Curriculum And Power: A Thematic And Critical Reflective Approach

Joseph R.
Jintalan
Faculty, Far Eastern University

Abstract

This paper aims to explore the nature of curriculum as a form of power in the context of Philippine education system. This paper argues that curriculum may promote or suppress behavior specifically the way of thinking of subject persons and therefore has the capability to oppress people. This study is anchored on the power/knowledge theory of Michel Foucault. According to Foucault, power and knowledge are inseparable. Those who have knowledge have power to control what can be known and are able to generate more knowledge. Relevant literature and studies on Philippine education and curriculum were collected and examined through thematic analysis and critical reflection was done to examine background assumptions. This paper finds the curriculum to seemingly have a repressive power to suppress thinking through its content and delivery. In the Philippine context, each period of history has a person who assumes the role of a teacher and a policy-making body who decides and controls what can be learned. Furthermore, this paper finds curriculum to seemingly have a normalizing power that structures teaching-learning and thus sets norms and standards which affect the school and its members' identity. Lastly, the paper finds reflexivity as a means to diffuse the power in the curriculum. Diffusing the repressive and normalizing power seems to require becoming reflexive to allow certain kind of flexibility in the form of student-centered learning paradigm to be put into practice.

Keywords: *curriculum, power, student-centered learning, thematic analysis, reflexivity*

Curriculum and Power: A thematic and critical reflective approach

Curriculum connotes a broad aspect in the field of education. It is more than just a set of written subjects. As an umbrella term described by Su (2012), curriculum includes a lot of issues in terms of teaching, learning, testing, administrating, and the hidden curriculum.

Consequently, one aspect of curriculum that one can explore is its nature of being a source of power. Power, from a postmodernist perspective, "is concerned with how knowledge disciplines and produces action" (Popkewitz, 1998, p. 83). Therefore, curriculum in this context has a form of power that may produce desirable or undesirable outcomes. Acosta (2013) explained that curriculum is one of the controlling tool of the state "to ensure a process of creating institutional offer homogeneous" (p.17) along with bureaucratic decentralization. On the other hand, Popkewitz (1997) cited that:

Further, the systems of reasoning embodied in schooling are the effects of power. That power is in the manner in which the categories and distinctions of curriculum shape and fashion interpretation and

action. In this sense, curriculum is a practice of social regulation and the effect of power. (p.131)

Thus, this study aims to explore the nature of curriculum as a form of power in the context of Philippine education system. This paper argues that curriculum may promote or suppress behavior specifically the way of thinking of subject persons. Furthermore, this paper argues that curriculum, through its power, can oppress people. It is important to have an understanding of curriculum and its relationship to power as these two terms encompass many aspect and dimension in education and in the society as a whole. By adding to the discourse of this topic, one may find it significant in re-thinking how knowledge should be communicated to others. This may also raise awareness on how people are oppressed by the very means they design to empower them.

This paper puts the Philippine educational profile into the context of examination of how its curriculum imposes power to subject human persons and how it seems to affect school's identity. Furthermore, this paper makes an analysis on the possibility of how the curriculum power can be diffused in the educational system. The latter part of the research includes a critical reflection which is necessary to examine the basic assumptions in writing this paper. I, as the researcher, would like to situate myself on my biases of how I understand Foucault's theory of power/knowledge and how I link it to the thematic ideas drawn from reviewed related literature and studies. As cited by Ball (2013) Foucault stated:

I tried to explore scientific discourse not from the point of view of the individuals who are speaking, nor from the point of view of the formal structures of what they are saying, but from the point of view of the rules that come into play in the very existence of such discourse. (p.5)

As a teacher and a research professional, I personally believe that reflection and reflexivity is necessary since knowledge is situated based on our own understanding and based on how society and its constructs present it to us. By doing reflection and reflexivity, I think, we will be able to unearth some rules of why we think, act, and believe the way we do.

Method

Research Design

The study is a case study design qualitative research. Mapping out and generation of theory and ideas was done through thematic analysis of relevant literature and studies while critical reflection was done to examine background assumptions of the researcher.

Sources of Data

Nine related literature and studies were used in the thematic analysis of data. These nine literatures were selected purposively as these discuss the Philippine education profile which entails the topic of curriculum that is center to the discussion of this paper. These literary works and their authors are as follows:

Table 1.

Literature reviewed

Title	Author (Year)
1. Handbook on Typology, Outcomes-Based Education, and Institutional Sustainability Assessment. Office of Institutional Quality Assurance and Governance	Commission on Higher Education (2014)
2. Issues and concerns of Philippine education through the years	Durban, J. and Catalan, R. (2012)
3. Education system Philippines	EP-Nuffic (2015)
4. The dynamics of educational reforms in the Philippine basic and higher education sectors	Guzman, A. B. (2003)
5. Philippines Curriculum Development	Mariñas, B. and Ditapat, M.P. (n.d)
6. Features and Historical Aspects of the Philippines Educational System	Musa, S., and Ziatdinov, R. (2012)
7. Where Does Philippine Education Go? The "K to 12" Program and Reform of Philippine Basic Education	Okabe, M. (2013)
8. Teacher Education in the Philippines	Savellano, J. (1999)
9. K to 12: The Key to Quality Education?	Senate Economic Planning Office. (2011)

Thematic Analysis

Following the model of Miles and Huberman (1994, p.12) (as cited by Alhojailan, 2012), collected data from the chosen related literature and studies were reduced to determine what data is relevant to be displayed. Then, data display was done to organized selected information and permits drawing of ideas. Lastly, the drawn data was linked to the research concepts and was used in the discussion of results.

Critical Reflection

Based on the method cited by Fook (2011), personal experiences and social dimensions of the researcher was integrated to the research. Then, these experiences were examined to analyze background assumptions and redevelop a theory of practice.

Figures/Visualizations

Figures and visualization of concepts were patterned and contextualized to the research concepts being discussed. This method was appropriate for the mapping of ideas in the process of linking the drawn ideas from the thematic analysis and research concepts of power-knowledge.

Findings and Discussion

This section contains results of the study and the analysis of data gathered with the use of thematic analysis. The presentation includes analysis of the collated literature and studies relating to Philippine education curriculum.

Below are the synthesized ideas from key points of the collated literature and studies which are presented in Annex 1.

