brotman et al. (2003) improved parental behaviors resulting in children exhibiting less misbehavior, noncompliance, defiance, etc; long-term studies showed some relapses in some aspects in children (Webster-Stratton 2000, 528-533)
				List and links to studies on website

Triple P or Positive Parenting Program Currently in use across 25 countries over 7 million families (Ponzetti 2016, xviii). Adaptations made in Belgium, Germany, the Netherlands, Switzerland, HongKong, Japan, Iran, and Singapore among others (NREPP);Website: http://www.triplep.net In 19 languages	Aimed to increase parents' sense of competence in their parenting abilities; improve couples' communication; reduce parenting stress (Sanders et al. 2002); Assertive and consistent discipline Develops positive parent-child interactions, increases parent confidence, creates a supportive and enriching environment	Individual, Self-directed format: 10-week self-help approach with the option of weekly phone sessions Group: five group sessions and 3 follow-up phone consultations Primary Care – individual or group, no assignments, take home workbook, group discussion or consultation of common problems Fidelity: 2-3 days core training of intensive workshop mixed with videos, group discussions and rehearsals of interventions; extension courses on other Triple P programs Trainers have minimum Masters (or equivalent) in educational or clinical psychology	Five intervention levels of increasing intensity: Level 1: Universal; media information campaign targeting all parents in a community; Level 2: Selected; primary care providers offer advice and discussion to parents on children's developmental and behavioral issues Level 3: Primary; targets children with mild to moderate behavior difficulties (tantrums, whining, sibling fighting) and includes active skills training Level 4: Standard and Group; intensive 10-session individual or 8-session group parent training for children with more severe behavioral difficulties, (oppositional defiant disorder, conduct disorder, and learning difficulties). Level 5: Enhanced, 3-5 sessions that includes behavioral interventions for parents, home-based skills training, and training in other coping skills for families identified as at-risk for child maltreatment (Sanders, Turner, et al., 2002; Pickering and Sanders 2016, 399-402).	Triple P Parenting Program (91 parents, 46 TP, 45 WP) HK Parents reported fewer child behavior problems, peer problems and enotional symptoms and lower problem intensity than parents of control groups (Leung et al. 2003, 538-41); - studies done in Japan and Hong Kong proved the program effective in decreasing child conduct problems and dysfunctional parenting practices and significantly increasing parent confidence (Fujiwara, Kato and Sanders 2011, 804; Leung et al 2003, 531) -Guo, Morawska and Sanders 2016: parents reported significant improvements in child adjustment problems, parental efficacy, etc. 124 RCTs mentioned on their website

APPENDIX C

THE P⁴ˢ CURRICULUM MATRIX

ISSUES	LESSON TITLE	OBJECTIVES	LEARNING ACTIVITIES
Barriers to learning Detrimental to children's development as parents continue ineffective ways of dealing with children	*Maging Magulang ay 'Di Biro* (It is not a Joke to be a Parent)	Parents will feel relaxed, welcomed, and find the learning experience fun. Parents will feel affirmed that parenting is indeed challenging, but that they play a crucial role in their children's lives Key Passage: Ps. 127: 1, 3	-Ice breaker game to meet one another using various criteria -Door prize for one who came from the farthest place -Two groups: 1 group to list happiest parenting experiences and another group to list saddest or most difficult parenting experiences and report to class -Have parents voice out their goals or dreams for their children/family -Preview of succeeding lessons to entice them to return -Exchange cellphone numbers and addresses for text message reminders and for possible transportation pooling or companionship
Usual parental goals for children – education, economic security but not character training to help them succeed	*Litrato ng Pinagpalang Pamilya* (Picture of a blessed family)	Parents will picture the family goals and discuss ways to get there. Parents interact on biblical goals and ways and incorporate into their goals Key Passage: Psalm 144:12-15	-Door prize – one whose birthday is closest to that date -Focus group discussions on the following passages depicting blessedness Photos Aninag type to put in frame of their idea of good family Photos of their present 16 sets Present family -
Parent's ignorance of children's development make them reactive and not proactive and not adjust accordingly	*Bata, Bata Paano Ka Ginawa?* (Child, child, how were you made?)	Parents will depict children's growth by ages/stages Parents will discuss ways to parent according to children's ages and stages Key Passage: 1 Cor. 13:11	-Door prize – one who most recently gave birth Parents will form 3 groups (0-5; 6-12; 13-18) and dramatize characteristics of children in those age groups. After each depiction, other groups will discuss and voice out how best to parent the child in the physical, mental, emotional, spiritual, and social aspects (Input/summary is added by facilitator after each stage). -Song: *Sino Ako* (Who am I) by Jamie Rivera
Relationship-building skills to strengthen parent-child and family relationships that promote psychological health	*Komunikasyon at Koneksyon ay Kailangan!* (Communication and Connection are Needed!) Balloon – hindrances sa komuniksyon sa anak nila Case studies	Parents will watch dramatization of different typical scenarios they encounter that show wrong response and also right response. Parents will rehearse proper responses that will communicate listening, understanding. Key Passage: James 1:19	-Door prize – one who has the most children or whose children's ages are closest to each other as tie breaker -Scenarios: busy mother when child wants to play or talk; child told to do something but does not do it; child whining or throwing tantrum; child does not help at home; -Skills to practice: eye level talking, helping child obey without counting or threatening; voicing back what child feels when acting up; ……. Ano ba ang tama? Review their communication process now? Is it effctive? Ano yung mga nakakakonnect sa mga bata? Paano magkumincate na matatanggap ng bata? Makinig Mag-isip, Magintindi, Magsalita

ISSUES	LESSON TITLE	OBJECTIVES	LEARNING ACTIVITIES
Reliance and relationship with God that promotes resilience and protective factors for the family	*Batayan ng Magandang Relasyon* (Basis of Good Relationships)	Parents will look to God to empower them to fulfill their parenting role and meet family needs Key Passage: John 3:16	-Door prize – one has the most siblings -Share gospel using cellphone without battery, Father images of God -Sunshine wheel group work – results with God in the center of family life, without God -Listen to 2 Pamana mothers testimonies
Relationship building that is fun and promotes children's socio-emotional and cognitive development	*'Nay, 'Tay, Laro Tayo!* (Mom, Dad, Let's Play) Benefits of play with children	Parents will play some games and reflect on positive results of play with children and families Key Passage:	Door prize – game Song: Bawa't Bata Festive Jenga like toy
Verbal abuse	*Tinig, Trato, Tatak- Salitang Bumubuhay o Salitang Nakamamatay* (Voice, Treatment, Imprint – Life Words or Death Words?)	Parents will recall words, names, labels they have used on their children. Parents will examine the self-identity their words, and behavior have on their children Parents will practice using "life words" Key Passage:	Door prize -
Husband-Wife relationship to get the men in on the team in child rearing	*Pagtibayin ang Pagsasama at Pagtutulungan* (Strengthen Relationship and Teamwork)	Parents will engage in a homeBuilder's discussion on Building Teamwork in Marriage	-Door prize – couple whose anniversary is closest to that date -
Parent's inconsistent, ineffective, and abusive discipline that results to children's behavioral disorders	*Kurot, Kirot at Kutob* (Pinching, Pain, and Presentiment)	Parents will identify the different abusive practices when they are stressed, angry, depressed; identify triggers to these episodes. Parents will practice alternative behaviors to do in stressful times Key Passage: Eph. 6: 4	Group work on what parents say and do to children to discipline them to present in class -Watch Salamat Dok episode: *Wastong Pagdidisiplina sa Anak* Practice sessions with different scenarios
Parents often punish their children in the name of discipline but does not teach and train them properly	*Disiplina o Parusa – Anong Pagkakaiba?* (Discipline or Punishment – What's the Difference?)	Parents will distinguish discipline from punishment. Parents will recall and examine their response to their child in the past weeks to see what they do more Key Passage: Prov. 22:6	-Divide class into 4 groups with show cards "disiplina" and "parusa". Groups raise answer on different powerpoint images presented. -Watch and learn the song from the music video "*Disiplina Hindi Parusa*"

ISSUES	LESSON TITLE	OBJECTIVES	LEARNING ACTIVITIES
Parents usually do not know how to handle conflicts that develop resentment and children get to copy them	*Resolusyon Di Rebolusyon, Problema May Solusyon* (Resolution not Rebellion, Problems have Solutions)	Parents will identify their way of hiding from or resolving conflict by raising hands if appropriate using different words presented. Parents will learn to use times of misbehavior and conflicts to resolve and repair the relationship Time out; Talking over	-Project words: hanap ng kakampi; isumbong sa iba; ibaon ang galit; ilabas ang galit; itabi ang nararamdaman; kausapin ng maayos; magtampo; sisihin; ulit-ulitin ang pagkakamali ng iba; huwag makipag-usap o silent treatment; itsismis sa iba; etc. -Watch sample dramas of wrong ways of conflict resolution -Practice proper way of conflict resolution
Parents do not realize that children imbibe and imitate their behaviors and values.	*Hasain ang Mga Tamang Ugali* Character Training	Parents will select from a plethora of usual events at home that builds character for good or for bad, such as regular schedule of meals, sleep; chores to build skills; making excuses, not listening well, shouting, teasing, etc. Parents will identify which ones they have been using more and those they intend to use well.	Key Passage:
Spirituality Promotes family strength and resilience	*Dambana ng Pamilya* (Family Altar)	Parents will experience a family devotion with worship music and Bible reading and meditation that they can practice at home Key Passage: Psalm 1	Group singing Salamat Panginoon Bible reading Group discussion on passage Listen meditatively on music video with Bible reading regarding parenting passages Prayer for Families
Parental Self-care Helps parents deal with stressors to continue to meet children's needs	-increase parental self-efficacy	Parents will identify activities or people that energize or de-stress them and brainstorm on ways to incorporate it into their lives	Support Network Chart
Risk factors in environment Proactive equipping of children to anticipate problem areas	*Usapang Pamilya* -increase supervision and monitoring	Parents will rehearse scenarios of problem areas in their place and brainstorm ways to protect their children Key Passage:	Lucky Me "Pregnant Pause"
	Wrap Up		QandA Awarding of Certificates in semi-graduation type PAFAS Posttest Raffle Draws Schedule Interviews

APPENDIX D

Lesson 1   **ANG MAGING MAGULANG AY DI BIRO**

MATERYALES: Meta-cards, lumber crayons, tarpaulin ng bata, OO at HINDI placards
            mp3 music ng "Magtanim ay Di Biro."

- -

MGA LAYUNIN:
1. Ang mga magulang ay makakaramdam ng kapalagayan ng loob at katuwaan na makasali sa klase.
2. Ang mga magulang ay lilinawin kung mayroon man at kung ano ang kanilang layunin at plano nila sa kanilang mga anak ayon sa mga gawi at ibinubuhay nila.
3. Ang mga magulang ay makikipag-usap sa kanilang partner tungko sa layunin at plano nila para sa kanilang mga anak.

- -

GAWAIN 1	*"Magkilalanan Tayo"* **10 min.**

Layunin: Ang mga magulang ay makakaramdam ng kapalagayan ng loob at katuwaan na makasali sa klase.

- I-welcome ang mga parents nang may tuwa at sabik.
- Hatiin ang grupo sa dalawa. Maglaro ng pabilisan maglagay ng straw sa paper cups to loosen up the group and simulate ang pagtatanim.
- Magpakilala ng sarili sa grupo. Magpakita ng litrato ng pamilya.
- Door Prize – first one na dumating or oldest child

FACILITATOR

Magkilalanan po tayo! Maggrupo-grupo naaayon sa kategoryang sasabihin ko.
Sa bawa't grupo, ipakilala ang pangalan, ano ang hilig na gawain o interes, at ano ang naiiba ninyong katangian.
Halimbawa: "Juan Masipag, mahilig akong mangolekta ng basura para gawing pera; ang naiiba sa akin ay may malaki akong nakausling balat o birthmark sa likod"
Kung marami kayo sa grupo maghati para mga tatlo o apat lamang sa bawa't grupo. Ready na po kayo?!
- Bilang ng anak – itaas ang numero ng daliri ayon sa bilang ng anak
- Buwan ng kapanganakan – (magkumpol yung mga walang kasama sa buwan ng inyong kapanganakan)
- Paboritong kulay (isigaw ang inyong kulay)
- Pare-parehong idad

Sana ay nagkilalanan tayo kahit kaunti ngayon. Marami pa tayong magandang pagsasamahan at paguusapan sa mga susunod na linggo.

FamilyLife
PHILIPPINES

<table>
<tr><td>GAWAIN 2:</td><td>**"*Masaya na Mahirap*"   30 min.**</td></tr>
</table>

FACILITATOR

Napakarami ng mga ginagawa natin bilang mga magulang na kadalasan ay hindi na natin alam kung ano ang pagtutuunan ng mahalagang pansin. Ang mga tatalakayin natin sa mga susunod na klase ay makakatulong sa ating mga desisyon. Pero ang pagiging magulang may mga hirap at saya na dulot sa ating buhay.

- Hatiin ang klase sa apat na grupo. Ang 2 grupo ay maglilista sa manila paper ng **pinakamasasayang** na ranasan nila sa pagigin

g isang magulang. Ang kabilang 2 grupo ay maglilista ng **pinakamahihirap** na naranasan nila bilang isang magulang. (Bigyan ng 10-15 minuto magdiskusyon at magsulat).

- Ipareport sa harapan ang kanilang isinulat. Ipaskel sa pisara pagkatapos.
- I-*summarize* ang kontribusyon ng klase. Mas marami ba ang masaya kaysa sa mahirap o kabaligtaran? I-*highlight* ang mga makabuluhan at malalalim na nagbibigay ng saya, ng hirap.

FACILITATOR

Mahirap maging magulang. At mas mahirap maging mabuting magulang. Pero sulit na sulit naman ang kasiyahan kapag tama ang ating paggabay at pagpapalaki sa mga bata!

Ang isa na makakatulong ng malaki ay kung malinaw ang Inyong layunin at ibig mangyari o mahubog sa inyong anak at may plano kayo na sinusunod upang maabot iyon.

Kagaya ng pagpapatayo ng bahay. [powerpoint visual] *Kung hindi pag-iisipan ng mabuti at paplanuhin ng maayos, magkakaroon kayo ng maraming problema pag nakatira na kayo doon. Sigi nalang kayo repair ng repair. Gaya din ng mga bata.*

Habang maliit pa, dapat hinuhubog na sila sa tama at ginagabayan. Dahil kung hindi, maraming sakit sa puso at ulo ang dulot sa mga maaari nilang gawin sa kanilang buhay.

<table>
<tr><td>GAWAIN 3:</td><td>**"*Alam Ba Ninyo*?" Game   15 min.**</td></tr>
</table>

- Isulat sa magkabilang bahagi ng pisara ang mga salitang SANG-AYON at HINDI SANG-AYON.

- Ang mga magulang ay lilinya sa pisara na nagsasaad ng kanilang sagot sa mga pahayag na iyong sasabihin. Walang tama o maling sagot kundi yung totoo na alam nila o hindi. Ipalinya sila sa sa kanilang sagot bago ipabasa ang passage.

FACILITATOR

Kung ang mga anak natin ay may textbook o libro na ginagamit sa kanilang pinag-aaralan, tayo ay mayroon ding textbook na kung saan marami tayong matutunan tungkol sa pagiging-magulang. Mayroon ba ditong makapag-hula kung ano ang textbook na iyon? Ang Biblia. Sino po sa inyo ang nakakita na o nakapag-basa na ng Biblia?
Ang Biblia ay maraming turo tungkol sa pagiging magulang at paano magkaroon ng pinagpalang buhay na pamilya.

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FACILITATOR

Ang game po natin ay "Alam ba Ninyo? Luminya lang kayo sa SANG-AYON o HINDI SANG-AYON na sagot

1. Na ako ang nag-mamay-ari ng aking mga anak, hindi ang Diyos.　　　(HINDI)
   Ipabasa ang Ezek 18:3-4; Ps. 24:1

2. Na dahil pag-aari tayo ng Diyos, hinahayaan niya tayong harapin ayaw nyang dalhin mo ang maraming problema hangga't kaya natin.　　　(HINDI)
   Ipabasa ang Matt. 11:28; 1 Pet. 5:7; Phil. 4:6-7

3. Na ang anak ay regalo o biyaya ng DIyos sa atin. Ipabasa ang Ps. 127:3-5;

4. Na ako ay inatasan ng Diyos na maging tagapangasiwa ng aking mga anak.
   Ipabasa Eph. 6:4; Deut. 6:6-7

5. Na ang mga karanasan ng mga bata habang maliliit pa ay walang epekto sa kanilang paglaki. Prov. 22:6;　　　　　　　(HINDI)

GAWAIN 4: **"May Layunin at Plano?"**　20 min.

- Ipaskel ang tarpaulin ng bata sa harapan.
- Pasulatin ang mga magulang ng kanilang isang layunin sa kanilang mga anak sa mga *metacards* na nakalaan para dito (Kung may hindi makapagsulat, isulat ang kanilang saloobin sa papel para sa kanila).
- Ipapaskel sa harapan ang kanilang mga isinulat.
- I-c*ategorize*. I-*summarize.*
- Tanungin sila kung anu-ano ang kanilang ginagawa ngayon upang matupad ang kanilang layunin? Isulat ulit sa papel. Isang 162awain lamang sa bawa't papel.
- [Note: Kadalasan ang mga layunin ay: makatapos ng pag-aaral para maiahon ang pamilya sa hirap, magkaroon ng magandang trabaho o masayang pamilya. Walang mali sa mga ito, pero kulang pa rin. Madalang kung mayroon man na magsasabi ng *character qualities* na makakatulong sa anak nila na magtagumpay sa buhay.]

FACILITATOR

Magaganda ang inyong mga layunin at alam ko na pinag-susumikapan ninyo na mangyari ito. Nguni't paano kung masakuna si anak at hindi makapag-aral, ibig ba sabihin wala na siyang silbi? Paano kung mapasama sa masamang barkada si anak at magloko? Ano ang gagawin ninyo? Sa panahon po ngayon, maraming tukso, enganyo, pagkagambala na humuhubog sa ating mga anak na kailangan nating isaisip kung paano nila malalampasan ang mga iyon.

Kaya nga po kailangan din natin tutukan ang paghubog ng kanilang character upang sila mismo ay matagumpayan ang mga hamon at tukso na haharapin nila na maglalayo sa kanila sa kanilang dapat na patunguhan. Yan po ang mga pag-uusapan natin sa mga susunod pa na klase. Sa katapusan po ng P⁴ˢ, ay mayroon kayong malinaw at maayos na layunin at plano sa inyong pagpapalaki sa inyong mga anak. Kaya wag po kayo aabsent!

Kagaya ng sinabi ko kanina: Mahirap maging magulang. At mas mahirap maging mabuting magulang. Pero sulit na sulit naman ang kasiyahan kapag nagabayan natin sila ng maayos!

　　　Kaya bago po tayo matapos, awitin po natin ang …

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GAWAIN 5:   **"*Mag-anak ay Di Biro*" ni Enrique B. Ortega**   **10 min.**

Mag-anak ay di biro,
Di ito isang laro
Buhay nya'y taya dito
Pati na ang bukas mo.

Braso mo'y mamamanhid
Sa paghele't pag-awit
Mata mo'y maniningkit
Sa anak na makulit,

Sa umaga paggising,
Lahat ay iisipin

Kung saan mo kukunin
Pagkain at tustusin.

Isip mo'y malilito
Kung anak marahuyo
Panatag ang puso mo
Kung Diyos ang kanyang sentro.

Halina, halina tayo'y matuto
Paano sila'y tulungan lumago
Sanayin ang kanilang pagkatao
Nang sa tama'y sila ay humayo.

ASSIGNMENT: ***Pag-isipan at Isulat"***   **5 min.**

FACILITATOR

Maraming salamat sa inyong pagsali sa ating diskusyon at pag-aaral ngayon. May assignment po tayo.
- *Kagaya ng ginawa natin dito, pag-usapan ninyong mag-asawa kung ano ang inyong layunin sa inyong mga anak at paano ninyo ito isasakatuparan. isulat ito sa notebook ninyo.*
- *Magdala ng larawan ng inyong pamilya kung mayroon kayo sa susunod na linggo.*

Basahin po natin ang P⁴ˢ patotoo na nasa inyong handout. Hango po iyan sa Biblia na nagtutukoy sa ating topiko ngayon.

P⁴ˢ PARENTING PRINCIPLE

Malibang itayo ng Panginoon ang bahay,
walang kabuluhang nagsisigawa ang
nagtatayo;malibang ingatan ng Panginoon
ang bayan
walang kabuluhang gumigising ang bantay.

… Narito, ang mga anak ay mana
na mula sa Panginoon:
at ang bunga ng bahay-bata ay
kanyang ganting-pala

Awit 127:1, 3 (Ang Dating Biblia)

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Lesson 1   **IT'S NO JOKE TO BE A PARENT**

MATERIALS: Meta-cards, pentel pens or lumber crayons, big drawing nof a child, manila
papers, mp3 music of *Magtanim ay Di Biro* (Planting Rice is Never Fun).

- -

OBJECTIVES: ❤️   1. Parents will feel at ease and enjoy being in class.
2. Parents will clarify their goals and plans for their child according
to their behavior and life.
✋   3. Parents will discuss with their spouse what their goals and plans
are for their children.

- -

LEARNING EVENT 1:

"Getting to Know"   **10 min.**

- Warmly and excitedly welcome the parents.
- Introduce self and the team. Show and introduce your family

FACILITATOR

Let's get to know one another. Group yourselves according to the category I will mention In the group that you form, share your name, your interest or what you enjoy doing, and one unique thing about you. Example: "*Juana Masipag, I enjoy collecting things that others throw away and make something useful that I can sell. What is uniqu about me is that I have a huge mole on my back*   *If there are many in the group, split into two so that there are only three or four in a group*   *Are you Ready?!*   *- Number of children – raise the number with your fingers*   *- Birth month – (if no one of the same birthmonth, join others not belonging to a group)*   *- Favorite color (say your color until you find others with the same color)*   *- Same ages*   *I hope we all got to know one another a little bit more today. We will still have other days to talk and learn more in an atmosphere of fun.*

LEARNING EVENT 2:

"*Joys and Pains of Parenting*" **30 min.**

FACILITATOR

There are many things we do as parents that, at times, we do not know anymore which one to give attention to. The topics that we will discuss in our sessions will help in our decisions.   *Being a parent involves hardship and happiness in our lives.*

- Divide the class into four groups. Two groups will list on a manila paper the happiest experiences they have had in being a parent. The other two groups will list the most difficult experiences they have had in being a parent. (Give 10-15 minutes to discuss and write).

- Let them report and have it posted on the wall.
- Summarize their contributions. Which ones had more items – the happiest or the difficult ones?
- Highlight the important insights on items they have shared.

FACILITATOR

It is difficult to be a parent. And it is more difficult to be a good parent. But it is worth it with the joy they bring especially when we have guided and raised them well.

It will greatly help if you have a clear goal and plan of what you want to accomplish. Just like building a house [powerpoint visual or blueprint]. *If you build a house without any clear plan, you will encounter problems once you live in it.*

It is the same with children. While they are young, it is better to train and guide them well otherwise you will have lots of headache and heartache with the kind of choices they make.

| LEARNING EVENT 3: | "*Did You Know*?" Game   15 min. |

- Write on the blackboard on two ends: AGREE and DISAGREE
- Parents will form a line behind the placard that expresses their answer for every statement you mention. There is no right or wrong answer but only what is true of them.

FACILITATOR

Our children have textbooks to learn from in school. We also have a textbook where we could learn a lot regarding parenting. Is there anyone who can guess what our textbook is? The Bible! Who among you have seen or read the Bible? The Bible teaches many things about parenting and how to experience a blessed family life. Let's play a game!

Our game is "Do You Know? Fall in line behind the signboards AGREE or DISAGREE for your answers
1. I own my children, not God.
    Let them read Ezek 18:3-4; Ps. 24:1

2. Since God owns all of us, he lets us face our problems while we can do so.
    Let them read Matt. 11:28; 1 Pet. 5:7; Phil. 4:6-7

3. That our children are God's gifts to us. Let them read Ps. 127:3-5;

4. That I am tasked by God to be a steward of my children
   Let them read Eph. 6:4; Mk 10:13–16; Deut. 6:6-7

5. That the children's early experiences do not affect their future growth
   Let them read Prov. 22:6.

| LEARNING EVENT 4: | *"Goals and Plans?"*   20 min. |

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- Post a huge tarpaulin of a child on the wall.
- Ask parents to write one of their topmost goal for their child on a meta-card. Assist those who may not know how to write or have difficulty what to write.
- Let them post what they wrote.
- Categorize. Summarize.
  Ask them what activities they are doing to reach their goal. Have them write and post on the wall. One activity per meta-card.
- [Note: Most of the goals they might write would be about children to finish school and get a good job to help the family, have a happy family, etc. Rarely would anyone write a character traits that would help their children succeed in life].

