SEAMEO INNOTECH

Intercultural Competencies of Children of OFWs: Implications for Contextualizing Global Citizenship Education in the Philippines

Research Report Developed by the **Social Development Research Center, De La Salle University** under the **SEAMEO INNOTECH Research Partnership Grant**

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Acronyms and Abbreviations

APCEIU	Asia-Pacific Centre of Education for International Understanding
ERI-Net	Asia-Pacific Education Research Institutes Network
EsP	Edukasyon sa Pagpapakatao (Values Education)
CALABARZON	Cavite, Laguna, Batangas, Rizal, and Quezon
GCED	Global Citizenship Education
GMRC	Good Manners and Right Conduct
OECD	Organization for Economic Cooperation and Development
OFW	Overseas Filipino Worker
PAGHABI	Philippine Adaptation GCED – Holistic Approach in Basic Education and Institutionalization
PISA	Programme for International Student Assessment
PNU	Philippines Normal University
SEAMEO	Southeast Asia Ministers of Education Organization
SEA-PLM	Southeast Asian Primary Learning Metrics
TVC	Transversal Competencies
UNESCO	United Nations Educational Scientific and Cultural Organization
UNICEF	United Nations International Children's Emergency Fund
VE	Values Education

Foreword

Global Citizenship Education (GCED) is a crucial component of 21st-century learning with intercultural competencies being a significant part. In an increasingly connected world, cultivating global citizenship competencies is essential for fostering both interconnectedness and responsibility towards global concerns. The integration of GCED into the curriculum and instruction in Southeast Asia requires contextualization due to varying social and cultural contexts in the region.

As a catalyst of innovation and technology, INNOTECH continuously strives to transform Southeast Asian education by supporting research that addresses these dynamic learning needs.

Throughout the years, as Filipinos have been actively engaged in international migration, children are left behind by their parents to work as Overseas Filipino Workers (OFWs). The experiences of children left behind provide a compelling entry point in contextualizing intercultural competencies within GCED.

Completed in 2024, this report developed by the De La Salle University explores the knowledge, attitudes, and behavioral intentions related to intercultural competencies of children of OFWs. There is also a comparison of the construction of intercultural competencies between children of OFWs and those whose parents are not OFWs. This study provides actionable recommendations for educators and policymakers in leveraging the knowledge and experiences of children left behind in contextualizing intercultural competencies within GCED curriculum and instruction.
Findings such as these contribute meaningfully to INNOTECH's vision of shaping learners into the changemakers of tomorrow, equipping them with values and competencies relevant to global citizenship.

I value this collaboration with the De La Salle University under the SEAMEO INNOTECH Research Partnership Grant. Congratulations on producing research that ultimately contributes to the ongoing discourse of integrating GCED into the basic education curriculum. With INNOTECH's commitment for a better future for every learner in Southeast Asia, we are proud to contribute to this important endeavor.

Through initiatives like this, we reaffirm our commitment to driving innovation for education—one that empowers every learner to navigate and shape the future with confidence and purpose.

Majah-Leah V. Ravago, PhD
Centre Director
SEAMEO INNOTECH

Preface

De La Salle University is truly privileged to be part of the SEAMEO INNOTECH's Research Partnership Grants (RPG) Batch 2, after being in the pioneer batch of Research Partnership Grantees. In the first batch, researchers from the Dr Andrew L. Tan Data Science Institute were the Research Fellows, and in the second batch researchers from the Social Development Research Center (SDRC) were the honored Research Fellows of SEAMEO INNOTECH. The university truly appreciates the SEAMEO INNOTECH's continuing trust in the researchers of De La Salle University.

The theme of the RPG Batch 2 relates to contextualizing 21st Century Skills in the Southeast Asian Region. Inspired by a talk by the former Secretary of the Department of Education (now Center Director of SEAMEO INNOTECH), Dr Leonor M. Briones, the researchers of DLSU SDRC developed a study that inquired into senior high school students' prior knowledge about the OFW phenomenon and experiences as contextualizing elements of the intercultural competencies within the broad range of competencies in global citizenship education, while paying special focus on the children of OFWs' knowledge and experiences.