• Based on the analyzed literature and studies, it can be inferred that there is a certain individual who takes the role of a teacher in every selected historical period. Furthermore, this person who assumes the role of a teacher decides on what should be taught to the students. This analysis in consistent from the pre-colonial period to the Japanese colonization period and even up to the present time. The babaylan of the pre-colonial period, friars of the Spanish colonization period, American and Japanese teachers of the US and Japanese colonization period, and the trifocal agencies of the present time, take the lead on deciding what can be learned.

• Likewise, most of the selected historical period fosters challenges in terms of educational policy specifically on the content and delivery of curriculum. Insufficient scientific learning, social inequality, language barrier, appropriateness was some of the challenges face by each curriculum from different historical period.

• It can also be noted from the texts that a clear line of authority is visible in the present time as focal agencies like CHED, through its legal mandate, takes lead on managing and supervising the education system. Policies were created from different period by different organization to lead the people, or the school, of what should be done in schools. This includes curriculum policies of what to be taught and policies concerning classification of students in the curricula.

• Based on the related literature and studies, Philippine education system has been influenced by its historical-cultural background with the colonizers and by globalization which is prevalent on today's trend in education

Power-knowledge in curriculum

Curriculum, either viewed as sets of written subjects or totality of the learning experiences of students, entails knowledge that would be taught or facilitated by the teacher to be learned by the students. Knowledge is viewed by some as a central dimension of the curriculum as it is the basis of conceptualizing cognitive-based activities and marginalizing it would equate to a deficient curriculum (Scott, 2014). On the other hand, some view content knowledge as unimportant curriculum practices that needs to justify its role in its respective disciplines in terms of relevance and usefulness (Linden, J., Annala, J., & Mäkinen, M., n.d). Either way, knowledge is something that is needed to be acquired or activated in the context of the teaching-learning process. In a teacher-centered approach, knowledge is acquired by students directly from the teacher while it is activated through learning environments by the teacher in the students in a student-centered approach. Thus, knowledge has but different roles in different curriculum practices or approaches.

Knowledge as a feature of a curriculum also entails power. Demeterio (n.d) emphasized that:

Foucault modifies Bacon's dictum by

stressing that knowledge and power are never separate. The quest for knowledge is already motivated by a quest for power. Furthermore, it is the powerful who dictates what should be known and what should not be known, as well as what can be known and what cannot be known. Furthermore still, the knowledge generated by the powerful would make the powerful even more powerful, and consequently even more capable of generating more knowledges. (Michel Foucault section, para.5)

Tracing back the role of teachers in the curriculum all throughout the Philippine education history, this would imply that teachers decide what to be learned by the students inside the classroom. Teachers in the context of Philippine education history served, and may still be serving, as the only source of knowledge inside the classroom and students are passively absorbing what has been decided to be learned and neglecting those that has been decided not to be learned. Knowledge therefore is a power that oppresses people in terms of limiting what to think of and how it can be think of.
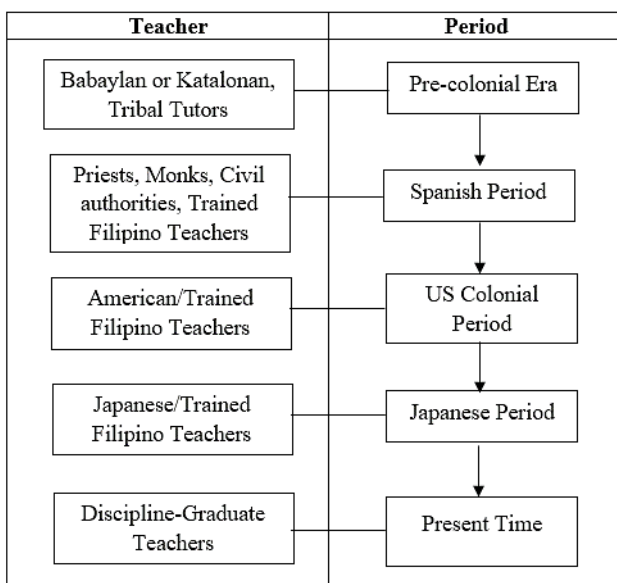

Figure 1. Teachers during the different historical

period of the Philippines

Figure 1 shows who assumed the role of teachers during selected time period of the Philippines. Analyzing how referenced literary texts described education from pre-colonial era to the Japanese colonization period and during the present time, it can be inferred that the Philippine education system have been practicing a teacher-centered approach to curriculum for a very long time. Putting into context the idea that the one who holds knowledge holds power and is capable to decide what and how learning should be, people who take the role of a teacher in different times vary but the same role is assumed – that is, the center of teaching-learning process and the source of absolute knowledge. This would imply that even without the presence of the colonizers, oppression in terms of power-knowledge would still seemingly occur as evident on the trend of the teacher's role from the pre-colonial era up to the Japanese colonization period and even at the present time.

Repressive power of curriculum

Repressive power is a power that suppresses or inhibit a person's thought, desire, feeling or action. It is a kind of power that makes use of force, violence, or threat to force a person do what he/she may not want to do (Gijsbers & Vorisek, 2017). Also called sovereign power, it is a power which is visible and put on display (Fernandes, 2014). This kind of power is viewed as something that comes from a human person or organization and is being imposed to another person or organization. In this kind of power, both the source of repression and the one whom repression is being applied is conscious of the lineage of the authority.

Figure 2 shows how group of people decides

what is to be learned by students thereby repressing their thoughts and way of thinking. Combined with the teacher-centered approach, curriculum content seems to repress thinking of learners. Students are taught with curriculum content decided by the tribal tutors, friars, American soldiers, Japanese, and organizations that manage education during different period in Philippine history – the sources of repressive power. Repressive power is evident through the use punishment and consequences in non-compliance to imposed teachings specifically during the pre-colonial, Spanish, American, and Japanese colonization period. Notably, each curriculum content from sources of repression faced challenges. Spanish, American, and Japanese colonization and Philippine liberation were challenges in the curriculum content which were caused by human persons. On the other hand, closed-mindedness, social inequality, language barrier, inappropriate educational design, breakdown of social values, teacher-centeredness, and globalization are challenges in the curriculum content not cause by human persons but by the structure of the curriculum itself. This implies that imposed curriculum content by persons in power causes forms of oppression (social inequality, language barrier, teacher-centeredness, etc.). With or without the colonizers and liberators of the country, curriculum content would be challenged because of the way it is imposed to learners.

