

**Institute for Christian Teaching
Education Department of Seventh-day Adventist**

**THE BIBLE AND PHILIPPINE LITERATURE:
A THEMATIC APPROACH**

by

Lorna R. de los Reyes

**Academic Support Department
Central Philippine Adventist College
Alegria, Murcia, Negros Occidental
Philippines**

**Prepared for the
10th Faith and Learning Seminar
held at
Union College
Lincoln, Nebraska
June 1992**

**108-92 Institute for Christian Teaching
12501 Old Columbia Pike
Silver Spring Md 20904, USA**

THE BIBLE AND PHILIPPINE LITERATURE

A THEMATIC APPROACH

Introduction

Centuries of foreign domination and inculturization left the Filipino bewildered of his identity. "Where did I come from?" He asked his parents - their physique and appearance. "Am I from the east or west?" He asked the church. "Who is the true God." Allah, Jesus, Bathala? He asked the community - his tradition community - his tradition, customs, and so forth - endless. "Why?" At long last the Filipino turned to literature to determine his roots. Gems from oral tradition down to contemporary works were fitted into a frame that depicts the history of the Filipino people.

Philippine Literature is a "mirror" of Filipino culture.¹ It is defined as the "expression of the Filipino's thoughts and feelings - a description of his way of life, society, government, the faith that he embraced and his relationship with his God and Maker."² As the Filipino reads its pages, he sees himself. His questions about his identity are answered as the printed page unreeled the reasons for his what, where, why and how?

Philippine Literature (Filipino) in the tertiary level is Philippine History in prose and poetry. Ancient literature revives the era of an obscure past that tells of the "beginnings" of a nation. The rituals and festivities in the "cultural communities" pass on to posterity the unwritten literary legacy of the ancestors. Muslim culture, in epic and drama, represent the "untouched" cultural heritage of the east. Literature had been an effective tool in the propagation of Christianity. In the celebration of religious holidays, the literary potentials are tapped. Varied literary forms give meaning to the valued traces of a transformed culture.³ The literary works of the heroes under Spain and America articulate the peoples' passion for freedom. Still the writings deal with the ideals of Christianity and the relationship between church and state.⁴ It is still the stamp of literature today.

Although religious elements had been woven into the fiber of Filipino culture and literature, the Bible, the basis of Christianity and the source of some of the Muslim's doctrine was not read and studied as it should be.⁵ Another wave of missionaries armed with the Word of God came to the islands. The Bible was preached and taught. Sectarian schools, particularly the Seventh-day Adventist, joined the enterprise. These factors constitute the nucleus of Filipino culture. Headland concludes, "They reflect the peoples' values and give hints to their past life."⁶

A quick glance at the synopsis above, tells what Philippine Literature is all about. One is tempted to conclude just like the observation done by Salliel Teselle in Imagination and the Christian Life that the "relationship between religion and culture is assumed by some as 'crypto-religious.' They are only two sides of the coin." Since diverse faiths had molded Philippine Literature (Filipino) how then must it be taught in an Adventist school setting where students, too, have different religious background?

Classroom a Mission Field

The different religious backgrounds of the students attending Adventist colleges in the Philippines represent a microcosm of the mission field wherein the church is directing its services and its endeavors. A majority comes from Adventist homes whose deepest longing is to give their children Christian education according to Adventist orthodoxy; an environment which will enable him to function as a responsible citizen in the community, serve God faithfully, and prepare for a life in the hereafter. The father or the mother could be the only Adventist believer in the family, but both believe that the Adventist school is the best place for the children to know about God. Even those who have backslidden, the Adventist school setting is still the viable place to be close to God. The location of the school, the academic standards, the lifestyle that is different from the world attract students from other Christian denominations; Muslims and other religious affiliations find refuge in our educational institutions.

A church funded study, Valuegenesis, directed by Bailley Gillespie and a team of Adventist educators and researchers, attempted to answer the queries from the educational institutions and the constituency as to the effectiveness of our educational system in the nurturing of the Adventist faith and heritage among our children and youth. The survey reveals that the recent trend among our students is _ Adventist denominational loyalty and faith maturity have its peak on the sixth graders and slowly decreases in high school and picks up again in college. Denominational loyalty is relatively high, but Adventist schools should be concerned of the downward trend. Nearly a third do not appear to embrace and value the teachings of Adventism. This has consequences both in the teaching of religion and the future of the church.⁸ On the other hand, in its outreach programs the church must come to grips with reality that the church membership constitutes a small portion of the 94% Christian population. The Muslims and other non-Christians - the animist and the dualist who still cling to their ancestral beliefs.⁹

Purpose

The purpose of this paper is to present the thematic approach to the integration of Biblical worldviews in the teaching of Philippine Literature in Filipino in the college level. It is the intent of the writer to build bridges rather than barriers in the classroom. Choosing themes common to paganistic, Islamic and Christian worldviews gives the teacher the opportunity to integrate faith to the teaching of literature. Comparing the commonalities of religious faiths to the Biblical worldviews make the Bible the "ultimate authority".¹⁰

The Requirement

The teaching of culture is an integral part of the Philippine curriculum. The role of culture in the education of the Filipino is made clear in the name of the education department of the government, Department of Education, Culture and Sports (DECS).