The mixed methods study suggested that while there might not be marked differences in the intercultural competencies of children of OFWs and non-OFWs, the children of OFWs have in their cognitive repertoire a range of knowledge and experiences that are very viable entry points for scaffolding learning intercultural and global citizenship competencies in the classroom.

Although global citizenship education and intercultural education are not yet core components of the Philippine basic education curriculum, global citizenship and intercultural competencies are becoming truly essential in an increasingly globalizing environment that our students will need to navigate after their formal education.

The findings of the research are in parts unexpected, but in many ways provocative, as it challenges our teachers and education leaders to reflect about how our current basic education prepares our students for a culturally diverse global environment, and how our young people may have real and raw insights about globalization and cultural diversity that are currently not fully acknowledged in our curriculum.

And we encourage the readers of this report to immerse themselves in the rich findings of the study, and as with all good research, we hope that it will engage the readers to further question the foundational assumptions of Philippine basic education and its relevance in the 21st century.

Br Bernard Oca, FSC
President
De La Salle University

Acknowledgment

The research team extends its gratitude to SEAMEO INNOTECH for its unwavering support throughout the project. We acknowledge the very positive encouragement from Dr. Leonor M. Briones, SEAMEO-INNOTECH Center Director, and guidance from Dr. Sherlyne Almonte-Acosta, Head of the Educational Research Unit of SEAMEO INNOTECH. Furthermore, we appreciate the support of Dr. Diosdado M. San Antonio, Manager of SEAMEO INNOTECH Educational Research and Innovations Office. We also express thanks for the dedicated assistance provided by members of the SEAMEO INNOTECH Educational Research Unit: Erlene G. Umali, Katherine P. Torralba, Hiyas Clamor-Torneo, and Jocelyn C. David.

We extend our sincerest gratitude to the administrators, teachers, parents, and students of the collaborating schools involved in this project. While protecting their privacy by refraining from mentioning him by name in this report, we acknowledge that their enthusiasm and efficiency were integral to the completion of this project.

Our gratitude also extends to the Director and Staff at De La Salle University's Social Development Research Center, led by Dr. Homer J. Yabut and supported by Relly P. Limliman, Maria Margareth M. Geluz, Lyndia E. Navarro, Ma. Catherine D. Domingo, Reynaldo V. Porsuelo, and Ailene G. Agang. We appreciate the contributions of the different part-time research staff who assisted in various phases of the data collection, encoding, and analyses: Zaldy Collado, Reinier Dave Zapanta, Isaiah Alkhalifa, Armstrong Villamayor, and England Danne Castro. Special thanks are extended to Elfie Samaniego for his invaluable support in preparing this final report.

Executive Summary

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Background

Global citizenship competencies are among the important domains of 21st-century skills or transversal skills and competencies (UNESCO, 2016b), and intercultural competencies form a vital part of the broad global citizenship competencies (Akkari & Maleq, 2020; Leeds-Hurwitz, 2013). In Southeast Asia, the need to contextualize global citizenship competencies within the historical, cultural, and social realities and educational missions of each country has been emphasized by educational planners (UNESCO, 2015) and scholars (Alviar-Martin & Baildon, 2016; Akkari & Maleq, 2020). Numerous possible pathways exist for contextualizing global citizenship competencies within the complex historical and contemporary social landscape of various countries. A significant aspect of this contextualization involves connecting the global education competencies, specifically intercultural competencies, to the specific experiences of children who are left behind by their parents working in foreign countries (or OFWs). The current study focuses on intercultural competencies, which may inform efforts to contextualize GCED curriculum and instruction in the Philippines.

The Current Study

In curriculum and instruction, contextualization is an important concept that has been defined as "using students' everyday knowledge as cultural and cognitive resources to guide their learning and support their motivation and conceptual understanding as they encounter academic topics, issues, and concepts" (Silseth, 2018, p. 293). Such definitions highlight the value of leveraging students' prior knowledge and experiences to strengthen motivation and enable a deeper understanding of complex concepts (Rivet & Krajcik, 2020). Other scholars extend these definitions to include the students' active efforts to bring their own experiences and background to the learning activity in ways that are likely to influence their learning (Gebre & Polman, 2020).

