

# Agency Theory and Antifragility: Formation of Filipino Teachers

**Emiliano T. Hudtohan**

Jose Rizal University, Philippines  
De La Salle Araneta University, Philippines  
[emiliano.hudtohan@jru.edu](mailto:emiliano.hudtohan@jru.edu)

Received: 21/09/2022

Accepted: 27/02/2023

Published: 03/06/2023

**Representative e-Mail:** [emiliano.hudtohan@jru.edu](mailto:emiliano.hudtohan@jru.edu)

## ABSTRACT

*Geil Browning's Theory of Emergenetics says that we are a product of nature (DNA) and nurture (influence of school, society, government, business and beliefs). In more vivid details, the Agency Theory of Priestly, Biesta and Robinson enumerates three key dimensions of being an agent who effectively interacts with his/her environment. These are the Performance-Evaluative, 2. Iterative and 3. Projective dimensions. This paper presents the concept of Antifragility of Nassim Taleb as the peak performance of an Agent. The Filipino teacher is presented as an Agent who is Antifragile. The narrative presents a historical reflection on the Filipino teacher as a babaylan, a Christian teacher influenced by a Spanish cultural tradition and a humanist teacher with an American democratic perspective. The paper concludes that: 1. The New Normal is challenging educators to address the creativity and innovation, global and local citizenship, digital technology and interpersonal and intrapersonal relationship inside and outside the classroom. 2. Technology is a key driver of learning and all human endeavors, especially in the age of global civilization, digital civilization, ecological civilization and spiritual civilization. 3. The 21st century Antifragile Teacher Agent must continue to pursue a framework for pedagogy, andragogy, and heutagogy. 4. An Antifragile Teacher Agent must continue explore and upgrade her/his consciousness in the realm of physical, metaphysical and spiritual realities.*

**Keywords:** Agency Theory, Theory of Emergenetics, Antifragility, Performance-Evaluative, Iterative, Projective. Heutagogy, Andragogy, and Pedagogy

## I. INTRODUCTION

The narrative on the teacher's formation in the 21st century is focused on Teacher Agency with Antifragility as primary context. Teacher Agency deals with three key dimensions that create an antifragile Teacher Agent: 1. Performance-Evaluative, 2. Iterative and 3. Projective. The Performance-Evaluative of Teacher Agency deals cultural, structural, and material dimensions of being an agent. The Iterative dimension of Teacher Agency is about one's life histories and professional histories. The Projective dimension of Teacher Agency deals with short-term and long-term existential activities.

Antifragility is a behavioral perspective that rises above being fragile and robust. This means a Teacher Agent is beyond being robust and being fragile as a professional. Antifragility is a perspective that promotes a positive behavior in the face of adversity; it is beyond being fragile and being robust. Fragile means one "easily broken or destroyed" and "constitutionally delicate and lacking in vigor. Robust is "strong and healthy, strongly formed or built, successful or impressive and not likely to fail or weaken. Antifragility is a property of systems that increase in capability, resilience, or robustness as a result of stressors, shocks, volatility, noise, mistakes, faults, attacks, or failures.

Antifragility can be resilience. The Eastern approach to resiliency is to discipline the mind to calm, non-combative attitudes in all conditions. At the spiritual core, "Everything is already inside" for Tamura believes that you are the answer. He says, "To be who we are, to have all that is within us and to fully express our divine heritage – that is our purpose for living and the destination of our journey." (Tamura, 2007, p.5). Seale (2003) remarks, "The more you know who you are and the more you live that true identity, the stronger and clearer are your perceptions and sense of reality, and the less you are swayed by forces that go against your nature. You have the power to make your own choice and to create your life as you want it to be." (Seale, 2003, p.5). Tamura and Seale affirm the need to be resilient and therefore one comes out not only robust, but antifragile, having gained positive results from adversity. The paper is a narrative discussing Teacher Agency as an Antifragile behavioural mode of the teacher in the 21st century.

## II. RESEARCH METHOD

This narrative is qualitative research (Marshall & Rossman, 2011; Creswell, 2013) exposing the content of Agency Theory and Antifragility; it is anchored on key documents that provide an understanding of the role of the teachers in education in the 21st century. It is heuristic (Moustakas, 1990) because it provides the educators and researchers a holistic perspective on who they are today in Teacher Agency, a product of nature (cultural DNA) and nurture (pre-Spanish, Hispanic, and American culture). It is historical (Bloch, 1953) because it provides the early origins of ethnic teachers before 1521. It has a retrospect-prospect paradigm on the teaching profession (Smith, 2015; Sela-Smith, 2002; Hudtohan, 2005; Gonzalez, Luz, & Tirol, 1984). The methodology is multi-valuate (Richardson, 2015) because it deals with various disciplines related to education and technology. This is an exploratory discourse (Stebbins, 2011) to study, examine, analyze and investigate the need for creativity and innovation in managing educational issues and challenges in creating a progressive and relevant future for the Filipino learners.

## III. DISCUSSION

### 3.1 Teacher Agency

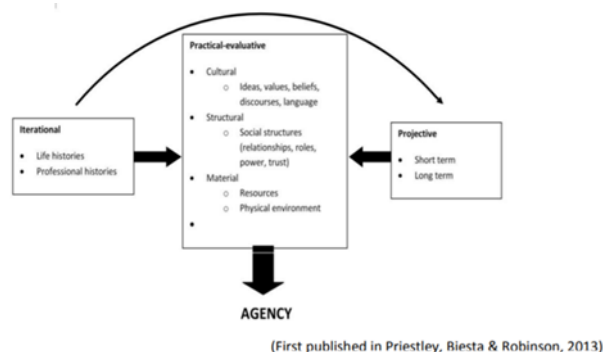


Figure 1. Agency Paradigm

The Agency paradigm of Priestly, Biesta and Robinson(2013) in Figure 1 has three key dimensions: 1. Practical-Evaluative elements, 2. Iterative elements, and 3. Projective elements. According to Geil Browning (2005) in her book *Emergenetics*, we are a product of nature and nurture.

The Practical-Evaluative Dimension of Teacher Agency includes: 1. Cultural, 2 Structural and 3. Material element. Cultural and Structural dimensions nurture the teacher agent in the context of *Emergenetics*. Materials elements are tools of nurture. The Iterative elements of Teacher Agency is Life History and Professional History. These in Browning's *Emergenetics* refer to the individual DNA, the very core of Teacher Agent.

The Projective Aspect of Teacher Agency is a time line on the development of the Teacher Agent in the short term and in the long run. It is the nature and nurture of the Teacher Agent hat is put into action – short term and long term. It is a projection of a life-time commitment of the Teacher as a productive Agent.

#### 3.1.1 Practical-Evaluative Dimension

The Practical=Evaluative dimension of Teacher Agency is the capacity to contextualize past habits and future projects within the contingencies of the moment in order to become an antifragile teacher agent. In the Agency Theory the following areas are included: cultural, structural and material dimensions of an Agent.

#### 3.1.2 Cultural Dimension

Culture is an umbrella term which encompasses the social behavior, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups. Culture is often originated from or attributed to a specific region or location. Culture can be defined as all the ways of life including arts, beliefs and institutions of a population that are passed down from generation to generation. Culture has been called "the way of life for an entire society." As such, it includes codes of manners, dress, language, religion, rituals, art. David Livermore (2010; 2009) Cultural intelligence. In a globalized context, Cultural Intelligence (CQ) is a mut. CQ is required to discern among what is universal, what's cultural, and what's personal. CQ highlights understanding economic systems, family system, legal and political systems, educational systems, and religious systems.

His CQ map shows Cultural Strategic Thinking the requires Knowledge CQ and Intelligence CQ. Love drives the individual desire to develop one's ability in the realm of Behavioural CQ and Perseverance CQ. (Livermore, 2009). Leading with Cultural Intelligence is a four-step program designed for leaders to discover and develop their cultural intelligence. Before cultural intelligence, Simon Binet constructed a mental scale in 1903 and used it as children's mental test in 1915. Subsequently, it was revised and standardized into what is known today as Stanford-Binet intelligence quotient (IQ). For the past decade and a half, we learned about Gardner's (1999) multiple intelligence, Coleman's emotional intelligence (1995), social intelligence (2007), and ecological intelligence (2009); Powell's (2003) spirit intelligence; Lennick and Kiel's (2008) moral intelligence; Carucci and Pasmore's (2002) relationship intelligence (rQ); and Stoltz' (2000) adversity quotient. The most recent is Livermore's (2010) cultural intelligence (CQ). (Hudtohan, 2010).

### 3.1.3 Pre-Spanish Heritage

The historical past to appreciate our present predicament in order to face the current educational challenges and charter a progressive educational system in the future. Our pre-Spanish educational heritage goes back to the period of the Maharlikan Kingdom, Sri Vijayan Empire, Majapahit Empire and Muslim rule, which provides us a critical background in understanding the DNA of Filipino teachers today. We must understand the Babaylan and Asog as cultural icons. (Hudtohan, 2005).

Maharlikan culture was dominant before 1478 when the islands belonged to the Royal Kingdom of Maharlikha ([www.rumormillnews.com/pdfs/The-Untold-Story-Kingdom-of-Maharlikhans.pdf](http://www.rumormillnews.com/pdfs/The-Untold-Story-Kingdom-of-Maharlikhans.pdf)). The Srivijaya empire ruled the islands from 683-1286 (Munoz, 2006). The Srivijaya empire, maritime and commercial kingdom flourished between the 7th and the 13th centuries, largely in Indonesia. The kingdom originated in Palembang on the island of Sumatra and soon extended its influence and controlled the Strait of Malacca. The empire through Indonesia influenced the pre-Spanish Philippines that prospered in middle islands that were named Visayas (Alcona's, 1668).

The Majapahit Empire ruled from 1293-1500 ([www.rumormillnew.com/pdf/The-untold-story-of-Maharlikans.pdf](http://www.rumormillnew.com/pdf/The-untold-story-of-Maharlikans.pdf)). According to the Nagarakretagama (Desawarjana, 1365), the Majapahit empire stretched from Sumatra to New Guinea and it included present day Indonesia, Singapore, Malaysia, Brunei, southern Thailand, Sulu Archipelago, Manila, and East Timor (<http://dbpedia.org/resource/Majapahit>).

The Laguna Plate dated 900 AD (Postma, 1992) had an inscription that condoned the debt of the descendants of Namwaran (926.4 grams of gold) which was granted by the chief of Tondo in Manila and the authorities of Paila, Binwangan and Pulilan in Luzon. The words were a mixture of Sanskrit, Old Malay, Old Javanese and Old Tagalog. This establishes the Maharlikan connection with the Srivijaya empire and Majapahit empire.

This is one of the reasons why Philippine national hero, Dr. Jose Rizal, is referred to as "the pride of the Malay race" and "the Great Malayan" (Trillana III, 2014). In fact, Malaysian leader Anwar Ibrahim has recognized Rizal as the "greatest Malayan" and an "Asian Renaissance Man" (Palatino, 2013).

In 1478, the Moslems came to power and in 1521, through Ferdinand Magellan, Spain colonized the island and Spain ruled up until 1898. But prior to the Moslem and Spanish conquest, the Maharlikans ruled by the rajahs and the babaylans were already ministering to the social and spiritual life of the barangays through song, dance, healing, worship, and metaphysical connectivity with Bathala.

### 3.1.4 Babaylan: Pre-Hispanic Teacher

While the narratives on the babaylans and Asogs are concentrated on their role as healer and community leader, we must keep in mind that there was no formal schooling in those days. But they were giving all-around services for the wellbeing and welfare of the community. Their services may have included wellbeing and health in the context of Ralph Waldo Emerson's (1943) health is our first wealth; Abraham Maslow's (1940) survival a primary concern in the hierarchy of needs; Dyck and Neubert's (2012) wellbeing as more critical than material needs; and Bryan Hall's (c.1991) values development in Stage 1 underscoring human safety and security. (Hudtohan, 2005).

Benjamin Bloom's (1956) cognitive and affective taxonomy tell us the scope of the teacher's concern for the learner. As such the Babaylans and Asogs must have had some similar concept on human nature as community worker and healer. In 1956, Bloom with collaborators Max Englehart, Edward Furst, Walter Hill, and David Krathwohl published a framework for categorizing educational goals: Taxonomy of Educational Objectives or Bloom's Taxonomy, this framework that helps us understand ethnic cultural and educational challenges of the Babaylans and Asogs.