FACILITATOR

You have good goals and I know you are working hard to reach your goals. But what happens if your child has an accident and cannot study anymore, does that mean that he/she is useless? What if he joins a gang and becomes rebellious, what will you do? In our time today, there are many temptations, distractions, influences that shape our children that we need to think how they could overcome them.

We need to focus on shaping their character so that they themselves can overcome the temptations, wrong influences they face that will derail them from the goals you have set for them. That's what we will talk about in our next lesson. At the end of the program, you will have a clearer goal and plan in training your children. So do not be absent!

*Just as I said earlier: **It is difficult to parent. And it is more difficult to be a good parent**. But it is worth it with the joy they bring when they are properly guided.
But before we end, let us sing this song that shows how crucial your role is!*

LEARNING EVENT 5:   **"*Parenting is No Joke*" by Enrique B. Ortega**   **10 min.**

Parenting is not a joke
Neither is it a play
The child's life is at stake
As well as your future.

Your arms will grow numb
From carrying while singing lullabies
Your eyes will go chinky-eyed
On your mischievous child.

When you wake up in the morning
You will think of everything.

Where you could get
Your food and necessities

Your mind will get confused
If your child will get addicted
But your heart will be at peace
If God is his center.

Come on, come on, let us learn
How they can be helped to grow
Train their character
On the right path they will go.

"*Discuss and Write*"   **5 min.**

ASSIGNMENT:

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FACILITATOR

Thank you for your participation in our lesson today. You have an action point to do before our next meeting.
1. *Just like what we did here, discuss with your spouse the goals you have for your children and how you intend to reach those goals. Write it on the notebook provided for you.*
2. *Bring a picture of your family if you have next meeting. If none, te one on your cell phone will do.*

Let us read together the P⁴ᔆ truth written in your handout. That is from the Bible that summarizes our topic today.

P⁴ᔆ PARENTING PRINCIPLE

Unless the Lord builds the house,
the builders labor in vain.
Unless the Lord watches over the city,
the guards stand watch in vain.
² In vain you rise early
and stay up late,
toiling for food to eat—
for he grants sleep to those he loves.
³ Children are a heritage from the Lord,
offspring a reward from him.
Psalm 127:1-3 NIV

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Lesson 2   LARAWAN NG PINAGPALANG PAMILYA

MATERYALES: Handouts**,** Puzzles, 2 Black cartolinas, mga laminated na larawan at words, computer at video projector kung posible.

MGA LAYUNIN: ❤️   1. Ang mga magulang ay makakaramdam ng ng mithiin na maging isang pamilyang pinagpala ng Diyos.

🧠   2. Ang mga magulang ay magdidiskusyon tungkol sa kung paano magkakaroon ng pinagpalang pamilya.

✋   3. Ang mga magulang ay bubuo ng dalawang uri ng larawan: ordinaryong pamilya at ang minimithing pinagpalang pamilya.

- -

GAWAIN 1:	*"Magkilalanan Tayo"* **5 min.**

I-welcome ang mga parents nang may tuwa at sabik.

FACILITATOR

Sino po ang may dala ng litrato ng kanilang pamilya? [Bigyan ng prize ang may hard copy na dala]. *Makipares sa katabi at magbahagi ng tungkol sa iyong pamilya at isang masayang karanasan nangyari nitong nakaraang linggo.*

GAWAIN 2:	*"Repaso"*

- Bigyan ng maliit na tsokolate ang makabigay ng unang tamang sagot sa mga sumusunod:
1. Sino ang nagmamay-ari ng lahat kabilang na sa atin at ating mga anak? DIYOS
2. Sino ang maaari nating lapitan para tayo ay tulungan sa ating mga problema at responsibilidad bilang magulang? DIYOS
3. Ang ating anak ay KALOOB o REGALO ng Diyos.
4. Ano ang role ng magulang? isang KATIWALA o TAGAPANGASIWA upang palakihin at hubugin ang anak ayon sa nais ng Diyos.

GAWAIN 3:	*"Buuin ang Pira-Pirasong Larawan (*Puzzle)*"* **15 min.**

Hatiin ang klase sa 2 grupo. Ang bawa't grupo ay bibigyan ng para-pirasong larawan (puzzle) na kanilang bubuin. Ang unang grupo ay may kumpletong larawan na puwedeng gamiting guide. Ang pangalawang grupo ay walang guide. Bigyan ng 3-5 minuto para mabuo ang larawan.

FACILITATOR

Ano ang naramdaman ninyo habang binubuo ang puzzle? [Tanungin muna yung mga walang pattern bago yung may pattern]
Sino ang mas madaling nakagawa ng puzzle, yung may pattern o wala?
Ano ang pattern na sinusundan ninyo sa inyong pamilya at pagpapalaki ng anak? Epektibo ba o hindi?

Summarize*: Mas mahirap kung walang pattern na sinusundan. Kailangan may klaro tayong larawan ng kung ano ang dapat nating makamit sa ating pamilya at kung paano matatamo ang ating mithiin para sa kanila.*

-timed, take one, no redo, so better refer to the Bible to make sure

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GAWAIN 4: **"*Bumuo ng Dalawang Larawan"* 20 min**

- Magpost ng dalawang black cartolina sa sahig na magsisilbing frames para sa mga bubuuin nilang mga larawan. ng normal na pamilya na nararanasan o alam nila, at ng pinakamimithing pamilya na pinagpala.

- Ilagay ang mga laminated words at photos sa sahig. Sa unang frame, ang mga magulang ay pipili at ilalagay ang mga salita at larawan sa black cartolina na naglalarawan ng normal na pamilya na nararanasan o alam nila, Ipaexplain sa kanila ang larawang ginawa nila.

- Sa ikalawang frame, ang mga magulang ay pipili at ididikit ang mga salita at larawan ng pamilyang pinagpala. Ipaexplain sa kanila ang nagawang larawan.

- I-*summarize* ang kontribusyon ng klase sa mga katangian ng pamilyang ordinaryo at pamilyang pinagpala.

FACILITATOR

Ito yung mga nakikita, nararanasan, at iniisip natin tungkol sa ating pamilya. At itong isang frame ang mga gusto nating maging karanasan natin para sa ating pamilya.

Nguni't pag-aralan natin ang larawang binibigay ng ating textbook, ang Bibliya, kung ano ang larawan ng pagpapala at paano ito makakamtan.

-Ang punto dito ay marinig ang kanilang mga ideas kung ano ang nasa isip nila na pinagpala at di pinagpala.

-Pagmunihin ang tanong: ang pagpapala ba ay nakakamit lamang ng mga mayaman o pwede din ba na ang mahirap ay pinagpapala?

GAWAIN 5: **"Mga *Larawan ng Pinagpala*?"   40 min.**

- Ikwento nang medyo pagkadramatic at ipa-dramatize sa kanila ang Gen. 39:1-23   ang is torya ni Joseph.

Genesis 39: 1-23 Dinala nga si Jose sa Egipto at doo'y ipinagbili siya ng mga Ismaelita kay Potifar, isang Egipcio na pinuno sa pamahalaan ng Faraon at kapitan ng mga tanod sa palasyo. **2** Sa buong panahon ng paglilingkod ni Jose sa bahay ni Potifar ay pinatnubayan siya ni Yahweh. Anumang kanyang gawin ay nagtatagumpay. **3** Napansin ni Potifar na tinutulungan ni Yahweh si Jose, **4** kaya ginawa niya itong katiwala sa bahay at sa lahat niyang ari-arian. **5 Mula noon, dahil kay Jose ay pinagpala ni Yahweh ang buong sambahayan ni Potifar pati ang kanyang mga bukirin. 6 Ipinagkatiwala ni Potifar kay Jose ang lahat, maliban sa pagpili ng kanyang kakainin.** Si Jose'y matipuno at magandang lalaki. **7** Dumating ang panahon na pinagnasaan siya ng asawa ni Potifar. Sinabi nito, "Sipingan mo ako."

8 Tumanggi si Jose at ang sabi, "Panatag po ang kalooban ng aking panginoon sapagkat ako'y narito. Ginawa niya akong katiwala, **9** at ipinamahala niya sa akin ang lahat sa bahay na ito, maliban sa inyo na kanyang asawa. Hindi ko po magagawa ang ganyan kalaking kataksilan at pagkakasala sa Diyos." **10** Hindi pinapansin ni Jose ang babae kahit araw-araw itong nakikiusap na sumiping sa kanya.

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11 Ngunit isang araw, nasa bahay si Jose upang gampanan ang kanyang tungkulin. Nagkataong wala roon ang ibang mga utusan. **12** Walang anu-ano'y hinablot ng babae ang kanyang balabal at sinabi, "Halika't sipingan mo na ako!" Patakbo siyang lumabas ngunit naiwan ang kanyang balabal sa babae. **13** Sa pangyayaring ito, **14** nagsisigaw ito at tinawag ang mga katulong na lalaki, "Tingnan ninyo! Dinalhan tayo ng asawa ko ng Hebreong ito para hamakin tayo. Sukat ba namang pasukin ako sa aking silid at gusto akong pagsamantalahan! Mabuti na lamang at ako'y nakasigaw. **15** Pagsigaw ko'y kumaripas siya ng takbo, at naiwan sa akin ang kanyang damit."

16 Itinago niya ang balabal ni Jose hanggang sa dumating ang asawa. **17** Sinabi niya rito, "Ang Hebreong dinala mo rito'y bigla na lamang pumasok sa aking silid at gusto akong pagsamantalahan. **18** Nang ako'y sumigaw, kumaripas ng takbo at naiwan sa akin ang kanyang balabal."

19 Nagalit si Potifar nang marinig ang sinabi ng asawa, **20** kaya't ipinahuli niya si Jose at isinama sa mga bilanggong tauhan ng Faraon. **21 Ngunit si Jose ay hindi pinabayaan ni Yahweh. Ang bantay ng bilangguan ay naging napakabait sa kanya. 22 Si Jose ay ginawa niyang tagapamahala ng lahat ng mga bilanggo, at siya ang tanging nagpapasya kung ano ang gagawin sa loob ng bilangguan. 23 Hindi na halos nakikialam ang bantay ng bilangguan sa ginagawa ni Jose, sapagkat si Yahweh ay kasama nito at pinagtatagumpay siya sa lahat niyang gawain.**

- Tanungin sila: *Anong mga pagpapala ang natanggap ni Jose mula sa Panginoon?* (Pwede nilang basahin ang highlighted portion ng passage).
  - *Ano ang dahilan ng tagumpay ni jose? (v. 2 tinulungan siya ni Yahweh; v. 3 pinatnubayan siya ni Yahweh v. 23 kasama niya si Yahweh)*
  - *Ano ang mga pagpapalang naranasan ni Jose. (v. 2 ginawa siyang katiwala, v. 5 pinagpala siya at sambayanan, v. 6*
  - *Sa pagpapalang natanggap ni Jose, may kasama bang pagsubok na dumating?*
  - *Pwede ba nating mapagkatiwalaan ang Diyos na tayo ay pagpapalain din niya?*
  - *Anong mga pagpapala ang natanggap ninyo sa Diyos?*
- Magbigay ng personal testimony ng naranasan mong pagpapala ng Diyos na naglalarawan ng prinsipyo at maka-identify ang mga magulang.
- Humingi din ng volunteers kung sino ang gustong magbahagi ng pagpapala ng Diyos sa kanilang buhay.

FACILITATOR

Ang mga prinsipyong ating nakita sa mga binasa natin ay ang mga sumusunod:
1. Sa Diyos nanggagaling ang pagpapala.
2. Galante magpala ang Diyos at walang halong lungkot. Hindi Siya kuripot sa kanyang mgapagpapala at nakita natin yan sa Deuteronomio. Sa totoo lang kung mababasa ninyo angbuong Bibliya, gusto niya talagang pagpalain ang lahat ng tao, nguni't sa paraan na ikabubuti natin at hindi ikasasama.
3. Maaring dumaan sa mga pagsubok ang mga taong pinagpapala niya, katulad ni Jose na kahit may tukso ay sinunod pa rin niya ang Diyos hanggang sa siya ay natanggal sa trabaho at nakulong pa kahit wala siyang kasalanan ng ilang taon – pero patuloy siyang naging matapat at nanalig sa Panginoon hanggang sa naging napaka-impluwensiya siyang pinuno sa buong Egipto na nagsagip sa kanyang pamilya sa tag-gutom.
4. May mga kondisyon na inilahad ang Diyos para sa atin: mahalin siya at sundin ang kanyang mga inuutos. Pero dahil hindi natin kayang gawin ang mga ito ay gumawa din siya ng paraan pero pag-uusapan natin yan sa lesson 5.
Ang kailangan nating matandaan: Mahal tayo ng DIyos at ibig niya tayong pagpalain. At gumawa din siya ng paraan para mapatawad ang ano mang kasalanan natin at ituturo niya sa atin kung paano niya tayo mabibigyan ng kanyang pagpapala.

GAWAIN 6: **_Panoorin ang Larawan ng Pagpapala_** _(God TV Phil.)_

https://www.facebook.com/GodTVPhilippines/videos/god-protected-the-farmers-crops-from-the-storm/555563574899561/)

PROYEKTO: **"_Pag-isipan at Isulat"_** **5 min.**

FACILITATOR

TIpunin ang pamilya at gumawa ng listahan ng mga pagpapalang ibinigay ng Diyos sa iyo at iyong pamilya. Pasalamatan ang DIyos sa mga pagpapalang natanggap sa Kanya.
Pagusapan ninyo at gumawa ng listahan ng tatlong tiyak na pagpapalang ibig ninyong hilingin sa Diyos. Pag-usapan din kung ano ang mga kailangan ninyong gawin para makatanggap ng pagpapala

P⁴ˢ PARENTING
PRINCIPLE

Ang amin nawang mga anak na lalaki sa kanilang kabataan ay
maging gaya ng mga halaman sa hustong gulang,
at ang aming mga anak na babae ay parang mga panulok na
bato na tinabas para sa gusali ng isang palasyo;
ang amin nawang mga kamalig ay mapuno,
na naglalaman ng lahat ng uri ng bagay;
ang mga tupa namin nawa ay manganak ng mga libo
at mga sampung libo sa aming mga parang;
ang mga baka namin nawa ay manganak
na walang makukunan o mawawalan,
huwag nawang magkaroon ng daing ng pagdadalamhati
sa aming mga lansangan!
Pinagpala ang bayan na nasa gayong kalagayan!
Maligaya ang bayan na ang Diyos ay ang PANGINOON!
Mga Awit 144:12-15 (Ang Biblia 2001)

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Lesson 3   # BATA, BATA, PAANO KA GINAWA?

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Tarpaulin ng stages of parenting at bata; laminated words para sa
Ages by Stages chart; Handouts; door prize and correct answers prize.

- -

MGA LAYUNIN: ❤️ 1. Ang mga magulang ay makaranas ng sense of community at
accountability sa mga kasamang mga magulang sa pamamagitan
ng sharing time bago mag-umpisa, during at pagkatapos ng klase.

2. Ang mga magulang ay matututo ng iba't ibang stages ng bata at
matanto ang kanilang roles & responsibilities sa bawat stages:
0-6, 7-12, at 13-18.

3. Ang mga magulang ay magdedesisyon ng 1 pagbabagong gagawin
nila sa pakikitungo sa anak dahil sa natutunan sa lesson tungkol sa
paglago ng bata

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GAWAIN 1:   *"Door Prizes"*   **5 min**.

Layunin: Warm-up; incentive na bumalik; i-highligh ang karanasan related sa lesson
- I-welcome ang mga parents nang may tuwa at galak.
- Tawagin ang magulang na pinakahuling nagkaroon ng baby o nanganak/manganganak
most recently at bigyan ng premyo.

GAWAIN 2:   **"*Repaso*"**   *5min.*

*Layunin: Maalala at ma-internalize ng mga magulang ang nakaraang lessons. (Ipasulat
muna ang sagot nila sa kanilang papel bago tanungin ang klase.)*

1. Saan nanggagaling ang pagpapala? <u>Diyos</u>
2. Kuripot ba ang Diyos sa kanyang pagpapapala? – Hindi. Siya ay <u>galante</u>
at
    mapagbigay, gustong gusto Niya tayong pagpalain!
3. Dumadaan din ba ng <u>pagsubok</u> ang mga pinagpapapala ng Diyos?
4. Ano ang mga kondisyon ng Diyos upang makamit ang pagpapala?
<u>Mahalin natin</u>
    <u>Siya ng buong buo</u> at <u>sundin Siya</u> hindi dahil sa Kanyang ibinibi
gay kundi dahil Siya
    ang Diyos na lumikha sa atin!

Bigyan ng maliit na tsokolate ang mga mag-share:
- Sino ang gustong magbahagi ng proyektong ginawa nila s
a kanilang pamilya tungkol sa paglista ng pagpapala?
- Sino ang gustong magbahagi ng 3 pinakamimithi nilan
g hiling na pagpapala sa Diyos?

GAWAIN 3:   *"Pagsasadula"*   **15 min.**

*Layunin: Maisadula ang tipikal na reaksyon sa norma
l na behavior/ugali ng bata*

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- Magcount off ng 1-3 ang mga magulang para bumuo ng 3 grupo (all 1's, 2's, 3's).
- Ipa-dramatize ang tipikal nanangyayari sa kanilang bahay o nakikita sa ibang mga pamily
  a. Paano ang isang magulang nag re respond sa kani-kanilang mga anak?
- Bigyan ng 3 minuto sa preparasyon, at 2 minuto sa pagsasadula ng mga sumusunod na situwasyon:

<u>Unang Grupo</u> - 0-6 na taong gulang. Ikaw ay naglalaba at magluluto pa na kailangang   t apusin dahil may pupuntahan ka pang mahalaga. Umiiyak ang iyong anak na 2 taon dahil m ay gusto siyang ipagawa sa iyo. Ano ang gagawin mo?

<u>Ikalawang Grupo</u> - 7-12 na taong gulang. Gutom at pagod ka sa buong araw na trabaho. Dumating ang iyong anak na 9 taong gulang gallng eskwelahan at umiiyak. Sinuntok siya ng kaklase. Ano ang biglang reaksyon mo?

<u>Ikatlong Grupo</u> - 13-18 na taong gulang. Napapansin mong madalas na late na umuuwi   a ng iyong tinedyer at hindi masyadong nagkwekwento kung tinatanong mo kung anong nangyari sa araw niya. Ano ang gagawin mo?

<u>Sino ang nakakarelate o nakaka-identify sa nadramatize?</u>
<u>Tipikal ba ang behavior ng mga bata o situwasyon na na-eencounter ninyo?</u>

| GAWAIN 4: | *"Ang Paglago at Katangian ng Bata!"* 15 min (Child Tarp) |

Layunin: Malaman ng magulang ang kabuuang development o paglago ng bata.
        Ma-identify ng magulang ang mga tipikal na katangian ng bata sa paglaki.

"At si Jesus ay lumago sa karunungan, at pangangatawan, at sa pagbibigay lugod sa Diyos, at sa mga tao." Lukas 2:52 (Ang Salita ng Diyos)

FACILITATOR

Zero hanggang sa edad ng 18, ang bata ay lumalago sa karunungan (mentally), sa pangangatawan (physically), sa koneksyon sa tao (socially, emotionally), sa koneksyon sa Diyos (spiritually, holistically) sa kada yugto ng paglago ng bata Iba iba ang bawa't bata sa bilis o bagal ng kanyang paglago depende sa alaga at exposure nila sa language, social situations, environment o kapaligiran, kung sila ay natututo o nalilimitahan sila sa kada yugto. Kung mai-intindihan nating mga magulang kung ano ang mga katangian nila sa bawa't yugto, malalaman natin kung paano natin sila gagabayan. Bonding and trust ang kinakailangan. Kailangan nila ng bonding sa kanilang mga magulang/tagapag-alaga sa bawa't yugto

- Ipasagot muna sa kanila ang katangian sa bawa't baytang ng hagdan ayon sa kanilang palagay o obserbasyon (lagyan ng 1, 2 o 3 ang bawa't katangian sa kanilang handout
- Isaisahin ang mga katangian at sa aling numero ito naglalarawan.
- Bigyan ng prize ang nakatama ng lahat ng sagot

13-18 Taong Gulang	# 3
7-12 Taong Gulang	# 2
0-6 Taong Gulang	# 1
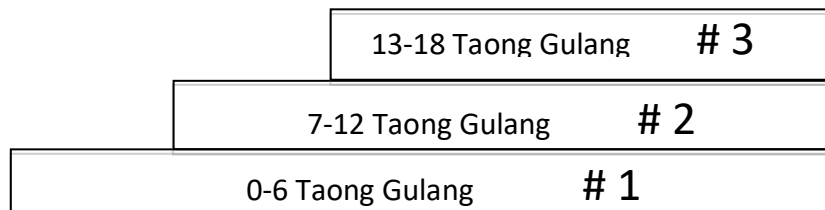
3 Mahilig sa barkada at kaibigan   **1** Nangongopya ng ugaling nakikita

1 Pinakamabilis lumago ang utak   **2** Mahilig maglaro

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1 Kailangan ng routine

3 Parang alam ang lahat

2 Maunong na magsulat at magbasa

1 Natututong maglakad at makipagusap

1 Nabubuo ang paningin at pananalita

3 May sariling mundo

2 Madali pang kumbinsihin

2 Luamalabas ang talento at hilig

FACILITATOR

Zero to six:
- ***Pinakamabilis na paglago ng kanilang brain o utak – language, paningin o eyesight, mga motor skills, form facts at concepts.***
- ---- *Kaya kailangan ng interaksyon para masanay sila sa pakikipag-usap.*
- ***Kailangan ng routine*** *(gising, tulog, kain, nap time – need 12-14 hours ng tulog).*
- ***Natututo silang maglakad at magsalita.***
- ***Nag e-explore sa lahat ng bagay na nararanasan nila.***
- ***Ini-exert ang independence.***
- ---- *kaya kailangan nilang matutunang tanggapin kung magsabi tayong mga magulang ng "NO".*

- ***Simulan nang sanayin sa mga gawaing gusto ninyong matutunan nila –   t rabahong bahay, mga mabuting asal, pagsunod na hindi binibilangan.***
- ---- *Kausapin sa eye level at ipaliwanag ang ibig ninyong ituro sa kanila at ipraktis.*

- ***Ang OO ay OO, ang HINDI ay HINDI na nagiging OO.***
- ---- *Kailangan nilang matutong sumunod sa utos o ibuild ang habits na hindi na kailangang pag-isipan pa kung gagawin nila o hindi.*
- ---- *Labor intensive kasi kailangan ng tutok hanggang maging parte na sa kanilang routine*

Seven to Twelve – Tweener (grade schoolers)
- ***Nagkakaroon ng crushes at like sa opposite sex***
- ***Nagtatry na maging independent.***
- ***Social interaction nag i-increase.***
- ***Marami na ang pwedeng umimpluwensiya sa kanila***
- ***Ang moral standard ay importanting matutunan sa stage na ito.***
  -- *ituro kung ano ang morally right.*
- ***Tutukan ang karakter nila***
  -- *kailangan nila ang guidelines galing sa mga magulang*

Thirteen to Eighteen – Teenagers (maaaring maging challenging time)
- ***Hormonal na mga pagbabago kaya madalas ang mood swings***
- ***Mas mahalaga ang mga kaibigan kasi gusto nilang makilala sarili nila apart from family.***
- ***Nagmamadali silang maging independent sa mga magulang.***
- ***They appear na alam na nila ang lahat.***
  ---- *Kailangan nila ng love & authority. Family activity should be routine.*

GAWAIN 5:   **"*Role ng Magulang sa Paglaki ng Bata* 15 min**.

Layunin: Matanto at mapag-isipan ng magulang ang kanyang dapat na role sa paglaki ng bata

- Hatiin ang klase sa dalawang grupo. Ang bawa't grupo ay may isa isang representative

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 na bubunot ng laminated word.
- Magkasundo ang grupo kung saan ilalagay sa tamang yugto ang papel ng magulang na nakuha nilang salita.
- Bigyan ng 1 puntos ang bawa't tama. Bigyan ng premyo ang may pinakamaraming tama.
- Ipabasa ang mga dapat gawin ng magulang

PROYEKTO: *"Bilugan at Gawin"* **5 min.**

- Sa mga nakasulat sa chart, bilugan ang nais mong gawin dahil sa natutunan mo ngayong hapon.
- Isulat sa notebook paano mo ito tutuparin.