Contextualizing Global Citizenship Education (GCED) curriculum and instruction would be facilitated by an understanding of students' prior knowledge related to GCED competencies. In the case of Filipino students, their knowledge about OFWs and their experiences in other cultures can provide inputs for contextualizing the intercultural competencies in GCED curriculum and instruction. Moreover, children of OFWs might have access to life experiences that reference and/or make salient cultural diversity and intercultural interaction as constructs. These experiences of left-behind children shape their notions, affect, and intentions related to their own cultural identity, other cultures or cultural groups, and intercultural interactions. Thus, they provide prior knowledge that can be used to contextualize curriculum and instruction of intercultural competencies. Children who do

not have OFWs in their immediate family would presumably not have similar experiences that can shape their constructions of intercultural competence. However, both groups of children are likely to have access to culture-related discourses in popular and social media, news, and school. This study aims to examine children of OFW's prior knowledge related to intercultural competencies and explore whether such knowledge might be different from that of children of non-OFWs.

The current study employs the intercultural competencies tree proposed by Leeds-Hurwitz (2013) to symbolically represent the different elements of intercultural competence, encompassing roots, trunk, branches, and leaves. Within this framework, the ***roots*** symbolize culture and communication as anchors of intercultural competencies. The ***trunk*** embodies the values that guide the competencies, including cultural diversity, human rights, and intercultural dialogue. The ***branches*** represent the operational steps such as teaching, promoting, supporting, and enacting intercultural competencies, while the ***leaves*** represent specific competencies such as intercultural responsibility, cultural shifting, and multilingualism (Leeds-Hurwitz, 2013).

Research Aims and Questions

The current study has three interrelated objectives that relate to contextualizing the intercultural competencies in GCED curriculum and instruction in the Philippines. The objectives primarily revolved around the knowledge, attitudes, and behavioral intentions of children of OFWs related to their construction of intercultural competencies. Their constructions of intercultural competencies should provide a prior knowledge and experience base upon which GCED (i.e., curriculum, instruction, assessment) can be contextualized and critically engaged.

The general research questions addressed in the current study are as follows:

1. What are the identity and beliefs (roots), values and cognitive-affective tendencies (trunk), and behavioral intentions (leaves) of children of OFWs, and how do these beliefs relate to their intercultural knowledge, attitudes, and behavioral intentions? Are these roots, trunks, and leaves and their correlates different from children of non-OFWs?
2. What are the conceptions of intercultural competencies of children of OFWs? Do these conceptions relate to their families' labor migration experiences and narratives? Or do these conceptions relate to discourses they engage in public media or school?
3. What are the implications of children of OFWs conceptions and beliefs related to intercultural competencies for the design of intercultural education within the GCED curriculum and instruction in Philippine schools?

Research Methodology

The current research used a mixed-method approach, specifically utilizing a triangulation design, where qualitative and quantitative data were used concurrently and convergently to characterize the conceptions of intercultural competencies among children of OFWs. The quantitative data were drawn from a survey questionnaire on beliefs, attitudes, and behavioral intentions related to cultures, other cultural groups, and intercultural phenomena, which were given to students whose parents may or may not be OFWs. The data from the children of OFWs were compared to the data from those whose parents are not OFWs. The qualitative data were derived from one-on-one interviews with a sample of children of OFWs to inquire about their experiences sharing information about other cultures with their OFW parent, their knowledge, beliefs, behavioral intentions related to intercultural, and the possible sources of their knowledge of other cultures.

The mixed-methods study focused on the two regions with the highest number of OFWs deployed, namely, Region IVA (CALABARZON) and Region III (Central Luzon), which account for 15.3% and 13.3% of all OFWs deployed at the time of their most recent survey, respectively.

The survey includes a questionnaire on beliefs, attitudes, and behavioral intentions related to cultures and intercultural phenomena. This survey was administered to students with parents who may or may not be OFWs. A comparative analysis was conducted between the responses of children of OFW parents and those without OFW parents, aiming to identify potential differences in intercultural beliefs, attitudes, and behavioral intentions.

The qualitative study involves one-on-one interviews with a sample of children of OFWs to inquire about their experiences sharing information about other cultures with their OFW parent/s, their intercultural knowledge, beliefs, behavioral intentions, and the possible sources of their knowledge about other cultures.