Normalizing power of curriculum

As its name suggests, normalizing power sets standards that would be viewed as normal. Gijsbers and Vorisek (2017) described normalizing power as a kind of power that makes a person do what he/she will do anyway because it is the normal thing to do based on the constructs provided by the society. It is a disciplinary power wherein power is invisible and those who are under this power is always made visible (Fernandes, 2014). Subject persons act willingly as this is what is expected from them. Normalizing power is used by people to regulate their own behavior. Therefore, with the presence of normalizing power, people obey without the use of any force or consequence.
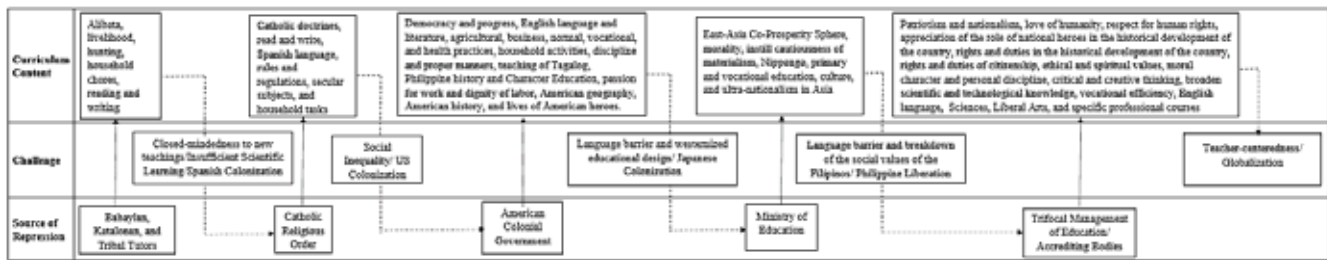
Figure 2. Sources of repression, curriculum content, and its faced challenges during different historical period of the Philippines
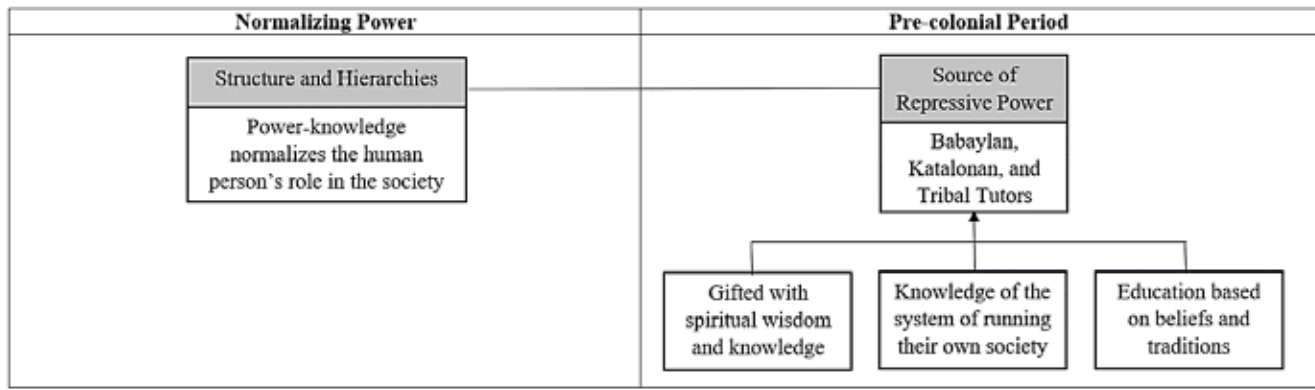

Figure 3. Bases of normalizing power of a Babaylan or Katalonan and tribal tutors

Figure 3 shows how a Babaylan or Katalonan and tribal tutors were subjected to normalizing power. Musa and Ziatdinov (2012) described the pre-colonial teachers as those who have all the knowledge on running the society based on beliefs and traditions. This gave the pre-colonial teachers their repressive power over the people – the learners. Power was visible between the pre-colonial teachers and their students. But interestingly, even those who have the repressive power are also under the normalizing power. Since the Babaylan or Katalonan and tribal tutors were situated in the position of knowing the specific kind of knowledge, they assume the responsibility of being the teacher. On the other hand, since the people lack these kind of knowledge, they assume the responsibility of being students. Both the pre-colonial teachers and students regulated their thinking and actions based on the amount and kind of knowledge on belief and traditions they have and thus assuming their expected role in the society. Unconsciously but willingly, they followed what is expected from them. Putting this situation analogous to the situation of the Spanish friars, American, Japanese, and Filipino trained-teachers, all of them assumed the role of a teacher as the only source of knowledge as this is what is expected from them having the necessary amount and kind of power-knowledge they have during that time. Based on this, it can be inferred that one of the unconscious rule of normalizing power which is followed is that power-knowledge normalizes one's role in the society.
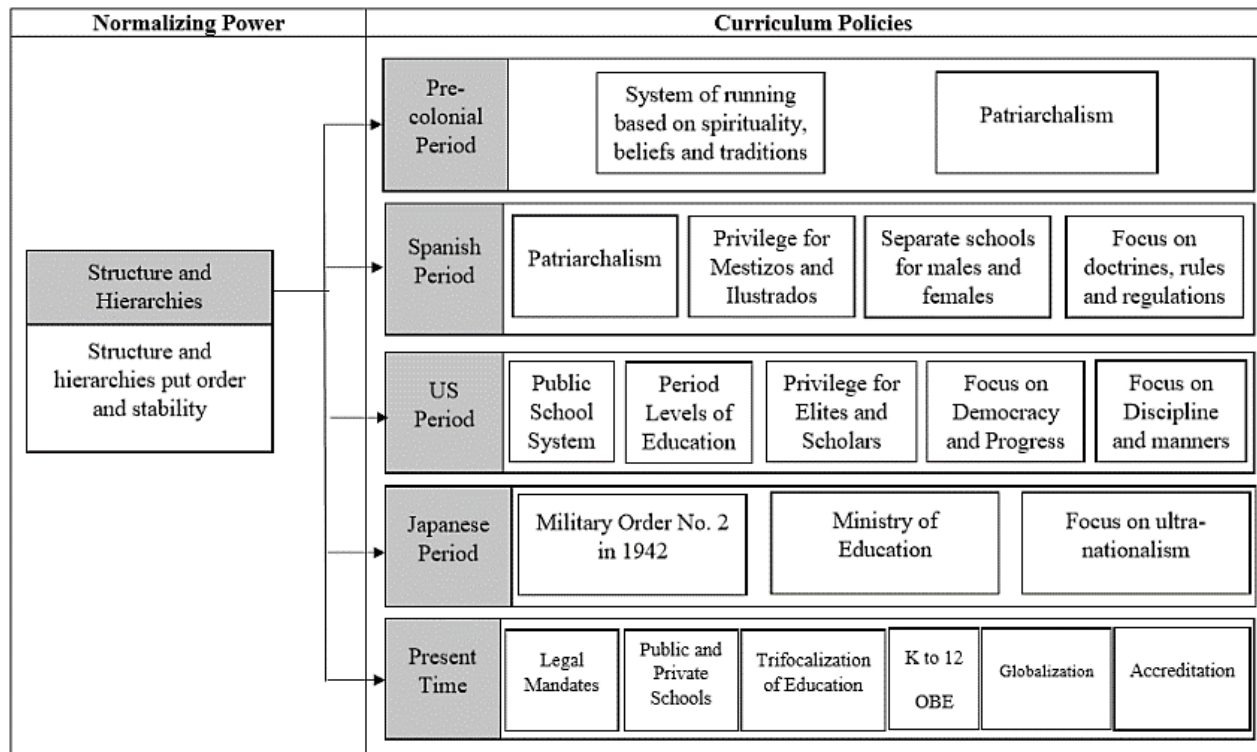
Normalizing Power	Curriculum Policies				
	Pre-colonial Period	System of running based on spirituality, beliefs and traditions	Patriarchalism		
Structure and Hierarchies Structure and hierarchies put order and stability	**Spanish Period**	Patriarchalism	Privilege for Mestizos and Ilustrados	Separate schools for males and females	Focus on doctrines, rules and regulations
	US Period	Public School System	Period Levels of Education	Privilege for Elites and Scholars	Focus on Democracy and Progress / Focus on Discipline and manners
	Japanese Period	Military Order No. 2 in 1942	Ministry of Education	Focus on ultra-nationalism	
	Present Time	Legal Mandates	Public and Private Schools / Trifocalization of Education	K to 12 OBE / Globalization	Accreditation