These main categories in from the appendix of Taxonomy of Educational Objectives (Handbook One, pp. 201-207) are: 1. Knowledge "involves the recall of specifics and universals, the recall of methods and processes, or the recall of a pattern, structure, or setting." 2. Comprehension "refers to a type of understanding or apprehension such that the individual knows what is being communicated and can make use of the material or idea being communicated without necessarily relating it to other material or seeing its fullest implications." 3. Application refers to the "use of abstractions in particular and concrete situations." 4. Analysis represents the "breakdown of a communication into its constituent elements or parts such that the relative hierarchy of ideas is made clear and/or the relations between ideas expressed are made explicit." 5. Synthesis involves the "putting together of elements and parts so as to form a whole." 6. Evaluation engenders "judgments about the value of material and methods for given purposes." The framework elaborated by Bloom and his collaborators consisted of six major categories: Knowledge, Comprehension, Application, Analysis, Synthesis, and Evaluation. The categories after Knowledge were presented as "skills and abilities," with the understanding that knowledge was the necessary precondition for putting these skills and abilities into practice. (Bloom, 1956).

The Nine Elements of Wellbeing (Dyck & Neubert, 2012) areas of concern for the Babaylans/Asogs: 1. Aesthetic: beauty, art, poetry. 2. Ecological: natural environment. 3. Emotional: satisfaction, positive feelings, hope, joy. 4. Individual: personal convenience, one's own interests. 5. Intellectual: ideas, clear rationale, theory, concepts. 6. Material: Finances, productivity, tangible goods, efficiency. 7. Physical: health, safety, security. 8. Social: community-mindedness, justice, helping others. 9. Spiritual: meaning, interconnectedness, and transcendence.

### 3.1.5 Hispanic View on the Babaylan

During the pre-Spanish times, education was informal and unstructured. Parents and tribal mentors provided the children with living and vocational skills. Some were trained to lead or participate in religious rituals by the Visayan babaylans, Tagalog catalonans, and Muslim imams. Our ancestors were civilized, having their system of writing, laws and moral standards in a well-organized system of government. The barangays were ruled under the Code of Kalantiao

and Maragtas (Constantino, 1975; Alzona, 1932). There was solidarity of the family, where children obeyed and respected their elders. They believed in Bathala, a supreme being.

Nona (2013, p.8) in her research, *Song of the Babaylans*, retrieved and reclaimed “the ancient indigenous sounds that heal, and which have been passed from generation to generation through the present and remaining babaylans – the ritualists, oralists, and healers.” Miclat-Cacayan (2005) narrated her personal encounters with the babaylans of Mindanao and their sacred tradition of worship and spirituality through dance. She concluded that the spirituality of the babaylan is wholeness. The babaylan as oralist promotes oral tradition, or oral lore, wherein knowledge, art, ideas and cultural material is received, preserved, and transmitted orally from one generation to another. The transmission is through speech or song and may include folktales, ballads, chants, prose or verses.()

Velando (2005) reported a babaylan art exhibit at the Kennel’s Center Commuter Art Gallery in New York City. It was noted that the babaylan knows all things; that all people and all existence are connected; and this connection is our ethnic pakikipagkapwa. Villariba (2006) cited the relevance of the babaylans in the 21st century as priestess, healer, sage and seer. According to her, the babaylan lives and breathes the Divine Source because “I Dios egga nittam nganun.” God is in all of us, as found in Mangurug, Ibanag creed and Ba-diw Ibaloi chants. She also cited the role of the babaylan in the context of contemporary justice and peace issues in the Philippines, reminiscent of the participation of the babaylans in Philippine revolution. Melencio (2013) acknowledged them as spiritual and political leadership of the babaylans who, due to Spanish persecution, eventually participated in Philippine revolution.

Vergara (2011) observed that biblical references were used to demonize the babaylans. He cited the derogatory Spanish words that referred to the babaylans as *las viejas* (old women), *sacerdotisas del demonio* (demon’s priestesses), *hechicheras* (sorceresses) and *aniteras* (priestesses using anito). Veneracion (1998) noted that the Spanish priests instituted the beaterio as a convent haven for Yndias in their effort to suppress and eventually replace the babaylans.

It is theorized that the babaylans eventually entered the fold of Christianity and became beatas. Salazar observed, “[T]hese babaylans became part of the colonial society...as church women tasked with organizing and heading processions...who will assist the priests in their services at the altar” (Salazar, 1999, p.19).

Geremia-Lachica (2012) cited the takeover of the Asogs (male babaylans) in Panay. Alcinas (1668) tells us that an Asog is an effeminate and its Bisayan synonyms are *bayug* or *bantut*. It also refers to “a man who behaves like a woman and dresses as a woman. Alcinas showed that the office of the priest in ancient times was held by the Asogs or effeminate men eventually became a male babaylan (Alcinas, 1668; trans., 2002, p.489 & p.155).

Alcina’s (1668) *Historia de las islas e indios de Bisayas* describe 17th century Filipino spirituality under the leadership of the babaylans and asogs. Maharlikan culture then was declared non-Christian based on Catholic doctrines. The Jesuit evangelizers attempted to use the word *diwata* in reference to ‘true God.’ But the political strength of the Dominicans and the Augustinians in early Christianization of the Philippines blocked this early inculturation of Filipino concepts within the Catholic theology and spirituality.

Contemporary Filipinos “are spirit-oriented...[they] have a deep-seated belief in the supernatural and in all kinds of spirits dwelling in individual persons, places and things...Filipinos continue to invoke the spirits in various undertakings.” (Catechism for Filipino Catholics, 2002, p.15). Filipino theologians, sociologists and anthropologist have done enormous researches in understanding the ABC of indigenous Filipino culture and Catholic paradigm, where: A is Maharlikan ethnicity, B is Colonial Catholicism and C is the result of A and B factors. However, C identified in this paper a folk spirituality no longer faithful to dogmatic tradition of the Roman Catholic Church. Filipino theologians tried to retrieve the lost pre-Spanish cultural tradition but they never succeeded in presenting the *imago dei* of the Maharlikan period. The effort to reconcile culture with Catholic dogmas ended with views that made Catholic theology dominant. Since then, Filipino spirituality has been described as dual Filipino-Christian split-level spirituality (Bulatao, 1966), folk-Catholicism (Belita, 2006), and inculturation of pre-Spanish indigenous values and Catholicism (Ramos, 2015; Reyes, 2013; De Mesa, 2003; Miranda, 1987; Mercado, 1975).

In all these discourses the babaylan spirituality, from the point of view of mainstream Roman Catholicism, was declared pagan. Thus, the 21st *imago dei* of a Filipino was greatly shaped by an overpowering ecclesiastical hierarchy whose spirituality conforms to the dogma, moral, and worship prescribed by the Roman Catholic Church. For more than 400 years Catholicism has theologically and practically obliterated the Maharlikan spirituality. (Hudtohan).

Given the current clerical and authority-centered governance of the Catholic Church (Helmick, 2014), the Maharlikan spirituality vis-a-vis current devotional Catholic spirituality (Batung & Hudtohan, 2017) has a minimal chance to be mainstream, unless the crisis of confidence in the Catholic Church snowballs into a Copernican spiritual revolution (Hicks, 1987).

### 3.1.5 Pre-Spanish Values

Joey Ayala’s *Kagandahang Loob* is a significant cultural DNA of the Filipino that need to be rediscovered in the 21st century. The tradition of *Malakas* and *Maganda* invites us to focus on our cultural heritage. The *Maganda* DNA springs from our creation myth and the *maganda* language is a manifestation of our inner core that has survived for so many centuries since the Maharlikan imperial rule. We have *Mayon* from *Magayon* and we continue to greet one another with *Magandang Umaga* and *Magandang Gabi*. The challenge to translate *Maganda* into a moral conduct is needed by Filipinos today, where the ugly social behavior around us abound. *Kagandahang loob* ought to be manifested as *Moral Beauty* in our day to day dealings with one another. We are a beautiful people and a beautiful nation. (Hudtohan, 2017) *Kagandahang Loob*. The core Filipino value of PSR is *kagandahang loob* which is the internal driving force of one’s external behavior as an enlightened Filipino citizen. Joey Ayala (2009) in Figure 11 shows the cycle of *pasaloob*



(contemplation), pagsalinaw (articulation) and pagsaganap (operation) where kagandang loob is made manifest. He says:

*Pagsaloob: from salo, to catch, and loob, inside/within. The taking in of kaganapan(reality), contemplating it, processing it, imagining better versions, deciding how to apply one's self... Exercising pagsaloob produces kagandahang-loob. Pagsalinaw: articulating one's kalooban and saloobin (intent, purpose, desire, inner being, vision) clearly using a variety of mediums (not just words!) for self-management, self-programming, and for purposeful interaction with other people... pagsalinaw produces pakikipag-kapwa. Pagsaganap: Manifesting, unfolding kalooban into competent action and improved kaganapan... Exercising pagsaganap produces pagkukusa. Pagsaloob, pagsalinaw and pagsaganap powers are usually absorbed from one's kaganapan or reality, which includes the home, school, electronic-media and other social environments, more than from the exercise of some consciously-designed method (Ayala, 2009, p.2).*



Figure 2. Joey Ayala's Loob paradigm

### 3.1.6 Maganda in Retrospect

The link of Western Moral Beauty with the Eastern Filipino culture is the Maganda tradition in the Philippines. Our creation myth honors the Maganda and our Filipino Malay-based language orally made Maganda survive over time by our use of Maganda to describe what is Good, as in Magandang Umaga. The Maganda is resident in our metaphysical construct of the loob and linguistically expressed in our day-to-day existence. (Hudtohan, 2017).

**Filipino Loob.** The Filipino discourses framed loob within the Western psycho-social and philo-theological frameworks but for more than four decades loob was considered a static structure and not a driving force that drives moral behavior. Related literature on loob include discourses from philosophers (Mercado 1972, 1994; de Mesa 1986), psychologists (Alejo 1990; de Guia 2005; Enriquez 1992), historians (Salazar 1977, 1985; Iletto 1979; Rafael 1993), poet (Lacaba 1974) and a theologian (Miranda 1989).

They presented various definitions for loob as an "inner self," "inner being," "what is inside the self," "holistic self," "core of oneself," and "core of one's personality." Francisco (2001) opined that the Tagalog concept of loob subverted the medieval classical body and soul construct in 15th century Doctrina Christiana. Loob was literally translated in Spanish as inside, when it was in fact an intermediary between body and soul. Thus, the Filipino persona is understood in a triadic nexus of body, soul, and loob (Francisco, 2001). The Catechism for Filipino Catholics (2002), 500 years later, speaks of kalooban as a deep, positive spiritual value in accepting suffering, patience and long-suffering. Loob continues to be a token element of the Filipino persona and is never even linked to beauty.

As an inner core, Mahtani (n.d.) sees kagandahang loob in the context of 'pagmamahal sa dakila' using 1 Peter 4: 9-11. Here, kagandahang loob is considered a quality of the Christian soul, capable of malasakit and doing good for others, even if they are not one's household or friend. Kagandahang loob is linked to cardinal virtue of charity. Pe-Pua and Protacio-Marcelino (2000) annotated kagandahang loob as 'shared humanity' and linked it as a socio-personal value. Rungduin and Rungduin (2007) see forgiveness as an expression of kagandahan ng loob that brings about gaan ng loob and kababaang loob.

Wilber's (2007) inside-outside and individual-collective dimensions of consciousness gives us a hint on the power of the loob. His quadrants as dimensions of being-in-the world has self (I), culture (we) and nature (it) and all which have the inside-outside realities. He translates these three elements as art, morals, and science or the beautiful, the good and the true. The self, culture and nature are liberated together or else there is no liberation at all (Wilber, 2000).

**Kagandahang Loob and Beauty.** Reyes (2015) associates kagandahang-loob with beauty by literally translating it as "beauty-of-will." He is a pioneer in introducing beauty with the loob concept in relation with kapwa. In Thomistic theology, Reyes identifies the loob as a "holistic and relational will" and as a "power of the soul." But

according to Kintanar (1996), who considers loob as an emotional state, Reyes regards kagandahang loob a value that is good, rather than a value that is beautiful.