A total of 949 senior high school students participated in the survey, with each student obtaining informed consent from their parents and providing their own informed assent. Among these participants from the two selected schools, 12 were purposefully selected for interviews as part of the study, following ethical considerations for confidentiality, data privacy, and the requisite informed consent and assent, as delineated in Section 1.4.3.

The survey focused on assessing various intercultural GCED competencies among senior high school students in the Philippines, as briefly described in the three subsections. The wide range of intercultural GCED competencies was intended to capture as many facets of the students' emerging GCED competencies, which seemed necessary given the dearth of conclusive empirical research delineating the specific competencies between children of OFWs and those whose parents are not OFWs.

For the interview, the research team developed an interview protocol featuring open-ended questions tailored to solicit detailed and expansive responses, avoiding yes/no questions. Each section comprised key questions (e.g., defining the term "migration"), augmented by prompts and probing questions to ensure consistency across all interviews. The questionnaire concluded with questions encouraging participants to share insights on various topics with children their age, including individuals from diverse nations, OFWs, and children of OFWs.

Results

The results of the three sets of MANOVAs indicate that there are mostly no differences in the intercultural GCED competencies of the students who are children of OFWs and those of non-OFWs. Only one statistically significant difference was found: children of OFWs reported higher constructive patriotism. Some statistical trends are related to blind patriotism and negative action tendencies toward foreigners. Correlational analyses were also conducted, which showed that nationalism and blind patriotism tend to be more positively associated with negative intercultural values and tendencies (e.g., ethnic protection and negative action tendencies) but negatively related to positive intercultural values and tendencies (e.g., respect for other cultures and willingness for contact with people from other cultures). Moreover, multicultural and polycultural beliefs tended to be more positively associated with intercultural competencies (e.g., multicultural acquisition, cultural openness, global prosociality, and willingness for intercultural contact).

The themes of the codes derived from the analysis of the students' interviewers are organized under three superordinate themes: (a) global labor economy, (b) migration, and (c) intercultural interactions. The themes may not directly refer to intercultural competencies but may refer to prior knowledge of the students that may be conceptually associated with intercultural competencies and, as such, relevant for contextualizing GCED curriculum and instruction. The specific themes in the global labor economy superordinate theme all relate to conceptions of labor and opportunities in a globalizing world economy. The themes under the superordinate theme of migration express specific experiences and constructions related to the lives of migrants and their families. Finally, the themes on intercultural interactions express beliefs and attitudes regarding interactions among people from different countries and cultural backgrounds.