Figure 4. Some curriculum policies based on normalizing power during different historical period of the Philippines

Figure 4 shows some curriculum policies and its relationship to normalizing power. Education and curriculum policies implemented are geared towards setting a structure to put order and stability. Every time curriculum is challenge (see Figure 2), those who have power-knowledge sets up new policies to bring order through structure in the curriculum with the hope of addressing problems. Though, it actually reinforces the old problem or it gives rise to new forms of oppression as it is still being imposed to learners. If an oppressed challenge the structured curriculum set up by those in power and he/she succeeded in doing it, the oppressed would replace it with his/her own structured curriculum. Case in point is the way each colonizer replaces curriculum content through policies implementation (see Figure 2 and Figure 4). Based on this, those who have repressive power and those who are under it both followed an unconscious rule that structure and hierarchies put order and stability. This background assumption normalizes people's obedience to what is being imposed. School managers and teachers implement curriculum policies while students follow these policies as these are viewed as structured necessities to put order inside the school and the classroom.

School curriculum and identity

Figure 5 shows the relationship between structure and hierarchies, school curriculum, and school identity. Applying the power-knowledge concept, the trifocal agencies of education and curriculum developers are situated in the position of having knowledge about curriculum development. They have the

power-knowledge on the historical-cultural background of the society, legal mandates, and globalization requirements. This gives them the power to decide on what should be included on the curriculum and how it should be approached. Then, the actual crafted curriculum is communicated by school managers to teachers through programs and policies. Lastly, these policies and programs were translated and presented by the teachers to their students.
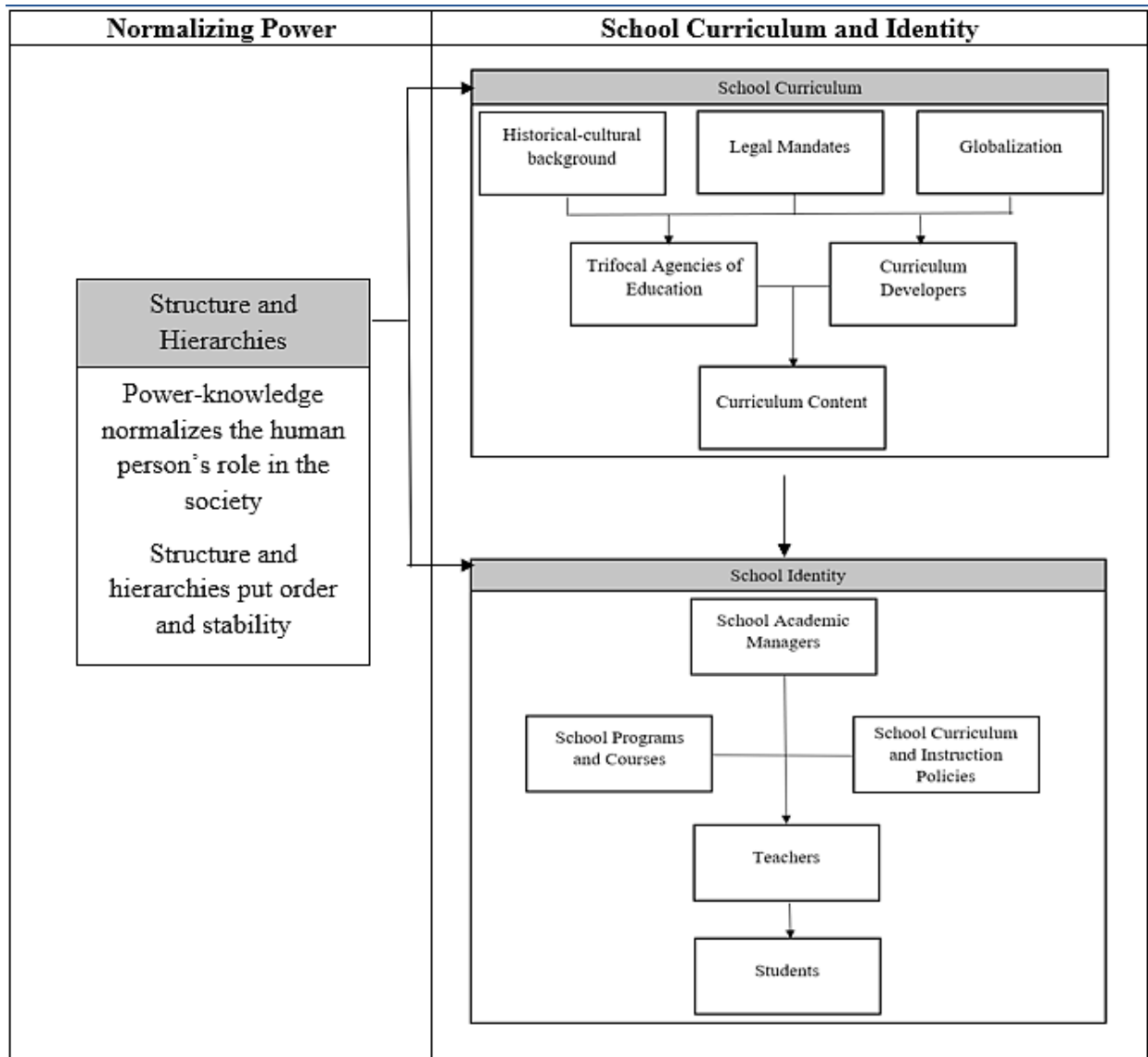