RELASYON NG MAGULANG AT ANAK HABANG LUMALAKI ANG BATA						
Edad	Bago Manganak--1 Taon	1 – 3 Taon	4 – 8 Taon	9 – 12 Taon	13 – 19 Taon	20 +
	Sanggol	Paslit	Bata	Pre-Tin.	Tinedyer	Adulto
Magulang	Tagapag-alaga	Tagapag-sanay	Tagapag-sanay/Guro	Guro	Coach	Kaibigan
	-Punuin ng pagmamahal -Alagaan ng mabuti -Kausapin nang mata sa mata at makipag-kwentuhan pag gising -Asikasuhin ang kailangan kapag umiiyak -Padedeen at hayaang matulog	Pagpapalago ng kanyang kakayahan sa pisikal, emosyonal, espirituwal, sosyal na aspeto at abilidad -Paggawa ng routine para masanay -Sanayin na sumunod sa utos -Tamang disiplina	Imodelo ang mga gustong ituro -Turuan ng mga mabuting asal hanggang maging gawi ng anak -Turuan ng mahalagang mga prinsipyo ng Diyos at hasain ang magandang karakter	-Turuan kung paano nila malalampasan ang mga hamon at tuksong haharapin nila -Ituro ang mga pwedeng mangyari sa kanila pag nalulong sa bisyo at sumama sa masamang barkada	-Gabayan kung paano isabuhay ang mga prinsipyo sa Bibliya sa iba't-ibang situwasyon at problema -Unti-unting bigyan ng laya sa mga aspetong responsible	Sabayan sa kanilang mga desisyon at bigyan ng oras kung kailangan ng advice
Resulta sa Bata		Pagkama-sunurin		Pananalig/Karakter	Responsi-bilidad	Pagsa-sarili
Pagmamahal at Pagtanggap, Tiwala, Kalahok sa buhay…						

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Lesson 4 KOMUNIKASYON AT KONEKSYON ANG KAILANGAN

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Handouts, lubid, mp3 ng Limbo Rock, manila paper, lumber crayons; prizes.

- -

MGA LAYUNIN: 1. Ang mga magulang ay mag-eenjoy sayawin ang "limbo rock" at ihambing ito sa pagkonek sa mga bata.

2. Ang mga magulang ay mag-iisip at maglilista ng mga hadlang sa mabuting komunikasyon sa kanilang pamilya.

3. Ang mga magulang ay magsasanay ng mga paraan ng pakikinig sa kanilang mga anak.

- -

| GAWAIN 1: | **"Door Prize" at Repaso   5 min.** |

Layunin: Warm-up; incentive na bumalik; i-highligh ang karanasan related sa lesson

- I-welcome ang mga parents nang may tuwa at galak.
- Tawagin ang magulang na may dalang cellphone charger at bigyan ng premyo.
- Sino makapagsasabi ng mga papel ng magulang habang lumalaki ang bata?
- Tagapag-alaga, Tagapagsanay, Tagapagsanay/Guro, Guro, Coach, Kaibigan
- Sino ang nakapag-apply ng kanyang binilugan na gagawin last week?

| GAWAIN 2: | **"Limbo Rock/Pababa nang Pababa"   10 min.** |

Layunin: Mag-limbo rock ang mga magulang para mailarawan na kailangan nilang bumaba s a level ng mga bata para magkaroon ng komunikasyon at koneksyon.

- Humingi ng 2 volunteer na hahawak ng lubid (1st - shoulder level; 2nd – chest level, 3rd – waist level).
- Ang lahat (except buntis o maysakit) ay dadaan sa ilalim ng lubid una ang paa huli ang ulo
- I-process ang karanasan: Ano ang naramdaman? Paano ito related sa komunikasyon at koneksyon sa ating mga anak?

- Habang maliliit pa ang mga bata, kailangan tayo ay bumaba sa level ng kanil ang mata, kapasidad na umintindi, etc.

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-Gaano tayo ka-willing na bumaba at mag-bend para maka-connect sa kanilang isip at puso?

| GAWAIN 3: | *"Praktis At Paraan Ng Pakikinig!"* **30 min** |

Layunin: Makapagpraktis ang mga magulang ng tamang pakikinig sa sinasabi, aksyon, o emosyon ng bata.

"Unawain ninyo ito, mga kapatid kong minamahal:
bawat isa'y maging laging handang makinig, maingat sa pananalita,
at hindi madaling magalit." Santiago 1:19 (FSV)

FACILITATOR

> *Busy tayong mga magulang sa gawaing bahay, sa ating gadgets, sa panonood ng soap, at madaling isipin na may komunikasyon tayo sa ating mga anak kasi madalas tayong nagsasalita (utos, suway, awat ng away, turo, sermon, etc.). Pero ang tanong, may koneksyon ba tayo sa ating mga anak?*
>
> *Sa hapong ito, mag-coconcentrate tayo sa pagpraktis ng pakikinig kasi yun ang madalas na complaint ng mga anak sa kanilang magulang. Madali tayong magpayo, magbigay ng solusyon, mag react ng negatibo, pero feeling nila hindi natin sila napapakinggan, at dahil doon, hindi nila feel na naiiintindihan natin sila.*

- **Maghanap** ng kapareha para sa praktis.
- **Basahin** isa-isa ang mga sitwasyon na nagpapakita ng tatlong iba't-ibang pagresponde ng magulang sa isang magkatulad na sitwasyon ng 10-year old na anak na gustong mag pahayag ng kanyang saloobin. **Basahin** ito na punong-puno ng emosyon.
- **Pag-isipan** kung paano ang pakiramdam ng magulang at anak, at kung paano ang pagresponde ng magulang nag-aapekto sa relasyon ng bawat isa.
- Pag-usapan ang sagot sa tanong pagkatapos ng bawa't situwasyon.

SCENARIO 1.

Anak: Ayaw kong pumasok, pwede bang lumipat ng ibang skul?

Nanay: (Palaban na sagot) At bakit!!?? Wag ka na ngang mag-aarte jan. Magbihis ka na at pumasok sa skul bago ka ma-late!

Anak: Basta ayaw kong pumasok sa skul na yan!

Nanay: (Pagkairita na sagot) Haayy anak! Tumigil ka na dyan sa kaartehan mo! Male-late ka na. Isumbong kita sa tatay mo mamaya pag hindi ka pumasok!

Anak: (Medyo naiiyak) Hmmph!! Ayaw kong pumasok nga eh!

FACILITATOR

> *Naiiintindihan ba ng magulang ang saloobn ng anak?*
> *Ano ang kinocommunicate ni Nanay sa kanyang sagot?*
> *Posibleng sagot: hindi mahalaga kung ano man ang nararamdaman ng anak, may husga na ang nanay nang hindi pa napapakinggan kung ano ang dahilan bakit ito nasabi ng anak.*
> *Ang magulang na ito ay naiirita, galit, maikli ang pasensya (impatient) at ayaw makinig sa saloobin ng anak na ayaw pumunta ng school. Ang nararamdaman ng anak ay hindi siya pinapakinggan ng magulang. Sa kalaunan, matututong huwag nang humingi ng suporta sa magulang sa susunod na mga situwasyon.*

SCENARIO 2

Anak: Ayaw kong pumasok, pwede bang lumipat ng ibang skul?!

Nanay: (Malumanay) Naku anak! Magaling ka pa naman! Ano na lang mangyayari kapag hindi ka papasok sa skul? Mapapatawag na naman tayo sa Guidance Office nyan pag hindi ka pumasok! Sige na anak, tulungan kitang magbihis para hindi ka ma-late sa skul!

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Anak: Ayoko nga e! Nakakainis sa skul at ayaw ko nang pumasok!

Nanay: Actually anak, pupunta ako sa skul ninyo para kausapin si Titser Tess. Kasi napapansin ko madalas kang walang ganang pumasok. Baka naman boring masyado magturo titser mo.

Anak: Nop! Nop! Nop! Naku Nay, wag na wag niyong gagawin yan, Nay. Ok lang ako sa skul. Sige pasok na ako. Wag mo nang kausapin si titser Tess. Huwag na huwag, please!

FACILITATOR

Naiiintindihan ba ng magulang ang saloobin ng anak?
Ano ang kinocommunicate ni Nanay sa kanyang sagot?
Posibleng sagot: may consequences pag di siya pumasok sa school kaya nanay mismo gagawa ng paraan masolusyunan ang iniisip nyang problema ng anak.
Ang unang ginawa ng magulang ay pinuri muna ang anak. Hindi niya matiis ang situwasyon ng anak na maging malungkot. Ang anak naman ay ayaw nyang manghimasok ang magulang sa kanyang situwasyon.
Ang anak ay posibleng hindi na humingi ng suporta sa magulang o di kaya'y palagi na lamang tatakbo sa magulang para solusyunan ang kanyang mga problema.

SCENARIO 3

Anak: Ayaw kong pumasok ngayon, pwede bang lumipat ng ibang skul?!

Nanay: (Malumanay na may pagkabalisa) Nak, hindi ka ba masaya sa skul dahil hindi na ito interesting sa iyo?

Anak: Hindi Nay.

Nanay: So ano ang problema mo bakit ayaw mong pumasok sa skul?

Anak: Meron akong klasmeyt na palagi akong sinasabihan na bakla daw ako. Tapos pinagtatawanan ako palagi. Yung iban klasmeyts ko nakatingin lang tapos tumatawa din. Ayoko na pumasok kasi alam ko na mangyayari ulit.

Nanay: Natatakot ka ba na makakantyawan ka ulit?? Feeling mo ba napapahiya ka sa harap ng iba mong kaklase?

Anak: Opo Nay. Hindi maganda ang kanilang asal lalo na sa akin at sa ibang mga bata. Pag hindi nakatingin si Titser, binabato nila ako ng binalot na papel. Naiinis ako sa ginagawa nila. Si Titser naman, hindi alam kung ano nangyayari. Haay, parang walang pakialam.

Nanay: So ano kaya ang pwede nating gawin sa problemang ito? Gusto mo bang sabihin natin si Titser para mapagsabihan nya yung mga klasmeyts mo? Alam kong inaasahan mo din na dapat alam lahat ito ni Titser.

Anak: Opo, Nay. Gusto ko nga kausapin si Titser at sabihin ito lahat sa kanya.

FACILITATOR

Naiiintindihan ba ng magulang ang saloobin ng anak?
Ano ang kinocommunicate ni Nanay sa kanyang sagot?
Posibleng sagot na dapat manggaling sa magulang:
Ang magulang ay hindi nagalit nang marining anak at hindi din nagbigay agad ng solusyon sa problema. Ito ang kanyang ginawa
- Siya ay nakinig na walang panghuhusga
- Inaalam niya ang saloobin ng anak at ang mga detalye ng kanyang sinabi
- Tiningnan niya bilang "tagapagmasid" lang mga punto ng kwento ng anak
- Hindi nya kinondena ang damdamin ng anak – pagkadismaya, galit o lungkot.

- **Tanungin ang klase:** Ano ang kahalagahan ng pakikinig sa anak na walang paghuhusga, irita, solusyon, atbp?

| GAWAIN 4: | *"Tatlong Paraan Ng Aktibong Pakikinig"* | **25 min.** |

Source: Inadapt galing sa
https://www.centerforparentingeducation.org.

FACILITATOR

> *Sa pamamagitan ng PAKIKINIG sa ating mga anak*, ikaw ay nagpapahiwatig na karapatdapat sila ng iyong atensyon at panahon. Nirerespeto mo kung ano man ang kanilang iniisip at nararamdaman. Nakakapagpatibay ito ng relasyon, at nag-eenganyo sa inyong anak na patuloy na mag-open up sa inyo.
>
> - *Sa pamamagitan ng PAGDINIG ng kanilang mga hinaing*, ikaw ay nagpapakita na may halaga ang kanilang mga pananaw sa buhay.
>
> - *Sa pamamagitan ng PAGBIGAY NG PANAHON sa PAGDESISYON KUNG ANO ANG KANILANG DAPAT GAWIN*, ipinapahiwatig mo sa kanila ang iyong tiwala sa kanilang kakayahan sa paghanap ng lunas o solusyon sa kanilang problema.

FACILITATOR

SALAMIN: "Ang ibig mo bang sabihin ay . . . ?"   **FACILITATOR**

> ### SALAMIN: Pakikinig sa LAMAN ng SInabi
> *Ibinabalik mo ang laman ng sinabi ng anak mo, hindi sa pag-uulit na paraan kundi sa pagka-intindi mo sa nilalaman ng kanyang sinabi.*
>
> *Halimbawa: "Ayaw kong pumasok kasi tinutukso ako ng mga kaklase ko dahil sa mahiyain ako."*
> *"Ayaw mong tuksuhin ka ng mga kaklase mo kaya iniisip mo na wag na lang pumasok.*
>
> *Mga paraan ng pagsasalamin ng laman ng sinasabi ng iba:*
> *"Ito ang pagkaintindi ko sa sinabi mo . . . tama ba?"*
> *"Ganito ba ang ibig mong sabihin, na . . . ?*

SALO NG BASURA: "So eto yung nakuha kong mga nararamdaman mo ngayon dahil sa situwas yon…galit, takot, frustration, feeling helpless?"

FACILITATOR

Ang AKTIBO NA PAKIKINIG ay isa sa mga pinakaimportanting "Skill" na dapat natin matutunan bilang magulang. Ito ay isang mahalagang aspeto ng komunikasyon na nagpapahiwatig sa ating mga anak na tayo ay kasama nila (we are "with them,"), na tayo ay nakikinig sa kanilang mga sinasabi (aware of what they are saying), tinatanggap natin ang kanilang mga pananaw (accepting of their perspective), at pinapahalagahan natin ang kanilang sitwasyon (appreciative of their situation). Ang tunay na pakikinig sa ating mga anak ay pinakamainam na paraan para mapahayag ang relasyon na puno ng pagmamahal. Ito ay nagbibigay seguridad sa kanila na nandiyan lang tayo sa lahat ng panahon, handa sumuporta sa kanila pagkailangan nila tayo.

Ang pagkakaroon ng "secure" na relasyon ay isang malaking dahilan na tumutulong sa ating mga anak na maging resilient (hindi matitinag), responsable, at maging taong may malasakit sa kapwa bukas na loob sa iyong pagmamahal at paggabay.

SILYA: "uhmmm . . . uhmmmm"

SALO NG BASURA: Pakikinig sa NARARAMDAMAN

Minsan, gusto lang ng anak mo na pakinggan mo siyang maglabas ng kanyang niloloob na hindi ka nagbibigay ng solusyon, komento o pintas. Pinakikinggan mo ang mga emosyon at feelings na sa palagay mo ay maaaring nararanasan ng iyong anak sa kanyang pagkwento.

Halimbawa: "Ayaw kong pumasok kasi tinutukso ako ng mga kaklase ko dahil sa kapansanan ko."
"Napapahiya ka ba at nalulungkot sa pagtutukso ng mga kaklase mo sa iyo kaya ayaw mong pumasok?"

Kung minsan, kailangan nating bigyan ng panahon humupa ang matinding emosyon bago ipakwento sa nangyari ang anak.

P^{4S} PARENTING
PRINCIPLE

SILYA: Pakikinig na Nag-aanyaya sa Nagsasalita

Ang silya na paraan ng pakikinig ay isang non-verbal response na maaaring wala kang sabihin pero nagpapakia ng interes at pakikinig sa iyong body language at facial expression. Maaaring tumatango ka lang at nagsasabi ng "tapos"
"Uh hum."

Ito ang iyong response kapag nakita mo ang anak mo na may gustong ibalita na excited o naiiiyak o nalulungkot at matamlay. Isantabi ang ginagawa at tumingin kalevel ng mata ng anak at sabihin, "May gusto kang ikwento sa akin? Handa akong makinig."

SUMMARY

Hindi natural sa atin ang pakikinig sa ating mga anak. Mas madalas tayo ang nagsasalita pero ang skill na ito ay mahalaga lalo na habang lumalaki sila at nagiging tinedyer. Kailangan natin nang madalas na pagpraktis nito sa ating mga tahanan hanggang sa maging parte ng ating pakikipag-usap sa ating mga anak. Hindi lamang ang mga ito ang dapat na responses natin pero ito ang mga madalas nating hindi nagagawa.

Unawain ninyo ito,
mga kapatid kong minamahal:
bawat isa'y maging
laging handang makinig,
maingat sa pananalita,
at hindi madaling magalit."
Santiago 1:19 (FSV)

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Lesson 5 **BATAYAN NG MAGANDANG RELASYON**

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Tree Tarpaulin, Cut-out na mga mangga, tao, tao na nakasulat ang
pangalan ni Jesus, ballpen o 1inch na pako, door prizes

- -

MGA LAYUNIN: 1. Ang mga magulang ay makakaramdam ng pagnanais ng mabuting
pamilya na naglalarawan ng mga magagandang bunga.

2. Ang mga magulang ay matutukoy na ang magandang bunga ay
makakamtan kay Jesus lamang.

3. Ang mga magulang ay magkakaroon ng oportunidad na magsisi sa
kanilang mga kasalanan at i-surrender kay Jesus ang kanilang puso

- -

| GAWAIN 1: | *"Mag-ehersisyo sa pamamagitan ng stretching"*   **5 min.** |

- I-welcome ang mga parents nang may tuwa at sabik.
- I-lead ang mga magulang sa simpleng stretching

| GAWAIN 2: | *"Door Prize" at Repaso*   **10 min** |

Layunin: Tingnan kung ano ang mga aral na mas tumatak sa kanila o upang ituwid ang mga maling pagkakaintindi sa pinag-aralan kung mayroon man. Bigyan ng tsokolate ang mga mag-share o makasagot sa review.

- Sino ang nakagawa ng proyekto na makinig sa kanilang asawa o anak?
Ibahagi sa klase ang mga action-points na ginawa ninyo sa bahay.
- Sino ang makapagbibigay ng tatlong uri ng pakikinig at doble tsokolate kung
maexplain ito? Salamin, Salo ng basura, at Silya.
- Sino ang makakapagsabi ng pinakamaraming pangalan ng kaklase? May
munting gantimpala ang makakapagsabi ng pinakamaraming pangalan.

*Layunin: Ikumpara at ihighlight ang mga bunga ng ating buhay kung sarili o si Kristo
ang naghahari.*
- Hatiin ang klase sa dalawang grupo. Ang isang grupo ay mag-iisip ng mga bunga o
resulta sa pamilya kapag makasarili ang isang tao. Ang pangalawang grupo ay mag-iisip ng mga bunga o resulta kapag ang Diyos ang naghahari sa buhay at sa pamilya.
- Isulat ang mga naisip sa cut-outs na mangga.
- Ang grupo 1 muna ang magrereport at ididikit ang kanilang mga sinulat sa kaliwang
side ng puno. Ihighlight kung kailangan ang kanilang report. Ganoon din ang gawin sa
grupo 2, sa right side naman ng puno.
- Pagkatapos mag-report ang dalawang grupo, ipabasa ang mga sumusunod:

Hindi naman maikakaila ang mga gawa ng laman: pakikiapid, karumihan, kahalayan, pagsamba sa diyus-diyosan, pangkukulam, pagkapoot, pag-aaway-away, paninibugho, pagkagalit, pagkamakasarili, pagkakabaha-bahagi, mga pagkakampi-kampi, pagkainggit, paglalasing, kalayawan, at mga katulad nito.   Galacia 5: 19-21

Subalit ang bunga ng Espiritu ay pag-ibig, kagalakan, kapayapaan, pagtitiyaga, kagandahang-loob, kabutihan, katapatan, 23 kaamuan, at pagpipigil sa sarili. Walang batas laban sa mga ito. Ipinako na sa krus ng mga nakipag-isa kay Cristo Jesus ang kanilang makalamang pagkatao, kasama ang masasamang pagnanasa at mga kahalayan nito. Galacia 5:22-24

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| GAWAIN 3 | ***Dalawang Uri ng mga Bunga.* 20 min** |

FACILITATOR

Ang bunga ay natural na lumalabas sa puno. Ganoon din sa ating buhay. Kagaya ng puno ng mangga.
- Ano-ano ba ang kailangan ng mangga para mamunga nang marami?
- o Tubig
- o Araw

Sinabi ni Hesus na siya ang tubig na buhay na pag uminom tayo sa kanya ay hindi na tayo mauuhaw. Siya din ang ilaw na hindi na tayo lalakad sa dilim kung kasama siya.
- Ipabasa ang Juan 15:5
  "Ako nga ang puno ng ubas at kayo ang mga sanga. Ang nananatili sa akin, at ako sa kanya, ang siyang nagbubunga nang sagana, sapagkat wala kayong ma gagawa kung kayo'y hiwalay sa akin
  - o Sino ang nagsasalita?
  - o Sino ang namumunga?
  - o Kaya ba natin ang mamunga nang maganda sa sarili nating paraan?
  - o Ano ang dapat gawin para mamunga nang magagandang bunga?

Ang ating bunga ay nagdedepende sa kung sino ang naghahari sa ating Puso – ang ating sarili o ang Diyos. Kung gusto natin na ang mga bunga natin ay (ikabit at sabihin isa isa ang fruit of the Spirit sa puno), kailangan natin si Hesus ang paghariin natin sa ating buhay.

Kagaya ng puno, may dalawang uri din ng tao: 2 circles
- Magdistribute ng Apat na Tuntuning Espiritual at go through Laws 1-4

BUHAY NA PINAGHAHARIAN NG SARILI

S - Sarili ang nasa trono
+ - Si Cristo'y nasa labas ng buhay
• - Mga hilig at naisin ay pinaghaharian ng sarili at tuloy nagbubunga ng kabiguan sa buhay.

BUHAY NA PINAGHAHARIAN NI CRISTO

+ - Si Cristo'y nasa buhay at nasa trono
S - Sarili ay wala sa trono
• - Mga hilig at naisin na pinaghaharian ni Cristo ayon sa layunin ng Diyos

Tanungin: *Alin kaya dyan ang naglalarawan ng buhay ninyo ngayon?*
Alin ang gusto mong kumatawan sa buhay mo?

| GAWAIN 4: | **"*Personal Testimony*" 3 min.** |

Layunin: Ang mga magulang ay makita na ang pagbabago ay nakasalalay sa relasyon sa Diyos
- Gawing props ang electric fan kung mayroon para ipakita na kailangan konektado tayo sa power source para may power ang ating buhay na mamunga.

| GAWAIN 5: | **"*Pagsisisi at Paglilinis ng Puso*" 15 min** |

Layunin: Ang mga magulang ay magkakaroon ng tsansang makapagsisi ng mga kasalanan at mabasa ang bunga ng kasalanan at ang ibinibigay ni Hesus.

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- Idistribute ang <u>listahan ng kasalanan, pako at 2 cutouts</u> ng tao. Ipatabi muna ang ikalawang cutout na may pangalan ni Hesus.

- Idemonstrate kung ano ang gagawin (tuwing may mabasa na kasalanan na totoo sa inyo, magbutas gamit ng pako.

- Magpatugtog ng instrumental na solemn music

- Basahin isa isa nang taimtim ang listahan at bigyan ng agwat para mapag-isipan nila ito. Pag nasa kalahati na, hayaan na sila na lamang ang gumawa.

- **Sabihin**: *Maaari din kayong magdagdag kung may maisip kayong wala sa listahan. Basahin muna ang mga nakasulat sa kanan at intindihin ng mabuti. Sagutin ang mga tanong na nakasulat sa inyong papel.*

- Basahin nang sabay-sabay ang Panalangin ng pag-surender.

- **Sabihin:** *Kung nais ninyong paghariin si Hesus sa inyong puso, gawing sariling panalangin ang suggested prayer. Kung gusto ninyong talikuran ang mga bungang makasarili at pagsisihan ang mga kasalanan, ito ay isang paraan na sinasabi natin sa Diyos na ating gustong talikuran ang mga kasalanang ito at tinatanggap natin ang kanyang offer sa atin.*

- Pagkatapos ay idikit ang cut-out na nakasulat ang pangalan ni Hesus para simbulo na natabunan na lahat ng ating kasalanan sa ginawa ni Hesus sa krus na kung saan lahat ng ating mga kasalanan ay napasakanya nang napako siya sa Krus at namatay para sa atin.

FACILITATOR

Ang mga prinsipyong ating nakita sa mga binasa natin ay ang mga sumusunod:
   1. *Ang kaligtasan ay isang kaloob o regalo.*
   2. *Ang buhay na walang hanggan ay para sa lahat ng tumanggap kay Jesus bilang Panginoon at taga-pagligtas sa pamamagitan ng pananampalataya sa kanya.*
   3. *Itong kaloob ng buhay na walang hanggan ay hindi babawiin sapagkat hindi niya tayo iiwan ni pababayaan man.*

PROYEKTO: **"*Pag-isipan at Isulat*"   5 min.**

1. Mag-isip ng 1 o 2 tao na pwede mong ibahagi ang Apat na Tuntuning Espirituwal na ating napag-aralan.
2. Sa lahat ng ating napag-usapan, ano ang pinakamabulahan sa iyo ngayon?
3. Maglista ng 1 o 2 paraan na iaaply ito sa iyong notebook.
4. Ibahagi kay mister o anak ang mga makabuluhang prinsipyo na natutunan mo.