Discussion and Concluding Recommendations

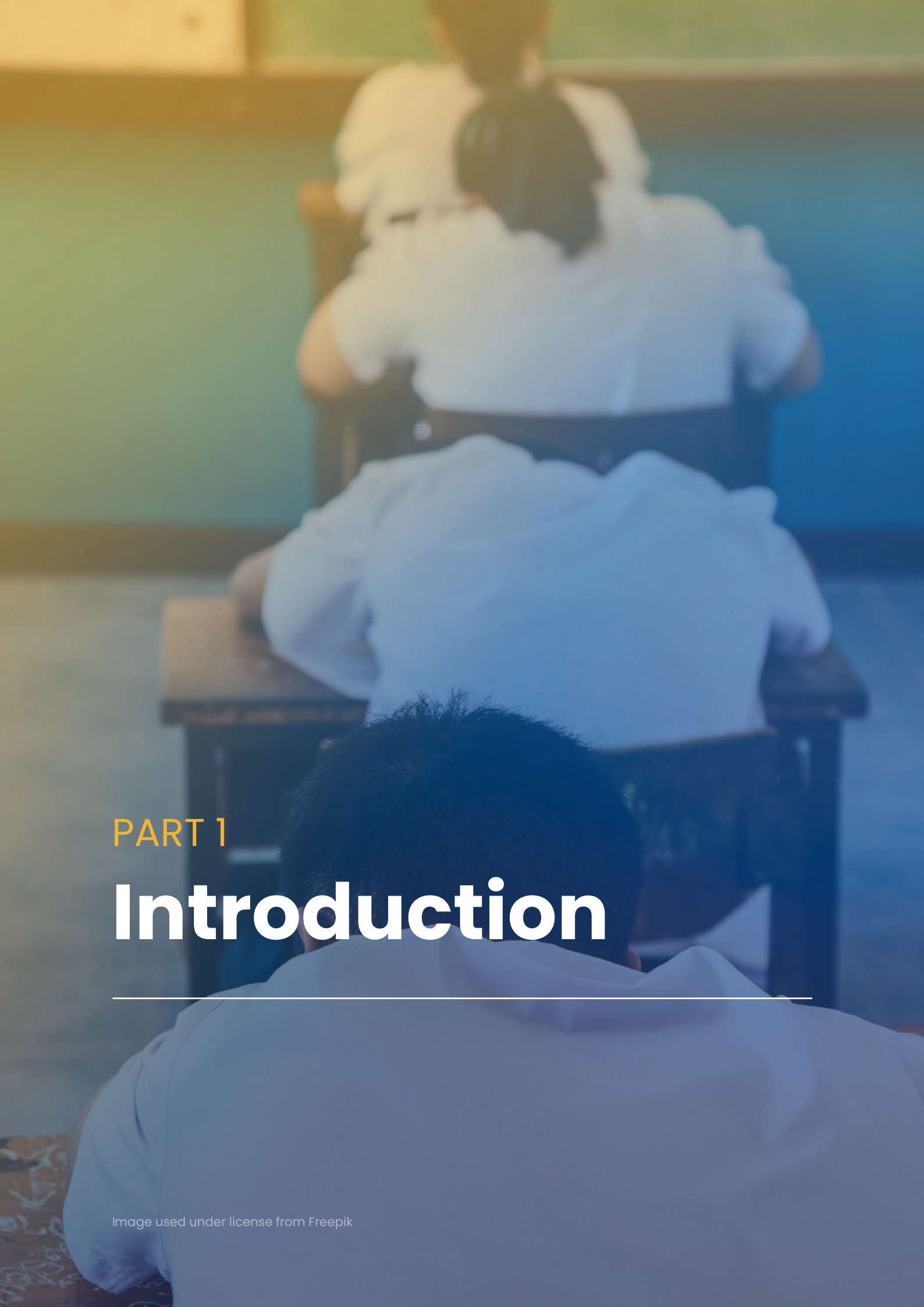
The experiences and emergent knowledge of children of OFWs can be viable entry points that can be resources engaging different GCED concepts and competencies. Some topics related to the OFW phenomena can be used to contextualize intercultural competencies in GCED curriculum and instruction, which we highlight in the following recommendations for contextualizing instruction:

1. Tap students' experiences and conceptions about the reasons for Filipinos working abroad as prior knowledge for discussion of topics related to the interconnected labor and economic systems in globalization;
2. Tap students' experiences and second-hand knowledge related to OFWs' experiences with people from other cultures as prior knowledge for introducing topics related to cultural diversity;
3. Tap students' curiosity about other cultures, whether derived from OFW narratives, entertainment, media, or news or even derived from interest to work in a foreign country, as motivation for introducing intercultural GCED competencies; and
4. Interrogate students' conceptions related to nationalism and patriotism to explore global-mindedness and other cognitive tendencies related to intercultural GCED.

However, the seeds of knowledge that can serve as scaffolds for GCED learning are likely to contradict the ideals of GCED frameworks. For example, children of OFWs might have deep-seated resistance to the idea of having to go to another country to work and support one's family, or they might have acquired deeply felt contempt for people from other cultures because of the harsh experiences of their parents. In this regard, GCED educators must also acknowledge the diverse experiences of OFWs and their families and refrain from assuming that these experiences are homogeneous when planning GCED learning activities. Thus, we also recommend more careful attention to the following:

1. Positive acknowledgment of OFWs, diverse types of OFW families, and their experiences, affirming their experiences as contexts for discussing intercultural GCED competencies and
2. Ethical considerations in discussing OFW family experiences as insensitivities and negative discussions that can cause dissonance and discomfort on the part of some students of OFW families.

Finally, although not derived from the survey or interview data, the report also draws attention to the need to make decisions on how GCED will be officially adopted in the Philippine basic education curriculum, how global citizenship will be defined in relation to national citizenship, and how ASEAN best practices can be used to inform these curricular decisions.