Philippine Literature is taught from elementary to the graduate level as a subject or integrated as a reading material used as a springboard in the teaching of grammar and composition. It is also used as a specific literature requirement in high school for Filipino II-IV. The textbooks for high school are specified by the DECS namely: Florante at Laura, Noli Me Tangere, and El Filibusterismo. In college it is taught in English and in Filipino. The descriptive titles are the same, however, the contents of the textbooks are well-chosen that there is no overlapping. Philippine Literature in English is a compilation of the representative works of Filipinos in English particularly during the American regime while Philippine Literature in Filipino highlights oral and written tradition, representative works of Filipinos in Filipino, Spanish (trans.) and other dialects. Only the writings of Dr. Jose Rizal are translated to English and taught as part of teaching Rizal, a Social Science subject. Both are basic requirements for Communication Arts.¹¹

The Teacher's Role

The teachers role in the Adventist educational system is summarized in the most quoted verse on responsibilities and obligations: "Render unto Caesar the things that are Caesar's and to God the things that are God's. (Matt. 22:21) Teachers have to keep in mind the injunction of St. Paul: "That I may know Him Phil. 3:10) as the very reason for the school's existence. In harmony with God's plan for his children one of the goals of Adventist education for this quinquennium is _ " To foster the integration of faith and learning in all educational levels."¹²

In addition,

Adventist schools should face up the challenge of withstanding the secular drift that is affecting our own system by focusing on the essentials of education that is Bible-based, Christ-centered, service-propelled and eternity-oriented.¹³

Some mentors argue that the academe and the spiritual are separate entities. What has the Bible to do with a thing of culture? The issue being raised here is- How can a secular course be related to a Bible-based education? Seventh-day Adventists seem to be segregated from the rest of the Christendom. Each religious faith seems to be at odds with another. Let us consider what others say about reaching across faiths and cultures through commonalities. Jon Dybdahl makes a point in this simple reminder:

Adventist feel that their religion is different from most others. In some ways, this is true if the others are lookalike Christian denominations. Strange as it may seem Adventism has many areas of common ground with other world religions that other Christians do not have. Wise friends, stress these commonalities rather than launching a direct attack on the religions of others.¹⁴

Bernard Rams puts it this way: "Beneath the array of differences between human cultures there is an equally impressive substratum of basic human similarity. The Scripture and behavioral sciences assume this similarity."¹⁵

The Thematic Approach

Theme

Theme is the main idea or thesis of a literary work. It is the "unifying element that gives the work meaning."¹⁴ Whenever a literary piece is considered, the uppermost question in the mind of the reader is - Is it worth reading? After it is read - Is it worth remembering? It is the "theme of the work - the general concept, the abstract subject that causes us to ponder and reflect."¹⁶ How often has the teacher tried to hammer into the minds of her students the literary types the elements of each literary type, the skills to be developed to produce a work of art.

After all the effort and the enthusiasm the student could hardly remember what was emphasized. However, it is worth knowing that they have not forgotten everything. It is what the literary piece is all about - the theme. Because themes are vital in the learning experience and the valuing of insights that students draw from literature, this paper attempts to explore the thematic approach in filling this need in the Adventist Educational System for the integration of Bible-based themes in the teaching of Philippine Literature (Filipino).

Reading feeds the mind with golden thoughts or garbage. Themes lofty or debasing are ours to sort out. God is good. "Do not be deceived my dear brothers. Every good and perfect gift is from above, coming down from the Father of heavenly lights (James 1:17) It is but fitting that the Bible-based worldview be imparted. According to Professor Cook, the "themes of Biblical literature are the greatest that literature can treat."¹⁷ He added,

God, man, the physical universe, and their inter-
relations. Such problems as human morality, man's
relation to the unseen world, and the ultimate
destinies are treated with a simplicity, sincerity,
intensity and vigor seldom matched in world literature.¹⁸