Further, Francisco's (2001) loob is more than a relational will or an emotional state; he reads loob, from a Catholic theological viewpoint, as an intermediary between Aristotelian-Thomistic-Scholastic body and soul construct. In understanding the human person, the loob is considered part and parcel of body and soul human configuration. Using relational will as the wellspring of beautiful behavior could have elevated the smooth interpersonal relationship (SIR) of Bulatao the positive Filipino moral behavior.

While Reyes (2015) argues that Filipino virtue ethics is rooted in loob and kapwa, he subsumes it under the "Southeast Asian tribal and animist tradition mixed with a Spanish Catholic tradition." But multistream Western relocators of animistic tradition would describe ethnic Filipino culture as pan(en)theism and not animistic pantheism (Lynch, 2007). Then the beauty of nature evoking awe and wonders of the Creator is recognized.

The classical Aristotelian and Thomistic perspectives were used in viewing loob and kagandahang loob towards kapwa by various Filipino authors. Thus, kagandahang loob is conveniently translated in English as good will and beautiful will. These literal translations, somehow does not ring the right note for the Filipino ear. The French beau geste appears to be attractive alternative because beau is literally translate in Pilipino as maganda. Beau gest is a gracious gesture but "meaningless in substance. The Pilipino kagandahang loob as the wellsprings of our cultural heritage remains a "mystery present" in our DNA that drives us to be beautiful, to be good, and to be true.

### 3.1.7 The Maganda Prospect

The living testimonial to our maganda culture is found in our natural resources. Mount Mayon is Magayon (beautiful in Bicolano), Maria Makiling personifies beauty who protects the trees and vegetation and provides water for her sister, Laguna de Bae. The mythical diwata, like Maria Makiling guards the forest of Calamba, the [Bab]ae in Laguna looks after the ecosystem of the lake and the beautiful Lady of Mt. Mayon keeps fertile the Bicol natural environ. The Bicol Daraga (Young Lady) town and the Magayon volcano, the Maria Makiling of Laguna and the [Ba]Bae of the Lake naturally represent the Gaian presence in our culture. Maganda as dalaga is mentioned by Nadera (2000) in narrating the person of Catalan.

*Saka sa pag-akyat ko sa Maca Nakasalubong ko si Maganda Di man magsalita ang dalaga, Aking dama sa hangin ang dusa.*

Gaia in pre-Spanish Philippine culture is embodied in the persona of the diwata and babaylan and associated with the names given to natural resources, reminding us of the beauty of nature protected by the diwatas and babaylans. Babaylan as Gaian icon. While there are conflicting opinions on whether the babaylan is a shaman, (Belita, 2015; Licaucó, 2004; Mercado, 1988; Demetrio, 1975) it is my view that the babaylan can be considered an icon of Gaia. She is a Gaian icon because she babaylan cares for her people as healer and channel to the Bathala, the source of life that gave birth to Maganda and Malakas.(Hudtohan, 2017).

Miclat-Cacayan (2005) narrated her encounters with babaylans of Mindanao and their sacred tradition of worship and spirituality through dance. She concluded that the spirituality of the babaylan is wholeness. Velando. (2005) in New York City that the babaylans have the consciousness of connectivity through Filipino pakikipagkapwa. Villariba (2006) believes that the babaylans are still relevant in the 21st century as priestess, healer, sage and seer as expressed in Mangurug, Ibanag creed and Da-diw Iablo chants: "I Dios egga nittam nganun" [God is in all of us].

**Christianized babaylan.** Feminine leadership during the Sri Vidjaya and Majapahit eras proves the presence of Gaia in the East. Vim Nadera (2000) in *Mujer Indigena* cites the various regional names of the babaylan in the Philippines. Gaia is Babaylan, Catalan, Baglan, Baliana, Manganito, Mangaalisig, Almono, Mabalían, Doranakit, Anitera, Madre, Diaconesa, and Suprema. Nadera's (2000) historic narration of Filipino Gaia begins with ethnic babaylan image but with the onset of Christianity, the Filipino Gaia became a Catholic nun [Madre], Catholic deaconess [diaconesa] and finally the image of the Blessed Virgin [Suprema].

Vergara (2011) argued that in suppressing the babaylans during the Spanish era, biblical references were used to demonize them. Later on, the Spanish hierarchy instituted the beaterio as a convent haven for the Yndias to replace the babaylans. (Veneracion, 1998; Cruz, 2002) so that the converted babaylans became part of the colonial society assisting the Catholic priests in their ministry. (Salazar, 1999)

Thus, the Christianized babaylan became a beata and they performed corporal and spiritual work of mercy. Finally, as a Catholic nun, completely stripped of her ethnic babaylanic DNA, she pronounced the vows of poverty, chastity and obedience to give herself completely to the service of the Church (Hudtohan, 2003)

The Philippines had 500 years (1521-2021) of Spanish colonial influence. The presence of Spain in our Motherland has left an indelible imprint in our Catholic educational system which continues to this day. The 350 years Hispanic of colonial presence may have altered the psyche of the Filipino but indigenous kalooban continues to operate in pre-Spanish modalities (Hudtohan, 2017)/ The Moral Recovery Program of the Department of Education and Culture after EDSA I and the Basic Education Curriculum of DepEd in 2002 were designed to revisit the cultural roots of the Filipino and to serve as backbone of a patriotic citizenry in public schools.

### 3.1.8 Hispanic Curriculum

Under the Patronato Real, Spain colonized and evangelized the Philippine islands at the same time (Constantino, 1975). The work of the missionaries in proclaiming the Gospel was at the same time linked with the work of the soldiers to conquer and colonize. In a sense, education became an instrument of conquest.

Thus, education during the colonial period under Spain was religion-oriented aimed primarily to Christianize and conquer the Filipinos. The parochial or convent schools ran by the friars taught the 3 R's of reading, writing and religion. The main reading materials consisted of the cartilla, the caton, and the catechism (Andres, 1989; Alzona, 1932). Christian doctrine was part of the curriculum in primary education. Education was for the children of the elite (illustado) who had the means to send their children to the parish school for elementary instruction (primera enseñanza) with Latin grammar, classics, arithmetic and Christian doctrine. Secondary education (segunda enseñanza) led to a degree in Bachelor of Arts and others would pursue higher education abroad (Santiago, 2001). Christian doctrine was taught side-by-side with the humanities during the Spanish period, as there was no legal separation of the Church and the Spanish government.

The Educational Decree of 1863 promulgated by the King of Spain called for the establishment of elementary, secondary, and collegiate education in the Philippine archipelago. It envisioned two elementary schools in each town, one primary school for boys and one primary school for girls (Tulio, 1999). Manila, Cebu, Vigan, Jaro and Nueva Caceres were designated to provide secondary education. The University of Sto. Tomas, considered at that time as the apex of Christian learning, offered education at the collegiate level. The entire school system was under the supervision and control of the Junta de Gobierno and the Junta de Administrativo del Material de Escuelas. The alcalde mayor inspected the elementary schools at the provincial level and the parish priest at the local level (Calderon, 2002).

### 3.1.9 American Democratic Heritage

The conquest by America after 1898 left an imprint in our democratic form of government, legal system and educational system. Today, the freedom of worship and practice of religion for all of the Philippine citizenry is protected by the provision under Separation of Church and State in Article III, Sec. 5 of the Philippine Constitution. While the State does not favor any religion, it essentially allows its citizen to enjoy freedom of worship and profession of religion. (Sison, 2001).

Because of the principle of separation of Church and State, a public school teacher is not allowed to discuss religious matters in the classroom. For Catholics studying in public schools, this means they receive no lessons at all regarding their faith. The criticism against the public school is that children are growing up without any knowledge of the creed, the sacraments, and the commandments. The alternative is to send the children to a parish school or a Sunday school.

The advent of Philippine Independence fueled by the nationalist spirit, which included anti-friar, and to a certain extent anti-Catholic sentiment saw the Roman Catholic Church in crisis. With the defeat of Spain by American forces, Gen. Aguinaldo's Republic under a revolutionary government closed the schools maintained for more than 300 years by the Spaniards. The Malolos Congress placed all universities, colleges, secondary and elementary schools under State control and the administration and supervision of elementary schools were removed from the priests and transferred to local authorities (Calderon, 1998). Gov. William Taft appealed to the Holy See to remove the friars in order to gain control of the elite. It was noted that there was significant departures from the Philippines and the friars were removed from parishes and retired in Manila. (Schumacher, 1990).

It was President McKinley who instructed the Philippine Commission in 1900 to give priority to "the extension of a system of primary instruction which shall be free for all and which shall tend to fit the people for duties of citizenship and for the ordinary avocation of a civilized community." (Encarnacion, 1959).

The Schuman Commission under the American regime established a secularized and free public school system. The Taft Commission enforced free primary instruction, which had an emphasis on the duties of citizenship and avocation. Through the Educational Act No. 74 of 1901, the Philippine Commission installed a highly centralized public school system. Under its provisions, the department of public instruction, headed by the general superintendent, took control of all schools and forbade the teaching of religion in public schools (Alzona, 1932).

However, it must be noted that the 1900 Annual Report of the Department of Interior allowed religious instruction in public schools. It stated that:

*It shall be lawful for the priest or minister of any church established in the pueblo where a public school is situated, either in person or by a designated teacher of religion, to teach religion for one-half an hour three times a week in the school building to those public school pupils whose parents or guardians desire it and express their desire therefore in writing filed with the principal teacher of the school to be forwarded to the division superintendent, who shall fix the hours and rooms for such teaching (Department of Interior, 1900).*

The Schuurman Commission also authorized 600 teachers (Thomasites) from the United States to work in the Philippines under the Bureau of Public Instruction. As English was the language of instruction, practically all the textbooks for arithmetic, geography, history, readers, grammar and supplementary readings prescribed for the primary schools were in English. (Atkinson, 1902).

At the elementary level, the Barrio Boy's Creed and Barrio Girl's Creed encouraged the young to remain in the barrio. The boys were prepared for vocational (farming) work, while the girls were trained in the science of homemaking. The creed made incidental reference to "God's blue sky and God's green earth" as part of the children's inheritance. (Lardizabal, 1959). The Thomasites, as public servants, were prohibited to teach religion because "the terms of their contract with the American government forbade them from proselytizing." (Racelis & Ick, 2001).

The Commonwealth Act No. 586 known as Education Act of 1940 provided a legal basis for the present six-year elementary course, the double-single session, and compulsory attendance in the primary grades.

Two parallel educational systems emerged -- the public school and the private school. Catholic schools emerged from a Spanish evangelical model based on "integrist traditionalism" that aimed to preserve the Christian faith but distanced the Church from the path on which Filipino society was moving. (Schumacher, 1990). The public schools emerged from a model that focused on good citizenship in a democratic form of government aimed at creating a civil society. While the Act No. 2706 placed the private schools under the regulation and supervision of the Secretary of Education, Culture and Sports, the Catholic schools remain autonomous. The two educational systems were running on parallel grounds, apparently serving socially distinct and separate clientele.

Today, the catechetical program of De La Salle is a model of educational partnership between the two systems of education. This partnership also brings to unity and harmonious cooperation among the catechists from a Catholic school, the parish priest, the public-school administrators and teachers, and parents of the elementary school children.

### **3.1.10 Structural Dimension**

According to Priestly, Biesta and Robinson, the structural dimension of Teacher Agency includes: social structure (relationships, roles, power and trust. These areas are in my discussion on the Filipino family, the Spanish religious heritage in education and the American democratic influence in Philippine society.

### **3.1.11. Filipino Family, Kinship and Barkada**

Jocano (1999).says that "The concern of most Filipinos is how to maintain harmonious relations with one another, especially within a group (like family, the kin, and the barkada) which they belong to. A person may express himself as an individual but his interest as such are likely to be subordinated to the group. ..In the community, the family and the kin serve as the protective umbrella for group members." (Jocano, 1999, p. 32).

He say, "It is within the confines of the family – nuclear or extended – that the child learns the basic things in hi duties, obligations, loyalties and cooperation. Duties and obligation are focused on obligations to parent, sibling, grandparents and children. Duties deal largely with the reciprocal support each member has to one another. Loyalties and cooperation extend beyond the family to immediate, intermediate and distant relatives." (Jocano, 1999, p. 55-56).