PART 1

Introduction

Global citizenship competencies are among the important domains of 21st-century skill or transversal skills and competencies (UNESCO, 2016b) and intercultural competencies form a vital part of the broad global citizenship competencies (Akkari & Maleq, 2020; Leeds-Hurwitz, 2013). In Southeast Asia, the need to contextualize global citizenship education within the historical, cultural, and social realities and educational missions of each country has been emphasized by educational planners (UNESCO, 2015) and scholars (Alviar-Martin & Baildon, 2016; Akkari & Maleq, 2020). In the Philippine context, the need to contextualize global citizenship curriculum and instruction is considered, particularly in light of the current school curriculum that strongly emphasizes citizenship rooted in nationalist and patriotic values (Adarlo, 2016). The importance of which should be appreciated within the context of the country's colonial history, the struggle for independence, and the strengthening of national identity. Numerous possible pathways exist for contextualizing the teaching of global citizenship competencies within the countries' complex historical and contemporary social experiences. One important contextualization involves connecting the global citizenship competencies, specifically intercultural competencies, to the specific knowledge of children who are left behind by OFWs.

In the introduction of this report, we briefly elaborate on the key concepts of the study: (a) global citizenship as part of 21st-century skills and its consideration in the Southeast Asian educational context, (b) frameworks for global citizenship education in the Philippines and options for contextualization, and (c) the Philippine OFW experience.

Global citizenship as part of 21st-century skills and its consideration in the Southeast Asian educational context

Frameworks for global citizenship education in the Philippines and options for contextualization

Philippine OFW experience

Intercultural Global Citizenship Competencies: An Integrant of Transversal Competencies

The current study focuses on intercultural global citizenship competencies. This section clarifies how intercultural global citizenship competencies are part of a range of global citizenship competencies and how global citizenship competencies are part of a range of transversal competencies. We start by clarifying the range of transversal competencies, the range of global citizenship competencies, and defining intercultural competencies.

Transversal Competencies

The Asia-Pacific Education Research Institutes Network (ERI-Net) adopted the term transversal competencies (TVC) to describe an individual's capabilities as a holistically developed 21st-century learner. These capabilities cover skills, values, competencies, and attitudes such as creativity, resourcefulness, collaboration, commitment, self-discipline, intercultural Anfdfd, environmental respect, and self-respect (UNESCO, 2015). Transversal competencies, which can be referred to as non-academic or non-cognitive skills, encompass global citizenship, which is listed as one of the four broad domains that can define TVC, along with critical and innovative thinking, interpersonal skills, and intrapersonal skills. Physical and psychological health was also added as an optional domain, although media and information literacy later replaced it in the revised UNESCO framework. Democratic participation, national identity, conflict resolution, and a sense of belonging were later added to the ERI-Net's framework on the TVC, revised through case studies (UNESCO, 2015; UNESCO, 2016a).

In 2016, UNESCO studied and identified approaches to Asia-Pacific countries assessing TVC in primary and secondary education, including the Philippines. The study indicated the presence of TVCs, including global citizenship competencies, within education policies through three modes integrated into national curricula: a) integration in a particular subject, b) cross-subject integration, and c) inclusion in extracurricular activities (UNESCO, 2016b). TVC education in the Philippines is evident across all of these three modes, with the TVC assessment in their policy framework primarily concentrated at the subject level, giving educators guidelines on integrating TVCs. Assessment is deemed relevant in measuring the quality of learners in TVCs. GCED, particularly, can be found in the subjects or learning areas Edukasyon sa Pagpapakatao (EsP) (Values Education) and Araling Panlipunan (Social Studies) (UNICEF & SEAMEO, 2017).

Definitions of Global Citizenship

Global citizenship reflects a collective goal toward fostering a sense of interconnectedness and responsibility toward global issues. UNESCO defines global citizenship as embodying "respect and solidarity" while emphasizing a "sense of belonging" and the importance of cultivating "responsible and active global citizens." The definition articulates the values of learners to become active and responsible global citizens, fostering societies with inclusivity and peace, and focuses on the significance of individual agency in contributing positively to the global community. Learners are expected to develop a shared sense of belonging with other learners and human beings from different cultures and countries different from theirs (UNESCO, 2018).

On the other hand, the PISA framework articulates a vision of global competence that emphasizes the ability to "understand and appreciate different perspectives and worldviews" (OECD, 2019). It also stresses the importance of being able to "interact successfully and respectfully with others" and the imperative to "take responsible action toward sustainability and collective well-being." This perspective represents not only understanding but also action-oriented engagement with global challenges.