Figure 5. Structure and hierarchies impact to school curriculum and identity

A school identity is problematic in the context of curriculum and power-knowledge. As the repressive power of education management agencies and curriculum developers put structure on the school curriculum, it would post a problem for the school to claim an identity since its imposed curriculum is crafted by people whose take on historical-cultural background, legal mandates, and globalization may be different from what is needed and meant for the school. Lennon (as cited by Young, 2014, p.2) stated

that "All knowledge is situated knowledge, reflecting the position of the producer or knower, at a certain historical moment in a given cultural context." Furthermore, a stiff curriculum structure may also lead to a "one size fits all" school identity. This implies a generic identity of schools. This in a sense is a form of oppression on the school as an institution/organization and to its individual members – school managers, teachers, and students. On the other hand, it would still post a problem if whether a school can claim an identity basing it alone from historical-cultural background, legal mandates, and globalization and excluding the sources of repressive power which are the education management agencies and curriculum developers. This is because the school as an organization and its curriculum is still subjected to normalizing power that would put structure on its identity based on what society makes out of it.

Structure and hierarchies vs. student-centered learning

Figure 6 shows the comparison between the instruction paradigm and the learning paradigm. It also shows the relationship of the education paradigms to the normalizing power of structure and hierarchies. Based on its characteristics, the learning paradigm of student-centered learning is in contrast with the characteristics of the instruction paradigm. Furthermore, the learning paradigm seems to be incompatible with the normalizing power of structure and hierarchies. The instruction paradigm is compatible with the rules of the normalizing power. In comparison, the instruction paradigm adheres and is coherent with the normalizing power as it fosters a definite structure of teaching in terms of the role of the teacher and curricular design and strategies while the learning paradigm fosters flexibility and fluidity in terms of the role of the teacher and students, curriculum design, and strategies.
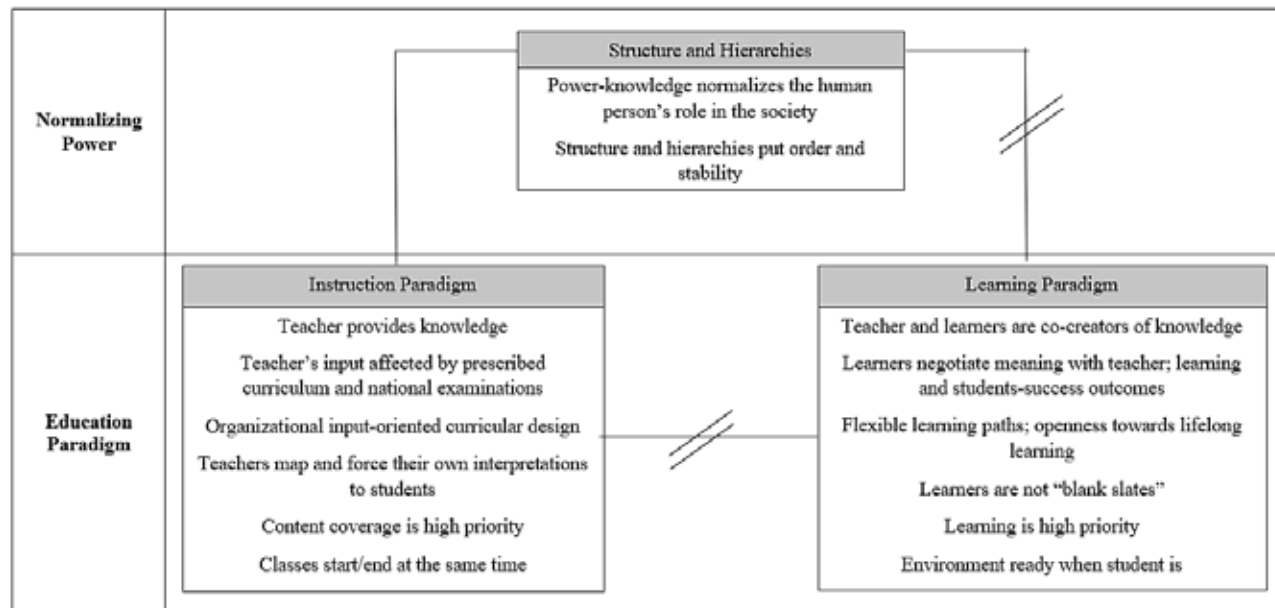

Figure 6. Relationship of structure and hierarchies to education paradigms

The seemingly incompatibility of learning paradigm to the normalizing power of structure and

hierarchies may be a reason for difficulty of acceptance and/or practice of student-centered learning to some education professionals, teachers and students. As discussed on the earlier part of this paper, people seem to view structure and hierarchies as a means to set order and bring stability. Since the learning paradigm exercises flexibility and fluidity based on its cited characteristics (Attard, Di Ioio, Geven, & Santa, 2010; Barr and Tagg, 1995; Froyd & Simpson, n.d; Mykrä, 2015; Neo & Tse Kian, 2003; Zohrabi, Torabi, & Baybourdiani, 2012), it somehow opposes the traditional, the one viewed by many as normal, way of teaching and learning. This implies that acceptance and practice of the student-centered learning paradigm would require alteration of background assumptions about the normalizing power of structure and hierarchies. A change on these background assumptions on structure and hierarchies would permit infusion of learning paradigm on curriculum creation and implementation.