The Case of Philippine Literature

It is a fact that the teacher can not just brush aside the literary approach in the teaching of literature. It is usually the first approach. After presenting the literary and cultural aspects, how shall integration of faith take place? Let us first consider the characteristics of Philippine Literature. The outstanding characteristic is didacticism. This characteristic is not given prominence by the western craft wherein the entertainment function is subordinate to the instructive function.¹⁹ Although Philippine Literature is directed toward the inculcation of culture the religious and moralistic elements are evident. Philippine Literature utilizes certain "old fashioned values, traditional cultural traits ... articulating and affirming them."²⁰

How to Use Themes

Thematic approach can be used in relating the Bible and literature for the following reasons: It can be used in

1. literature that deals with a religious subject.
2. a literature that has a secular subject but uses religious symbols such as bread and wine.
3. discussing literature that may not use symbols from a tradition but may involve themes that are shared by a specific religious tradition.²¹

Where to Find Themes

Literature is not religion but literature give insights into the religion of the culture of its origin. The content of the work can be an excellent source of themes as we follow the steps given.

- Step 1. Before writing the lesson plan/lesson outline know the highlights of the literary piece that can be related to the Bible.

Title: Alim
 Origin: Ifugao - Ancient Literature
 Belief: Animism/Paganism
 Literary Type/Form: Epic

The epic story is about

- a. The abundant life of the ancestors before the flood.
- b. The water came from a dug well that rose to unimaginable heights.
- c. The only man and woman who survived the flood lived together. The woman attempted to kill herself because she got pregnant without the blessings of marriage. Bathala (god) intervened and married them.
- d. Bathala cursed them when they offered their youngest son to appease god's wrath.

- Step 2. Identify the worldview of a specific religious tradition.

The epic reveals the worldview of the ancestors.

- a. The existence of God
 God is a person, a spirit. He is worshipped, is involved in the affairs of men, instituted marriage and cursed the disobedient. Sacrifices - animal and human are associated with worship.
- b. God - man relationship

- c. Creation was at its best before the flood.
- d. The flood
- e. Transgression of the law results to a guilty conscience.

Step 3. Compare the worldviews presented of other religious faiths.

Christian: The Christian's God is Jehovah, Yahweh, Jesus or the Lord. God is similar to Bathala. The Christians' sacrifice is Jesus Christ. Some believe in creation and the flood while others do not. God instituted marriage in the Garden of Eden. God cursed the first parents because of disobedience. The conflicts in this world have their origin in heaven, - the great controversy between Christ and Satan.²²

Muslim: The Muslims seem to be the mortal enemies of Christians, but their Koran/Qur'an accepts some parts of the Old Testament especially the Books of Moses, the Pentateuch. They have similar beliefs with animist and Christians along these aspects. Their God is Allah.²³

Step 4. The commonalities in worldviews can be made into themes. For example:

1. The concept of God
2. God - man relationship
3. The world before the flood
4. The flood
5. The concept of sin
6. Marriage
7. Curse
8. Worship and Sacrifices

The worldviews presented are analogous to the Adventist worldviews that the teacher has the opportunity to integrate faith. Themes may not be according to the intent of the author, but as the commonalities are concerned, the literary type contains ideas, concepts, beliefs, events, etc., that be can used with Biblical concepts.

Step 5. Relate the theme/themes to the Bible. Identify which Biblical account is closest to the literary type under consideration. Establish the ultimacy of the Scriptures over the epic story. Comparing the Bible and Philippine Literature (Filipino) will enable one to point out the similarities and the differences.

Observations:

Themes- similar

Content-related

- a. Living things were bigger before the flood. Gen. 6
- b. The flood - Gen. 6-9
- c. God instituted the first marriage. Gen.2
- d. Animal Sacrifice- Gen.4; Leviticus-Jesus, the
Antitype
- e. Human sacrifice- Isaac and some heathen practices.
- f. Curse- Gen.3
- g. Marriage and the sanctity of sex- Gen. 2:24.25
Lev.18

The Ultimacy of the Scriptures over the Epic

Basing on the analysis of the epic story, the version of the abundant life before the flood was already influenced by the culture of its origin. Ready-to-eat rice inside the bamboo tube? Life during Bible times was described as it was. There were instant food ,too. The miracles supply the basic needs of the people. (Ex.16; Matt. 14) The epic's version of the flood is far from reality. How can a dug well cause flood? The version of the Bible is a "possibility."²⁴ Flood is a catastrophe caused by nature. The survivors were found on two separate mountains. Noah's ark rested on top of mount Ararat. (Gen. 8:4) What are the contrasts? The only means of survival was something that floats on the water. Where did all the animals go if there was not a safe place for them? The Biblical account tells us of a God who can cause destruction beyond man's imagination. But He is able to save through the means He has provided for them. After the flood, the rainbow appeared - a sign of God's covenant with the earth. It exists today - a proof that what the Bible says is true. The god of the Igorots did nothing to save the world from total doom. By cursing the first couple God cursed humanity for disobedience.