He continues to say that kinship is "The second most important unit in Filipino social organization. This is composed of near and distant relatives...Most of the child's playmates, as well as caretaker at home and in the neighborhood are generally kinsmen...the kin group plays an important role in shaping the individual's personality and is molding his character to become an acceptable member of the group." (Jocano, 1999, p.58).

Finally, he says that barkada is the third most important unit in Filipino social organization...This is a loosely organized grouping of peers.it maybe a professional organization, a college fraternity or orority, or a treet gang...it serves to enhance the member's social prestige and acceptance in the community...The norm governing barkada relations is pakikisama...It means to be concerned about, to be supportive and to go along with someone, if necessary, for the good of the group." (Jocano, 1999, p. 59).

### **3.12 Material**

#### **3.12.1 Resources**

Educational materials means visual and auditory media, curricula, textbooks, and other disposable or non-disposable items that enhance student understanding of the subject matter. Story books make great teaching-learning materials. Samples of Student Writing. Having students write can be an effective teaching method. Audio-visual aids are needed, such as: Videos. Games. Flashcards, Overhead Projector Transparencies. Computer Software and Apps.

TechFactors has a variety of digital-based learning materials. The 21st century is now driven by technology and schools need to be updated if it desires its Teachers Agents to handle and manage it educational vision and mission. We become Homo Deus, according to Novel Noah Harari (2016).

#### **3.12.2 Physical Environment**

The term learning environment can refer to an educational approach, cultural context, or physical setting in which teaching and learning occur. A learning environment is the educational setting and how it looks and feels and can be positive or negative. Teachers can impact the learning environment in many ways, including the physical, psychological and instructional setting. A good learning environment offers a safe platform for learners. Before you can expect learners to succeed academically, they should also feel safe both mentally and physically. While most of the schools take physical safety measures, not many learning platforms consider the mental safety of the learners

### **3.13 Iterative Dimension**

#### **3.13.1 Life History**

The iterative dimension of Teacher Agency refers to repeat events that the teacher experienced in the past that shaped her/him as a person, as an agent whose actions likewise contribute to his future disposition (Hudtohan, 2005; Gonzalez & Tirol (1984). The iterative dimension of the teacher as an agent include, among many, Eric Erikson's (1994) theory on social development; Watson's (1979) emotional development; Piaget's (1971) intellectual development and moral development; Kohlberg's (1981) moral development; Brian Hall's (1994) values developments

As a Christian nation, I discuss here James Fowler's (1981) stages of faith. Faith Development Theory is an interdisciplinary approach to understanding the evolutionary process of the development of religious/spiritual values and behavior in the human life cycle. The following are the stages of faith:

#### **3.13.2 Pre-Stage: Undifferentiated Faith**

Generally children from birth through about 2 years of age. Have the potential for faith but lack the ability to act on that potential. Through loving care from parents and other adults in their life young children start to build a lived experience of trust, courage, hope and love. At this stage, children experience faith as a connection between themselves and their caregiver.



**3.13.3 Stage 1: Intuitive-Projective Faith. Generally Is present among pre-school aged children.**

The cognitive development of children of this age is such that they are unable to think abstractly and are generally unable to see the world from anyone else's perspective. As Robert Keeley writes: "These children cannot think like a scientist, consider logical arguments, or think through complex ideas."

Faith is not a thought-out set of ideas, but instead a set of impressions that are largely gained from their parents or other significant adults in their lives. In this way children become involved with the rituals of their religious community by experiencing them and learning from those around them.

**3.13.3 Stage 2: Mythic-Literal Faith. Generally ages 6 to 12.**

Children at this age are able to start to work out the difference between verified facts and things that might be more fantasy or speculation. At this age children's source of religious authority starts to expand past parents and trusted adults to others in their community like teachers and friends.

Like the previous stage, faith is something to be experienced. At this stage it is because children think in concrete and literal ways. Faith becomes the stories told and the rituals practiced. Later in this stage children begin to have the capacity to understand that others might have different beliefs than them.

**3.13.4 Stage 3: Synthetic-Conventional Faith Generally starts about the age of 13 and goes until around 18. However, some people stay at this stage for their entire life.**

Unlike previous stages, people at this stage are able to think abstractly. What were once simple unrelated stories and rituals can now be seen as a more cohesive narrative about values and morals. With abstract thinking comes the ability to see layers of meaning in the stories, rituals and symbols of their faith. At this stage people start to have the ability to see things from someone else's perspective. This means that they can also imagine what others think about them and their faith.

People at this stage claim their faith as their own instead of just being what their family does. However, the faith that is claimed is usually still the faith of their family. Issues of religious authority are important to people at this stage. For younger adolescents, that authority still resides mostly with their parents and important adults. For older adolescents and adults in this stage, authority resides with friends and religious community. For all people in this stage, religious authority resides mostly outside of them personally.

**3.13.5 Stage 4: Individuative-Reflective Faith**

This stage usually starts in late adolescence (18 to 22 years old). However Robert Keeley points out that "people of many generations experience the kind of dissonance that comes with the real questions of faith that one begins to address at this stage of development." People in this stage start to question their own assumptions around the faith tradition. Along with questioning their own assumptions about their faith, people at this stage start to question the authority structures of their faith. This is often the time that someone will leave their religious community if the answers to the questions they are asking are not to their liking. Greater maturity is gained by rejecting some parts of their faith while affirming other parts. In the end, the person starts to take greater ownership of their own faith journey.

**3.13.6 Stage 5: Conjunctive Faith**

People do not usually get to this stage until their early thirties.

This stage is when the struggles and questioning of stage four give way to a more comfortable place. Some answers have been found and the person at this stage is comfortable knowing that all the answers might not be easily found. In this stage, the strong need for individual self-reflection gives way to a sense of the importance of community in faith development. People at this stage are also much more open to other people's faith perspectives. This is not because they are moving away from their faith but because they have a realization that other people's faiths might inform and deepen their own.

**3.13.7 Stage 6: Universalizing Faith**

It is a rare person who reaches this stage of faith. James Fowler describes people at this stage as having "a special grace that makes them seem more lucid, simpler, and yet somehow more fully human than the rest of us." People at this stage can become important religious teachers because they have the ability to relate to anyone at any stage and from any faith. They are able to relate without condescension but at the same time are able to challenge the assumptions that those of other stages might have. People at this stage cherish life but also do not hold on to life too tightly. They put their faith in action, challenging the status quo and working to create justice in the world.

Neale Donald Walsch (2019) in *The Essential Path* said, "...a compelling question: Is it possible...that there is something we don't fully understand about ourselves, about life, and about God, the understanding of which would change everything." (p.2). At the "end of the book, he quotes Eckhart Tolle: "In the stillness of your presence, you can feel your own formless and timeless reality as the unmanifested life that animates your physical form. You can then feel the same life deep within every other human and every other creature. You look beyond the veil of form and separation. This is the realization of oneness. This is love." (Tolle, 1997).

Allan Seale (2003) in *Soul Mission Life Vision* reminds us: "...actions without clear intentions, decisions, and aligned thoughts ultimately produce less than full potential results. Intention is a key focus in the manifestation process. Aligned thoughts means that you inner desires and outer actions are in harmony with each other and they are both in alignment with the larger flow of life." (Seale, 2003, p. 4.) In our journey forward, he says, "universal consciousness is where the could want to play. Always seeking freedom, our soul are anxious to remove any obstacles that might hold us back. The Manifestation Wheel moves us toward a richer experience of full-spectrum living – toward dancing in the universal realm of LL possibility." (Seale, 2003, p. 281). This I interpret: The sky is not the limit to what we can achieve, because we are spiritual beings with human activities.

### 3.14 Professional History

#### 3.14.1 Professional Roots

Professional history begins with our very existence. It is a sum total of our DNA, God-given talent through our parents and the external influence of our environment (family, community, government, church and culture). Thus, we did not choose our parents. And being born to a family is no accident. And all the events since birth to our present circumstances were designed to make us who we are today. Good and not so good experiences were there to make us antifragile. What did not kill us made us stronger (Nietzsche, 1900). Taleb added: What does not kill you will kill others." (Taleb, 2009). In biblical sense, St. Paul reminds us: For those who love God, everything will turn out for the good (Romans 8:28). Thus, our resilience to continue being alive Is an opportunity to make the best as we journey along on this planet.

Our professional journey started with our first breath outside our mother's womb. All of us present here by design did not turn out to be the Anak Freddie Aguilar described in his song. Grade School, High School, College, Master's, and Doctorate. The academic path is before us and are free to pursue this educational ladder. I was a La Salle school from Grade VII, High School, college AB and BSE, MA and EDD. I literally used my brain for academic excellence to get me to where I am today, even when it took me 30 years to be a doctor of education, after my master'.

#### 3.14.2 Home: The First University

Home is the first university and the parents are the first teachers. I quote Moore and Kimball (n.d.), "A man travels the world over in search of what he needs and returns home to find it. Home Is the place to save society." This was the quote in the invitation when Pearl (my spouse) and I got married on September 20, 1978. She stopped teaching at the Assumption College for five years when Julie Anne was born. After nurturing her for nine months in her womb, she continued to nurture and raise her personally for five years. Her physical development like standing up to walk and her first words were way in advanced with normal standard of child development.

Julie's intellectual DNA came from Pearl's academic excellence being a summa cum laude Assumption Iloilo and my magna cum laude De La Salle University. Julie' writing skills from her, mom and the Rosendo Mejica tradition of love of communication. Her training skills from my corporate practice and the Torrecarion teaching profession of mom and two aunts. Her global travels reflect my world travel in the 70s when through De La Salle Brothers scholarship I studied in the United States and toured Europe; her mom's local travel in the Philippines through Assumption College-Philippine Air Lines program to tour Mindanao.

Julie's Bachelor of Arts In Management Honors Program at the Ateneo de Manila University was courtesy of a scholarship from Pearl's Assumption student, Lily Chan. History repeats itself: I was a scholar of the De La Salle Brothers; Pearl was a scholar of the Assumption Sister; and Julie was a scholar of Lily Chan. Julie's first job is with Unilever. She was a local HR Manager, a Regional HR Director based in Singapore, an HR Global Director in London. Today, she is Vice President of Unilever Philippines and the ASEAN region.

Her professional success comes from her DNA (God-given nature) and her surrounding (nurture of her school and corporate experience). Home is the place to save society. And the home is the first university.

### 3.15 Projective

The third dimension of Teacher Agency is Projective. Projecting is an outward. relating to future behavior or action. To address the projective dimension of an antifragile Teacher Agent, I address the short term and long term educational concerns today and the future.

### 3.16 Education in the 21st Century

Pedagogy literally means "leading children." Andragogy was a term coined to refer to the art/science of teaching adults. Malcolm Knowles and others theorized that methods used to teach children are often not the most effective means of teaching adults. You can conclude from the above that pedagogy is a child-focused teaching approach, whereas andragogy an adult-focused teaching approach; or, formally, pedagogy is the art and science of helping kids learn, whereas andragogy is the art and science of helping adults learn. Malcolm Knowles (1984) says that andragogy is based on a self-directed, independent learning method for adults. This theory asserts that learning programs must support the notion that adults are self-driven and take responsibility for decisions.

Knowles' (1984) theory of andragogy is an attempt to develop a theory specifically for adult learning. Knowles emphasizes that adults are self-directed and expect to take responsibility for decisions. Adult learning programs must accommodate this fundamental aspect. Thus, andragogy is an approach in participatory learning based on the premise that adult students are propelled to learn on real life situation based as they can bring, they own experiences and knowledge into the classroom and they can immediately practice to their lives and careers.