P⁴ˢ PARENTING

PRINCIPLE
"Ako nga ang puno ng ubas
at kayo ang mga sanga. Ang nananatili sa akin,
at ako sa kanya, ang siyang
nagbubunga nang sagana, sapagkat wala
kayong magagawa
kung kayo ay hiwalay sa akin
Juan 15:5b (MBB2ndEd)

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Lesson 6   **'NAY, 'TAY, LARO TAYO**

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito: Coke litro, candies, meta cards, pentel pens, manila papers, game prizes

- -

MGA LAYUNIN: ♥   1. Ang mga magulang at mga anak ay magsasaya at tatawa habang naglalaro.

2. Ang mga magulang ay iisip ng mga benepisyo ng pakikipaglaro.

3. Ang mga magulang ay makikipaglaro nang isang beses sa linggo kasama ng pamilya para magbonding.

- -

FACILITATOR

Sa panimula:

Isa sa mabisang paraan para makakonekta tayo sa ating mga anak ay ang pakikipaglaro sa kanila. Ang mga bata ay talagang sadyang ginawa ng Diyos na maging mahilig maglaro para mapalago ang kanilang kaalaman, problem solving, abilidad at kakayahan sa katawan, at marami pang ibang benepisyo.

Kaya ngayong hapon, tayo ay maglalaro ng iba't ibang uri ng laro. Pero ang bawa't klase ay pipili ng pangalan ng grupo at gagawa ng cheer na may choreography.

| GAWAIN 1: | ***Cheer Ng Grupo***   **15 min.** |

- Bigyan ng 5 minuto para mag-isip ng pangalan ng team na isusulat sa Manila paper at cheer na kanilang ipapraktis
- Ang lahat ay pupunta sa bulwagan kung saan gaganapin ang mga palaro
- Mag-present ang bawa't klase ng kani-kanilang cheer

| GAWAIN 2: | ***Game Ka Na Ba?***   **60 min.** |

1. Coke Bottle Game: Top parte ng hinating coke litro, candies
   Top part ng hinating coke litro para maging "goal" kung saan ishoo-shoot ang candy habang nakatayo ng 2 metro ang layo sa goal. Lilinya ang mga kalahok at isa-isang magshoo-shoot hanggang ang lahat ay nakatapos. Bibilangin kung sinong grupo ang may pinakamaraming na-shoot na candy sa "goal."
   Layunin: Focus at konsentrasyon

2. Pahabaan: Kahit na anong gamit na nasa katawan at gamit na dala
   Pag-go signal, ang lahat sa bawa't grupo ay mglilinya ng kanilang gamit nang dikit-dikit. Ang may pinakamahabang nailinya ang panalo.
   Layunin: Kooperasyon at resourcefulness

3. Protektahan ang Pamilya!: Metacards na may nakasulat, tape
   Pipili ng kinatawan o representative ang bawa't grupo. Ite-tape ang metacards na may nakasulat na salita (hal. Peace, love, family) sa bawa't likod ng kinatawan na hindi dapat

makita ng ibang kinatawan. Ang bawa't kinatawan ay proprotektahan ang kanilang likod para hindi mabasa ng ibang kinatawan habang pilit nilang mabasa ang sa iba. Ang unang makabasa ng nasa likod ng ibang kinatawan na hindi nabasa ang sa kanya ay panalo.
Layunin: Ano ang pilit mong gagawin para maprotektahan ang iyong pamilya.

4. Kuwentong Gamit Ang Alpabeto
Ang bawa't team ay gagawa ng kuwento gamit ang mga sunud-sunod na letra ng alpabeto. Halimbawa:

> Person 1 - **A**ko at ang aking anak ay pumunta sa palenke…
> Person 2 - **B**umaba kami ng tricycle deretso sa tindahan…
> Person 3 - **K**umuha ako ng tinapay…
> Person 4 - **D**umampot din ng tubig ang aking Anak

| GAWAIN 3: | *Pag-usapan Natin!* **15 min.** |

- **Itanong:** Ano ang pakiramdam ninyo habang naglalaro?
  Anu-ano ang mga kabutihang naidudulot kung nakikipaglaro tayo sa ating mga anak?
  - Natututo ang ating anak ng iba't ibang skills habang nakikipaglaro – stratehiya, pag-iisip, imahinasyon, kooperasyon, pag-gawa ng desisyon, nakakatulong sa sosyal at pisikal na abilidad, atbp.
  - Nakakapatibay ng relasyon ng magulang sa anak
  - Nakakapuno ng puso pag nagtatawanan dahil sa laro

- Bakit mahalaga na maglaan tayo ng panahon para makipaglaro sa ating anak?

| PROYEKTO: | *Isabuhay ang Natutunan* |

- Makipaglaro sa inyong pamilya ng at least 1 beses ngayong linggo.
- Magbahagi ng nangyari sa susunod na pagkikita.

P⁴ˢ Parenting Principle

Ganito ang sinabi ni Yahweh: "Muling makikita ang matatandang babet't lalaking nakatungkod na nakaupo sa mga liwasan ng lunsod. Ang mga lansangan ay mapupuno ng mga batang naglalaro.
Zacarias 8:4–5 (MBBTAG)

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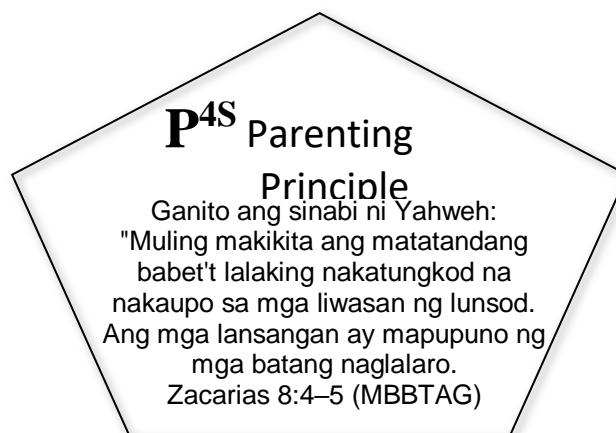
Lesson 7   **TINIG, TRATO, TATAK**

MATERYALES : Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
meta-cards, lumber crayons, manila papers, handouts, Coke litro o Sprite bottles, mga labels, iodine, Clorox, bulb with power cord.

- -

MGA LAYUNIN: ❤️ 1. Ang mga magulang ay maaalala ang impact ng negatibong salita na mag-uudyok sa kanilang magbago.

2. Ang mga magulang ay mag-iisip ng "life words" at "death words."

✋ 3. Ang mga magulang ay susulat ng love letter sa kanilang anak.

- -

GAWAIN 1:   "*Door Prize*"   **5 min.**

FACILITATOR

Sino ang may pinakamalapit na birthday sa date ngayon?

[Bigyan ng door prize ng spaghetti package.] Kadalasan ang mga Pinoy ay mahilig magcelebrate ng birthday maski papano. Ito ay isang paraan na pwede nating iparamdam at itatak sa isip ng ating anak na sila ay espesyal kahit sa munting paraan. At ikaw po ay espesyal na ginawa ng Diyos!

GAWAIN 2:   "*Repaso*"   **10 min.**

- Sino ang nakipaglaro sa kanilang pamilya na gustong magkwento?
- Sino ang nakapagkwento ng natutunan ninyo tungkol sa pagsurrender kay Hesus upang makamtan ang Kanyang kabayaran sa ating kasalanan?

- I-review ang nakaraang lesson gamit ng dalawang botelya ng Coke (tao) at ilaw na may power cord na maikokonekta sa power socket at labels (Katoliko, Protestante, Muslim, Buddhist, Christian), botelya ng Zonrox na may label HesuKristo:

1. *Itong sisidlan ay nagrerepresenta sa atin. Ito tayo.*

2. *Lahat tayo ay makasalanan. Pilit nating inaabot ang Panginoon kaya nga sari-sari ang mga relihiyon, dahil itinanim ng ating Tagapaglikha ang pangangailangan sa Kanya. Pero kagaya ng softdrink na ito, mga labels lamang ito (Katoliko, Muslim, etc). Ang mahalaga ay ang nilalaman. Kagaya nito may label na Coke pero tubig ang laman.*

Kagaya natin, meron tayong mga labels – katoliko, Baptist, INC, muslim, etc. Pero ang mahalaga ay kung ano ang laman. Ito ay Sprite, genuine na Sprite ang laman Ito ay may label na coke pero tubig pala ang laman.

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3.   *Ngunit kahit na anong pagpapakabait o pagiging relihiyoso natin, ang ating   pagiging makasalanan ay nacocontaminado ang lahat ng ating mga   relasyon, pag-iisip, at ginagawa.*
Sa tingin ng Diyos, lahat tayo ay makasalanan (lagyan ng iodine na may label na kasalanan ang kalahating botelya na may tubig).

Pero isa lamang ang paraan na ibinigay ng DIyos na papasa sa Kanya –

4. *Kapag isinuko natin ang ating puso at buhay sa pagh   ahari ni Hesu Kristo, lilinisin nya ang ating mga kasalanan dahil bin   ayaran Nya ng sapat ito.* (Lagyan ng Clorox hanggang mawala ang   kulay*) Pangako Nya na hindi na Nya tayo iiwan at ginawa Niya tayon   g anak ng DIyos*

5. *Kapag si Hesus na ang ating   ipinahari sa ating buhay,
hindi ibig sabihin na hindi na tayo magkakasala* (lagyan ulit ng Iodine ang bote na may Clorox).

Pero pag inamin natin ang ating kasalanan sa araw-araw ay pangako Niya ang kapatawaran dahil bayad na lahat ng ating kasalanan, sa nakaraan, sa ngayon, at sa hinaharap. Kaya nag tawag dito ay Good News!

6*. At kahit na nililinis ni HesuKristo ang ating mga kasalanan, kailangan pa rin talaga na nakakonekta tayo sa Kaniya na siyang ilaw, kapangyarihan, at gabay ng ating buhay*

Pangako din Niya na hindi Niya tayo iiwan magpakailanman.
Kaya nga pangako ni Hesus,
Sumagot si Jesus, "Ako ang daan, ang katotohanan, at ang buhay. Walang makakapunta sa Ama kundi sa pamamagitan ko.

Si Hesus ang dahilan para unti-unti tayong mabago at matutong mahalin nang mabuti ang ating asawa at mga anak, sarili at ibang tao. Pero dahil hindi tayo perpekto at nagkakasala pa rin (magpatak ulit ng iodine sa tubig na may Zonrox), nililinis Niya ang kasalanan natin basta tayo ay aamin sa ating nagawang kasalanan.

Paano kung nagkasala tayo na nasa puso na natin si Hesus? Ano ang gagawin natin?
- Exhale and Inhale spiritually

| GAWAIN 3: | *"Tinig, Tatak"*   10 min. |

Layunin: Ang mga magulang ay maalala ang impact ng tinig o trato ng kanilang magulang sa Kanila, at gayundin sila sa kanilang anak.

FACILITATOR

Ang tinig ng magulang ay napakahalaga sa isang sanggol, paslit, bata, tinedyer. Kung ano man ang sinasabi ng ating tinig, ito ay pinalalakas ng pagtrato natin sa kanila. Sa dalawang ito – tinig at trato – alin sa palagay ninyo ang malalim ang tatak sa kanilang puso at pag-iisip?

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Isadula ang halimbawa: Tinig: Anak mahal na mahal kita. Trato: May tanong ang bata pero busy ka sa cellphone mo o nanonood ka ng TV kaya sabi mo mamaya na anak.

Ang trato ay malalim ang tama, nguni't ang tinig natin ay malalim din ang tatak sa kanilang pag-iisip. Parehong malalim ang tama. Mas tatatak sa kanila lalo na kung magkatugma ang ating tinig at trato sa kanila.
Ang tanong ay: ano ang gusto mong tumatak sa kanilang isip at puso?

- **Ipabasa:**

"Ang buhay at kamatayan ay sa dila nakasalalay,
makikinabang ng bunga nito ang dito ay nagmamahal."
Kawikaan 18:21 (MBBTAG)

Ang tinig o salita natin ay nagbibigay buhay o nakamamatay. Namumunga ang anumang sabihin natin sa mabuti o sa masama. Kaya mahalaga itong lesson natin ngayon.

Itanong: May naging karanasan ba kayo ng tinig o trato ng inyong magulang na tumatak sa inyo ng malalim o naapektuhan ang inyong pananaw sa buhay?
- *Ishare sa katabi.*

Aminin po natin na tayo ay malayo sa pagiging isang perpektong magulang. Lahat tayo ay may mga hang-ups. Ito ay dahil sa ating mga karanasan sa sariling mga magulang, at yun ay naipapasa natin sa ating mga anak, na di natin namamalayan.

GAWAIN 4:   ***"Life Words, Death Words"*** **20 min**

Layunin: Ang mga magulang ay mag-iisip ng mga salitang nakabubuhay at salitang nakamamatay.

- Hatiin ang klase sa dalawang grupo. Ang isang grupo ay maglilista ng mga salita sa manil a papers ng nakapagbibigay buhay ng loob ng anak, at ang isang grupo ay mga salitang nakamamatay.
- Ipareport ang bawa't grupo.
- I-highlight at i-summarize.
- Karagdagang death words – ikinukumpara sa iba o kapatid, pinupuna lang ang mali hind i ang mabuti, pinapaguilty o kinokonsiyensya

FACILITATOR

Ang mga salita natin ay makapangyarihan. Ang ating tamang paggamit ng salita ay naghuhubog ng wastong pagpapahalaga sa sarili. Ngunit ang maling paggamit ng salita ay maaaring magdulot ng sakit at lamat sa kanilang mga puso.

Ang pagsabi ng "death words" sa ating mga anak ay nagdudulot ng negatibong epekto. Isa din dito ang pagsigaw sa kanila na nagkakaroon ng malaking epekto sa kanila. May 2 responses lang kung tayo ay nagagalit ng pasigaw sa ating mga anak. Ito ay mag udyok para sila ay maging agresibo sa verbal o pisikal na paraan. Ang isang maaaring mangyari ay mas gusto na lang na makasama ang kaibigan nila sa labas.

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Halimbawa:
   "Anak, ang galing mo KASI ... ang ganda ng drawing mo!"
   "Ang bait mo KASI ... nagbahagi ka ng baon dun sa kaklase mong
    walang baon."

Mas tama at mas maganda na pag tayo ay magbibigay ng life words, kadalasan, may dahilan- ikabit natin yung "KASI...." Pero may isang life word na wala nang dahilan. Yun ang "Mahal kita anak" – Di pwedeng Hindi yung mahal kita anak kasi magaling ka, o mabait ka, o matalino ka. Gayahin natin ang pagmamahal ng Diyos na unconditional- walang kondisyon. SO, magpraktis tayo ng tamang gamit ng "life words."

| GAWAIN 5: | ***"5:1 Ratio"*** **10 min.** |

Layunin: Ang mga magulang ay magprapraktis mag sabi ng life words bago pumuna o magkorekta ng anak

FACILITATOR

Madalas mas nakikita natin ang pagkakamali o mga negatibo sa ating mga anak (at asawa), tama ba? Pero ano kaya ang mangyayari sa kanila kung sa halip na negatibo na lang palagi ang naririnig sa atin, eh positibo ang naririnig?

Magsanay tayong magkaroon ng 1:5 ratio. Ibig sabihin, tuwing magsabi tayo ng isang negative comment sa ating mga anak, ang katumbas noon ay 5 positive comments. O ipalaman ang puna sa pagitan ng dalawang papuri (papuri-puna-papuri).

Halimbawa: "Nagtitiwala ako sa iyo at mahalaga ka sa akin. Isa kang modelo sa ibang bata dahil sa mapagbigay ka at maawain sa iba at saka marunong kang makisama sa mga kalaro mo. Mas mainam siguro kung malaman mo rin kung ginagamit na ng kalaro mo ang pagka-maawain mo para lamangan o gamitin ka lang. Ano sa palagay mo?

Ang mahalaga ay marinig ng mga anak natin ang mga magagandang character qualities nila. Maging mapagmasid sa mga unique qualities ng anak at gawin iyong starting point sa mga dapat pa nilang matutunan o ma-develop. Hindi lang yung diretso sa pagkakamali nila o pintas kaagad.

- Mag-isip ng 5 mabuting katangian ng inyong anak at isulat sa metacard. Mag-isip ng 1 gusto ninyong i-improve sa kanya at isulat sa parehong metacard.
- Mag-partner sa katabi
- Mag-take turns ipraktis base sa inyong sinulat at partner ay magpretend na anak

---

| PROYEKTO: | ***Love Letter*** **10 min.** |

- Sumulat ng isang "love letter" sa inyong anak (piliin yung madalas napapagalitan kung meron man) sa provided na colored paper.
- Basahin ito sa kanya pag-uwi sa bahay.

P⁴ˢ Parenting Principle

Ang matalas na pananalita ay sumusugat ng damdamin, ngunit sa magandang pananalita, sakit ng loob ay gumagaling.
Kawikaan 12:18 (MBBTAG)

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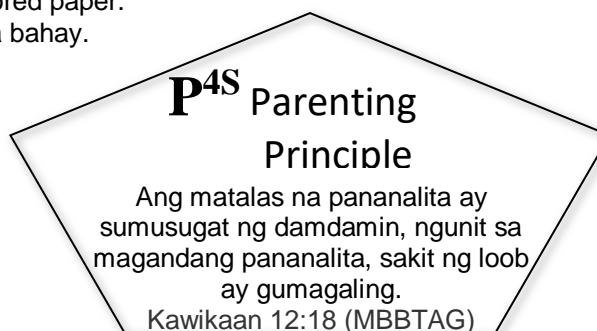
Lesson 8　　　**KUROT, KUTOS, AT KIROT**

MATERYALES:　Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Handouts, Door prizes,

- -

MGA LAYUNIN:　1. Ang mga magulang ay susuriin ang trato ng pagdisiplina sa anak.
2. Ang mga magulang ay pag-iisipan ang dahilan ng marahas na pagdisiplina sa anak.
3. Ang mga magulang ay hihingi ng tawad sa anak sa marahas na trato sa anal.

- -

| GAWAIN 1: |　*"Door Prize"*　**5 min**.

- Sino yung magkababata na nagkaibigan at nagkatuluyan na magkasama ngayon?

| GAWAIN 2: |　*"Tseklistahan"*

Hango sa kay Runyan et al. 2010, http://pediatrics.aappublications.org/content/126/3/e701.

FACILITATOR

Sinabi natin na ang tinig ay mahalaga ang tatak, pero ang trato ay malalim din ang tama. Isang survey ng mga Pilipinong magulang dito sa Manila ang nagsasabi ng mga common na ginagawa ng magulang sa pagdisiplina ng anak ay ang mga sumusunod.

- Go through ang bawa't isa sa ibaba at ipacheck sa kanila ang nagawa nila sa mga anak nila.

Hindi Marahas	Katamtaman Marahas (Sikologikal)	Marahas (Sikologikal)
Ipinapaliwanag ang kamailan Tinatanggalan ng pribilehiyo Pinagsasabihan na tumigil Binibigyan ng ibang gawain Pinatitigil sa isang lugar (face the wall, grnding)	Sinisigawan Di kinakausap nang matagal Di pinapakain	Sinasabihan ng pangalan (bobo, tanga, walang silbi, atbp) Minumura Pinapalayas Tinatakot (pulis, multo)
Katamtaman Marahas (Pisikal)	**Marahas (Pisikal, walang gamit)**	**Marahas (Pisikal, may Gamit)**
Pinapalo sa puwet ng kamay Sinasabunutan Kinukurot sa singit Pinipingot sa tenga Sinusubuan ng sili sa bibig Sinasampal Pinapalo kahit saan Pinapatayo ng may kargang mabigat Kinukutusan sa ulo	Yinuyugyog ang baby Binubugbog Sinasakal Tinatadyakan Sinisipa Inuuntog ang ulo sa dinding	Pinaluluhod sa munggo Pinapaso ng sigarilyo Binabato ng mahagilap Pinapalo hanggang magkalatay Nilalagay sa sako at binibitin Hinahagupit ng hanger, o walis Abusong sekswal

- Lagyan ng star ang mga madalas mong ginagamit na pagdisiplina sa anak
- Base sa iyong mga sagot, saan ka sa scale?
- Bilugan yung mga naranasan mo nung ikaw ay lumalaki
- Lagyan ng X ang tumatak nang malalim sa iyo
- Base sa iyong sagot, saan sa scale ang naranasan mo?

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$\longleftarrow$ $\longrightarrow$

Hindi Marahas   Katamtamang Marahas   Sobrang Marahas
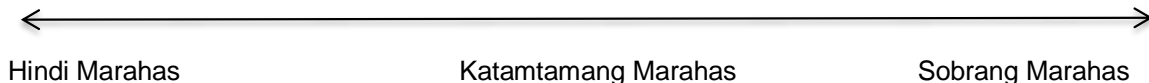
FACILITATOR

"Sino ang nakaranas ng hindi marahas? katamtamang marahas?
Marami marahil dito na nakaranas ng sobrang dahas sa kamay ng magulang. AT
nalalaman natin sa klase natin na hindi madali maging maulang at marahil ganoon din
ang naranasan nila sa kanilang magulang. Pwede nating pag-usapan sa labas ng klase
kung paano i-handle ang ganyang nakaraan. Pero kailangan din nating gumawa ng
desisyon na hindi na natin ipasa sa ating mga anak ang ganyang pagtrato sa mga anak
Ang generational sins ay kailangan maitigil para sa susunod na henerasyon.

GAWAIN 3:   *"Kurot, Kirot"*

- Pagusapan sa 3 maliliit na grupo:

    Grupo 1: Trato, Tatak; Kurot, Kirot: Ano ang mga tumatatak sa isip o kirot na dulot sa isa
    ng bata kapag madalas na marahas ang trato sa kanila ng magulang?

    Grupo 2: Saan karaniwan nanggagaling ang ganyang klase ng karahasan ng magulang?

    Grupo 3: Ano ang mga ibang mas epektibo na paraan ng pagdisiplina?

- Ipareport ang bawa't grupo. Humingi ng komento o karagdagan sa klase pagkatapos ng
  bawa't report.

FACILITATOR

Ang marahas na paraan ay palaging nakakasira sa pag-iisip ng bata tungkol sa
kanyang sarili. Ito ay nagreresulta sa bata ng kahihiyan at tumatatak na siya ay hindi
kaaya-aya kundi kahiya-hiya at walang kwenta at nagiging parte ng kanyang pagtingin
sa sarili. Tumatatak sa puso at isipan nya sa kanyang utak ang karanasan ng
pinagmarahasan, salita lalo na sa mga taong dapat ay nakaramdam siya ng
pagmamahal at pag-intindi sa kanyang pagiging bata.

GAWAIN 4:   *"Pagiging Bata o Karakter?"*

- Isadula: Idramatize ng dalawang grupo ang mga sumusunod:
1. Naglalaro ang magkapatid na 5 and 7 sa bahay. SInabihan ng nanay na huwag
   maglaro sa loob ng bahay dahil baka may mabasag. Hindi pa rin nakinig at natabig nga
   ang regalong baso na pinakatre-treasure mo at nabasag.

2. Sinabihan na si Totoy na huwag paglaruan ang cellphone ni Nanay. Pero dahil nahilig si
   Totoy sa paglalaro ng games sa cellphone, pilit niyang kinuha pa rin sa taas ng tokador
   habang tumutuntong sa silya. Nang babababa na sya, nadulas at nahulog at naitapon ang
   cellphone at nabasag.

Sagutin ang mga sumusunod:
    Ano ang common na reaksyon mo?
    Alin ang bibigyan mo ng halaga sa situwasyon na iyon?
    Ano ang magandang gawin na matututo ang lahat?

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MGA PRINSIPYO NA I-HIGHLIGHT:

1. Ang bawa't situwasyon ay oportunidad na matuto ang anak at magulang.

2. Ang magulang ay kailangang pag-isipan at huminahon mula sa kanyang natural na reaksyon – alin ang mas mahalaga, ang gamit o ang anak? Ito ba ay aksidente na di sinasadya dahil clumsy ang bata, o ito ba ay karakter na ng bata na hindi nakikinig at di sumusunod?