Taking all the themes together, only the flood poses a big question mark. It also true today. The account of the flood puzzles the modern scientists. A puzzling incident mentioned in the Bible and Philippine Literature (Filipino) became an international issue. It summons the expertise of two disciplines - Religion and Geo-science. This issue was articulated by Ariel A. Roth in his article "Catastrophism- is it scientific?"²⁵ So the next step is_

Step 6. Issues can be derived from themes.

Here are some of the possible issues out of the themes given.

| Theme | Issues | Related |
|-------------|-------------------------------|--|
| 1. God | Monotheism vs. Polytheism | Disciplines |
| 2. Marriage | Monogamy, Polygamy Divorce | Religion Anthropology Sociology, Law |

Major Themes in Philippine Literature and the Bible

Thematic approach is not only a tool in teaching but also a method in organizing the framework for the whole semester's program. As observed in the presentation and discussion of the thematic approach, themes grow out of the contents of the epic story, from the setting, plot and theme. This takes effort but its worth it.

The theme in which other works cluster is the major theme. The Scope and Sequence Chart (see Appendix B) shows the relationship of the major theme to the other parts: Source, Commonalities, Bible and Issues & Related Disciplines. Column 1 shows the major themes that the teacher can draw from the textbook. The major themes guide the teacher in the selection of Sources, Column 2, the works related to the major theme. The literary types signal the literary preparation. The titles of the works give clue to the theme. What is lacking in the textbook could be augmented by the references. Commonalities, Column 3, indicates which religious faith has something in common with the theme. If the commonalities are universal in nature, they are not included in the list. Compare the commonalities with Bible, Column 4. A careful consideration of the similarities and differences will lead to the discussion of the significant aspects of the commonalities that are subjected to the Bible for authenticity. The discussion of the major theme can be made the 'occasion' into some issues as well as its relationship to other Disciplines, Column 5. The Scope and Sequence Chart functions also as Resource Unit. Here is a Lesson Plan/Lesson Outline based on a major theme.

Lesson Plan/Lesson Outline

Theme: Creation of man

Biblical Concept: God created man in His image. Gen.1: 27

Objective: The students will understand that the gaps found in the versions about the creation of man in oral tradition find their completeness in the Bible.

Sources: Legends - The Origin of the Universe
 Mr. Strong and Mrs. Beautiful
 Folktales - The First Couple
 The First Man and Woman

Strategies: Literary approach

1. Definition of the literary types
2. Distinguish legends from folktales
3. Theme - Where Did I Come From

Thematic approach

1. Dynamic grouping - the class will use the Steps on How to Choose Themes as their guideline. The group leader will report to the class what they have come up with in relation to the theme.
2. Class discussion - in connection with discussion and interaction, I suggest that the teacher refer to "Ways to Improve Thinking" (Appendix A). You may take the literary types separately or discuss them altogether under one major theme.
3. Versions - Legends, Folktales
 Themes - The Creation of Man
 Commonalities - literary works, religious faiths
4. Issues - Creation vs. Evolution

Legends and Folktales: The ancestors, and other Asian ethnic groups who came to the Philippines from time immemorial had a knowledge of the beginnings of the world similar in some aspects to their Christian brethren, while modern education hangs on to Darwin's Theory of Evolution. Oral tradition shares the idea that there is a Supreme being that existed before the world came into existence. His name is Bathala (God), the great creator who rules the world. In *The Origin of the Universe* Bathala made the first man and woman from a star, the Igorots from grass, Malakas (strong) and Maganda (beautiful) from the bamboo and the Bagobos believed that their Adam believed that their Adam were created by God.

Biblical Worldview: God formed man out of the dust of the ground and breathe into his nostrils the breath of life and he became a living soul. God took one of man's ribs and He made it into a woman. Dust thou art and to dust you shall return. (Gen. 2:4-25; 3:19)

Symbols as Themes

Symbols as themes are common in literature. What does symbol mean? Paul Tillich in Dynamics of Christian Faith explains, "... symbols point beyond themselves to something else." For example, in describing a Philippine setting, the Catholic environment is very evident. The novels of Dr. Jose Rizal are classic examples of characterization as symbols. The characters of Noli Me Tangere have never lost their effect on Philippine society - Ibarra, Maria Clara, Padre Damaso, Dona Victorina, etc. They represent the Filipino people under Spain. One chapter of the textbook uses symbols in the title Under the Cross and the Sword. The cross symbolizes the state religion, Christianity, while the sword symbolizes power and authority. The cross and sword symbolize a government where there is union between church and state.