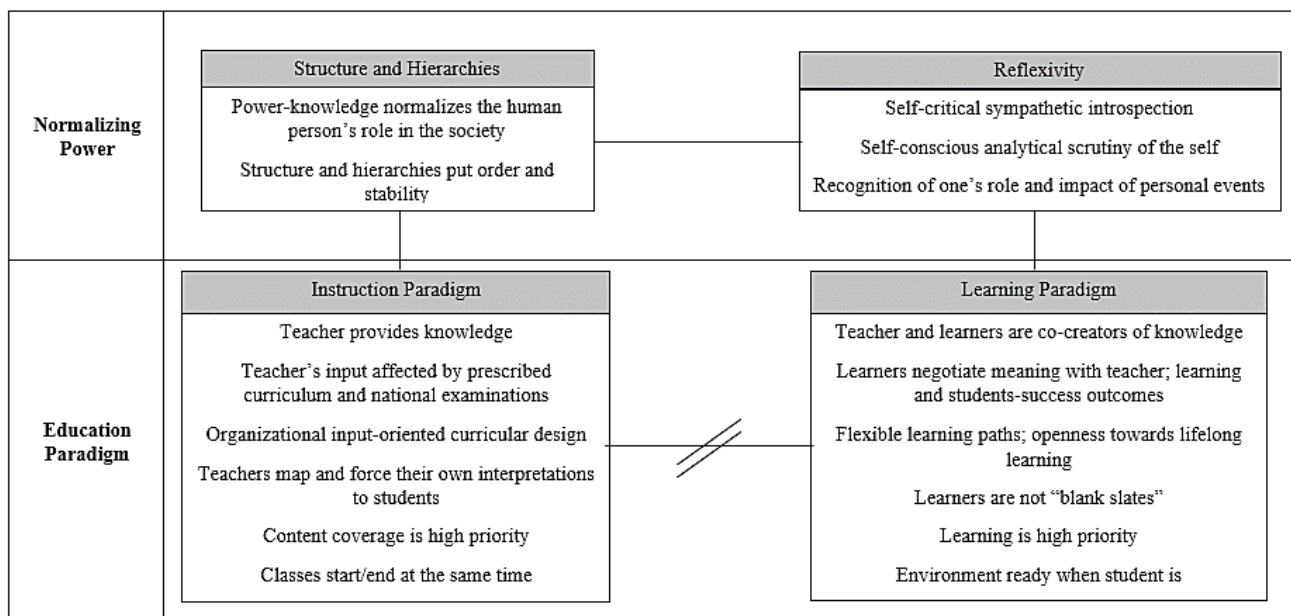| Normalizing Power	Structure and Hierarchies	Reflexivity
	Power-knowledge normalizes the human person's role in the society	Self-critical sympathetic introspection
		Self-conscious analytical scrutiny of the self
	Structure and hierarchies put order and stability	Recognition of one's role and impact of personal events
Education Paradigm	Instruction Paradigm	Learning Paradigm
	Teacher provides knowledge	Teacher and learners are co-creators of knowledge
	Teacher's input affected by prescribed curriculum and national examinations	Learners negotiate meaning with teacher; learning and students-success outcomes
	Organizational input-oriented curricular design	Flexible learning paths; openness towards lifelong learning
	Teachers map and force their own interpretations to students	Learners are not "blank slates"
	Content coverage is high priority	Learning is high priority
	Classes start/end at the same time	Environment ready when student is

Figure 7. Relationship of reflexivity to structure and hierarchies and education paradigms

Figure 7 shows an alteration on the background assumptions of normalizing power. Structure and hierarchies are built in the society and institutions like education. It can be observed that structure and hierarchies are always present in different period of Philippine education history (see Figure 1 to Figure 5). Thus, it seems impossible to completely remove structure and hierarchies as a normalizing power as it is a mechanism of the society to make something out of its members. Though, being aware of the normalizing power through reflexivity would allow certain flexibility on the structure and hierarchy. As cited by Mura (2013, p.2). "reflexivity can be described in broad terms as 'a self-critical sympathetic introspection and the self-conscious analytical scrutiny of the self as researcher' (England, 1994, p. 82)". In the context of education paradigm, through reflexivity, one will be able to recognize the basis of his/her own decision and way of thinking and make a realization that power-knowledge varies in people but does not mean that one view is better than the other since this power-knowledge is based on one's own social constructs brought by the structure and hierarchies in the society.

In the context of education paradigm, reflexivity would allow a student-centered learning paradigm to work on the existing structure and hierarchy of education and the curriculum. In the classroom level, if both the teacher and student would be reflexive on their thoughts and way of thinking, creation of knowledge would be collaborative as each of them recognizes that one's thinking is based on one's own situated knowledge. Thus, the teacher and students are co-creators of knowledge working on the existing structure of the classroom but with certain flexibility and fluidity. This in turn would diffuse the power-knowledge that was once situated only to the teacher. Therefore, in the absence of reflexivity, student-centered learning would be superficial and would still result to instruction paradigm as reflexivity is a means to recognize how structure and hierarchies repress thinking and how power-knowledge can be diffused in education and in the curriculum.

Critical reflection

I started my career as teacher with the belief that curriculum is more than just a set of listed subjects that will be taken up by students but everything that is and that occurs inside the school and with its members. Probably, I think this way because this is what I have learned in school while I was studying my bachelor's degree in education. Back then, we were taught that viewing curriculum as a written document is a traditional view while viewing it as everything that occurs to the teacher and learner is a progressivist view. I have embraced this way of thinking of what a curriculum is as this is the way it was presented to me by my teacher and this is how I read it in my book. It was clear to me what I have learned about curriculum and thus I have viewed it as everything I do inside the classroom.