3. Paano mo gagamitin ang pangyayari para maturuan ang anak ng pagsunod sa utos o maging responsible? (may posibleng masamang mangyari pag nag disobey sa utos; ano ang naaangkop na consequence para matuto ang bata?

| PROYEKTO: | *Pagtatama ng Kamalian* |

- Kung nasaktan nang marahas ang anak, kausapin at humngi ng tawad kung kinakailan para maitama ang pagkakamali.

P⁴ˢ Parenting Principle

Mga magulang, huwag ninyong ibuyi sa paghihimagsik laban sa inyo ang inyong mga anak. Sa halip, palakihin ninyo sila ayon sa disiplina at aral ng Panginoon.
Efeso 6:4 (MBBTAG)
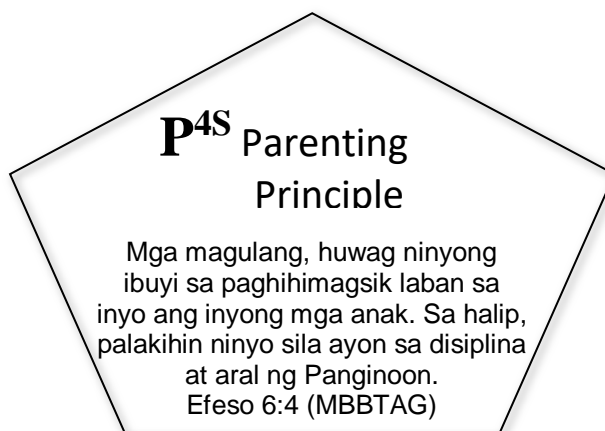
Lesson 9 DISIPLINA O PARUSA – Anong Pagkakaiba?

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Handouts, manila paper, lumber crayons; prizes; tarpaulin ng lesson 3;
tarpaulin ng ages/stages training

- -

MGA LAYUNIN: ❤️ 1. Ang mga magulang ay maghahambing ng pagkakaiba ng disiplina
at parusa. Sisiyasatin ng magulang ang kanyang sarili kung disiplina
o parusa ang kanyang ginagawa sa anak.

2. Ang mga magulang ay mag-iisip at maglilista ng mga iba't ibang
disiplina o parusa na kanilang naranasan at ginagawa ngayon sa
kanilang mga anak.

3. Ang mga magulang ay magpaplano ng iba't ibang uri o paraan ng
disiplina na angkop sa kanilang mga anak.

- -

GAWAIN 1:	*"Door Prize"* **3 min.**

- I-welcome ang mga parents nang may tuwa at galak.
- Tawagin ang magulang na makapag share ng kanilang assignment na nagawa the past week

GAWAIN 2:	*Disiplina Ba o Parusa?* *3 mins*

- Lagyan ng tsek ang totoo sa iyo:

_____ 1."Reactive" ako pag nagkamali ang anak
_____ 2. Sinasabihan ko ng tamang gagawin pag nagkamali ang aking   anak
_____ 3. Itinutuwid ko ang kamalian ng aking anak
_____ 4. Pinapalo ko kaagad ang aking anak pag nagkakamali
_____ 5. Concerned ako sa behavior ng anak ko kaysa sa feeling niya
_____ 6. Binabali wala ko ang damdamin ng aking anak kung siya ay may
pagkakamali
_____ 7. Kinakausap ko muna ang aking anak sa kanyang maling ginawa
_____ 8. Pinapalagpas ko lang ang mga maling ginagawa ng aking anak hanggang
siya ay matuto sa kanyang pagkakamali.
_____ 9. Pinupuno ko muna ang aking salop bago bigyan ng hatol ang maling
ginagawa ng aking anak
_____ 10. Yinayakap ko ang aking anak at nagpapaliwanag pagkatapos kong paluin
o pagsabihan sa kanyang maling ginawa.

GAWAIN 3	*Disiplina O Parusa: Ano ang Pagkakaiba?* *15 min.*

Go through the following to tell the difference:

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Hango at adapted kay Judy Arnall, December 2001. http://www.attachmentparenting.ca/articles/articled1.htm	
PARUSA	**DISIPLINA**
➢ "Reactive" depende sa "mood" o feelings	➢ Itinatama ang maling ginawa (Proactive)
➢ Tumtingin sa nakaraang kamalian ng anak: "Ginawa mo na naman!"	➢ Tinitingnan ang darating na panahon: "Anak, sa susunod ito ang gawin mo."
➢ Binabaliwala ang nararamdaman at pagkatao ng anak	➢ Binibigyang halaga at nirerespeto ang nararamdaman at pagkatato ng bawat isa.
➢ Nagreresulta sa mababang pagtingin sa sarili ng bata	➢ May pagpapahalaga sa pagtingin at pakiramdam ag bata sa kanyang sarili
➢ Walang control sa sarili at hindi pinapakinggan ang saloobin ng anak	➢ Naituturo ang self-control sa pakikinig ng bawat panig
➢ Nagpapalayo ng relasyon ng magulang at anak	➢ Naibabalik at nagpapatibay ng magandang relasyon ng magulang at anak
➢ Nagdedemand ng compliance (pagtalima)	➢ Nabibigay ng "choices"
➢ Nag uudyok ng galit, pagkarebelde, sama ng loob, paghihiganti o pag-withdraw	➢ Nagpapahayag ng kagalingan na maitutuwid ng bata ang kanyang pagkakamali
➢ Pinagtutuunan pansin ang ugali o asal ng bata	➢ Pinapahalagahan ang damdamin at pangangailangan na tumutukoy sa ugali at asal
➢ Nakakaramdam ang bata na hindi siya naiintindihan ng magulang	➢ Nakaakaramdam ang bata na siya ay naiintindihan ng magulang at
➢ Nabibigyang-diin ang kapangyarihan ng magulang (power struggle)	➢ Nasa "side" ng bata ang magulang at hindi sila mag-kaaway
➢ Ang magulang ang may hawak ng lahat ng desisyon	➢ Ang magulang at anak ay siyang nagdedesisyon sa ikakabuti ng bawat-isa

Ang motibo ang magsasabi kung ito ay disiplina (for his good) or punishment (to get even or out of anger). GAME na disiplina o parusa to identify yung cards kung saan nila ilalagay.

GAWAIN 4	***Mga Pamamaraan Ng Pagdisiplina*** **20 min.**

Hango sa kay Betty N. Chase, *Discipline Them, Love Them: 26 Practical projects for Parents.*

- Idivide ang klase sa several groups. Take turns ipabasa at ipagawa ang sinasabi sa bawa't grupo

PAMAMARAAN	KAILAN GAGAMITIN	NATUTUTUNAN NG BATA
KOMUNIKASYON (COMMUNICATION) 1. Gumamit ng normal na boses, hindi galit o naiirita. Ipaliwanag ng mabuti sa anak kung ano ang iyong gustong mangyari. 2. Bumaba sa level ng anak para makusap mo siya ng mata-sa-mata. Gumamit din ng salitang maiiintindihan nya at maibabalik sa iyo ang kanyang pagkaintindi ng sinabi mo. 3. Huwag magbilang bago ka sundin o magmakaawa para sundin ka. Huwag din magbanta na hindi mo tutuparin. Halimbawa: "Kapag hindi mo ginawa itong inuutos ko sa iyo wala kang baon bukas." Mas mabuti: Pag hindi sumunod sa unang utos, kunin ang kamay at pasunurin ang bata sa utos.	Sa lahat ng panahon	Mas naiintindihan ko at natututo ako kapag kinakausap ako ng maayos tungkol sa mabuti o mali kong ginagawa o gagawin. Nasasanay akong suriin ang mga gagawin ko at tingnan kung tama ba ito o mali.

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4. Huwag bigyan ang anak ng pagpipilian na hindi mo gagawin o hindi nakakatulong sa anak. <u>Halimbawa:</u> Pag inulit mo pa ang pagpapaiyak kay bunso ay ikaw din paiiyakin ko. <u>Mas mabuti:</u> Kapag pinaiyak mo si bunso, ikaw din ang pagpapatahan sa kanya. Hindi ka pwedeng maglaro hangga't hindi mo siya napapatawang muli. 5. Huwag gumamit ng mga salitang umaatake sa karakter ng anak at hindi sa ugaling gusto mong ituwid. <u>Halimbawa:</u> Napakatamad mo talaga. Wala ka nang ginawa kundi maglaro. <u>Mas mabuti:</u> Alam kong masarap maglaro dahil bata ka pero mas ma-eenjoy mo ang paglalaro kung natapos mo na muna ang iyong gawaing bahay. 6. Huwag sanayin sa takot ang bata para mapasunod lang sa nais mo.		
PAMPALAKAS LOOB/GANTIMPALA (REINFORCEMENT/REWARDS) 1. Love Rewards – papuri, pagpapahalaga, yakap, atbp. 2. Mga espesyal na ganap kagaya ng sine, picnic, atbp. 3. Tangible rewards gaya ng tsokolate, munting laruan, atbp.	Kung nais mong patibayin ang mga mabuting ugali, hindi sa pagtutuwid ng masamang ugali. Halimbawa ng gamit ng gantimpala: Ginagawa ang gawaing bahay na hindi na sinasabihan; para matuto ng bagong skill; matataas na grado, magandang karakter na madalas ipinapakita	"Napapansin at may rewards ang aking mabuting ginagawa. Mas pagbubutihin ko pa lalo."
Di PANSININ (EXTINCTION) Hindi binibigyan ng atensyon ang bata kapag ginagawa ang masamang ugali kagaya ng tantrums, whining, interrupting habang may kausap kang iba	Kung kailangang bawas an o tanggalin ang di ma buting ugali	"Kapag ito ang ginagawa ko mas lalo akong di pinapapansin at wala akong napapala. Iba na lang ang kailangan kong gawin."
NATURAL NA KALALABASAN (CONSEQUENCES) Ang magulang ay hinahayaang matuto ang anak at maranasan ang sakit ng resulta ng kagustuhan niya na hindi naman siya mapapahamak	1.Kapag hindi umubra ang salita at di pagpansin at pinipilit pa rin ng bata ang maling pag-uugali 2. Ginagamit idad lima pataas	"Kapag ginagawa ko ito nasasaktan ako kaya hindi ko na ito uulitin."
LOHIKAL NA KALALABASAN (CONSEQUENCES) Ang magulang ay mag-iisip at gagawa ng consequence na naaangkop sa maling ugali. <u>Halimbawa:</u> Tanggalan ng pribilehiyo (gamit ng cellphone sa paglalaro, TV, oras ng paglalaro, atbp), dagdagan ng gawaing bahay, pabigyan ng dagdag na assignment sa eskwelahan	1. Kapag kailangang bawasan o tanggalin ang di mabuting ugali 2. Kapag hindi umubra ang salita at di pagpansin 3. Kapag walang natural na consequence. 4. Kapag ang natural na consequences ay magdudulot ng kapahamakan sa bata	"kapag may ginagawa akong hindi kanais-nais, pinapatawan ako ng consequence na hindi ko ine-enjoy. Kailangan kong bawasan ang di mabuting ugali para di ako matanggalan ng mga ine-enjoy ko."

PAMAMARAAN	KAILAN GAGAMITIN	NATUTUTUNAN NG BATA
PALO 1. Paluin ang bata sa kwarto na kayo lang at walang ibang nakakakita upang hindi siya mapahiya. 2. Tanungin, "Ano ang ating rule o pinag-usapan?" 3. Tanungin, "Ano ang ginawa mo?" – para Makita nya mismo at aminin ang pagkakamali 4. Ipaliwanag na mahal mo siya kaya hindi mo siya pwedeng pabayaan lang sa maling pag-uugali. Sabihin, "Mahal kita at gusto kong matuto ka na gawin ang tama sa susunod." 5. Paluin ang bata sa puwet gamit ang isang sandok o gamit na may dalang sakit pero hindi makakasama o magmamarka sa katawan. Huwag gawin ito kung may nararamdamang galit. 6. Yakapin ang bata pagkatapos habang umiiyak hanggang sa tumahan Ang magulang na namalo ang siya ding magcocomfort.	Huling pamamaraan kapag lahat ng mga nauna ay hindi pa rin umubra. Ginagamit lamang sa mga idad 2-5 kapag matigas ang ulo at ayaw sumunod at habang tine-train ang bata na matutong sumunod sa magulang. Dapat pag-usapan ng magulang ang mga attitudes at pag-uugali na nangangailangan ng palo para matuto ang bata Kung may problema ang magulang sa pagtimpi ng galit, mas mabuting hindi ito gamitin.	"Ang mga magulang ko ay awtoridad na nagmamahal sa akin at ayaw nilang mapasama ako. Kailangan kong matuto at dahil matigas ang aking ulo, kailangan kong matandaan na may sakit kapag nagpatuloy ako sa masamang ugali."

PROYEKTO: *Pag-isipan at Isabuhay* 10 min

- **Suriin ang chart** na ating natutunan. **Bilugan** ang mga kailangan mong i-apply sa pagdidisiplina ng iyong anak**.**
- **Ibahagi sa iyong asawa at pag-usapan** kung paano ipapatupad sa inyong tahanan.
- **Maglista** kayo ng top 3 na maling ginagawa ng anak at ilagay ang inyong reaction

Kamalian ng Anak | Reaction ng Magulang
_____ | _____
_____ | _____
_____ | _____
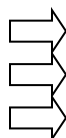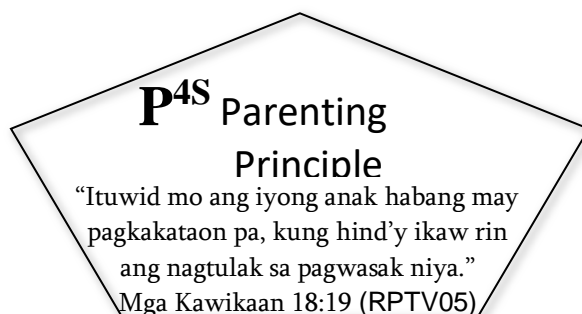
1. **Maglista** ng tatlong paulit-ulit na kamalian ng anak at ano ang angkop na consequence pag ginawa niya ito uli.

OFFENSE | CONSEQUENCE

P⁴ᔆ Parenting Principle
"Ituwid mo ang iyong anak habang may pagkakataon pa, kung hind'y ikaw rin ang nagtulak sa pagwasak niya."
Mga Kawikaan 18:19 (RPTV05)

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Lesson 10   HASAIN ANG MGA TAMANG UGALI

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Handouts, manila paper, lumber crayons; prizes.

- -

MGA LAYUNIN: 1. Ang mga magulang ay magbibigay halaga sa paghasa ng tamang ugali ng anak.

2. Ang mga magulang ay magtutuklas ng iba't ibang paraan para hasain ang mga tamang ugali ng anak.

3. Ang mga magulang ay magpaplano ng angkop na paraan ng paghasa ng tamang ugali ng kanilang mga anak.

- -

| GAWAIN 1: | *"Door Prize"*   **5 min.** |

- I-welcome ang mga parents nang may tuwa at galak.
- Bigyan ng door prize ang nagbasa ng love letter sa anak.

| GAWAIN 2: | *Agree o Disagree*   10min. |

FACILITATOR

> *Bilang magulang gusto nating hasain ang ating anak sa tamang pag-uugali. Ngunit mayroon tayong iba't ibang pananaw at paraan para gawin ito.*
>
> *Ngayon, babasahin ko isa-isa ang mga pangungusap at tumayo kayo kung AGREE kayo at manatiling nakaupo pero itaas ang paa kung DISAGREE" kayo. Ipaliwanag kung bakit yan ang sagot mo.*
>
> *Game na ba kayo?*

- Ang bawat tahanan ay isang "training center".
- Ang paghasa ng tamang ugali ay nakasalalay sa pagdisiplina at taman g komunikasyon sa anak.
- Ang layunin ng magulang sa anak ay mapalaki ang bata na may pa gmamahal sa Diyos at sa kanyang kapwa.
- Ang bata ay dapat palaging parusahan para matuto sa buhay na may tamang ugali.
- Sa paghubog ng tamang ugali ng bata, ang iba't ibang angko p na paraan sa pagdisiplina ang kailangan para maituwid an g tamang ugali at aksyon.

| GAWAIN 3: | *Tatlong Lebel/Antas Sa Pagh asa ng* |

Tamang Ugali O Karakter   10 min.

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FACILITATOR

May tatlong antas sa paghasa ng tamang ugali ng ating mga anak. Ang mga katuruang ito ay makikita natin sa Salita ng Diyos. Basahin muna ang bersikulo at ipahayag kung anong prinsipyo na makukuha

LEBEL/ANTAS	GINAGAWA	HALIMBAWA
Turo (Instruction) *"Mga magulang, huwag kayong gumawa ng mga bagay na ikagagalit ng inyo ng mga anak. Sa halip, palakihin ninyo sila sa disiplina at katuruan ng Panginoon."* Efeso 6:4	Pagbigay ng tamang kaalaman at impormasyon; magbigay ng karapat dapat na direksyon o panuto sa pamamagitan ng pagmodelo, pagturo at klarong mga utos. Tatlong mahalagang bagay sa pagtuturo: *1. Kaninong kautusan? (Diyos, magulang).* *2. Ano ang tama/mali? (malinaw, tinutukoy ang mga standards at values ng Diyos, Sampung Utos ng Diyos)* *3. Ipapatupad mo ba ang mga ito? (ano ang gagawin pag hindi ito nasunod at paano maitatama?)*	KARAKTER - Magsabi ng totoo sa lahat ng panahon – Para mangyari ito, gawing madali sa kanila na magsabi ng totoo nang walang takot na mapapagalitan pag may nabasag dahil sa paglalaro - Huwag manguha ng ari ng iba na hindi nagpapa-alam KAKAYAHAN -Gawaing bahay -Pag-aaral -Abilidad
Pagsasanay (Training) *"Ituro sa bata ang daang dapat niyang lakaran, at hanggang sa paglaki'y di niya ito nalilimutan."* Mga Kawikaan 22:6	Ito ang kadalasang nakakaligtaan ng mga magulang sa kanilang pagpapalaki ng anak. Tulungan ang bata na mahubog ang tamang pag-uugali at maangat ang mga potensyal na kakayahan sa mga bagay na tinuturo sa kanya. -para sila ay matutong mamuhay nang mabuti at sariling kakayahan	KARAKTER -Para mahasa ang self-control simula sa maliit pa, gawing routine ang oras ng pagtulog at pag-gising, gawaing bahay ayon sa kakayahan. Huwag ibigay ang anumang gusto pero tulungan ang bata na pagtrabahuan at mag-ipon para sa kanyang gusto -Mga mabuting asal: "salamat po, mano po, opo"
Pagtama/Disiplina (Correction /Discipline) *"Ang anak mo'y busugin sa pangaral, at pagdating ng araw, siya'y iyong karangalan."* Mga Kawikaan 29:17	Gumawa ng mga hakbang kung may kailangan baguhin o palitan para matugunan ang mga gagawing paghasa sa tamang ugali ng bata at maipatupad ang pagsasanay na ginagawa sa kanya.	KARAKTER

-Base sa Age chart ng bata gawaan ng sample; tapos idivide ang group according to the ages na concern nila to discuss more practical ways to deal

PAGHASA NG TAMANG UGALI O KARAKTER						
Edad	Bago Manganak --1 Taon	1 – 3 Taon	4 – 8 Taon	9 – 12 Taon	13 – 19 Taon	20 +
YUGTO	Sanggol	Paslit	Bata	Pre-Tinedyer	Tinedyer	Adulto

Turo	-Ipag-pray -Awitan at kausapin -Alagaan nang mabuti -Tugunan ang pangangail angan -Routine ng kain, tulog, laro -Turuan magligpit ng laruan	Routine at sumunod sa utos - Turuan ng mga mabuting asal hanggang maging gawi ng anak -Basahan ng Bibliya at mga aklat	-Ten Commandments -Bible reading at prayer -mahalagang mga prinsipyo ng Diyos (being truthful, honest, caring, sharing, etc. -Turuan ng mga mabuting asal hanggang maging gawi ng anak -Imodelo ang mga gustong ituro -Basa ng Bibliya at manalangin	-Turuan paano malalampasan ang hamon at tukso -Babala pag nalulong sa bisyo at sumama sa masamang barkada -Gawaing bahay at responsibilidad sa school -Turo ng Diyos sa mga bagay bagay sa buhay -Basa ng Bibliya at manalangin	-Moods at hormones -Pili ng mabuting barkada -Paano umiwas sa bisyo at tukso -Paano galangin ang di kabaro -Turo ng Diyos sa mga hinaharap -Basa ng Bibliya at manalangin	Qualities ng mabuting asawa -Paghawak ng pera -Resposibili -dad sa pamilya -Turo ng Diyos sa buhay -Basa ng Bibliya at manalan gin
Pagsas anay	-Routine schedule	-Routine schedule -Chores na angkop	- Gawaing bahay -hasain ang magandang karakter - masunurin, magalang, matulungin	Turuan	-Unti- unting bigyan ng laya sa mga aspetong responsibl e	
Disiplina		Kausapin Yakap, praise	Kausapin Consequences Rewards	Kausapin,	-Curfew -Bawas pribilehiyo	
Resulta	Tiwala	Pagkama-sunurin	Disiplina/ Karakter	Pananalig/ Karakter	Responsi-bilidad	Pagsa-sarili

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GAWAIN 4   *Paghasa Ng Tamang Ugali, Karakter O Kakayahan*

- Hatiin ang klase sa tatlong grupo
- Ang bawa't grupo ay pag-uusapan ang antas na i-aasign sa kanila
- Sagutin ang tanong: ako ay may kalakasan sa _____; ako ay may kahinaan sa _____
- Ipalista ang mga ideyang napagusapan kung anong mga ugali, karakter at kakayahan na dapat ituro/hasain/o itama sa kanilang mga anak
- Ipareport ang bawa't grupo

LEBEL/ANTAS	ANO ANG DAPAT		
	UGALI	**KARAKTER**	**KAKAYAHAN**
Turo			
Pagsasanay			
Pagtama/ Disiplina			

| PROYEKTO: | *Plano Sa Paghasa Ng Karakter* 10 min |

- Anong lebel/antas ang madalas mong napagtutuunan sa pagpapalaki sa iyong anak?
- Saang lebel/antas ka nagkukulang at dapat pagtuunan?
- Anong mga ideya na napag-usapan sa mga grupo ang nais mong gawin?
- Anong karakter, ugali at kakayahan ang dapat mong hasain sa iyong anak?

LEBEL/ANTAS	ANAK 1	ANAK 2	ANAK 3
Turo			
Pagsasanay			
Pagtama/ Disiplina			

P^{4S} PARENTING PRINCIPLE

"Ituro sa bata ang daang dapat niyang lakaran, at hanggang sa paglaki'y di niya ito malilimutan."
Mga Kawikaan 22:6 (FSV)

FamilyLife
PHILIPPINES

Lesson 11 PAGTIBAYIN ANG PAGSASAMA AT PAGTUTULUNGAN

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Handouts, prizes.

- -

❤️ **MGA LAYUNIN:** ❤️ 1. Ang mga mag-asawa ay mag-uusap kung paano nila pagtitibayin
ang kanilang komunikasyon.

2. Ang mga mag-asawa ay pag-iisipan kung paano pahahalagahan ang
isa't isa.

3. Ang mga mag-asawa ay mag-seset ng date para mag-usap.

- -

GAWAIN 1:   *"Door Prize"*   **5 min.**

- I-welcome ang lahat ng mga magulang sa special night
- Door prize ng longest na magkasama; shortest

FACILITATOR

Kahit na anong pagsubok ay mas gumagaan at nahaharap kung may katuwang sa buhay. Ang primerang relasyon sa pamilya ay ang mag-asawa hindi ang magulang-anak Lalaki ang mga anak at magkakaroon ng sarili nilang pamilya. Dapat nating patibayin ang ating relasyon bilang mag-asawa dahil kayo pa rin ang dapat maging mag-best friend hanggang sa pagtanda.
Merong forever, pero hindi yun nangyayari kung hindi natin palaging binibigyan ng prayoreded ang ating pagsasamahan bilang mag-asawa.