Symbols can be used in

1. Referring directly to the symbols of a particular tradition.
2. Describing a character. "Dare to be a Daniel"
3. Describing a religious tradition.²⁷

Themes and Values

USA Weekend conducted a back-to-school survey for 1992 last May, which received the largest response ever from kids ages 13-18, 126,000 of them all over the country. Here are their comments:

- "Morals don't seem important now, they're just kind of rules."
- "I know it's the right thing to do, but it does not seem so bad."
- "Schools should teach right from wrong."
- "Schools are society's last line of defense. If they fail to teach values, children are pretty much lost."
- "Incorporate value lessons into all classes, because they are involved in all areas of life."²⁸

The suggestions of the teenagers echo of the goals for Christian teaching of the Seventh-day Adventist Church for the 90s - "Integrate faith and learning in all educational levels."²⁹ Responding to the challenge of the 90s, how are values integrated in the teaching of literature?

Values are estimates of worth or merit placed on various aspects of our experience. They are not things, but are standards of conduct, of beauty, efficiency or worth that we try to live up for or maintain (Fraenkel, 1973).³⁰ Values are whatever an

individual within a group considers as important.³¹ Religious faiths share values. Didacticism assumes that literature "should teach the right way of life."³² There is no surer way of teaching the right thing than making the Word of God the best literature in the classroom. "All Scripture is God-breathed and is profitable in teaching, rebuking correcting, and training in righteousness so that the man of God may be thoroughly equipped for every good work." (11 Tim. 3:16) The word of God is the spring of values. As indicated in the Scope and Sequence Chart, most of the major themes embody the values that Filipinos hold as sacred. Faith is the common ground that cements the literary pieces from different religious sources _ a value that most people hold dear.

Through the teaching of culture, the "jewels" of life of the Filipino community are preserved and transmitted. Modernity and science have changed the course of humanity in lethargy, but education maintains the equilibrium in society. The school joins hands with the home and the church in the development of a total person. The school is a channel in dispersing the best that culture can give to a particular race.³³ According to Josefina F.Loria:

There is no surer way of transmitting values than through literature. For values are caught and not taught. ... The moral virtues that lend to good life that we all seek are all in the stories that mirror men's beliefs. The writers record these and dress them with artistry ... Men may go through many revolutions and material changes but the basic elemental values that they believed in and preserved are passed on.³⁴

Class Management in Using the Thematic Approach

There are other things to consider than just imparting the Bible-based Adventist worldview. Will the Biblical truth that the teacher would like to share be a barrier , an opening wedge, or a bridge to reach other religious faiths in the classroom? This calls for a greater challenge. How will the teacher manage the class so that it will not be a podium for debate? In the Philippines, religious affinity provides the believers with a sense of identity, belonging and security.³⁵ Religious identity means a lot to them. Loyalty to their beliefs and religious tendencies are markedly shown during religious holidays and church- sponsored activities. Debating about religion is part of the Filipinos' pastime.

As a church more often, exclusivism has been our arm in the preaching and perpetuating of our beliefs. Our exclusive enunciations and propositions create prejudice among the Christian community and even among the members of the church itself. The thematic approach gives room for the students to identify themselves in the spirit of sharing. The Biblical worldview presented in this atmosphere will focus the minds of the students on the theme. Hatred and prejudices against other beliefs are for the most part misconceptions of other beliefs. Here they can listen to the convictions of the believers themselves. Relating one's religious conviction to the Bible as the ultimate authority will awaken the student's interest to search God's word. W. S. Banfield assumes that, "The church must hear, distinguish and interpret the many voices of our day and relate to them according to the principles of God's word."³⁶

It is possible that in a classroom setting like this, the teacher's Biblical worldview will run counter to that of the student's religious background thus allowing opportunity for another person's ideas to interact with that of another. What must be the role of the teacher? The teacher cannot force appreciation but he can stimulate their thinking. "Sometimes we don't even give them a chance to find it for themselves."³⁷ Ellen G. White states, "It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened and the student must be drawn out to state the truth in his own language"³⁸

Implications for Teaching and Learning

To the Integration of Faith and Learning: Integration of faith and learning is based on the premise that "The best education is attained when intellectual growth occurs within an environment in which Biblical-based concepts are central to the aims of education."³⁹ Universal truths are the heritage of mankind. Themes of universal import can be drawn from the commonalities found in the literary types from different religious mold. When used in relating Scripture and literature they function as bridges across religious faiths, subjecting them to the word of God - the ultimate truth. The Bible says, "Thy word is truth." (John 17:1)

Thematic approach is one of the innovations in the teaching of Philippine Literature (Filipino) as well as other literature that deals with religious subjects, symbols and themes shared by specific religious traditions. Through comparison of commonalities with the Bible, the "significant aspects show up more clearly when compared with others. The more ways in which they are similar,

the more differences emerge and become clear." ⁴⁰ In clarifying "origins" and mysterious happenings, the criterion of "possibility" and the evidence of reality will guide the sincere seeker into accepting Biblical truths.