After series of long discussions during our school engagement program (Digital Literacy, Effective Communication, and Critical Thinking), the idea of curriculum as a form of power struck me. It never came into my thinking that curriculum can oppress people. The idea of power-knowledge, repressive power, and normalizing power only came into me during the school engagement program. Though I did not feel being oppressed, I felt an urge to argue and defend against the idea that curriculum can be an instrument of oppression. My basis for this kind of thinking and feeling may be rooted to my view of curriculum as everything I do inside the classroom. It seemed to me that accepting the idea would equate myself to an oppressor – a role that I don't want to assume as this role has negative connotations.

When I learned the concept of reflexivity and went deeper on the discussion of metacognition during the school engagement program, I then realized that my knowledge of what curriculum is is situated on my own experiences as a person and as a teacher. I learned that I have so much faith on structure and hierarchies. I accept things and knowledge presented to me by the school, by my previous teachers, and I viewed it as something that is normal and that it is what it supposed to be. The normalizing power of structure and hierarchies is over me.

After becoming aware of how structure and hierarchies imposes power, I was able to write this paper as proposed by one of our school engagement program facilitator. I anchored my analysis of how curriculum becomes power based on my situated knowledge on Foucault's power/knowledge theory. I situated my analysis based on my personal biases and experiences as a professional teacher and as a

human person. By doing so, I felt more freedom in writing this paper compare to before. This maybe because of the awareness that my view is not better than others and vice-versa but becoming aware of different perspectives can make a better understanding of what is.

As I look at the result of my analysis, it made sense to me personally how student-centered learning would be infused in the curriculum through practice. I personally think that structure and hierarchies cannot be removed as a normalizing power. Based on my understanding on policies, I think and feel that I still have faith on structure as a bringer of order and stability. But then, adding reflexivity on it would make a different turn in terms of normalizing power. As mentioned earlier, becoming reflexive would allow flexibility in the structured curriculum and would permit acceptance and practice of student-centered learning. All this thinking of reflexivity as part of the normalizing power and the curriculum came to my idea because of the practice of being reflexive also. Thus, becoming aware of different perspectives could bring an understanding of how things may work. On this case, reflexivity worked for me to at least have a personal grasp of understanding on how curriculum becomes power and how student-centered learning can diffuse this power.

Conclusion

Curriculum is power-knowledge. It can restrain thoughts and way of thinking through its content and execution. Diffusing this power seems to require becoming reflexive to allow certain kind of flexibility in the form of student-centered learning paradigm to put into practice. It is important to have a continuous discussion on this matter since the way curriculum is viewed extends and reflects to all the

things practice in schools. Exploring curriculum and power-knowledge would transcend discussion of curriculum studies as it also affects teaching and learning, educational policies and administration, and social institutions. This paper hopefully adds to the continuous discourse of this topic to have a better understanding of the nature of curriculum as power-knowledge.

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Annex 1: Thematic Analysis

Theme	Description	Significant ideas from collated literature
Teachers at different periods of history	Based on the literary texts presented, it can be inferred that there is a certain someone who takes the role of a teacher in every selected historical period. Furthermore, this person who assumes the role of a teacher decides on what should be taught to the students. This analysis in consistent from the pre-colonial period to the Japanese colonization period and even up to the present time. The babaylan of the pre-colonial period, friars of the Spanish colonization period, American and Japanese teachers of the US and Japanese colonization period, and the trifocal agencies of the present time, take the lead on deciding what can be learned.	• During the pre-colonial era, a Babaylan or a Katalonan, Imam or Uleman for muslim communities, assume the role of educators. Babaylans taught the native alphabet Alibata and they were viewed as someone "gifted with wisdom and knowledge on spirituality and the system of running their own society" and "they were respected by the people of the society". Livelihoods and hunting were taught by fathers to their sons while household chores were taught by females to their daughters. On the other hand, Imams taught reading, writing, and comprehending Arabic by using Koran as their holy book (Musa & Ziatdinov, 2012). • During the Spanish colonization period, friars were the first to assume the role of a teacher. Friars taught religion, Catholic doctrines, reading, writing, and learning Spanish, maintaining rules and regulations. On the latter part of the colonization. Priest and monks worked together with civil authorities to teach religious and secular subjects. Unlike the boys, girls were taught household tasks such as cooking, embroidery-making, sewing and other skills necessary for good housekeeping (Guzman, 2003; Durban & Catalan, 2012; Musa & Ziatdinov, 2012).

Theme	Description	Significant ideas from collated literature
		• During the American colonization, American teachers taught the concept of democracy and progress. English language and literature, as well as agricultural, business, vocational and health practices, were also taught. Discipline and proper manners were also not neglected. Tagalog, Philippine History and Character Education were also taught in schools along with passion for work and dignity of labor, American geography, American history, and American heroes. Religion was not part of the school curriculum (Guzman, 2003; Durban & Catalan, 2012; Musa & Ziatdinov, 2012).
		• During the Japanese colonization period, Japanese introduced to Filipinos the concept of Philippines being part of the East-Asia Co-Prosperity Sphere (Savellano, 1999). Ultra-nationalism was also taught by promoting Filipino culture and to discouraging patronage of western countries. Morality and cautiousness of materialism was also given attention. Japanese taught Nippongo and stopped the learning of the English language. Primary and vocational education was also given emphasis (Guzman, 2003; Durban & Catalan, 2012; Musa & Ziatdinov, 2012).