GAWAIN 2:   ***Gaano Mo Siya Kakilala?* 20 min.**

- Humingi ng 5 volunteers na mag-asawa.
- Sila ay uupong magkatalikuran. Bigyan ang bawa't isa ng papel at ballpen para sulatin ang kanilang mga sagot sa bawa't tanong:
  - Saan unang nagkita o unang nagkakilala
  - Ano ang mga idad ninyo pareho nung inyong first meeting
  - Anong paboritong pagkain ni Misis
  - Anong paboritong kanta ni Mister
  - Saan ang inyong first date nung nanliligaw pa lang si Mister
  - Anong regalo ni Mister ang gustong gusto ni Misis
- Bigyan ng premyo ang may pinakamaraming magkaparehong tamang sagot

GAWAIN 3:   ***Komunikasyon*   15 min.**

- Basahin ang sumusunod na situwasyon
- Idramatize sa mag-partner ang dialogo

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Ang sumusunod ay hango sa HomeBuilders Couples' Series ng FamilyLife "Pagbutihin ang Komunikasyon sa Inyong Pagsasama" ni Dr. Gary at Barbara Rosberg, Lesson 2

Nagsisimula nang mainis si Lisa. Gabi-gabi ay umuuwi si Buboy galing sa trabaho sa pagmamaneho ng jeepney at tuloy-tuloy sa sala at nanonood ng basketball. Wala man lamang siyang kaimik-imik maliban sa manaka-nakang paghigop ng sabaw ng isda na niluto ng asawa. Madalas ding hindi pinapansin ni Buboy ang apat nilang anak at hinahayaang mag-isa si Lisa sa mga gawaing bahay, pamamalengke at pag-aaruga sa kanilang mga anak. Dahil dito, pagod na pagod si Lisa pagdating ng gabi at nakakatulog na bago pa matulog si Buboy. Isang araw, napuno na si Lisa at hinarap niya si Buboy.

Sabi ni Lisa:

Sagot ni Buboy:

Sabi ni Lisa:

Sagot ni Buboy:

- Pag-usapan natin sa maiiliit na grupo ng 4 couples bawa't grupo:
1. Ano sa tingin ninyo ang problema ni Buboy at Lisa?

2. Paano nila mapapabuti ang kanilang pakikipagkomunikasyon?

3. Anong mga magagandang ideya para maging matibay ang komunikasyon at relasyon ng mag-asawa?

FACILITATOR

Ang isang relasyon ay katulad sa isang halaman - ito ay lumalago at namumulaklak kapag inaalagaan nang mabuti, ngunit nalalanta at namamatay kapag napapabayaan. Para mapanatili ang isang matatag at kasiya-siyang pagsasama, kinakailangang suriing madalas ng mga mag-asawa ang kanilang komunikasyon - at bigyan ito ng panahon at pagsisikap.

GAWAIN 3:   *"Puso Sa Puso"* **10 min.**

- Bawa't isa: isipin kung ano ang iyong ginagawa at di ginagawa sa iyong pakikipag-komunikasyon habang binabasa mo ang mga sumusunod. Bilugan ang numerong naglalarawan sa iyo.
- Bawa't mag-asawa: Ishare ang inyong mga sagot at pag-usapan kung paano ninyo mapagtitibay ang inyong komunikasyon

Ipinapakita ang pagmamahal sa sinasabi ……........ 1 2 3 4 5 6 7 8 9 10
Nakikinig nang mabuti na may interes …….…....... 1 2 3 4 5 6 7 8 9 10
Makwento ng mga nangyayari sa buhay …........... 1 2 3 4 5 6 7 8 9 10
Naguusap hanggang malutas ang problema …....... 1 2 3 4 5 6 7 8 9 10
Palaging nangangatwiran (may excuse)……….….... 1 2 3 4 5 6 7 8 9 10
Sinasabi ko ang aking saloobin …………………....... 1 2 3 4 5 6 7 8 9 10

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Sinasabi ang hangarin at pangarap …………..…...... 1 2 3 4 5 6 7 8 9 10
Humahaplos habang nagsasalita …………..…........ 1 2 3 4 5 6 7 8 9 10
Nagpapalakas ng loob ………………….…........ 1 2 3 4 5 6 7 8 9 10
Paminsanminsan may sorpresa sa asawa)………… 1 2 3 4 5 6 7 8 9 10

Prinsipyo ng HomeBuilders:
Para maging epektibo ang komunikasyon ninyong mag-asawa,
kailangang paglaanan mo ng panahon, sigla at lakas ang iyong kabiyak

PROYEKTO: ***Set ng Date Para Mag-usap***

- Mag-set ng date sa kung saan pwede kayong mag-usap nang hindi naiistorbo.
- Pag-usapan ang mga bagay na maaari ninyong gawin upang pagtibayin ang inyong pagsasama

P⁴ˢ MARRIAGE
Principle

Kaya nga, sapagkat mayroong kasiglahan
ang buhay kay Cristo, mayroong kaaliwan ng
pag-ibig, mayroong pakikiisa ng Espiritu
Santo, at mayroong kagandahang-loob at
malasakit para sa isa't isa, . . . magkaroon
kayo ng iisang kaisipan, magbuklod kayo sa
iisang pag-ibig at magkaisa kayo
sa puso't diwa.
Mga Taga-Filipos 2:1-2 (RTPV05)

Lesson 12   RESOLUSYON DI REBOLUSYON ANG SOLUSYON

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Handouts, prizes.

- -

MGA LAYUNIN: 1. Ang mga mag-asawa ay hihingi ng kapatawaran kung kailangan sa isa't isa.

2. Ang mga mag-asawa ay tutukuyin ang mga sanhi ng kanilang pag-aaway.

3. Ang mga mag-asawa ay mag-papraktis ng tamang paghingi ng tawad sa kasalanan sa isa't isa

- -

GAWAIN 1:   *"Door Prize"*   **5 min.**

- I-welcome ang lahat ng mga magulang sa special night
- Door prize ng longest na magkasama; shortest

FACILITATOR

Sino ang hindi pa nakakaranas na makipag-away sa inyong partner?
Natural sa bawa't relasyon ang may di pagkakaunawaan at ang pag-aaway. Ang mahalaga ay kung paano natin hinaharap ang away at kung ito ay ating nireresolba o hinahayaan lamang na lumalim hanggang sa lumalayo na ang puso natin sa isa't isa. Kapag tama ang pagresolba ng away, mas magiging daan ito para mas makilala ninyo ang isa't isa at tumibay pa lalo ang pagsasamahan.

GAWAIN 2:   *"Mga Pinag-aawayan"* **40 min.**

Bawa't isa ay pasagutin nang tahimik ang mga tatlong sumusunod na katanungan.

- Paano ang madalas na paraan ng inyong pag-aaway?
  [ ] Nagtatalo   [ ] Di na kumikibo/deadma   [ ] Umaalis

- Alin sa mga sumusunod ang madalas ninyong pinag-aawayan?

  [ ] Away tungkol sa pera   [ ] Dahil sa biyenan
  [ ] Gusto ni mister, ayaw ni misis   [ ] Paano disiplinahin ang mga bata
  [ ] Sino ang toka sa gawaing bahay   [ ] Pagseselos
  [ ] Masyadong tahimik si _____   [ ] Masyadong madaldal si _____
  [ ] Sugal/Bisyo/Alak   [ ] Mga maliliit na ugali na nakakairita
  [ ] Barkada   [ ] Walang panahon sa asawa/pamilya
  [ ] Katamara   [ ] Pagkakaiba ng pananaw
  [ ] Iba-ibang values o pinahahalagahan   [ ] _____

- Paano ang madalas na paraan ng inyong pag-aaway?
  [ ] Masasakit na salita   [ ] Nananakit ng iba   [ ] Inilalabas ang galit
  [ ] Tinutulugan ang isa   [ ] Naninira ng gamit   [ ] Nagdadabog
  [ ] Sinusuntok ang dinding [ ] Binabang ang pintuan   [ ] Naglalasing
  [ ] Naglalayas   [ ] Nag-uusap ng maayos   [ ] Pinapatawa ang asawa
  [ ] Nananalangin muna   [ ] Nagpapalipas ng sama ng loob

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- Paano ninyo nireresolba ang away?

[ ] Kinikibo ulit na parang wala lang   [ ] Nagpapakiramdaman
[ ] Dinadaan sa biro para patawanin   [ ] Iniiwasan na lang ang problema
[ ] Iniiyakan   [ ] Peace offering (regalo)
[ ] Minamanipula ang partner   [ ] Pinag-uusapan ang problema ng maayos
[ ] Inaano ang partner   [ ] Dinadaan sa trabaho
[ ] _____

- Pagkatapos ay bigyan ng panahon na mag-usap ang mag-asawa/partner para ikumpara ang kanilang mga sagot (10 min.)
- Bigyan ng tsansang mag-bahagi kung meron man sa grupo ng kanilang mga sagot

| GAWAIN 3: | *"Magsulsi ng Tahi"* 20 min. |

- Bigyan ang bawa't couple ng tela na may punit at sinulid at karayom
- Ipatahi sa kanila ang punit
- Pag-usapan
  - Sa paanong paraan kagaya ng pagtatahi ng punit ang pagresolba ng away?
  - Anong nangyayari sa isang pagsasama kapag ang mga away ay di nalulutas nang m aayos?
  - Anong sinasabi ng mga sumusunod tungkol sa "pagtahi ng punit"?

Mateo 18:21-22 Lumapit si Pedro at nagtanong kay Jesus, "Panginoon, ilang beses ko po bang patatawarin ang aking kapatid na nagkakasala sa akin? Pitong beses po ba?" **22** Sinagot siya ni Jesus, "Hindi pitong beses, kundi pitumpung ulit na pito. MBBTAG

Efeso 4: 26-27 **26** Kung magagalit man kayo, iwasan ninyo ang kayo'y magkasala. Huwag ninyong hayaang lumubog ang araw na galit pa rin kayo. **27** Huwag ninyong bigyan ng pagkakataon ang diyablo. MBBTAG

| GAWAIN 4: | *Paghilom ng Sugat sa Puso*   10 min. |

FACILITATOR

Ang taong pinakamamahal mo ang siyang nakapagbibigay din ng malalim na sugat sa puso. Kung hindi mo mahal ang isang tao, bale wala sa iyo kung ano man ang gawin niya.

Unang Hakbang: Ihanda ang puso
Pangalawang Hakbang: Paghaharap ng may pagmamahal
Pangatlong Hakbang: Paghingi ng tawad

May apat na bahagi ang pagpapatawad:

1. pagtatapat   ("Nagkamali ako.")
2. kalungkutan   ("Ikinalulungkot ko.")
3. pagsisisi   ("Hindi ko na gustong saktan ka uli.")
4. hiling   ("Patawarin mo ako.")

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-IDemonstrate   -Ipapractice
Pang-apat na Hakbang: Pagbabalik ng Tiwala

| GAWAIN 5: | *"Puso Sa Puso"*   **10 min.** |

- Mag-usap tungkol sa mga natukoy na dahilan ng pag-aaway
- Humingi ng kapatawaran nang taos kung kinakailangan

Prinsipyo ng HomeBuilders:
*Sikapin mong lutasin ang problema upang
ang inyong pagsasama ay hindi mawasak*

| PROYEKTO: | ***Set ng Date Para Mag-kaayos ng Maayos*** |

- Mag-set ng date sa kung saan pwede kayong mag-usap nang hindi naiistorbo.
- Pag-usapan ang mga bagay na maaari ninyong gawin upang maresolba ang inyong madalas na napag-aawayan.

P⁴ˢ MARRIAGE
Principle
Magpasensiya kayo sa isa't isa. Kung may hinanakit kayo kaninuman, magpatawad kayo gaya ng pagpapatawad sa inyo ng Panginoon. At higit sa lahat, taglayin ninyo ang pagmamahalan, na siyang nagbubuklod sa lahat sa ganap na pagkakaisa.
Mga Taga-Colosas 3:13-14 (MBBTAG)

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Lesson 13   **ALAGAAN ANG IYONG SARILI**

MATERYALES: Ipunin at ihanda ang mga kakailanganin para sa *lesson* na ito:
Handouts, Door prizes, post it pads, pens, bola, aprons, whistles (pito), band-aids
libro, kutsara, itlog, game prize

- -

MGA LAYUNIN: 1. Ang mga magulang ay magkakatuwaan habang nagbabalanse ng maraming gamit, katulad ng pagiging magulang.

2. Ang mga magulang ay pag-iisipan kung anong self-care ang makaka-tulong para mabawasan ang stress sa kanilang buhay.

3. Ang mga magulang ay mag-lilista ng kanilang lifegivers na gagawin.

- -

GAWAIN 1:   *"Door Prize"*   **5 min**.

- Bigyan ng door prize na mga bitamina ang nagkasakit recently.

GAWAIN 2:   *Warm-Up: "Kering-keri"* **15 min.**

Layunin: Maisalarawan experientially ng mga magulang ang kadalasang nangyayari sa kanila.

Ito ay isang group relay na laro. Hatiin ang klase sa 2 hanggang 3 grupo. Ihanda ang: 2-3 apron, 2-3 whistle/pito, 2-3 bola, 2-3 aklat, 2-3 kutsara, 2-3 itlog, 2-3 band-aid

- Ang unang miyembro ng grupo ay magsusuot ng apron, pito sa leeg at maglalagay ng band aid sa noo.
- Kipkipin sa kaliwang kili-kili ang bola at hawakan ang aklat sa kaliwang kamay.
- Sa kanang kamay naman hahawakan ang kutsara kung saan nakasalo ang itlog.
- Maglakad patungo sa harapan, iikot sa silya pabalik sa linya at ipapasa ang mga gamit sa susunod na miyembro hanggang ang lahat ay makatapos. May premyo ang unang makatapos. :)

GAWAIN 3   *Pag-usapan Natin!*   **10 min.**

FACILITATOR

Napakaraming ginagawa ang isang magulang sa bawat araw. Kulang nga daw ang 2 kamay at paa para magampanan lahat ng ito. Sa kabila noon, kering-keri ni Nanay at Tatay. Isa-isahin natin ang mga bagay na ginamit sa laro at pagusapan natin kung saan kaya maihahalintulad ang mga ito.

Note: apron (pagluluto, paglilinis), whistle (trainer, coach), bola (kalaro ng anak), aklat (guro sa bahay), band aid (tagapag-alaga), itlog/kutsara (ang magulang).
Ang itlog ang pinakamahirap ibalanse at pinakamadaling mahulog kung hindi magiging maingat.

1. *Ano ang pakiramdam na marami kang dapat isuot at hawakan?*
2. *Alin sa mga hawak mo ang pinilit mong hindi mabitawan? Bakit?*
3. *Kering-keri mo ba ang laro? Anong tulong sana ang nais mo?*
4. *Ano ang gagawin mo kung nahulog ang itlog?*

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FACILITATOR

Ang pagpapalaki ng ating mga anak ay isang responsibilidad. Ang tungkulin ng magulang ay hindi natin basta maipapasa sa iba. Ang bawat tatay/nanay, lolo/lola na nagtataguyod ng pamilya ay maraming hinaharap na "challenges" o mga pagsubok sa bawat araw. Dahil ang mga pangangailangan at kapakanan ng mga bata ang kadalas ang inuuna, kalimitan ang mga magulang ay nakararanas ng matinding pagod o "stress". Sabi nga nila ang pagiging magulang ay "demanding," parang "24/7"duty.

*May isang TV show na ang tawag ay **"Day-Off"**. Sa show na ito, laging sinasabi ng host sa huli na **"Importanteng mag day-off!"** Ibig sabihin, bigyang pansin ang ating sarili. Para sa ating mga magulang,mahalagang matutunan din natin ang pag-aalaga ngating sarili. Hindi tayo dapat ma-guilty o huwag nating isipin na ito ay pagiging maka- sarili o "selfish".*

Isa sa mga safety features kapag sumasakay ng eroplano ay ang "oxygen mask" na nasa ulunan ng bawat pasahero. Sinasabi ng mga flight attendant na sa oras ng emergency at bumababa ang air pressure sa loob ng eroplano, ang mga oxygen mask ay automatic na mahuhulog para magamitng mga pasahero. Ngunit para sa mga pasaherong may mga kasamang sanggol o nakababata, mas makabubuti na unahin niyang isuot ang kanyang sariling oxygen mask bago pa tulungan ang kasama ng nakababatang pasahero.

Ano sa palagay mo ang dahilan nito?
Kailangan nating matutunang alagaan ang ating sarili upang patuloy nating maalagaan ang ating pamilya. Walang ibang makagagawa nito kundi ikaw

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| GAWAIN 4: | ***"Tagas-Stress": Bakit Lupaypay si Nanay/Tatay?* 20 min** |

Layunin: Ang mga magulang ay matutukoy ang mga bagay na nagdudulot sa kanila ng "stress"

Stress- *ang resulta ng pagod, puyat, hapo, problema, mabigat na dinadala, pagkakasakit, pagaalala at iba pa. Ito ay reaksiyon ng ating katawan at pag-iisip sa mga sanhi ng stress tulad ng problema sa pamilya, kalusugan, pinansyal atbp.*
(Rosalie Orito, Sanaysay sa Stress, Academia.edu)

- Balikan ang nakaraang buwan. Anu-anong mga bagay o pangyayari ang nagdulot sa iyo ng matinding pagod, pagaalala o kabigatan? Isulat ang bawat isa sa student notes. Halimbawa: nagkasakit si Bunso, naputulan ng kuryente etc.

- Bilugan ang "emoji" na naglalarawan ng iyong damdamin tuwing ikaw ay may inakaharap na stress. k

- Bumuo ng tig-limang katao bawat grupo at ibahagi ang iyong mga sinulat.

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- Pumili ng 5 pangunahing dahilan ng stress mula sa mga ibinahagi sa inyong small group discussion. Isulat ang bawat isa sa meta card at idikit sa blackboard.

- I-highlight ang kanilang mga ipinost (ano ang common?)

FACILITATOR

> *Kabilang din ang mga sumusunod bilang dagdag na "stressors":*
> 1. *"Isolation" o Kawalan ng Koneksyon sa ibang magulang (kapwa nanay o tatay)*
> 2. *No Time Out or Day-Off*
> 3. *Walang "sense of accomplishment" dahil sa pangkaraniwang gawain sa araw-araw. Kadalasan ang mga gawain sa bahay ay paulit-ulit na parang walang kabuluhan. (repetitive at mundane tasks: hugas, luto, laba etc.).*
>
> *Mahalagang alalahanin na ang paglilingkod mo sa iyong pamilya ay nakikita ng Panginoon.*
> **Col. 3:23- " Anomang inyong ginagawa, ay inyong gawin ng buong puso, na gaya ng sa Panginoon at hindi sa mga tao."**

| GAWAIN 5: | *"Fully-Charged"* **15 min.** |

Layunin: Ang mga magulang ay matutukoy ang mga bagay na makatutulong sa kanila sa pagharap sa "stress".

- Bumuo ng grupo na tig-5 katao. Pag-usapan sa grupo anu-ano ang mga makatutulong sa bawat isa upang makapag-Recharge. Isulat sa post-it pad ang bawat isang ideya.

- Pumili ng isang nanay/tatay na volunteer sa bawat grupo. Idikit ang mga post-it pad sa damit ng group representative. Sila ang magsisilbing halimbawa ng "**Fully-Charged" Nanay/Tatay. Maaring dagdagan ng palamuti o design. Maging malikhain!**

- Magreport ang bawat grupo sa buong klase kasama ang napiling group representative.

FACILITATOR

> ***Paano mag-recharge? B.O.N.A.: Ang Nanay at Tatay na May Laban!***
> 1. *May **BUHAY** sa labas ng bahay*
> 2. ***ORAS** para sa sarili ay mahalaga (1-2 oras)*
> 3. ***NAISING** lumago at matuto ng mga bagong kaalaman (hal: bagong hobby, TESDA, ALS, P^{4s}).*
> 4. ***ALAMIN** ang mga bagay na "life givers" para sa iyo o mga bagay at gawain na nakakatulong upang makapag-recharge ("window shopping, bonding sa mga kaibigan,pagbabasa, date kasama si mister/misis)*
>
> *Ang bawat magulang ay nangangailangan ng pahinga. Hindi lamang pisikal na kapahingahan kundi mental, emosyonal at ispiritwal. Hindi lamang pisikal na lakas ang nauubos. Kadalasan ang ating "emotional tank" ay unti-unting tumatagas hanggang wala na tayong maibigay. Minsan, ito ay nauuwi sa depression o burn- out kung hindi nabibigyan ng pansin. Ang mga sama ng loob na ating kinikimkim ay makakasama sa ating kalusugan.*
>
> *Hindi mali ang magpahinga, at magbigay ng oras para sa iyong sarili. Ang magulang na may pahinga ay mas makapagbibigay ng pagmamahal at aruga sa pamilya. Maging si Hesus ay nagpahinga.*

Mateo 12:1-13- Tinawag si Hesus na Panginoon ng Sabbath (Rest-Kapahingahan). Kung si Hesus ay namahinga upang mapalakas ang Kanyangminister yo, ano pa kaya tayong higit na nangangailangan ng kapahingahan saating buhay

Hindi lamang ang katawan ang napapagod, pati ang puso at pag-iisip ay napapagod rin. Ano ang mga dalahin mo sa ngayon? Walang ibang higit na makatutugon sa kapahingahan at kalakasang kailangan mo kundi ang Diyos. May paa nyaya sa iyo ang Panginoong Hesus: (Basahin ang Parenting Principle)

PROYEKTO: | *LifeGivers/LifeDrainers* **10 min.**

- Isulat ang mga "lifegivers" at "lifedrainers" sa inyong notebook
- Sa loob ng isang lingo, gumawa ng isang "lifegiver."
- Pag-isipan at isulat kung paano mababawasan ang iyong lifedrainer.

P⁴ˢ Parenting Principle

"Kayong lahat na napapagal at nabibigatang lubha, pumarito kayo sa Akin at bibigyan ko kayo ng kapahingahan. Pasanin ninyo ang Aking pamatok at mag-aral kayo sa akin sapagkat ako ay maamo at mababang-loob. At masusumpungan ninyo ang kapahingahan ng inyong mga kaluluwa. Ito ay sapagkat madaling dalhin ang aking pamatok at magaa ang aking pasan.
Mateo 11:28-30

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Lesson 14 ⠀⠀⠀**DAMBANA NG PAMILYA**

MATERYALES: Students hand Out, Songs In Manila Paper, Door Prize, Tagalog na Our Daily Bread kung meron, Bibliya

- -

MGA LAYUNIN: 1. Ang mga magulang ay makakaranas ng pagsamba sa Panginoon.
2. Ang mga magulang ay mag-iisip ng mga hadlang at benepisyo ng pagkakaroon ng Family Altar.
3. Ang mga magulang ay tatanggap ng Bibliya at Our Daily Bread upang magamit sa kanilang Family Altar.

- -

| GAWAIN 1: | *"Door Prize"* **5-10 min.** |

Layunin: Warm-up

- I-welcome ang mga parents nang may tuwa at galak.
- Sharing time ng mga application ng past lessons sa kanilang buhay
- Tawagin ang magulang na may family altar na nagtitipon ang pamilya para manalangin regularly at bigyan ng premyo.
- Pasulatin ng isang pinaka top prayer request ng bawa't isa sa maliit na papel

| GAWAIN 2: | *"Papurihan ang Panginoon"* **15min.** |

Layunin: Ang mga magulang ay makakaranas ng corporate worship para modelo na pwede nil ang gawin sa kanilang tahanan bilang pamilya.

FACILITATOR

Ito na ang ating huling lesson at nais namin na maipagpatuloy ninyo sa inyong tahanan ang tema ng ating pagsasanay na makamtan ninyo at palaging maranasan ang pagpapala ng Diyos. Sa ating lesson 2, nakita natin na ang Diyos ay hindi madamot sa Kanyang pagpapala, at sa lesson 5 nakita natin na kailangang i-surrender sa Kanya ang ating puso at pamilya at lumago sa ating relasyon sa Kanya. Marami din tayong natutunan na mga prinsipyo at skills para mapabuti ang ating pagpapalaki ng ating mga anak. Nguni't sinabi din natin na kung hindi tayo connected sa power ng Panginoon, babalik at babalik pa rin tayo sa dating nakasanayan na nating gawi. Kaya kailangan nating panatiliin na isentro ang ating pamilya sa Panginoon. Sa ating huling lesson, idedemonstrate natin kung paano magkaroon ng Family Altar na regular na nagtitipon ang pamilya para sabay-sabay na lumapit sa Diyos upang magpuri at manalangin.

Dalawang beses uulitin ang bawa't kanta para una mafamiliarize kayo at makasabay sa pangalawa. Pero pagtuunan natin ang mensahe at isapuso natin.

- I-post ang manila papers ng mga awitin o powerpoint video kung meron
- Basahin ng sabay-sabay ang Mga Awit 100:1-3
- I-lead ang klase sa worship
- Basahin ang mga Awit 112:1-3
- Hatiin ang grupo sa dalawa at basahin responsibly ang Devotional na Pagpapala hango sa Blessed Devotional ni Brian Houston ng Hillsong

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Mga Anak: "Purihin ang Panginoon" Purihin ang Panginoon!

Magulang: Nakapaloob sa tatlong salitang iyan ang napakamakapangyarihang panimula at batayan ng isang pinagpalang buhay. Nagsisimula ito sa kaalaman kung sino ang Diyos at sa pagpupuri sa Kanya. Ang pagpupuri ay laging isang panimulang dako. Nangangahulugan ito ng pasasalamat — kaya nga nararapat na magpasalamat bago kumain at simulan ang araw ng mga awit ng papuri.