To the Teacher: Thematic Approach encourages the teacher to be systematic in her presentation of the lesson and organization of her framework for teaching. As reflected in the Scope and Sequence Chart, the themes give the teacher 'clues' what to teach, how to teach, what to integrate, and what communication and literary skills to develop. Writing literary types based on the Bible and Adventism will enhance the students' potential to produce something that can be used in the school and in the local churches. As the prime mover in the classroom, she can reinforce the students' effort toward reflective thinking, decision making, broadening horizons in learning, and formulating worldviews according to Biblical perspectives.

To the Students: In the "spirit of sharing," students identify themselves by their religious affiliation. They are not embarrassed of threatened in expressing their worldviews on religion. Misconceptions and prejudices about other beliefs can be given clarification by the believer himself.- a first hand information. Adventist students on the other hand have the opportunity to share their faith to non- Adventist students. The meaning of religious freedom is experienced in the classroom. This encourages the students to check their Bibles. Through Thematic Approach, the six levels of thinking as identified by Bloom in his Taxonomy of Objectives in the Cognitive Domain are realized. Namely; knowledge(remembering), comprehension (understanding), application(solving), analysis (breaking down), synthesis (creating) and evaluating(judging). The student is exposed to decision-making, choosing what values to keep and be done away with.

Conclusion

Non-Adventist students are increasing on the campuses of Adventist colleges in the Philippines. It is a fact that the teacher has to do some adjustments in the integration of faith and learning in the teaching of literature. The textbook suggests it. Themes go beyond the peculiarities of each religious faith. Being aware of the worldviews of others make the teacher resourceful in meeting their spiritual need. Integrating then is not a barrier but an opportunity to reach other religious faiths.

APPENDIX A

WAYS TO IMPROVE STUDENT THINKING

Ensure that students process information

1. Have a clear purpose.
Plan a sequence of activities to do it.
Use advanced organizers.
2. Ask broad open questions
3. Beam questions.
4. Utilize wait time to encourage:
longer answers.
more appropriate answers.
high level thinking.
confidence.
high teacher expectations.
5. Follow up student responses by asking for:
clarification.
elaboration.
evidence, justification.
thinking process used.
6. Model the thinking process involved in:
solving processes.
solution to sponge activities.
7. Have students ask questions by:
developing their own worksheets.
formulating test questions.
giving answers and having students.
formulate the questions.
8. Dignify answers by matching the incorrect answer with the correct question.
9. Avoid the temptation to answer your own questions.

Staff Development
San Bernardino City
Unified School District

**APPENDIX B
SCOPE AND SEQUENCE CHART**

| Themes from Philippine literature | Sources/Sources |
|--|--|
| 1. God is worshipped a person creator | All forms of ancient literature Epic- Alim Ifugao Invocation Folktale- Igorot Folktale Religious Songs - Rituals Folktale - The First Couple Essay - The Greatness of God |
| 2. Anito worship | Incantation gods/spirits Folktale -King of the Mountain Short Story -The Island's Secret |
| 3. Animal/Human Sacrifice | Epic - Alim and Hudhud |
| 4. Nature Worship | Historical Background -Indian Influence - Veda Legend- The Origin of the Universe Folktale -Why the Sun is Brighter than the Moon? |
| 5. Creation of Man | Legend -The Origin of the Universe The Origin of the Race Mr. Strong and Mrs. Beautiful Folktale - The First Man and Woman |
| 6. Living things were bigger before the flood | Epic - Alim Ibalon |
| 7. Flood-a universal catastrophe | Epic- Alim |
| 8. Marriage Dowry Polygamy | Legend- The Origin of the Universe Alim Novel - The Reign of Greed Nena and Neneng Poem/Song -Florante and Laura Epic - The Life of Lam-ang Epic - Prince Bantugan, Bidasari |