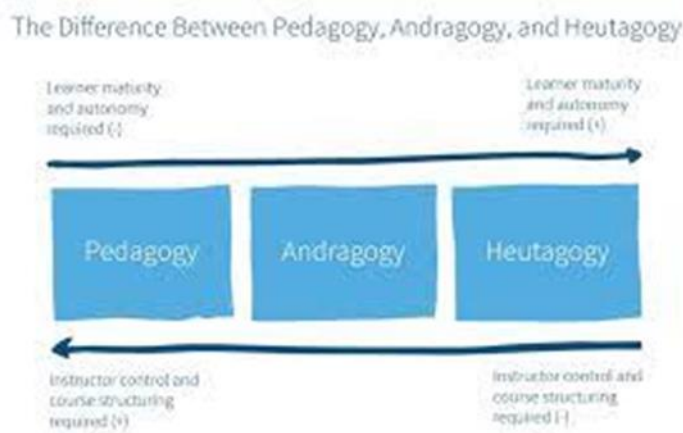
Mezirow's (1991) transformative learning is defined as "an orientation which holds that the way learners interpret and reinterpret their sense experience is central to making meaning and hence learning." Put in simple terms, transformative learning is the idea that learners who are getting new information are also evaluating their past ideas and understanding, and are shifting their very worldview as they obtain new information and through critical reflection. It goes beyond simply acquiring knowledge, and dives into the way that learners find meaning in their lives and understanding. This kind of learning experience involves a fundamental change in our perceptions—learners start to question all the things they knew or thought before and examine things from new perspectives in order to make room for new insights and information. Many learners and experts agree that this kind of learning leads to true freedom of thought and understanding.

Mezirow (1991) says that transformative learning has two basic focuses—instrumental learning and communicative learning. Instrumental learning focuses on task-oriented problem solving, and evaluation of cause-and-

effect relationships. Communicative learning focuses on how people communicate their feelings, needs, and desires. Both of these elements are important in transformative learning—students need to be able to focus on different types of their understanding and view new perspectives that are both logical and emotional in order to challenge their previous understanding.

Meaning schemes or meaning structures are another important element of the transformative theory and transformational learning according to Mezirow (1987). Perspectives and meaning schemes two major elements of meaning structures, and are our predispositions and assumptions, which set the state for our expectations. A meaning structure is basically the concepts, beliefs, judgments, and feelings that shape an interpretation of information. Students are able to understand their meaning structure through self-reflection, self-directed learning, and critical theory. They are able to critique their assumptions to understand if what they understood as a child still holds true now that they are an adult. We are thereby able to understand ourselves, and our learning better. The understanding of our past perspective and the ability to look at new structures and perspectives are key to the transformative learning theory.

1. An understanding of the differences in assumptions about learners and the skills required for learning under teacher-directed learning and self-directed learning, and the ability to explain these differences to others.
2. A concept of myself as being a non-dependent and a self-directing person.
3. The ability to relate to peers collaboratively, to see them as resources for diagnosing needs, planning my learning, and learning; and to give help to them and receive help from them.
4. The ability to diagnose my own learning needs realistically, with help from teachers and peers.
5. The ability to translate learning needs into learning objectives in a form that makes it possible for their accomplishment to be assessed.
6. The ability to relate to teachers as facilitators, helpers, or consultants, and to take the initiative in making use of their resources.
7. The ability to identify human and material resources appropriate to different kinds of Learning objectives.
8. The ability to select effective strategies for making use of learning resources and to perform these strategies skillfully and with initiative
9. The ability to collect and validate evidence of the accomplishment of various kinds of learning objectives. (Henschke, 2009)



**Figure 4 Learner's freedom in Pedagogy, Andragogy and Heutagogy**

The term heutagogy was first coined by Stewart Hase and Chris Kenyon in 2000 as an extension to andragogy and means self-determined learning. Its foundations are constructivism and humanism, along with capability, open-systems thinking and complexity theory.

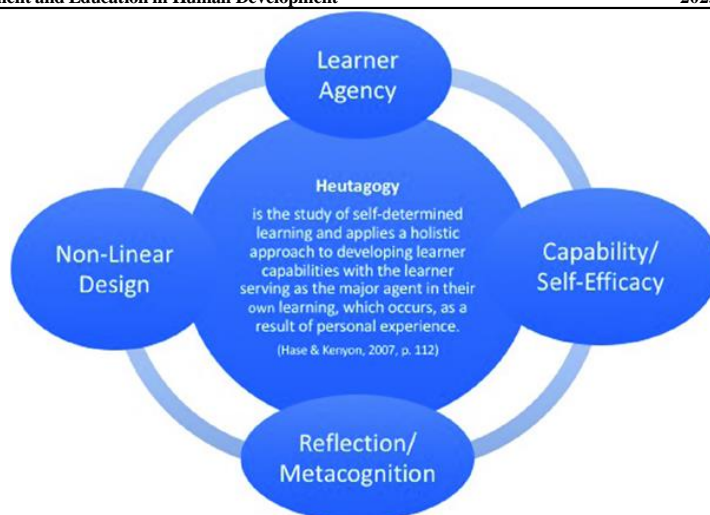


Figure 5. Elements of Heutagogy

Table 1. Pedagogy, Andragogy and Heutagogy  
**Comparison of Pedagogy, Andragogy & Heutagogy**

	Pedagogy	Andragogy	Heutagogy
Dependence	Learner is dependent	Adults are independent	Learners are interdependent
Learning Resources	Teacher-driven and controlled	Adult and Teacher controlled	Teacher and learner provided. Learner negotiates path
Learning Reasons	Gaining next level	Drive to increase performance	Learning potential, unplanned, non-linear
Learning Focus	Subject-centred, prescribed	Task- or problem-centred	Proactive and problem-oriented
Motivation	External motivation	Internal motivation	Self-efficacy driven
Teaching Role	Process-designer, imposer, knowledge-holder & director	Enabler, collaborator	Capability-builder

### 3.17 End of the Period of Change

We live in a volatile, uncertain, complex and ambiguous (VUCA) world, according to Bennet and Lemoine (2014). We are in the Age of Upheaval, according to the Hult Management Institute. We are in a Great Period of Change (1987–2023), according to cosmologist Christine Page (2008) and Gregg Braden (2010). But Ralph Smart (2021) says, the Golden Age is Coming. Page and Braden's Period of Change ends 2023 and this confirms Smart's vision of The Golden Age by 2024.

The big picture on what is happening today is that we live in a Great Period of Change which began in 1987 and ends in 2023 (Page, 2012; Jenkins, 2012; Braden, 2009; Laszlo, 2006). What then do we expect at the end of this Great Period of Change? Christian Page says, "The Mayan calendar saw the beginning of an extraordinary journey of 36,000 years for the earth and its inhabitants, which reaches its conclusion just before 2020. For the first time in 26,000 years, the sun is most closely aligned with Great Cleft, Dark Rift or the Black Road of the Milky Way. (Page, 2008).

The year 2023 appears to be the end of the dark tunnel. We will make a breakthrough (Laszlo, 2006). As we come close to 2023, the end of the Great Period of Change, our present state I consider Global Civilization is moving towards a new era of New Enlightenment (Page, 2012). Ambassador Manalo (personal communication, July 31, 2021) during an interview with Sass Sassot SMNI Network, said that from the Cold War we moved to Globalization. However, she did not cite our new state of affairs that would follow Global Civilization we are experience today.

With a cosmological lens and from my review of related literature, I foresee that a Spiritual Civilization is emerging. A number of 21st century gurus, like Chardin and Dyer (spiritual beings), James Ray (energy field), Dispensa (atom is 99.999 percent energy .001 percent matter) and O'Murchu (God is energy) show us the way to a spiritual civilization. Neale Donald Walsch (2021) says, the heart is the bridge between the mind and the soul. First get out of your mind and into your heart space. From there it is a quick jump into your soul. On July 21, 2021, a Facebook post of M.P. Hudtohan tells us a Spiritual Civilization is emerging (Youtube.com: The Apocalypse of Belief – Healing).

### 3.18 World Economic Forum New Normal

According to the World Economic Forum (2021) the new economy skills are competencies required to participate in the post-COVID-19 economy. While not necessarily "new" in nature, their growing relevance in the context of the impending economic transformation make them a priority for gaining access to jobs in high-growth



sectors; prioritizing people and planet; and enabling more equitable and cohesive societies. The World Economic Forum's Global Skills Taxonomy.

1. Innovation and creativity. Thinking of novel ideas, improvements and solutions by combining ideas or information and making connections between different fields and perspectives. Includes skills such as: Critical thinking, Analytical thinking, Creative thinking, and Systems thinking.
2. Digital Understanding and applying ever-evolving digital technology tools, systems and software responsibly, ethically, creatively and inclusively across work processes and activities to solve problems, analyze and interpret data and communicate effectively. Includes skills such as: Technology design and programming, Technology use, monitoring and control.
3. Global citizenship and civic responsibility Making decisions and creating appropriate and sustainable solutions based on cross-cultural and geopolitical awareness, a differentiated notion between local and global contexts and an understanding of the human impact on the environment and society. Includes skills such as: Social-cultural awareness, Technological awareness, Environmental awareness
4. Interpersonal and intrapersonal Managing emotion and motivation and applying emotional intelligence to collaborate effectively with others and achieve both personal and communal goals. Includes skills such as: Active listening, communication and information exchange, Leadership and social influence, Self-management

### 3.19 Antifragility

#### 3.19.1 Fragile vs. Antifragile

Merriam-Webster defines fragile as “easily broken or destroyed” and “constitutionally delicate and lacking in vigor.” Dictionary.com defines it as “easily broken, shattered, or damaged, delicate, brittle; frail, vulnerably delicate, lacking in substance or force, and flimsy.”

Robust is defined in Merriam-Webster Dictionary as “strong and healthy, strongly formed or built, successful or impressive and not likely to fail or weaken. Dictionary.com says it is “strongly or stoutly built: suited to or requiring bodily strength or endurance; rich and full-bodied; and strong and effective in all or most situations and conditions” (Hudtohan, 2015).

Taleb does not define the opposite of fragile as robust; he creates an oxymoron by presenting a non-existing word in the dictionary: antifragile. To prove his point, he lists 58 examples of “fragile-robust-antifragile” triads that we normally experience in our daily life. His triads are presentations of heuristic, experiential data and he admitted he was not into creating a theory or generalization. But the insights he makes are certainly mind-boggling and one is led to nod his head and agree to many of these triads. I recognized 16 triads as an axiologist, ethicist and values formateur. I somehow got a feel on what antifragile is. Of the 16 triads I chose three triads that are related to relationships and learning (See Table 2).

For Taleb the opposite of fragility is beyond being robust and resilient; the opposite is antifragility. He looks at antifragility as a property of systems that increase in capability, resilience, or robustness as a result of stressors, shocks, volatility, noise, mistakes, faults, attacks, or failures. Simply, antifragility is defined as a convex response to a stressor or source of harm, which leads to a positive sensitivity to increase in volatility in term of variability, stress, dispersion of outcomes, or uncertainty. He grouped factors under the designation “disorder cluster”. He defines fragility as a concave sensitivity to stressors, leading a negative sensitivity to increase in volatility. According to him the relationship between fragility, convexity, and sensitivity to concavity and disorder is mathematical, obtained by theorem, not derived from empirical data mining or some historical narrative. (Taleb, 2012).

On the other hand, the Eastern approach to resiliency is to discipline the mind to calm, non-combative attitudes in all conditions. At the spiritual core, “Everything is already inside” for Tamura believes that you are the answer. He says, “To be who we are, to have all that is within us and to fully express our divine heritage – that is our purpose for living and the destination of our journey..”(Tamura, 2007, p.5). Seale (2003) remarks, “The more you know who you are and the more you live that true identity, the stronger and clearer are your perceptions and sense of reality, and the less you are swayed by forces that go against your nature. You have the power to make your own choice and to create your life as you want it to be.”(Seale, 2003, p.5). Tamura and Seale affirm need to be resilient and therefore one comes out robust, but not antifragile in Taleb's terms.

Taleb (2012, p.3) introduces antifragility as “some things benefit from shocks; they thrive and grow when exposed to volatility, randomness, disorder, and stressors and love adventure, risk, and uncertainty. Yet, in spite of the ubiquity of the phenomenon, there is no word for the exact opposite of fragile. Let us call it antifragile. Antifragility is beyond resilience or robustness. The resilient resists shocks and stays the same; the antifragile gets better.”

#### 3.19.2 Antifragile Teacher Agent

There are categories in Taleb's antifragility which can be useful for the teachers as shown in Table 2. These are:

1. Relationships. In human relationships it is easy to understand that family and kinship is stronger than friendship and attraction or bonding is even greater than kinship or family ties.
2. Regulations. Compliance to regulations by mere compliance with the rules is not as good as basing one's conduct on ethical and moral principles; but when one put those principles into action, that person becomes virtuous and his behavior will always be consistent in doing what is right, what is good and what is beautiful.
3. Learning. As educators, we must take note that learning in the traditional sense is classroom based, but real-life learning through struggle and pain can make us smart and robust. However, real life learning by being street-smart needs a fount of knowledge stored in a library.