A**nak:** Nagsimulang magpasalamat si Jesus sa Diyos bago Niya binuhay si Lazarus mula sa mga patay, at pinuri ni Moises ang Diyos bago Niya hinati ang Dagat na Pula.

Magulang: Kalikasan ng tao na naising maghintay hanggang may kasagutan silang matanggap, ngunit ang pagpapala ay nagsisimula sa pagpupuri. Sinasabi sa atin ng Salita ng Diyos na

Anak: "Pumasok kayo sa Kanyang pintuang-daan nang may pasasalamat, at sa Kanyang looban nang may pagpupuri" (Mga Awit 100:4).

Magulang: Ngunit ang pagpupuri sa Panginoon ay hindi limitado lamang sa ilang awit bawat linggo sa pananambahan sa simbahan. Ang pagsamba ay isang uri ng pamumuhay na yumayakap sa buong espektro ng buhay.
Maaari mong purihin ang Diyos kahit anong oras sa buong araw, pitong araw sa isang linggo—sa sasakyan, habang ikaw ay naliligo o kahit sa kalagitnaan ng gabi. Hindi ito tungkol sa pag-awit ng isang natatanging himno o ang pagbigkas ng isang panalangin — ito'y tungkol sa iyong kaugnayan sa iyong Ama sa Langit na nagmamahal at nagmamalasakit sa iyo.

Anak: Ang mga tao ay may iba't-ibang kaisipan tungkol sa kung ano talaga ang Diyos, at sila'y nakikipag-ugnayan sa Diyos ayon sa kanilang pagkaunawa sa Kanya. Yaong nag-iisip na Siya ay mahigpit at mabagsik ay lumalayo sa Kanya. Ang iba, na nakikita Siyang pormal at matigas, ay lumalapit sa Kanya sa ganito ring pamamaraan. Ngunit yaong kilala Siya bilang Ama at Kaibigan ay tinatamasa ang pagpapala ng isang malapit at lapat na kaugnayan sa Kanya — kung saan maaari mo Siyang tawagin kahit anong oras.

Magulang: Anuman ang sitwasyon mo ngayon, hindi ka kailanman nag-iisa. Ang mga pangyayari ay maaaring magkaroon ng pagbabago kapag nagsimula kang magpuri sa Diyos. Hindi lamang Siya nagiging tampulan sa pagpupuri, nakikita mo rin ang mga bagay-bagay sa bagong pananaw. Ang pagpupuri sa Diyos ay higit pa sa isang seremonya o pangyayaring isang beses lamang nangyayari. Ito'y isang pagsambang nagiging gawi ng buhay — nagbibigay-daan ito upang maging tampulan mo ang Diyos, at binabago nito ang iyong pananaw sa mga pangyayari sa kapaligiran mo. Kaya't humayo ka ngayon sa pagkakatawag sa iyo ng Diyos na ang batayan ay ang ganitong kapahayagan: "Purihin ang Diyos!"

- Mag-pares pares ang mga magulang at ipag-pray ang mga prayer requests ng kapartner na magulang

FACILITATOR

Sagutin po natin ang mga katanungan sa inyong handout:
- *Ano ang pakiramdam habang umaawit ng papuri sa Panginoon?*
- *Ano ang naiisip ninyo at naramdaman habang kayo ay pinagdadasal ng inyong kapartner?*
- *Ano sa palagay ninyo ang maiiisip at mararamdaman ng inyong mga anak kung may roon kayong ganitong praktis o tradisyon sa inyong pamilya?*

GAWAIN 3:   *"**Benepisyo Ng Family Altar**"*   **15 min.**

Layunin: Ang mga magulang ay maglilista ng mga hadlang at mga benepisyo kung sila ay may kaugaliang samasamang nagbabasa ng bibliya at nananalangin sa Diyos

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- Hatiin ang klase sa dalawang grupo
- Bigyan ng manila paper at lumber crayon ang bawa't grupo
- Ang unang grupo ay mag-uusap at maglilista ng mga ng mga kadahilanan (excuses) na hindi magkaroon ng Family Altar at paano ito mao-overcome
- Ang ikalawang grupo ay mag-uusap at maglilista ng mga benepisyo ng Family Altar.
- Ipareport ang nailista ng bawa't grupo.
- Ihighlight ang mga mahalagang puntos na kanilang iniulat. I-highlight ang mga benepisyo. Gamitin itong pang-transition sa susunod na section.

GAWAIN 4:   *"Ang Kahalagahan Ng Family Altar"* **15 min.**

Layunin: Ang mga magulang ay matututunan ang kahalagahan ng pananalangin at spirituality s a pagpapalaki ng kanilang mga anak.

FACILITATOR

Maliban sa mga sinulat ninyo na benepisyo, may mga research din na ginawa dito sa atin at sa ibang bansa na nagpapakita na ang mga pamilyang samasamang nananalangin at sumasamba sa Diyos, at ang mga batang lumaki na nagbabasa ng Bibliya at madalas nag-uusap ng tungkol sa Diyos ay may

- *Mas masaya at matibay ang relationship sa isa't isa*
- *Ang mga bata ay mas may positibong pag-uugali at nalalampasan ang mga tukso sa kanilang paligid*
- *Ang mga bata ay mas nalalampasan ang mga kahirapan sa buhay*
- *Ang mga bata ay mas may awa at matulungin sa iba*
- *Mas mababa ang pag-aabuso sa pamilya*
- *Mas hindi magagalitin ang mga magulang at mas positibo ang pakikitungo sa anak*

ANG PAMILYANG NANANALANGIN AY…
1. *Nagtitiwala sa Diyos – Without faith it is impossible to please God*
2. *Nagkakaroon ng pagkakaisa – "A family that prays together stays together."*
3. *Nagpapatawaran sa isat-isa - You cannot pray without forgiving*
4. *Nagmamahalan – Ang pag-ibig ng DIyos ay dadaloy sa inyong pamliya*
5. *Nagmamalasakitan –They can thrive in whatever challenges because they watch each others back.*

Isang simpleng pormula sa pananalangin ay ang ACTS:
    Adoration: *Papurihan ang Panginoon*
    Confession: *Humingi ng kapatawaran sa Diyos at sa isa't isa kung hindi maayos ang relasyon*
    Thanksgiving: *Pasalamatan ang Diyos*
    Supplication: *Ipanalangin ang mga kailangan*

GAWAIN 5:   ***Bibliya Para Sa Pamilya***   **15 min.**

Layunin: Ang mga magulang ay tatanggap ng Bibliyang magagamit nila sa kanilang Family Altar
- Tawagin isa isa ang mga magulang upang tumanggap ng donated na Bibliya
- Group Photo-op na hawak nila ang Bibliya para sa nagbigay nito.

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PROYEKTO: *Isulat at Isagawa*   **2 min.**

- Magtakda ng araw at oras ng Family Altar
- Sundin bilang gabay ang ACTS format
- Basahin ang Bibliya

P^{4S} PARENTING PRINCIPLE

Hindi tayo nag-aatubiling lumapit sa kanya dahil alam nating ibibigay niya ang anumang hingin natin kung ito'y naaayon sa kanyang kalooban.
1 Juan 5: 14 (MMB2ndEd)

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APPENDIX E

LETTER OF REQUEST TO CONDUCT PILOT PROJECT

July 11, 2018

Ms _____
Principal
Tandang Sora Elementary School

Dear Ms. _____,

Familylife Philippines (FLP) is a SEC-registered organization that seeks to strengthen marriages and families by conducting marriage and parenting seminars all over the country and abroad. We recognize that Filipino families today need strengthening in a highly urbanized, globalized, technologically wired world. Parenting education, which is well funded and has well-developed programs in other countries, is a must in the Philippines as well. Sadly, we do not have much of this in the country.

FamilyLife Philippines conducted Parenting classes in two public schools, Fairview Elementary School and Maligaya Elementary School, from 2014-2016. Our team learned much from that experience and are doing revisions and improving our lessons to make it fit the needs of the parents of children in public school. The revised "***Pagsasanay sa Pagiging-magulang tungo sa Pinagpalang Pamilya***" or **P⁴ˢ** is also a PhD in Holistic Child Development dissertation project of FLP's former team leader. FLP aims to make the **P⁴ˢ** become an evidence-based transformative Filipino parenting program that can be offered in partnership with the schools for parents of children in public schools.

In this regard, we would like to request if we could pilot test the **P⁴ˢ** and do randomized control trial, pre-test and posttest among parents of grade three enrolled students in Tandang Sora Elementary School this school year 2018-2019. A sample **P⁴ˢ** schedule would be as follows:

> July 2018 Random selection of participants from Grade Three
> > **P⁴ˢ** Parents Profile Survey of those randomly chosen
> > Orientation and pretest of selected participants
> August-September 2018 Sixteen sessions of **P⁴ˢ** meeting biweekly 2-hour classes,
> > morning and afternoon sessions with 32 participants each class
> October 2018 Interviews of parent participants and children
> October-November Another cycle of classes for control group (contingency for
> > dropouts)

Sincerely,

Rey Tonsay
Contact No.
P⁴ˢ Project 2018 Team Leader

APPENDIX F

IMBITASYON PARA MAKILAHOK SA ISANG
RANDOMIZED CONTROLLED TRIAL NA "PAG-AARAL SA PAGIGING
MAGULANG TUNGO SA PINAGPALANG PAMILYA" (**P⁴ˢ**) *PARENTING CLASS*

Dear _____

 Magandang araw po sa inyo. Ang *FamilyLife Philippines* po ay magsasagawa ng pagsusuri para malaman kung epektibo ang **P⁴ˢ** *Parenting Class* para sa mga magulang ng elementaryang mag-aaral na nasa paaralang pampubliko sa Quezon City. Ito po ay gagawin sa July hanggang Oktubre, 2018. Nagbunutan po kami ng **150** names ng mag-aaral sa Grade 3 para makasama ang kanilang mga magulang sa pagsusuring ito: ang 75 ay hindi sasama sa klase (*control group*) pero maghihintay sa susunod na cycle, ang 75 ay aanyayahang sumali sa klase (*experimental group*). Ang anak po ninyong si _____ ay nabunot para ang kanyang mga magulang ay makasali sa _____ na grupo. Inaanyayahan po namin kayo na dumalo sa isang "Orientation" ngayong darating na July ___ sa *Paaralang Elementarya ng Tandang Sora*, 9:00 am. Ipapaliwanag po doon kung ano ang **P⁴ˢ**, anu-ano ang matututunan sa klase, at masasagot ang mga katanungan ninyo. Pag-uusapan din po kung ano ang magandang araw at oras para sa 35 na mga magulang ng makakasama sa 1 ½-2 oras na masaya at maraming matututunan na **P⁴ˢ** klase. Maari po na mag-asawa (2), o nanay man o tatay ang makasali sa klase.

 Mayroon pong konting pabuya sa umpisa at sa katapusan para sa lahat ng makakasama sa dalawang grupo na sumasang-ayon sa gagawing pagsusuri ng FamilyLife.

 Kung kayo po ay interesado na makasama sa ganitong pagsusuri at dadalo sa "Orientation," pilasin po ang *Letter of Consent* sa ibaba at ipadala sa inyong anak pagpasok niya bukas. Pakisagot din po ang *Parent Profile Survey* at ipadala din po sa inyong anak.

Maraming Salamat po.

Rey Tonsay   Evelyn Ramos-Pajaron
FamilyLife **P⁴ˢ** Pilot Project Coordinator   FamilyLife **P⁴ˢ** Researcher

- -

LETTER OF CONSENT

 Petsa _____

 Pangalan _____

 Ako ay pumapayag na sumali sa **P⁴ˢ** klase at sumasang-ayon na lumahok sa 16 sessions upang matuto pa ng mabuti para sa ikabubuti ko at ng aking mga anak at pamilya.

_____

                (Pirma)

APPENDIX G

P⁴ˢ PARENT PROFILE SURVEY

Mahalagang Impormasyon:

1   **Kasarian: Babae _____ Lalaki _____ (✓)**

2   **Edad _____** 3. **Edad ng asawa _____**

4   **Marital Status**   (Tsekan ang <u>isa</u> lamang)
   ◯ May asawa   ◯ Live-in
   ◯ Walang asawa   ◯ Hiwalay sa asawa
   ◯ OFW ang asawa

5   **Bilang ng mga anak**   (Isulat kung <u>ilan</u>)
   Edad 0-5   _____   Edad 6-12   _____

   Edad 13-19   _____   Edad 20 paitaas   _____

6   **Naabot na Pinag-aralan** (Isulat ang huling baitang sa Pag-aaral, ex. Grade 4, 3ʳᵈ yr HS)
   Elementary Grade   _____ High School Year   _____

   College Year   _____

7   **Hanapbuhay mo _____**

8   **Hanapbuhay ng asawa _____**

9   Mga kasamahan sa bahay maliban sa iyong asawa at anak: _____

10   Ikaw ba ay may malapit na kamag-anak o kaibigan na madaling malapitan pag may
   pangangailangan? (✓)   OO ( ) HINDI ( )

11   Kung magkakaroon ng **P⁴ˢ** Klase dalawang beses sa isang linggo tungkol sa pagiging
   magulang, ikaw ba ay interesadong dumalo?   OO ( )   HINDI ( )

12   Anong mga araw ang klase na mas makabubuti para sa iyo? (Lagyan ng tsek ✓)
   ◯ Lunes   ◯ Umaga   ◯ Hapon
   ◯ Martes   ◯ Umaga   ◯ Hapon
   ◯ Miyerkules   ◯ Umaga   ◯ Hapon
   ◯ Huwebes   ◯ Umaga   ◯ Hapon
   ◯ Biyernes   ◯ Umaga   ◯ Hapon
   ◯ Sabado   ◯ Umaga   ◯ Hapon

   13   Ang **P⁴ˢ** klase ay di lamang para sa mga nanay kundi mahalaga din para sa mga tatay.
   Anong araw pwede makadalo si Mister ng klase? _____
   Interesado ba si Mister? ( ) OO (   ) Hindi

14   Mga topiko na nais mong mapag-usapan sa klase: (Lagyan ng tsek ✓ang LIMA na pinakakailangan mo)

   ◯   Tamang pagdisiplina ng anak
   ◯   Pagpabuti ng relasyon ng mag-asawa
   ◯   Tamang pagpapalaki ng anak
   ◯   Pagpalago ng komunikasyon sa pamilya
   ◯   Mga responsibilidad ng magulang
   ◯   Paano iparamdam ang pagmamahal sa anak
   ◯   Paano makipag-usap ng maayos sa pamilya
   ◯   Pagtanggal ng mga masamang bisyo at ugali
   ◯   Paglago sa pagkakilala sa Diyos

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○ Dapat na layunin ng magulang para sa mga anak
○ Paano magresolba ng away sa pamilya
○ Paano harapin ang mga problema sa buhay
○ _____

15. Relihiyon ○ Katoliko ○ Protestante ○ INC ○ Jehovah's ○ Muslim ○ Wala

16. Ano ang mga magiging hadlang sa iyo para hindi ka makadalo sa klase?_____
_____

17. Pangalan ng anak sa grade 3 _____

18. 4Ps? _____ OO _____ Hindi

MARAMING SALAMAT PO SA INYONG TULONG SA PAG-SAGOT!

APPENDIX H

PARENTING AND FAMILY ADJUSTMENT SCALES, ENGLISH

Please read each statement and select a number 0, 1, 2 or 3 that indicates how true the statement was of you **over the past four (4) weeks**. There are no right or wrong answers. Do not spend too much time on any statement.

Example:

If my child does not do what they are told to do, I give in and do it myself.   0 ① 2 3

The rating scale is as follows:

0.	Not true of me at all
1.	True of me a little, or some of the time
2.	True of me quite a lot, or a good part of the time
3.	True of me very much, or most of the time

	How true is this of you?			
	Not at All	A little	Quite a lot	Very much
1. If my child does not do what they are told to do, I give in and do it myself	0	1	2	3
2. I give my child a treat, reward or fun activity for behaving well	0	1	2	3
3. I follow through with a consequence (e.g., take away a toy) when my child misbehaves	0	1	2	3
4. I threaten something (e.g., to turn off TV) when my child misbehaves but I don't follow through	0	1	2	3
5. I shout or get angry with my child when they misbehave	0	1	2	3
6. I praise my child when they behave well	0	1	2	3
7. I try to make my child feel bad (e.g., guilt or shame) for misbehaving to teach them a lesson	0	1	2	3
8. I give my child attention (e.g. a hug, wink, smile or kiss) when they behave well	0	1	2	3
9. I spank (smack) my child when they misbehave	0	1	2	3
10. I argue with my child about their behavior/attitude	0	1	2	3
11. I deal with my child's misbehavior the same way all the time	0	1	2	3
12. I give my child what they want when they get angry or upset	0	1	2	3
13. I get annoyed with my child	0	1	2	3
14. I chat/talk with my child	0	1	2	3
15. I enjoy giving my child hugs, kisses, and cuddles	0	1	2	3
16. I am proud of my child	0	1	2	3
17. I enjoy spending time with my child	0	1	2	3
18. I have a good relationship with my child	0	1	2	3
19. I feel stressed or worried	0	1	2	3
20. I feel happy	0	1	2	3
21. I feel sad or depressed	0	1	2	3
22. I feel satisfied with my life	0	1	2	3
23. I cope with the emotional demands of being a parent	0	1	2	3
24. Our family members hep or support eah other	0	1	2	3
25. Our family members get on well with each other	0	1	2	3
26. Our family members fight or argue	0	1	2	3
27. Our family members criticize or put each other down	0	1	2	3

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	Not at All	A little	Quite a lot	Very much

If you are in a relationship please answer the following 3 questions

	Not at All	A little	Quite a lot	Very much
28. I work as a team with my partner in parenting	0	1	2	3
29. I disagree with my partner about parenting	0	1	2	3
30. I have a good relationship with my partner	0	1	2	3

Spiritual Well-Being Scale

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience. Circle only one response for each statement.

SA = Strongly Agree   D = Disagree
MA = Moderately Agree   MD = Moderately Disagree
A = Agree   SD = Strongly Disagree

1. I don't find much satisfaction in private prayer with God.	SA	MA	A	D	MD	SD
2. I believe that God loves me and cares about me.	SA	MA	A	D	MD	SD
3. I believe that God is concerned about my problems.	SA	MA	A	D	MD	SD
4. I have a personally meaningful relationship with God.	SA	MA	A	D	MD	SD
5. My relationship to God contributes to my sense of well-being.	SA	MA	A	D	MD	SD

Parenting and Family Adjustment Scales (PAFAS), Tagalog

Basahin ang bawa't pahayag at pumili ng numero, 0, 1, 2, o 3 kung alin ang tunay na naglalarawan sa iyo sa nakaraang isang buwan. Walang tama o maling sagot. Huwag mong pag-isipan nang matagal ang bawa't pahayag.

Halimbawa:

Kung hindi sumusunod ang anak ko sa utos ko, ako na lang mismo ang gumagawa.	⓪	1	2	3

Ang ibig sabihin ng bawa't numero ay ang mga sumusunod:

- 0.   HINDI TOTOO
- 1.   MINSAN TOTOO
- 2.   MADALAS TOTOO
- 3.   PALAGING TOTOO

	Gaano ito Katotoo sa iyo?			
	Hindi Totoo	Minsan	Madalas	Palagi
1. Kung hindi sumusunod ang anak ko sa utos ko, ako na lang mismo ang gumagawa.	o	1	2	3
2. Binibigyan ko ng gantimpala o hinahayaang maglaro ang aking anak kung siya ay naging mabait o masunurin.	o	1	2	3
3. Sinusundan ko ng naaangkop na parusa (hal., kunin ang kanyang laruan) kapag ang anak ko ay may maling nagawa	o	1	2	3
4. Binabantaan ko ang anak ko ng parusa (hal., hindi puwedeng maglaro) kung siya ay may maling ginawa pero hindi ko ito tinutupad.	o	1	2	3
5. Sinisigawan ko o pinapagalitan ang aking anak kapag siya ay may maling ginawa.	o	1	2	3
6. Pinupuri ko ang aking anak kapag sya ay kumikilos nang mabuti.	o	1	2	3
7. Sinisikap kong makaramdam ng hiya o pagsisisi ang aking anak kung siya ay may masamang ginawa para maturuan ng leksyon.	o	1	2	3
8. Binibigyan ko ng atensyon (hal., yakap, halik, ngiti) ang aking anak kapag siya ay may mabuting nagagawa.	o	1	2	3
9. Pinapalo ko ang aking anak kapag siya ay may maling ginawa.	o	1	2	3
10. Nakikipagtalo ako sa aking anak tungkol sa kaniyang pag-uugali o di magandang saloobin.	o	1	2	3
11. Palaging pareho ang pakikitungo ko sa aking anak sa kanyang maling ugali.	o	1	2	3
12. Ibinibigay ko sa aking anak ang kanyang gusto kapag siya ay nagalit o nagwala.	o	1	2	3

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	Hindi Totoo	Minsan	Madalas	Palagi
13. Ako ay naiinis sa aking anak.	o	1	2	3
14. Ako ay nakikipag-usap sa aking anak.	o	1	2	3
15. Masaya akong bigyan ang aking anak ng yakap, halik, tapik ng pagmamahal	o	1	2	3
16. Ipinagmamalaki ko ang aking anak.	o	1	2	3
17. Nasisiyahan ako sa paggugol ng panahon na kasama ang aking anak.	o	1	2	3
18. Maganda ang relasyon ko sa aking anak.	o	1	2	3
19. Nakadarama ako ng pagkabalisa o pag-aalala.	o	1	2	3
20. Masaya ako.	o	1	2	3
21. Malungkot ako at nalulumbay (depressed).	o	1	2	3
22. Nakadarama ako ng kasiyahan sa buhay ko.	o	1	2	3
23. Nakakaya ko ang mga emosyonal na pangangailangan ng pagiging isang magulang.	o	1	2	3
24. Nagtutulungan kami o sinusuportahan ang bawa't isa sa pamilya.	o	1	2	3
25. Nagkakasundo ang bawa't isa sa pamilya.	o	1	2	3
26. Nag-aaway o nagsasagutan kami sa pamilya.	o	1	2	3
27. Pinupuna namin ang mali at ibinabagsak ang aming pamilya.	o	1	2	3
Kung may asawa o partner, pakisagot ang mga sumusunod:	Hindi Totoo	Minsan	Madalas	Palagi
28. Magkatuwang kaming mag-asawa/partner sa pagiging magulang	o	1	2	3
29. Hindi ako sumasang-ayon sa asawa/partner ko sa pagiging magulang	o	1	2	3
30. Maganda ang relasyon naming mag-asawa/partner.	o	1	2	3

Sukatan ng Espiritual na Kagalingan

Para sa bawat isang pahayag, bilugan ang pinakamalapit na nagpapakita ng iyong pagsang-ayon o di pagsang-ayon base sa iyong personal na karanasan. Bilugan lang ang isang sagot sa bawat pahayag.

TSA = Talagang Sang-ayon   DSA = Di Sang-ayon
MSA = Medyo Sang-ayon   MDSA = Medyo di Sang-ayon
 SA = Sang-ayon   TDSA = Talagang di Sang-ayon

1.Hindi ako masyadong nasisiyahan sa aking pribadong pananalangin sa Diyos	TSA	MSA	SA	DSA	MDSA	TDSA
2. Naniniwala akong mahal ako ng Diyos at nagmamalasakit Siya sa akin	TSA	MSA	SA	DSA	MDSA	TDSA
3. Naniniwala ako na may malasakit ang Diyos sa aking mga problema	TSA	MSA	SA	DSA	MDSA	TDSA
4. Mayroon akong personal at makabuluhang relasyon sa Diyos	TSA	MSA	SA	DSA	MDSA	TDSA
5. Nakakaragdag sa kasiyahan ko sa buhay ang relasyon ko sa Diyos.	TSA	MSA	SA	DSA	MDSA	TDSA

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APPENDIX I

SEMI-STRUCTURED QUESTIONNAIRE SHEET

Program Evaluation Questions
1. Anong topiko sa P^{4S} ang nakatulong sa iyo ng malaki?

   Follow-up Question:
   Paano ka natulungan nito, pwede mo bang ikwento?

2. Alin sa mga ginawa sa klase o assignment pagkatapos ng klase ang nakatulong sa iyo
   para magkaroon ng pagbabago ng isip, o ng gawi sa pagiging magulang?

   Follow –up Questions if the interviewee has a hard time answering:
   a. Halimbawa, alin sa mga ito: reflection at pagsusulat ng natutunan mo sa klase
      pagkatapos ng session, assignment na gawin sa bahay, diskusyon sa grupo,
      panonood ng video o meron pang iba?

   b. Paano ito nakatulong sa iyo, pwede mo bang ikwento?