SCOPE AND SEQUENCE CHART

| Commonalities | Bible | Issues/Related Disciplines |
|---|---|--|
| Animist-Bathala Christian - Jehovah Jesus, Lord, Trinity Person Muslim - Allah Christian - Jehovah | God - Supreme Being Trinity Person creator | Religion Myths Monotheism Deity Religion vs Evolution |
| Animism fallen angels Dualistic Christians | Familiar spirits fallen angels | Polytheism Religion |
| Animism Judaism Christian | The Ceremonial Law Perversions Jesus, the Ultimate Sacrifice | Occult Judaism Anthropology |
| CultHinduism/animism gods/goddess sun,sky,sea earth -child of god wind, moon,stars | Heathen worship Ashtoreth, moon god | Paganism |
| Animism star, grass bamboo | Creation of man | Myth Creation Evolution |
| Animism Christian Muslim | Great whales, giants mighty men renown | Creation Evolution Science |
| Animism Christian, Muslim | The Flood | Science Myth Religion |
| Muslim Animism Christian History | God instituted the first marriage in Eden Marriage at Cana Marriage of Isaac | Monogamy Anthropology Sociology Religion Sociology |
| | Old Testament Times | |

SCOPE AND SEQUENCE CHART

| Themes from Philippine Literature | Source/Sources |
|---|--|
| 9. Death defied by charms magic and God's power | Epic- Prince Bantugan Bidasari, Lam -ang |
| 10. Good triumphs over evil | Epic -Tuwaang Prince Bantugan, Bidasari Novel - The Reign of Greed Song - Florante and Laura Metrical Tale -Bernardo Carpio, Adarna Bird Drama - For Child's Sake Moro -moro, Comedia |
| 11. Curse/Punishment | Incantation Legend - The Origin of the Universe Epic - Alim |
| 12. Heaven - the Blessed Land | Epic - Tuwaang Poems during the Spanish Period |
| 13. The Decalogue | Lagda, The Code of Kalantiaw Kartilya of the Society of the Sons of the People - by Bonifacio and Jacinto The Ten Commandments by Mabini |
| 14. Man turned to stone | Folktale -Ango, the Manobo Metrical Tale - Adarna Bird |
| 15. Music and Poetry | Religious Songs, Hymns for the Virgin Mother, Folksongs, Epic - Bidasari Song - Florante and Laura |
| 16. Proverbs,Maxims | Proverbs, Wise Sayings |
| 17. Ancient culture | Epics, Legends, Folktales Indarapatra and Sulayman |
| 18. Sacred Book | Bible, Koran |
| 19. Christian Tenets Ideals Obedience Longsuffering Liberality Ideal World Harmony Good Manners | Doctrina Christiana Passion, Senakulo, Poems by the Friars Novels - Barlaan and Josapat Letter - Urbana and Feliza Novel - Old Basio -the Resilient All literary types Urbana and Feliza |

SCOPE AND SEQUENCE CHART

| Commonalities | Bible | Issues/Related Disciplines |
|---------------------------------------|---|--|
| Muslims Hindu/Animism Christian | Moses, Elijah and the widow's boy Jesus and Resurrection | Magic, Sorcery Anthropology Religion |
| Animism Muslim Christian | The controversy between Christ and Satan Christ Kingdom-solution | Wars, History Religion |
| Animism Christian Muslim | God cursed Adam and Eve Curse on the disobedient Punishment for the wicked | Curse in the Filipino Family Sociology |
| animism Muslim, Christian | God's dwelling place Home of the Saved | Religion |
| animism Muslim Christian | The Ten Commandments | Laws Constitution Peace and Order |
| Animism Christian, Muslim | Lot' wife turned to a pillar of salt | Spell God's power |
| animism Christian Muslim | Psalms, Songs of Solomon Song of Moses | Music Religion |
| Animism, Christian | Proverbs, Ecclesiastes | Morals |
| Animism Muslim | Testament Times | Ancient Culture |
| Muslim, Christian | The Word of God | Religion |
| Christian | The Bible Jesus, the embodiment of of Christian virtues In favor with God and man The Ideal Wife | Religion |