Theme	Description	Significant ideas from collated literature
		• At present time, "tri-focalization approach in the management of the present-day education in the Philippines refocused the DepEd's (RA 9155) mandate to basic education which covers elementary, secondary and non-formal education" (Guzman, 2003). On the other hand, "the Commission on Higher Education (CHED) is a government organization which covers both public and private higher education institutions as well as degree-granting programs in all post-secondary educational institutions in the country. While the Technical English and Skills Development Authority (TESDA) is assigned to two-year vocational courses" (Musa & Ziatdinov, 2012).
Challenges in education	Most of the selected historical period fosters challenges in terms of educational policy specifically on the content and delivery of curriculum. Insufficient scientific learning, social inequality, language barrier, appropriateness was some of the challenges face by each curriculum from different historical period. It can also be noted from the texts that a clear line of authority is visible in the present time as focal agencies like CHED, through its legal mandate, takes lead on managing and supervising the education system.	• Education during the pre-colonial period was not open to new teachings and had insufficient scientific learning and therefore lacked efficient means on economic production (Musa & Ziatdinov, 2012). • Education during the Spanish colonization "was religious and patriarchal" (Musa & Ziatdinov, 2012). "The Spanish policy focused on treating the natives as a ward; hence, there is no need for them to be educated" (Durban & Catalan, 2012). • Education during the US colonization period fostered challenges in terms of language barrier and appropriateness of the educational design patterned before the American educational system (Durban & Catalan, 2012; Musa & Ziatdinov, 2012).

Theme	Description	Significant ideas from collated literature
		• Furthermore, US education "undeniably favored the elite in society who can afford to finance the university education of their children" (Durban & Catalan, 2012).
		• In comparison, education during the Japanese period fostered challenges in terms of the Nippongo language as an oppressing language for the Filipinos (Musa & Ziatdinov, 2012). Also, the "Japanese occupation destroyed the public school system by manipulating it for their advantage. School buildings, books and other educational materials were destroyed" (Durban & Catalan, 2012).
		• At the present time, the trifocal management of education is mandated by the constitution to "inculcate patriotism and nationalism, foster love of humanity, respect for human rights, appreciation of the role of national heroes in the historical development of the country, teach the rights and duties in the historical development of the country, teach the rights and duties of citizenship, strengthen ethical and spiritual values, develop moral character and personal discipline, encourage critical and creative thinking, broaden scientific and technological knowledge and promote vocational efficiency." Furthermore, the present education system teaches English language, sciences, liberal arts, and "specific professional courses, such as Computing, Maritime Studies or Nursing" (Mariñas & Ditapat, n.d; Musa & Ziatdinov, 2012).

Theme	Description	Significant ideas from collated literature
		• CHED have "different incentives depending on the type of HEI, and programs of recognition within each type, e.g., autonomous and deregulated status, and Centers of Excellence (COEs) and Centers of Development (CODs)" (CHED, 2014).
Curriculum and educational policies	The cited policies created from different period by different organization to lead the people, or the school, of what should be done in schools. This includes curriculum policies of what to be taught and policies concerning classification of students in the curricula.	• "The public school system in the Philippines was born in 1863, with the passage of the Education Reform Act in the Spanish Courts. Due to the compulsory education of Filipino children, separate schools for boys and girls were established in every pueblo" (Musa & Ziatdinov, 2012). • During the US colonization, Americans "took immediate steps to reopen schools. Act No. 74, passed by the Philippine Commission on 21 January 1901, laid the legal basis for the organization of a public school system under American administration, following primarily American educational principles but adapted to Philippine conditions at that time" (Savellano, 1999). • Also, "the American period levels of education were divided into three. Firstly, the "elementary" level composed of four primary years and three intermediate years. Next, the "secondary" or high school level consisted of four years, and finally, the "college" or tertiary level" (Musa & Ziatdinov, 2012).

Theme	Description	Significant ideas from collated literature
		• "If students excelled academically they were given a chance to continue their studies and to pursue their expertise in their chosen fields or professions in the United States. "Scholar" was the word used for them, as the government covered all their expenses. In return, they were to teach or work in government offices after they finished their studies" (Musa & Ziatdinov, 2012).
		• During the Japanese colonization, Military Order No. 2 of 1942 was created to spell out "the basic principle and guidelines of education in re-opening and operating schools" (Musa & Ziatdinov, 2012).
		• "On October 14, 1943, the Ministry of Education was sponsored and created by the Japanese government" (Musa & Ziatdinov, 2012).
		• Presently, "colleges are classified as tertiary institutions that traditionally offer a handful of specialized courses such as in the Sciences or in Liberal Arts, or in specific professional courses, such as Computing, Maritime Studies or Nursing. State universities and colleges (SUCs), CHED-supervised higher education institutions (CHEIs), private higher education institutions (PHEIs) and community college (CCs) to be categorized as genuine must operate at least eight different degree programs" (Musa & Ziatdinov, 2012).

Theme	Description	Significant ideas from collated literature
		• "In accordance with the policies of the Commission on Higher Education, voluntary accreditation of all higher education institutions is expected. The Philippine Accrediting Association of Schools, College and Universities (PAASCU) and the Association of Christian Schools, Colleges and Universities Accrediting Association Inc. (ACSCU-AAI) make up a few of the voluntary accrediting agencies in the private sector and all function under the umbrella of the Federation of Accrediting Agencies of the Philippines (FAAP), a certified authorizing agency by CHED" (Musa & Ziatdinov, 2012).
Historical and cultural influence in education	Based on the presented texts, Philippine education system has been influenced by its historical-cultural background through the colonizers, and by globalization which is prevalent on today's trend in education	• "The influence of both cultures can still be found in the education system of the Philippines, such as Spanish names, diplomas in English and education institutions with a catholic background" (EP-Nuffic, 2015).
		• "The Philippine educational system is patterned after the American model" Senate Economic Planning Office, 2011).
		• Presently, the "Philippines education has no choice but to transform itself into a global-friendly system". Further," through a self-conscious effort to conform to common international educational practices and through borrowing better educational models from other countries, the Philippines is undertaking a fundamental reform of its education. The system that emerges will be very different from the one that had previously existed" (Okabe, 2013).

Theme	Description	Significant ideas from collated literature
		• "The Philippine Educational System is not a system in isolation. Just like any other system of education, it is open to risks, certainties and uncertainties. Its long history under the different colonizers and not to mention the varying priorities of educational planners" (Guzman, 2003).
		• "Decisions made by educational planners and classroom teachers are articulated as curriculum policies and structure, implementation strategies, evaluation procedures and research activities" (Guzman, 2003).
		• In higher education, "its missional triptych of teaching, research and community service needs to continuously change and evolve in order to adapt and respond continuously to the challenges and opportunities of the ever-changing national, global environments of the 21st century and the era of intelligence restructuring (CHED, 2000; Conceicao & Heitor, 1999; University Council, 1998)" (as cited by Guzman, 2003).