#### 3.19.3 Attraction

The Law of Attraction says that, “Everything that’s coming into your life you are attracting into your life. And it’s attracted to you by virtue of the image you’re holding in your mind. It’s what you’re thinking. Whatever is going on in your mind you are attracting to you.” (Proctor, 2006)

According to Byrne, “The greatest teachers who have ever lived have told us that the law of attraction is the most powerful law in the Universe. Poets such as William Shakespeare, Robert Browning, and William Blake delivered it in their poetry. Musicians such as Ludwig van Beethoven expressed it through their music. Artists such as Leonardo da Vinci depicted it in their painting. Great thinkers including Socrates, Plato, Ralph Waldo Emerson, Pythagoras, Sir Francis Bacon, Sir Isaac Newton, Johann Wolfgang von Goethe, and Victor Hugo shared it in their writing and teachings. Their names have been immortalized and their legendary existence has survived for centuries.” (Byrne 2005, p.4).

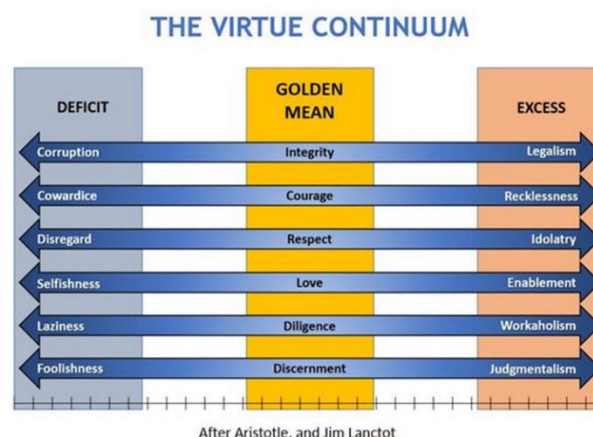
Byrne continues, “It is the law that determines the complete order in the Universe, every moment of your life, and every single thing you experience in your life. It doesn’t matter who you are or where you are, the law of attraction is forming your entire life experience, and the all-powerful law is doing that through your thoughts. You are the one who calls the law of attraction into action, and you do it through your thoughts. (Byrne, 2006, p. 5).

In summary, the Law of Attraction tells us that: 1. The Great Secret of Life is the law of attraction. 2. The law of attraction says like attracts like, so when you think a thought, you are also attracting like thoughts to you. 3. Thoughts are magnetic, and thoughts have a frequency. As you think thoughts, they are sent out into the Universe, and they magnetically attract all like things that are on the same frequency. Everything sent and returns to the source...you. 4. You are like a human transmission tower, transmitting a frequency with your thought. If you want to change anything in your life, change the frequency change your thoughts. 5. Your current thoughts are creating your future life. What you think about the most or focus on the most will appear in your life. 7. Your thoughts become things. (Byrne, 2006, p. 25)

### 3.19.4 Virtue

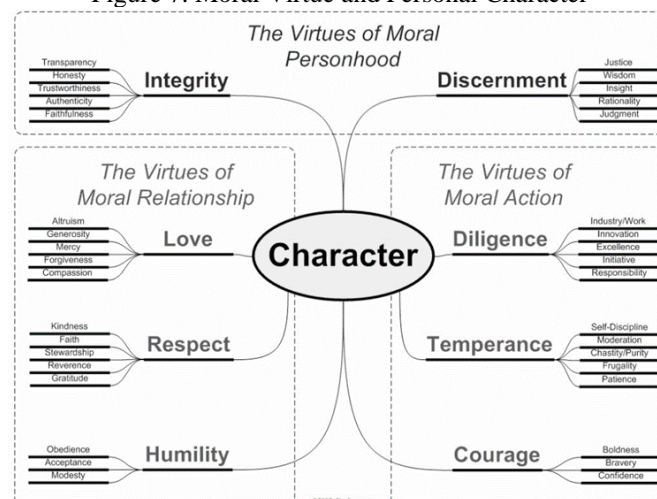
Jim Lanctot's chart representing Aristotle's Golden Mean. The Virtue Continuum offers a more nuanced approach to ethical decision making, as distinct from simplistic dichotomies and polarized thinking. Balance and harmony are more likely when moderation is sought rather than extremes (Pearson, n.d.).

Figure 6. The Virtue Continuum



<https://www.pinterest.ph/pin/404761085260926772/>

Figure 7. Moral Virtue and Personal Character



<https://qededucation.sg/general-paper/gp-resources/virtue-continuum/#>

### 3.2.5 Real Life and Library

Brian Hall's Values Development in Figure 6 shows that the world is real ground for being alive. Phase 1 Surviving, Phase 2. Belonging, Phase 3. Self-initiating, and Phase 4: Interdependence. Figure 7 shows Four Stages of human development with respective values.

Figure 8. Hall's Four Phases of Values Development

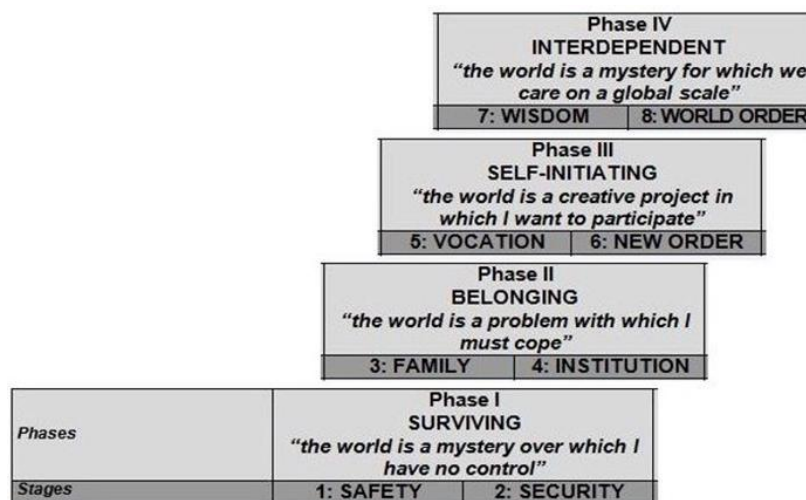
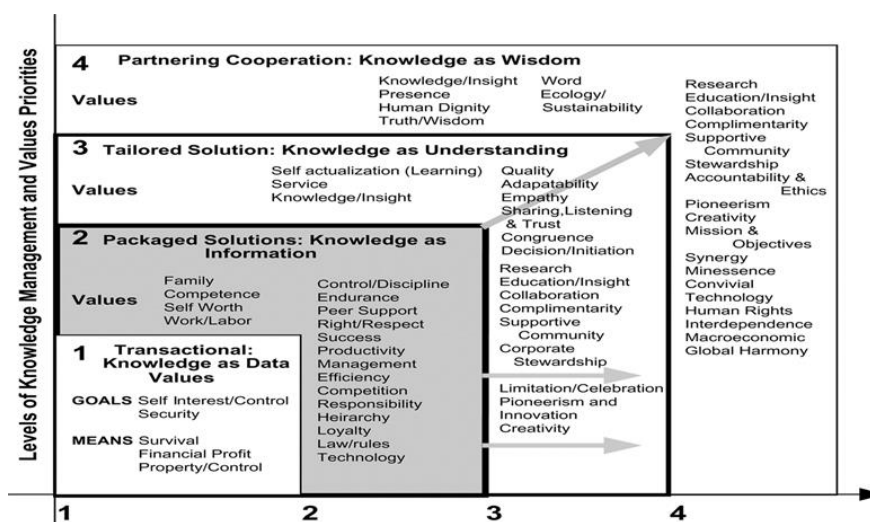


Figure 9. Brian Hall's Specific Values in Four Stages.



Values give significance to our lives and they mediate our inner and outer lives. These ideals are what combine to form our beliefs, determine our emotional responses and direct our outward behavior. These external expressions all flow from the values each person and group of people has. This value system is critical because it is what gives meaning to our individual lives as well as the lives of our organizations. Hall/Tonna Values System renders the human experience into 125 values—29 goal or “being” values, and 96 means or “doing” values—which encompass various dimensions of knowing, being and doing. The 125 values exist in relationship with one another across four world views or orders of consciousness each more progressively complex than the previous— from foundational ones of safety, security, and belonging to more complex and visionary ones of presence, human dignity, wisdom, global sustainability and justice. By discovering and representing our unique landscape of values outwardly we become more self-aware, and more discerning of what values to prioritize and to cultivate. This activity is not only in service to an individual's development, it is also integral to the practice of leadership and organizational citizenship. Just as each one of us has our own values portrait—a unique configuration or interacting Values Technology network of value priorities, so do the groups, organizations and other social networks with which we work. With an awareness of and facility with landscapes of values, we can perceive, make sense of and interact with the world in new ways. (Values Technology, n.d. <https://www.stmarys-ca.edu/sites/default/files/attachments/files/Intro%20to%20Values%20Technology.pdf>).

### 3.19.5. Library

As gateways to knowledge and culture, libraries play a fundamental role in society. The resources and services they offer create opportunities for learning, support literacy and education, and help shape the new ideas and perspectives that are central to a creative and innovative society. The school and public libraries are a resource and

fountain of knowledge, where books are available physically and virtually. Digital technology offers unlimited data and information in the Cloud. There is the YouTube, Facebook, and other applications that allow the learner and researchers to mine data. Caitlin Moran (n.d.) said that: “The library is an emergency exit, a life raft, and a festival. They are cathedrals of the mind, hospital of the soul, theme parks of the imagination. (www. quotemaster. org/importance+of+library#&gid=1&pid=1).

Boucher and Lance say that, “Three sets of roles that libraries play in education are identified. Each of the roles is explained, accompanied by relevant statistics and examples. In the first place, libraries provide access to education by teaching information skills, by providing leadership and expertise in the use of information and information technologies, and by participating in networks that enhance access to resources outside the school or community. Secondly, libraries help ensure equity in education by: (1) helping children start school ready to learn; (2) addressing the needs of student most at risk; (3) providing access to information and ideas unimpeded by social, cultural, and economic constraints; (4) ensuring free and equal access to information and ideas without geographic constraints; and (5) helping students stay free of drugs and violence, in an environment conducive to learning. A third role is that of impacting academic achievement for individuals and assisting them in lifelong learning, preparing individuals for productive employment, promoting the enjoyment of reading, promoting functional literacy among adults, preparing individuals for responsible citizenship, and equipping the United States to be first in the world in science and mathematics achievement. Specific examples illustrate Colorado libraries that carry out these roles.”\_

### 3.19.6 Human Library

A human library is a learning platform that challenges stigmas and stereotypes, through the art of open and honest conversations. It provides a safe space where strangers can discuss taboo topics openly and without condemnation. Conversation is key to understanding in Denmark. It works to create a safe framework for personal conversations that can help to challenge prejudice and discrimination, prevent conflicts, and contribute to greater human cohesion across social, religious, and ethnic divisions. People volunteer to serve as “books,” and — with their “readers” — enter into conversations where difficult questions are expected, appreciated, and received with an open heart. (<https://www.dailygood.org/story/2639/human-library-the-gratefulness-team/>).

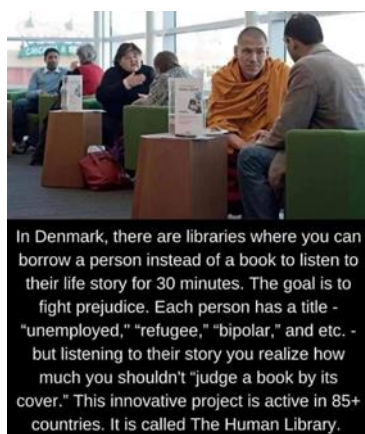


Figure 10. Human Library (Facebook: <https://www.facebook.com/Philosophy-Of-Life-139395669527862>)

The organization began in Copenhagen in 2000 when the first Human Library event was held at Roskilde Festival; it was run by Ronni and Dany Abergel, Asma Mouna, and Christoffer Erichsen, who was working at the Danish Youth NGO Stop Volden (Stop the Violence), inspired by the American Stop the Violence Movement. It ran four days with eight hours of conversations each day and more than 1000 people took part (Meghan, 2017). I thank Marlene Victoria Manganti for posting the image of Human Library in Facebook; it is a novel dimension of traditional library of books.