Outcome evaluation Questions
3. Mas lalo mo bang nakilala ang Diyos at mas tumibay ba ang iyong pagtitiwala sa
   Kanya dahil sa pagsali mo sa P^{4S}?

   Follow up Questions: Pwede mo bang ikwento sa paanong paraan nakatulong ang P^{4S}
   na klase?

4. Ano ang mga improvement na ginawa mo sa iyong relasyon sa iyong anak dahil sa
   natutunan mo sa P^{4S}? Pwede mong ikwento?

5. Nabawasan ba ang mga marahas na pisikal na disiplina mo sa iyong anak dahil sa
   klase? Pakikwento. Nabawasan din ba ang mga salitang nakamamatay? Nadagdagan
   ba ang mga salitang bumubuhay?

6. Nakatulong ba ang klase para mas mabawasan ang stress at mas maalagaan mo ang
   iyong sarili? Sa paanong paraan? Pakikwento.

7. Nakatulong ba ang klase para magkaroon ka ng support sa responsibilidad mo bilang
   magulang? Paano mo ito ipagpapatuloy?

Closing Questions:
8. Mayroon ka bang mga katanungan o kaya naman ay suhestiyon para mas bumuti pa
   ang P^{4S} sa mga susunod na klase?

9. Mayroon ka pang gustong sabihin?

APPENDIX J

INTERVIEW PROTOCOL

Pre-Interview:
1. Meet with the researcher for orientation and practice with the use of gadget and materials
2. Interviewer familiarizes self with the interview process and the questions to ensure understanding.

Actual Interview:
Before
Interviewer voice records on the digital recorder the following pertinent data before the actual interview:
Participant ID:
Interview Name: **P[4S]** Grade 3 TSES
Interviewee Category/Subgroup: (example, 4Ps/ Solo Parent)
Site/Location:
Date of Interview:
Interviewer ID:

During:
1. Welcome interviewee and help make them feel relaxed by engaging in small talk.
2. Explain the use of recorder for the interview and the writing of notes if necessary during the interview.
3. Have interviewee read the Informed Consent Form, explain it, and have them sign if they agree
4. Ask if they have any questions before the start of the interview.
5. Turn on the digital recorder to start the actual interview
6. Refer to the Semi-Structured Interview Questions Sheet
7. When all is done, thank the interviewee and give the envelope containing P300.
8. Formally end the interview by saying, "*Dito natatapos ang ating interview*," (our interview ends here) before turning off the digital recorder.

Post-Interview:
1. Turn over the digital recorder to the researcher for processing after all the assigned interviews.
2. Check transcribed interviews with the digitally recorded interviews for proofreading and to ensure the accuracy of the transcription.
3. Read the hard copy of transcription and highlight recurring themes from each interview.
4. Log on to **P[4S]** group's CAT to follow coding procedure and interact with researcher and with other interviewers for comparing notes and reach an agreement.
5. Turn over all transcript files, notes, and digital recorders upon termination of the project.
6. Keep the confidentiality of the stories shared.

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APPENDIX K

INTERVIEW CONSENT FORM

Petsa _____

Pangalan _____

      Ako ay pumapayag na magpa-interview at magkwento ng mga natutunan ko at naisabuhay dahil sa pagsali ko sa **P⁴ˢ** *Parenting Program.* Ako ay sumasang-ayon din na mairecord and interview na ito para sa project lamang na ito.

      (I agree to be interviewed and tell my story about lessons I learned and have begun to live because of my participating in the **P⁴ˢ** *Parenting Program.* I also agree with this interview to be recorded and used only for this project.)

_____

(Pirma ng Interviewee)

_____

(Pirma ng Interviewer)

APPENDIX L

FOCUS GROUP DISCUSSION CONSENT FORM

Petsa _____

Ako po ay pumapayag na makasali sa isang "Pakikipagkwentuhan" kasama ng ibang mga batang katulad ko. Pumapayag po akong magbahagi ng aking nararamdaman at naiiisip tungkol sa aming mga karansasan sa pamilya simula nang makasali ang magulang ko sa P⁴ˢ Parenting klase.
(I am agreeing to join in a discussion with other children. I am willing to share my feelings and thoughts about our family experiences since my parent joined the P⁴ˢ Parenting class.)

Ito ay may pahintulot ng Guidance Office at gaganapin sa _____ sa araw ng _____, alas _____.
(This has permission from the Guidance Office and will be held at _____ (place) on _____ (Date and Day), _____ (time).

Ang anumang mapapag-usapan doon ay para makatulong sa Programang P⁴ˢ at hindi gagamitin para mapahamak ako o pamilya ko.
(Whatever will be shared is merely to help in the Parenting Program and will not be used to harm me or my family).

Panagalan (Name) _____

Lagda (Signature)_____

Lagda ng Pagpayag ng Magulang _____
(Parent's Agreement with Signature)

APPENDIX M

FOCUS GROUP DISCUSSION PROTOCOL AND QUESTIONS

Pre-FGD:
1. Research Team meets with the researcher for orientation, clarify objectives, program sequence, and practice the questions. Have them read beforehand Jennifer Gibson's "Interviews and Focus Groups with Children: Methods that Match Children's Developing Competencies."
2. FLP Team plans program, games, place set-up, surprise box treats, and snacks.

Actual FGD:
Before
1. Research team warmly welcome the children into the room. Help the children get started with some puzzles, clays, or games on the tables and engage in small talk to make children feel at home while waiting for the others to arrive.
2. When children are complete, the moderator
- Explains the purpose of the meeting,
- Informs the children that they are free to answer or not the questions especially if they feel uncomfortable about it; they too may ask questions to clarify if they do not get the question; there is no right or wrong answer
- Assures the children that whatever they share will not get to their parents unless they themselves what to share with their parents what was discussed
- Encourages everyone in the group to talk and not have only the same person talking; no teasing or making fun of at what other children say
- Asks their permission to record the discussion using digital recorder to help with research
- Ask if they have any questions
- Divide them into three groups with six at most in a group to start the FGD

During:
1. Turn on digital recorder at start of FGD
2. Sit at eye level with the children
3. Ask if they have questions on what the moderator just said.
4. Allay fears by saying that their names will not be recorded as to what they have said in the group so they can freely talk about the topics they will be asked. They can also use any word or language they want to use uncensored as it reflects what is truly in their mind and heart. They are also free to ask their own questions.
4. Assure them that they are important, valued, have a voice even if they are still young.
5. Ask easy questions to start the FGD

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Preliminary Questions:
a. Ano yung mga paborito ninyong ginagawa sa bahay?
b. Masaya ba kayo na nag-aatend ang magulang ninyo sa parenting class?
   Follow-up Question: Bakit kayo masaya?

FGD Questions:
a. May mga napansin ba kayong pagbabago sa nanay ninyo simula nang sumali siya sa parenting class?
   Follow-up Question: Pwede pakikwento yung mga pagbabagong napansin ninyo?

b. Nabawasan ba ang pagiging magagalitin o pagdisiplina sa inyo ni nanay/tatay?
   Follow-up Question 1: Pwede bang ikwento ninyo yung pagkakaiba nila noon at ngayong sumali sila sa parenting klase? (sa kanilang mga salita sa inyo, sa kanilang mga paraan ng pagdisiplina?

c. Mas nararamdaman mo ba ang pagmamahal ni Nanay ngayon kaysa noon?
   Follow-up Question: Paano niya ipinaparamdam sa iyo ngayon ang kanyang pagmamahal na hindi niya ginagawa noon?

d. May napansin ba kayo na mas nagdadasal si Nanay ngayon o nagbabasa ng Bibliya o devotional kaysa noon? Sinasama ba niya kayo at ang pamilya sa pagdadasal o pagbabasa ng Bibliya o devotional?

e. May mga gusto pa kayong ikwento tungkol sa inyong pamilya na nagkaiba dahil sa parenting klase?

Conclusion of FGD:
1. Turn off digital recorder.
2. Thank the children for their willingness to come, being brave to share their thoughts and feelings, and their big help in the program.
3. Show them the surprise box where each one can choose an item as a token of thanks for their participation.
4. Lead them to where the snacks are provided.

Post-FGD:
1. Turn over digital recorders used to the researcher who will turn over files to transcriber.
2. Once transcribed materials are available, verify its accuracy.
3. Once the researcher has encoded the verified transcribed materials into the CAT application, begin to analyze data for thematic contents.
4. Discuss with other research assistants the results of your and their analysis for commonality and differences, until everyone is satisfied with the accuracy and validity of the results.

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APPENDIX N

RESEARCH ASSISTANT AGREEMENT

Name of Project: Tandang Sora Elementary School P[4S] Pilot Project
                GSIS Village Elementary School
Dates: October 2018- November 2018
Name of Research Assistant _____   Contact Nos. _____
Email Address: _____

Scope of Work and Expectations for a Research Assistant:
1. Meet with the researcher to discuss scope of work, agree on compensation, responsibilities and expectations on deliverable work for the project.
2. Keep a detailed log of work hours, activities, and accomplishments related to the project (not including travel to and from site) and in fulfilling the tasks covered in this agreement.
3. Attend at least two sessions of the P[4S] class to meet the parents so that they do not appear as strangers when it is time for interviews. The second attendance is for getting the contact numbers and set appointments for interviews.
4. Be present at the Awarding/Closing Day to confirm interview appointments within the next two to three weeks after Closing Day.
5. Review materials on conducting interviews and FGD provided by researcher as reminders of the processes and ethical and effective practices.
6. Familiarize oneself with and practice the questions until they become natural and not rehearsed and uptight in asking the questions.
7. Conduct the interviews and moderate the children's FGD with skill and heart, and upholding ethical standards.
8. Be knowledgeable of the software applications that will be used in the project and encoding, analyzing data.
9. Do thorough thematic analysis of interviews and FGD when data have been transcribed and encoded.
10. Be available and give knowledgeable input in research team discussion and analysis of results to contribute to unbiased, validated results of the project.
11. Carefully steward gadgets and data throughout the project and turn over all data and gadgets upon completion of the project.
12. Sign and keep the Confidentiality Agreement.

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Research Assistant Confidentiality Agreement

As a research assistant, I understand that I will be conducting and recording interviews and Focus Group Discussions of parents and children who agreed to participate in this research on the condition that their interviews/FGD would remain strictly confidential. I, therefore, will be held responsible for upholding the confidentiality agreement.

I agree to not share or discuss any information on these interviews/FGD and recordings with anyone except the Researcher and research assistants as needed, for this project. I confirm that I will adhere to the agreement in full. Any violation of this and the terms detailed below would constitute a serious breach of ethical standards. I agree to:

1. Secure the confidentiality of all the research information shared with me by not discussing or sharing the content of the interviews in any form or format (e.g., WAV files, flash drives, transcripts) with anyone other than the Researcher.

2. Secure all the research information in any form or format (e.g., WAV files, flash drives, transcripts) secure while they are in my possession.

3. Return all research data in any form or format (e.g., WAV files, flash drives, transcripts) to the Researcher when I have completed the interviews/FGD and analysis tasks.

4. After consulting with the Researcher, delete all research data in any form or format regarding this research study that is not returnable to the Researcher (e.g., information stored on my computer hard drive).

Research Assistant: _____ _____ _____
                             (print name)   (signature)   (date)

Researcher: _____ _____ _____
                           (print name)   (signature)   (date)

APPENDIX O

QUALITATIVE DATA PREPARATION AND TRANSCRIPTION PROTOCOL

General Instructions:

Text Formatting:
The transcriber shall transcribe all interviews using the following formatting:
1. Times New Roman 10-point face font
2. One-inch top, bottom, left and right margins
3. The texts shall begin at the left-hand margin, no indents
4. The entire document shall be left-justified.

Labeling Instructions:
Individual interview transcript shall include the following labeling information, left-justified at the top of the document:

Participant ID:
Interview Name:
Interviewee Category/Subgroup:
Site/Location:
Date of Interview:
Interviewer ID:
Transcriber:

The transcriber shall insert a single blank line between the file labeling information and the actual interview transcription. A double pound sign (##) shall precede and follow each participant identification label (i.e., Source ID).
A single hard return shall be inserted immediately after the Source ID. The individual's comment/response shall begin on the next line.

Example:
Participant ID: TSES001
Interview Name: P^{4S} Interview
Interviewee Subgroup #: Trial Participant
Site: TSES
Date of Interview: 11/14/91
Interviewer ID: IC001
Transcriber: Juana Pilipinas

##IC001##

OK, bago tayo magsimula pwede mo bang basahin ang Informed Consent Form na nagsasabing naiintindihan mo na boluntaryo ang pagsali mo sa ganitong interview? SInasabi din dyan na pwede kang hindi sumagot kung may mga tanong na ayaw mong sagutin. Kung klaro na sa iyo, pwede bang pirmahan mo ang Informed Consent Form?
##TSES001##
Opo naiiintindihan ko po.
##IC001##

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May mga tanong ka ba bago tayo magsimula?

End of Interview
The transcriber shall indicate when the interview session has ended by writing END OF INTERVIEW (in capital letters) on the last line of each interview transcript.

Content
The transcriber shall transcribe all contents verbatim (i.e., recorded word for word correctly as said).

Inaudible Information
The transcriber shall identify portions of the digital record that are inaudible or difficult to decipher. If a relatively small segment of the audio (a word or short sentence) is partially unintelligible, the transcriber shall type the phrase [inaudible segment] in square brackets.

Example:
The process of identifying missing words in a digitally recorded interview of poor quality is [inaudible segment].

Storage Of Digital Recorder
When the transcriber/proofreader is not transcribing or proofreading, he/she shall ensure that the digital recorders and the flash drives are stored securely.

Reviewing for Accuracy
The transcriber shall check (proofread) and recheck all transcriptions against the voice recorder and revise the transcript file accordingly.

Saving Transcripts
The transcriber shall save each transcript as an individual rich text file with a .rtf extension. Individual interview transcript files shall be assigned the interview name followed by the participant ID. Save all files on a flash drive provided by the researcher.

Turnover of Digital Recorder and Transcripts and Files
The transcriber shall turn over all the audited and transcribed files adequately saved and labeled in the flash drive provided, together with the digital recorder. The researcher will first check the files on her computer to ensure everything is in order as agreed. The transcriber will erase all files related to the project on her computer in the presence of the researcher who has double-checked everything.

(*Source*. Modified from McLellan, Macqueen, and Neidig 2003, 74–81)

APPENDIX P

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TRANSCRIBER'S COMMITMENT TO
CONFIDENTIALITY AGREEMENT

Evelyn R. Pajaron, a Ph.D. candidate in Holistic Child Development at the Asia Pacific Nazarene Theological Seminary, is undertaking this research. The purpose of the research is to document the outcomes of a transformative Filipino parenting education called P^{4S}.

As a transcriber of this research, I understand that I will be hearing recordings of interviews of people who agreed to participate in this research on the condition that their interviews would remain strictly confidential. I, therefore, will be held responsible for upholding the confidentiality agreement.

I agree to not share or discuss any information on these recordings with anyone except the Researcher, and research assistants as needed, for this project. I confirm that I will adhere to the agreement in full. Any violation of this and the terms detailed below would constitute a serious breach of ethical standards. I agree to:

1. Secure the confidentiality of all the research information shared with me by not discussing or sharing the content of the interviews in any form or format (e.g., WAV files, flash drives, transcripts) with anyone other than the Researcher.

2. Secure all the research information in any form or format (e.g., WAV files, flash drives, transcripts) secure while they are in my possession.

3. Return all research data in any form or format (e.g., WAV files, flash drives, transcripts) to the Researcher when I have completed the transcription tasks.

4. After consulting with the Researcher, delete all research data in any form or format regarding this research study that is not returnable to the Researcher (e.g., information stored on my computer hard drive).

Transcriber: _____ _____

                        (print name)   (signature)   (date)

Researcher: _____ _____ _____

                        (print name)   (signature)   (date)

(*Source:* Adapted from http://data-archive.ac.uk/media/285636/ukda-transcriber-confidentiality-agreement.pdf

APPENDIX Q

The actual timeline of the pilot project is shown below:

July 2018	July-Sept	Early Aug.	Mid Aug-Oct	Oct-Nov	Dec-Mar 2019

Pre-Program | | Program | Post-program

• Pretest PAFAS/ RWB Interview Questions • Secure TSES agreement	• Prepare P^{4S} lessons and materials; • Facilitators' weekly meetings	• RCT sampling Orientation • PAFAS/RWB Pretest-TSES • Secure research assistants and transcriber	• P^{4S} Classes 14 sessions at TSES and GSIS • RCT sampling • Orientation • PAFAS/ RWB	• P^{4S} Classes GSIS 4Ps • Interviews and FGDs • PAFAS/RWB Posttests Data Gathering	• Transcribe, analyze interviews and FGD • Input results

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APPENDIX R

NORMALITY TEST HISTOGRAMS OF VARIABLES

Coercive Parenting
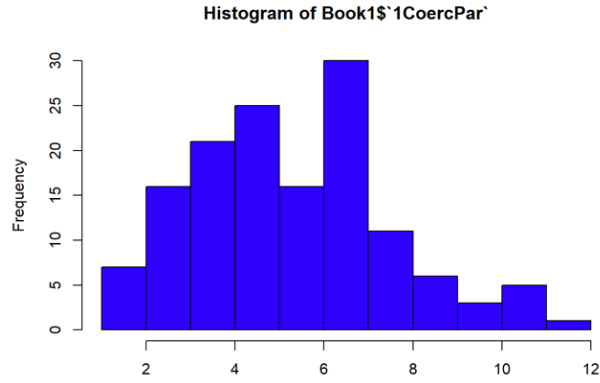
Histogram of Book1$`1CoercPar`

Positive Encouragement

Histogram of Book1$`1PosEnc`

Parent-Child Relationship

Histogram of Book1$`1PCRel`

Family Relationships

Histogram of Book1$`1FamRel`
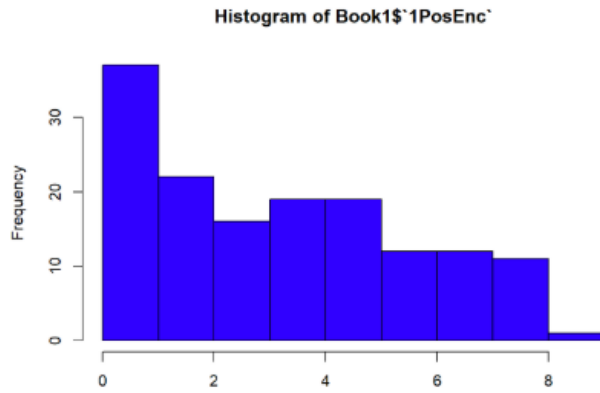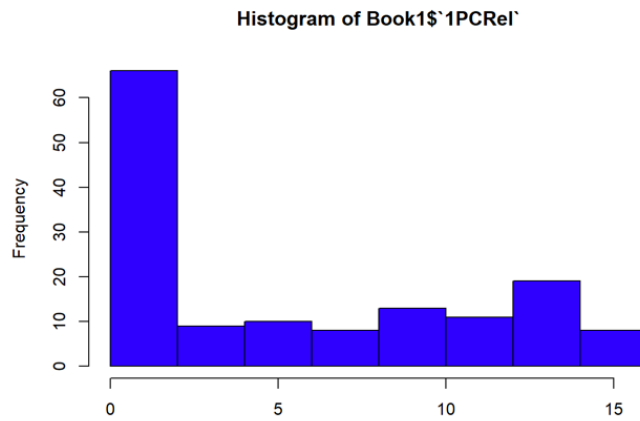
Parental Teamwork
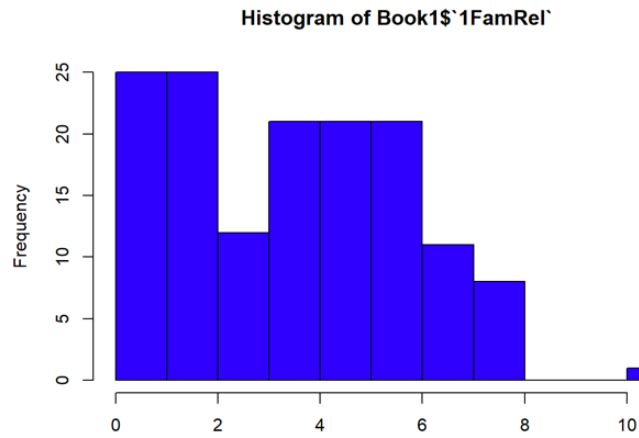
Histogram of Book1$`1ParTmwk`

Religious Well-Being

Histogram of Book1$`1RWB`
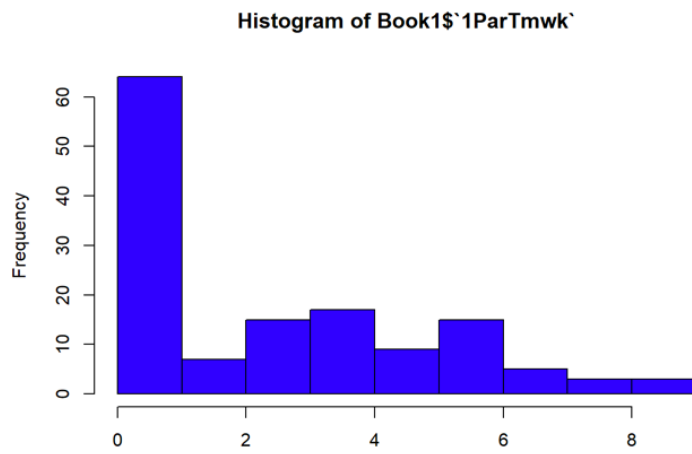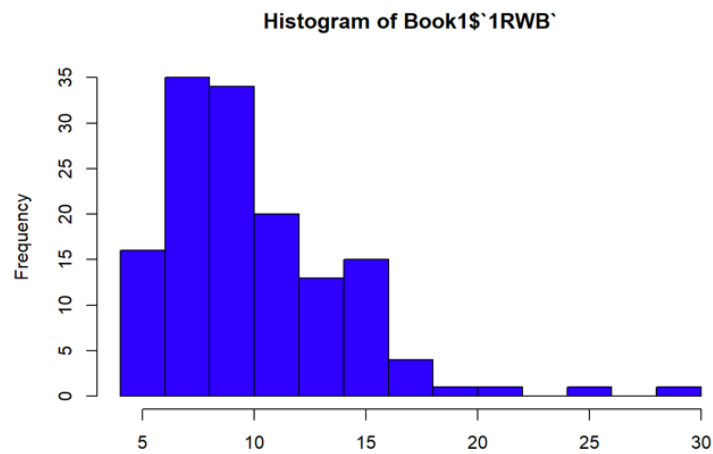
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Education

PhD in Holistic Child Development   Asia-Pacific Nazarene Theological Seminary
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Master in Counseling   Koinonia Theological Seminary, Davao (2005)
Bachelor of Science in Pre-medicine University of the Philippines, Diliman (1974)
High School   Paco Catholic School, Manila (1970)

Work Experience

Philippine Campus Crusade for Christ (1974-present)
- Campus Staff, 1974-1983
- Senior Woman, UE and UP Campus Ministries overseeing staff women doing campus ministry 1977-1980
- National Traveling Women's Representative ministering to and developing staff women assigned in the regions 1978-1980
- GCTC Trainer, Philippines doing curriculum development and standards of performance and training campus staff both nationals and intrnationals during their 6-9 months training 1977-1981
- GCTC Trainer, Korea CCC 1981-1983
- Associate Director, FamilyLife Philippines, Inc. - co-pioneer with husband in starting and growing the ministry throughout the country and other parts of Asia in strengthening marriages and families 1996-2017
- Associate Field Representative, CCC Southeast Asia Area of Affairs 2005-2009

Teaching Experience: (2009-2018)
- International Graduate School of Leadership, Christian Parenting Course

Trainings
- Great Commission Training Center, PCCC Staff Training (1974-75)
- FamilyLife International Speakers and Facilitators Training (1994, 1997)
- Birkman Level I Certification Course, Manila (September 2008)
- Core Coaching Skills Training, IGSL (May 2-4, 2009)
- 4/14 Global Summit IV, Bangkok Thailand (October 15–18, 2013)
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Language Proficiencies:
- English, Tagalog, (Cebuano, Ilonggo)

Publication:
- *Parenting Teens: A Parent's Practical Guide for Raising Today's Teens.* Church Strengthening Ministry (2009).
- Contributor: *Heirlooms: timeless Truths for Daughters.* CSM Publishing (2015).
- Contributor: *Women of Worth: Devotions for Women.* CSM Publishing (2017). Originally from the book *Walking On: The Best of Women on the Journey.*
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