REFERENCES

1. Ponciano B P Pineda, "Introduction," in Philippine Literature for National Progress (trans.) by Ponciano B P Pineda, G.K. del Rosario-Pineda, and Tomas Ongcoco (Tandang Sora: Philippine Graphic Arts, Inc., 1979).
2. Honorio Azarias as quoted by Jose V. Panganiban, C.T. Panganiban, and G.E. Matute in Philippine Literature (trans.) (Quezon City: Bede's Publishing House, 1986), 1.
3. Nicanor G. Tiongson, The History and Aesthetics of Religious Dramas (trans.) Foreword by Teodoro A. Agoncillo (Metro Manila: Ateneo de Manila University Press, 1975), xii-xxx
4. Jose P. Rizal, Social Cancer (trans.) by Benigno Zamora, Bartolome del Valle, and Salud R. Enriquez (Manila: Philippine Book Company, 1992). See also The Reign of Greed (trans.) by Maria Odilio de Guzman (Metro Manila: National Book Store, 1991).
5. H. Lammens, Islam's Beliefs and Institutions translated from French by Sir E. Denison Ross (London: Methuen & Co. Ltd., 1929), 37.
6. Thomas N. Headland, "The Casiguran Dumagats Today and in 1936," Philippine Quarterly of Culture and Society (1975): 254.
7. Salliel Teselle (Mcfague) as cited by Lynn Ross Bryant, "Religious Themes in Literature," in the Imagination and the Life of the Spirit (Chico: Scholars Press, 1981), 49.
8. Gail Taylor Rice, "Valuegenesis: Questing for Maturity and Commitment," Tenth Faith and Learning Seminar, A Paper (Lincoln: Institute of Christian Teaching, 1992), 6-9. See also Michael Donahue, Project Affirmation on Valuegenesis: College Report for Andrews University (Minneapolis: Search Institute, 1990-91).
9. "Toward a New Asian Order: Three Religions," Los Angeles Times 19 May 1992, 9.
10. Brian Walsh, "Some Notes on Biblical Authority," Tenth Faith and Learning Seminar, A Paper (Lincoln: Institute of Christian Teaching, 1992), 4.
11. See Philippine Curriculum.
12. Humberto M. Rasi, "Editorial," The Journal of Adventist Education Dec 1990-Jan 1991: 5.

13. Rasi, 5.
14. Jon Dybdahl, "How to Share Christianity with a Buddhist Friend," Dialogue 2 (1991) : 24.
15. Bernard Rams, Christianity and Culture. Foreword by Charles H. Craft (New York: Orbis Books, 1979), 81-99.
16. Ralph Singleton and Stanton Millet, Introduction to Literature (New York: The World Publishing Company, 1966), 292.
17. William Flint Thrall and Addison Hubbard, "Bible as Literature," in a Handbook To Literature (New York: The Odyssey Press, 1936), 44.
18. Thrall, 44.
19. Damiana L. Eugenio, Philippine Folk Literature, ed. (Diliman: University of the Philippines Folklorist, Inc., 1989), xxxii-xxxiv.
20. Soledad S. Reyes, "Some Values on the Tagalog Novel," The New Legacy (trans.) 2.1 (1981): 91.
21. Lynn Ross Bryant, Imagination and Life of the Spirit (Chico: Scholars Press, 1981), 49-56.
22. Bible.
23. Arthur Jeffrey, "The Qur'an," in Approaches to the Oriental Classics, ed. Wm. Theodore de Bary (New York: Columbia University Press, 1962), 49 -61.
24. Bryant, 86.
25. Ariel A. Roth, "Catastrophism - is it scientific?," Ministry Jul. 1984: 24-26.
26. Monroe C. Beardsly, Robert W. Daniel, and Glen H. Leggett, Theme and Form (Englewood Cliffs: Prentice-Hall, Inc., 1969), xliii.
27. Paul Tillich as cited by Bryant, "Religious Themes in Literature," in Imagination and the Life of the Spirit, 52-56.
28. Lesley Ansley and Kathleen McClear, "Truth About Teen Values," USA Weekend 21-23 Aug. 1992.
29. Rasi, 5.
30. Barry H. Hill citing Fraenkel in "The School Curriculum and the Adventist Mission," A Paper (Lincoln: Institute of Christian Teaching, 1992), 4.

31. S. Reyes, 91.
32. Lourdes de Castro, "The Dialectics of Cultural Change: The Case of Hiligaynon Literature," Literature and Society Cross Cultural Perspectives, ed. Roger J. Bresnahan, Seventh American Studies Seminar, A Project (Manila: American Educational Foundation and the American Studies Association of the Philippines, 1977) , 231.
33. Marcelino A. Poronda, "Dallang: Ilokano Literature," Literature and Society, 190.
34. Josefina F. Loria, "The Role of Literature in Transmitting Values," Literature and Society, 22.
35. W.S. Banfield, "Human Relations in the SDA Church," The Journal of Adventist Education 43.3 (1991): 5
36. Banfield, 5.
37. Jose Reyes, "the Role of the Literature Teacher in a Developing Society," Literature and Society, 254.
38. Ellen G. White, Mind, Character and Personality (Southern Publishing Association, 1977) 365.
39. "Academic Freedom in SDA Institutions of Higher Education," reprinted by G.H. Akers in Philosophy and Mission of SDA Education, (Lincoln: Institute of Christian Teaching, 1992).
40. Beardsly, xliii.
41. Bloom as cited in the Staff Development Notes for San Bernardino Unified City Schools District.