### 3.19.7 Education of the Future

Harari (2018) tells us, “Many pedagogical experts argue that schools should switch to teaching the four Cs – critical thinking, communication, collaboration and creativity. More broadly, schools should downplay technical skills and emphasize general purpose life skills. Most important of all will be the ability to deal with change, to learn new things and to preserve your mental balance in unfamiliar situations. In order to keep up with the world of 2050, you will need not merely to invent new ideas and products, you will need above all to reinvent yourself again and again.” (Harari, 2018, p.62).

## IV. CONCLUSION

1. Teacher Agency is a comprehensive approach to Antifragility.
2. The Agency framework of Priestly, Bietas, and Robinson is a platform for teacher development and key authors were cited to further explain the technical elements of Agency: Practical-Evaluative, Iterative, and Prospective dimension of being an Agent.
3. Antifragility of Taleb was used as a lens to further examine what it means to be an Antifragile Teacher Agent in the context of learning, human relationship and values formation in the 21st century.
4. Key Pre-Spanish culture is the forgotten foundation of the Filipino character.



5. The male and female teachers in the 21st century are professionally and culturally linked with the Babaylans and Asogs of yesteryears.
6. Educators need to revisit our pre-Spanish educational and cultural heritage.
7. Character formation of the learners need to be anchored on Kagandahang loob and malakas and maganda traditions.
8. The New Normal is challenging educators to address the creativity and innovation, global and local citizenship, digital technology and interpersonal and intrapersonal relationship inside and outside the classroom.
9. Technology is a key driver of learning and all human endeavors, especially in the age of global civilization, digital civilization, ecological civilization and spiritual civilization
10. The 21st century Antifragile Teacher Agent must continue to pursue a framework for pedagogy, andragogy, and heutagogy.
11. An Antifragile Teacher Agent must explore and upgrade her/his consciousness in the realm of physical, metaphysical and spiritual realities..

## REFERENCES

- Alcinas, I. F. (1668). *Historia de las islas e indios de Bisayas...1668* (C.J., Kobak, C.J. & L. Gutierrez, eds., trans., & Anno.) published in 2002. *History of the Bisayan People in the Philippine Islands: Evangelization and culture at the contact period*. Manila, Philippines: UST Publishing House.
- Alzona, E. (1932). *A history of education in the Philippines, 1565-1930*. Manila: University of the Philippines Press, 108-111, 2-10, 189, 110-111, 205-223.
- Atkinson, F.W. (1902). The present educational movement in the Philippine Islands. [Report of the Commissioner of Education for the Year 1900-1901, Vol 2, Washington, D.C. Government Printing Office]. In Racelis, M. & Ick, J.C. (Eds.). (2001). *Bearers of Benevolence: The Thomasites and public education in the Philippines*. Pasig: Anvil Publishing, Inc., 316.
- Ashridge Hult, (2016). The Age of Upheaval. *Global Business*. Hult International Business School. Hult.edu.
- Ayala, J. (2009). *Siningbayan*. In Mariano, V.D. (Ed.). *Sining-Bayan: Art of Nation Building, Social Artistry Field book to Promote Good Citizenship Values for Prosperity and Integrity*. Makati City: United Nations Development Programme Philippines; Quezon City: UP National College of Public Administration and Governance and Bagong Lumad Artists Foundation, Inc.
- Battung, M. A.P. & Hudtohan, E.T. (2017). Spiritually-driven Leadership in Business Processing Outsourcing Workplace in Metro Manila. *Journal of Business, Education and Law (BEL)*. 22,1.
- Bennett, N. & Lemoine, G.J. (January–February, 2014). What VUCA Really Means for You. *Harvard Business Review*.
- Braden, Gregg. (2010). *Fractal Time: The Secret of 2012 and a New World Age*. California: Hay House, Inc.
- Beck, M. (2012). *Finding your way in a wild new world*. New York: Free Press.
- Belita, J. (c.2010). Value-driven: Grounding of morals in evolutionary and religious narrations. Unpublished paper. Manila: San Juan de Dios Educational Foundation, Inc.
- Belita, J. (2006). *God is not in the wind*. Ermita, Manila: Adamson University Press.
- Belita, J. (2015). *Release for wholeness: A study of healing where faith and science converge and grace in nature revisited*. Roxas City, Capiz: St. Anthony College of Roxas City, Inc.
- Belita, H. (2008). *Value-driven: The Grounding of Morals in Evolutionary and Religious Narrations*. Unpublished article. San Juan de Dios Educational Foundation, Inc.
- Bloch, M. (1953). *The historian's craft*. New York: Alfred A. Knopf,
- Bloom, B.S. (1956). *Taxonomy of Educational Objectives; The Classification of Educational Goals*. New York: Longmans, Green, Bloom, D.E., (2004). *Health, Wealth, and Welfare*. <https://www.imf.org/external/pubs/ft/fandd/2004/03/pdf/bloom.pdf>
- Boucher, J. & Lance, K.C. (n.d.). The Roles of Libraries in Education. ERIC Education of Science. <https://eric.ed.gov/?id=ED354919>
- Browning, g. (2005). *Emergenetics (R): Tap Into the New Science of Success* Paperback. USA: HarperCollins Publishers Inc.
- Byrne, R. (2006). *The secret*. New York: Atria Books.
- Calderon, J.F. (2002). *Foundations of education*. Manila: Rex Book Store, 448-449.
- Calderon, J.F. (2002). *Foundations of education*. Manila: Rex Book Store, 448-449. of the Philippines. (2002).
- Carucci, R.A. & Pasmore, W.A. (2002). *Relationship that enable enterprise change*. San Francisco, CA: Jossey-Bass/Pfeiffer. *Catechism for Filipino Catholics*. Intramuros, Manila: ECCE; Makati: Word & Life Foundation.
- Chardin, T. de. (2021). In Spiritual Awareness / Awakening Quotes. <https://www.xavier.edu/jesuitresource/online-resources/quote-archive1/spiritual-awareness-quote>
- Constantino, R. (1975). *The Philippines: A past revisited*. Quezon City: Tala Publishing Services, 20-21, 29-32.
- Creswell, John W. 2014. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, California: SAGE Publications.
- Cruz, E.S. (Nov. 7, 2021). A digital world, Breakthrough. *The Philippine Daily Inquirer*.
- De Guia, K. (2005). *Kapwa: The Self in the Other*. Pasig City: Anvil Publishing.
- Demetrio, F. (1975). Philippine Shamanism and Southeast Asian Parallel. In *Dialogue for Development*. Cagayan de Oro City: Xavier University.

- De Mesa, J. (1987). In Solidarity with the Culture: Studies in Theological Re-Rooting. Quezon City: Maryhill School of Theology.
- De Mesa, J. (2006). A hermeneutics of appreciation approach and methodology. *MST Review*, 2.
- De Mesa, J. (January-March 1986). Loob and prayer. *Ministry Today* 2(1).
- Dyck, B. & Neubert, M.J. (2012). *Management*. Singapore: Cengage Learning.
- Dyer, Wayne. (n.d.). Wayne W. Dyer > Quotes > Quotable Quote. <https://www.goodreads.com/quotes/129575-we-are-not-human-beings-in-search-of-a-spiritual>. Quote Investigator (n.d.) You Are Not a Human Being Having a Spiritual Experience. You Are a Spiritual Being Having a Human Experience. <https://quoteinvestigator.com/2019/06/20/spiritual/>
- Encarnacion, J. (1959). From days of liken to the coming of the transport Thomas.
- In Racelis, M. & Ick, J.C., (Eds.). (2001). *Bearer of Benevolence: The Thomasites and Public Education in the Philippines*, Pasig: Anvil Publishing, Inc., 33.
- Emirbayer, M., & Mische, A. (1998). What is agency? *American Journal of Sociology*, 103(4), 962–1023. <https://doi.org/10.1086/231294>
- Erikson, E. H. (1994). *Identity and the life cycle*. NY: WW Norton.
- Francisco, J.M. (2001). Creating Tagalog Christian Discourse: Body, Spirit, and Loob in Oliver's Doctrina Christiana. In Kwantes, A.C. (Ed.). (2001). *Chapters in Philippine church history*. Manila: OMF Literature, Inc.
- Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco: Harper & Row
- Francisco, J.M. (2001). Creating Tagalog Christian Discourse: Body, Spirit, and Loob in Oliver's Doctrina Christiana. In Kwantes, A.C. (Ed.).(2001). *Chapters in Philippine church history*. Manila: OMF Literature, Inc.
- Gardner. H. (1999). *Intelligence reformed, multiple intelligence for the 21<sup>st</sup> century*. New York, USA: Basic Books.
- Geremia-Lachica, M. (2012). Panay's Babaylan: The Male Takeover. *Review of Women's Studies*, 55.Catholic Bishops Conference Hall, B.F., Kalven, J., Rosen, L.S. & Taylor, B. (c.1991). *Values development diagnostic sourcebook*. Fond du Lac, WI: International Values Institute of Marian College.
- Goleman, D. (1995). *Emotional intelligence* New York: Bantam Books.
- \_\_\_\_\_. (2007). *Social intelligence*. New York: Bantam Dell.
- \_\_\_\_\_. (2009). *Ecological intelligence*. London: Penguin Books.
- Gonzalez, F.S.C., Luz, J. M., & Tirol, M.H. (1984). *De La Salle mission statement: Retrospect and prospect*. Quezon City: Vera Reyes, Inc., 46, 19-24, 14-16, 4
- Hall, H.P. (1994). *Values shift : a guide to personal & organizational transformation*. Rockport, MA : Twin Lights Publishers.
- Harari, Y.N. (2016). *Homo deus: A brief history of tomorrow*. London: Vintage.
- Harari, Y.N. (2018). *21 lessons for the 21<sup>st</sup> century*. London: Jonathan Cape.
- Hase, S., & Kenyon, C. (2000). From Andragogy to Heutagogy. *Ultibase Articles*, 5, 1-10.
- Emerson, R. Waldo in Hayden, J. (2014). The First Wealth. <https://blogs.imf.org/>. in David E. Bloom, David Canning, and Dean T.
- Heatsink, G. (1999). *Practical theology: History, theory, action domains: manual for practical theology*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing.
- Helmick, R.G. (2014). *The crisis of confidence in the Catholic Church*. London: Bloomsbury T&T Clark.
- Henschke, J. A. (2009). A Perspective on the History and Philosophy of Andragogy: An International Sketch.IACE Hall of Fame Repository.[https://trace.tennessee.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1433&context=utk\\_IACE-browseall](https://trace.tennessee.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1433&context=utk_IACE-browseall)
- Hernandez, J.M. (c1960). *Catholic action marches On: A decade of Catholic action 1950-1960*. Manila: The National Central Committee Catholic Action of the Philippines, 61.
- Hicks, E. & Hicks, J. (2010). *Getting into the vortex*. USA: Hay House, Inc.
- Hicks, E. & Hicks, J. (2008). *Ask and it is given*. London: Hay House, Inc.
- Hick, J. (1987). The Non-Absoluteness of Christianity. In *The myth of Christian uniqueness: Toward a pluralistic theology of religion*. John Hick and Paul F. Knitter (Eds.). Maryknoll, NY: Orbis.
- Hudtohan, E.T. (2003). Philippine Feminism: Herstory in History – Relocating the Spirit of the Babaylan. De La Salle University, Manila.
- Hudtohan, E. T. (2005). 50 years of De La Salle catechetical program: Retrospect and prospect. Retrieved from [https://animorepository.dlsu.edu.ph/etd\\_doctoral/104](https://animorepository.dlsu.edu.ph/etd_doctoral/104)
- Hudtohan, E.T. (2006). Ethics, Aesthetics and Etiquette. *The Philippine Education Forum. The Philippine Women's University, Manila*, 39(2).
- Hudtohan, E.T. (January 28, 2011). Legal but not necessarily ethical. *Manila Standard Today*.
- Hudtohan, E.T. (September 20, 2013). City of Pigs. *Manila Standard Today*.
- Hudtohan, E.T. (2017). Moral Beauty. *The Journal of Business Research and Development*. San Beda College, Graduate School of Business.
- Hudtohan, E.T. (2015). Antifragility as a Theoretical Lens in Reviewing Corporate Social Responsibility. *Journal of Business, Education and Law (BEL)*. 26,1.

- Hudtohan, E.T. (2010). The Context of Cultural Intelligence: A Book Review of David Livermore's *Leading with Cultural Intelligence: The New Secret to Success*. *DLSU Business & Economics Review*, 20, 1.
- Jenkins, H. (2009). *Confronting the challenges of participatory culture: Media education for the 21st century*. MIT Press.
- Jocano, F.L. (1999). *Working with Filipinos: A cross-cultural encounter*. Manila: Punlad Research House.
- Kintanar, T. (1996). *The University of the Philippines Cultural Dictionary for Filipinos*. Quezon City: UP Press and Anvil Publishing, Inc.
- InKwantes, A.C. (Ed.). (2000). *Chapters in Philippine church history*. Manila: OMF Literature, Inc.
- Knowles, M. S. (1984). *Andragogy in action*. San Francisco: Jossey-Bass.
- Kohlberg, L. (1981). *The philosophy of moral development: Moral stages and the idea of justice*. San Francisco: Harper & Row.
- Lancot, J. (n.d.). *Virtue Continuum*. <https://qededucation.sg/general-paper/gp-resources/virtue-continuum/>
- Lennick, D. & Kiel, F. (2008). *Moral intelligence: Enhancing business performance and leadership success*. New Jersey: Pearson Educational Inc.
- Livermore, D. (2010). *Leading with cultural intelligence*. New York: American Management Association.
- Livermore, D. (2009). *Cultural intelligence: Improving your CQ to engage our multicultural world*. Michigan: Baker Academic.
- Lynch, G. (2007). *The new spirituality: An introduction to progressive belief in the twenty-first century*. London: I.B.Tauris & Co Ltd.
- Marinoff, (2007). *The middle way: Finding happiness in a world of extremes*. NY: Sterling Publishing Co., Inc.
- Madjapahit Empire. <http://dbpedia.org/resource/Madjapahit>
- Meghan, J. (2 October 2017). The Human Library: Where the Books are People. *Reader's Digest*.
- Marshall, C. & Rossman, G.B. (2011). *Designing qualitative research*. London: Sage Publications.
- Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Francisco: Jossey-Bass.
- Moustakas, C. & Douglass, B. (1985). Heuristic inquiry: The internal search to know. *Journal of Humanistic Psychology*, 25(3).
- Mercado, L. (1992). *Inculturation and Filipino Theology*. Manila: Divine Word Publications.
- Mercado, L. (1976). *Elements of Filipino Philosophy*. Manila: Divine Word Publications.
- Melencio, G.E. (Jan. 13, 2013). The babaylan lives her story. <http://philippinehistory.ph/the-babaylan-lives-her-story>.
- Miclat-Cacayan, A.N. (2005, 22 July). Babaylan: She Dances in Wholeness, keynote address at The Babaylan Symposium, St. Scholastica's College, Manila.
- Moran, C. (2022). Quote. <https://www.quotemaster.org/importance+of+library#&gid=1&pid=1>
- Miranda, D. (1987). *Pagkamakatao: Reflection on the Theological Virtues in Filipino Context*. Manila: Divine Word Publication, 78-80.
- Moore, G. (n.d.). Brainy Quote. [https://www.brainyquote.com/quotes/george\\_a\\_moore\\_205186](https://www.brainyquote.com/quotes/george_a_moore_205186). In Eric B. Dixon (January 28, 2015). My Bro's Daily Word of Encouragement. <https://mybrodailywordofencouragement.wordpress.com/2015/01/28/a-man-travels-the-world-over-in-search-of-what-he-needs-and-returns-home-to-find-it-george-moore/>. In The Brook Kerith, ch. 11 (1916). <https://libquotes.com/george-moore/quote/lbb9a6v>
- Munoz, P.M. (2006). *Early Kingdoms of the Indonesian Archipelago and the Malay Peninsula*. Singapore: Editions Didier Millet. <https://www.newworldencyclopedia.org/entry/srivijaya>
- Nadera, V. (2000). *Mujer Indigena*. Manila: Philippine Centennial Commission & University Press of the Philippines.
- Nietzsche, F. W. (1844-1900). *Beyond Good and Evil: Prelude to a Philosophy of the Future*. London, England; New York, USA Penguin Books, 1990.
- Nona, G. (2013). *Song of the babaylans: Living voices, medicine spiritualities of Philippine ritualist-oralist healers*. Quezon City: Institute of Spirituality in Asia.
- O'Murchu, D. (2004). *Quantum theology: Spiritual implications of the new physics*. Revised Ed. NY: The Crossroads Publishing Company
- Page, C. R. (2008). *2012 and the galactic center*. Vermont: Bear & Company.
- Pande, M. & Vain, K. (2009). *Civil Society: Networked Citizens. Ten-Year Forecast Perspective*, Institute of the Future. [www.iftf.org](http://www.iftf.org).
- Pe-Pua. (2016). Unpacking the Concept of Loob (Inner): Towards developing culture-inclusive theories. *Japanese Psychological Research* 58(1). For 2016 issue. In Reyes, J. (2015). ). Loob and Kapwa: Thomas Aquinas and a Filipino Virtue Ethics. A doctoral dissertation, Katholieke Universiteit Leuven.
- Pe-Pua, R. & Protacio-Marcelino, E. (2000). Sikolohiyang Pilipino: A Legacy of Virgilio Enriquez. *Asian Journal of Social Psychology*, 3: 49-71.
- Piaget, J. (1971). The theory of stages in cognitive development. In D. R. Green, M. P. Ford, & G. B. Flamer, *Measurement and Piaget*. McGraw-Hill.
- Postma, A. (n.d.). *The Laguna Copper-Plate Inscription: Text and Commentary. Philippine Studies: Historical and Ethnographic Viewpoints*. Ateneo de Manila University
- Powell, D.R.J. (2003). *Spirit intelligence: 175 ways of inspiring your life and business*. NSW: Richmond Ventures Pty Limited.
- Priestley, M., Biesta, G.J.J. & Robinson, S. (2015). Teacher agency: what is it and why does it matter? In R. Kneyber & J. Evers (eds.), *Flip the System: Changing Education from the Bottom Up*. London: Routledge.
- Proctor, B. (2006). in Byrne, R. (2006). *The secret*. New York: Atria Books



- Racelis, H. M. & Ick, J.C.A (2001). *Bearers of benevolence: the Thomasites and public education in the Philippines* Pasig City, Philippines: Anvil Publishing.
- Ramos, M. (August 2015). Enculturating Theologies in the Indigenous Categories: The Quest for Filipino Cultural Identity. *International Journal of Social Science and Humanity*, 5(8).
- Ray, J. (2006) in Byrne, R. (2006). *The secret*. NY: Atria Book.
- Reyes, J. (2013). Loob at Kapwa: Mga Unang Hakbang Patungo Sa Isang Pilipinong-Birtud-Etika Gamit Si Sto. Tomas de Aquino. (J. Chua, Ed.) *Asian Perspectives in the Arts and Humanities*, 3(2), 1-26.
- Reyes, H. (2015). Loob and Kapwa: Thomas Aquinas and a Filipino Virtue Ethics. A doctoral dissertation, Katholieke Universiteit Leuven.
- Resurreccion, R.R. (2007). Malasakit, Pakikipagkapwa, at Kalinisang Loob: Pundasyon ng Kagandahang Loob. *Malay: Sining at Kultura - Mga Tanging Lathalaing*, 19(3).
- Richardson, M.H. (2015). The quantum God: An investigation of the image of God from Quantum Science. A masteral thesis. St. Mary's University. Halifax. Nova Scotia
- Seale, A. (2003). *Soul mission life vision*. San Francisco, CA: Red Wheel Weiser, LLC.
- Sela-Smith, S. (July 2002). Heuristic Research: A Review and Critique of Moustakas's Method. *Journal of Humanistic Psychology* 42(3):53-88.
- Smart, R. (2021). The Golden Age is Coming. <https://www.youtube.com/watch?v=2VIqtqRdJX4&feature=share&fbclid=IwAR2BmzJXPt2lqua4J0Y4uRcs6i3qVbvqa20-j59XvdiW2nC6ig2ORMkptpc>
- Smith, J. (2015). *Business research methodology*. New York: Arcler Press LLC.
- Stebbins, R.A. (2011). *What Is Exploration? In: Exploratory Research in the Social Sciences* London: SAGE Publications, Inc. City: Thousand Oaks
- Taleb, N.N. (2012). *Antifragile: Things that gain from disorder*. New York: Random House.
- Taleb, N. N. (2013). Philosophy: 'Antifragility' as a mathematical idea. *Nature*, 494(7438), 430-430.
- Taleb, N. & R. Douady. (2012). Mathematical definition, mapping, and detection of (anti) fragility. *Quantitative Finance*. <http://ssrn.com/abstract=2124595>.
- Tamura, (2007). *You are the answer: Discovering and fulfilling your soul's purpose*. Woodbury, Mn: Llewellyn Publications.
- Tony Knight @ freeAgent42, (2018). [https://medium.com/@tonyknight\\_92437/the-field-is-the-sole-governing-agency-of-the-particle-einstein-1f770090a926](https://medium.com/@tonyknight_92437/the-field-is-the-sole-governing-agency-of-the-particle-einstein-1f770090a926)
- Royal Kingdom of the Maharlikhans. (n.d.). <http://www.rumormillnews.com/pdfs/The-Untold-Story-Kingdom-of-Maharlikhans.pdf>.
- Rungduin, D. C. & Rungduin, T.T. (October, 2013). The emergence of Filipino values among forgiveness *International Journal of Research Studies in Psychology*, 2(4), 17-34.
- Salazar, Z. (1999). *Ang babaylan sa kasaysayan ng Pilipinas*. Lungsod ng Quezon: Palimbahan ng Lahi Press, 19
- Salazar, Z. (1999). *Ang babaylan sa kasaysayan ng Pilipinas*. Lungsod ng Quezon: Palimbahan ng Lahi Press, 19.
- Schumacher, S.J., J.N. (1990). A hispanized clergy in an Americanized country. In Kwantes, A.C, (Ed.). (2001). *Chapters in Philippine church history* Manila: OMF Literature Inc., 252-253, 240, 238.
- Seale, A. (2003). *Sour mission life vision: Recognize your true gifts and make your mark in the world*. CA: Red Wheel/Weiser, LLC
- Sison, C.V. (2001). *Teaching the 1987 Constitution part III: Human Rights and bill of rights*, Quezon City: JMC Press, Inc., 19.
- Stoltz, P. G. (2000). *Adversity quotient @ work*. New York: William Morrow.
- Tolle, E. (1997). *The Power of now: A guide to spiritual enlightenment*. New York: New World Library.
- Trillana III, P.S. (June 19, 2014). Rizal: Icon of Malay race. *Inquirer.net*. <http://opinion.inquirer.net/75745/rizal-icon-of-malay-race>
- Tulio, D.D. (1999). *Foundations of Education II: Historical, Philosophical, Legal and Technological*. Mandaluyong City: National Bookstore, 71. Values Technology. (n.d.). [Values%20Technology.pdf](#)
- Velando, M. (2005). *Babaylan Spirit and Power Roles*. Kennel's Center Commuter Art Gallery. New York City.
- Veneracion, J. (1998). Mula Babaylan Hanggang Beata, in Teresa Obosan, (Ed.). *Roots of Filipino spirituality*. Manila: Maranatha, Inc. 31-37.
- Vergara, J. M. (2011). Denigration of Babaylans. Talk delivered at Somona State University April 17, 2011.
- Walsch, D. (July 22, 2021). Facebook post, M.P. Hudtohan. [youtube.com The Apocalypse of Belief - Healing Our Culture](https://www.youtube.com/watch?v=TheApocalypseofBelief-HealingOurCulture) <http://www.bruceclipton.com> Humans evolved from within a "Garden,"
- Watson, J. S. (1979). Perception of contingency as a determinant of social responsiveness. In E. B. Thomann, (Ed.), *Origins of the infant's social responsiveness*, 1, 33-64.
- Wilber, (2000). *A brief history of everything* (2nd rev. ed.). Boston [New York]: Shambhala ; Distributed in the United States by Random House World Economic Forum (2021)