Adopting UNESCO's (2013) description of the essence of global citizenship as "a sense of global belonging, solidarity and collective identity, a non-legal status beyond," SEA-PLM stirred the direction of GCED into a contextualized framework that, while being supported through individual's knowledge, attitudes, and values, it is concurrently mediated socially and politically. The SEA-PLM perspective on global citizenship shows the importance of "shared values" and the need to "address global issues" (UNICEF & SEAMEO, 2017). Moreover, it emphasizes the creation of "peaceful, tolerant and inclusive societies," highlighting the role of global citizenship in promoting social cohesion and harmony on a global scale. Contextualizing GCED is an important articulation of the SEA-PLM, as it is cognizant of the historical and cultural experiences of the different countries in Southeast Asia.

Similarly, while various institutions may diverge from the definition of global citizenship, their visions of the concept are built upon the fundamental principles of respect, responsibility, and active engagement with global issues. Whether framed as global citizenship or global competence, the overarching goal is the same: to nurture individuals who are equipped to navigate an increasingly interconnected world with empathy, understanding, and a commitment to collective well-being.

Dimensions of Global Citizenship Competencies

Various frameworks have also been provided to define the range of global citizenship competencies (or GCED competencies). One of the earliest frameworks provided was UNESCO's three core notions of GCED—respect for diversity, solidarity, and shared sense of humanity—founded on their observation of various countries and societies' local concepts promoting the idea of global citizenship and can be capitalized in implementing a contextualized GCED (see more on UNESCO, 2018 for discussion of these world local concepts).

An overlapping set of dimensions was proposed in the Global Competencies Framework used by the OECD in the 2018 Programme for International Student Assessment (OECD, 2019). The PISA defined global competence as a multidimensional capacity with four dimensions: (a) examine local, global, and intercultural issues; (b) understand and appreciate the perspectives and world views of others; (c) take action for collective well-being and sustainable development; and (d) engage in open appropriate and effective interactions across cultures (OECD, 2019, p. 7–8). Pertinent to the current investigation, the PISA also characterized the competencies as involving specific knowledge, attitudes, values, and skills.

SEAMEO identified similar dimensions in the SEA-PLM (UNICEF & SEAMEO, 2017). The SEA-PLM GCED sub-domains of core content comprised global citizenship (1) systems, issues, and dynamics; (2) awareness and identities; and (3) engagement. These encompass discussions on civic and civil institutions' global issues and perspectives, including topics such as wealth and power distribution and environmental sustainability. Furthermore, the framework delves into how individuals reconcile their various identities within their global citizenship roles, including diversity acceptance. Lastly, it addresses different ways individuals can engage as global citizens, either individually or collaboratively. Notably, the SEA-PLM framework acknowledges the multidimensionality of GCED competencies to include (a) cognitive outcomes, (b) attitudes and values, and (c) behavior and skills. This multidimensionality informs the present investigation of GCED competencies.

The various frameworks referred to underscore the importance of global citizenship and competence as both shared and contextualized, as summarized in **Table 1**. Implicit in many of these definitions is the reference to intercultural competencies. References to tolerant and inclusive societies, understanding and appreciating different perspectives and worldviews, and respect and solidarity are expressed as desirable competencies precisely because these are valuable dispositions to engage individuals and groups from various social groups as one's own, particularly those from other cultural backgrounds and who have different perspectives about the world (Council of Europe, 2016; OECD, 2019). For purposes of this study, we focus on these GCED competencies that specifically relate to intercultural competencies.

Table 1

Comparable Words and Phrases Across Three Institutions that Defined Global Citizenship and Competence

Institution	What they called "global citizenship"	Comparable words and phrases in their definitions
UNESCO	Global Citizenship	"respect and solidarity" "sense of belonging" "responsible and active global citizens"
OECD-PISA	Global Competence	"understand and appreciate different perspectives and world views" "interact successfully and respectfully with others" "take responsible action toward sustainability and collective well-being"
SEA-PLM	Global Citizenship	"shared values" "address global issues" "peaceful, tolerant, and inclusive societies"

Philippine Efforts at GCED

In the Philippines, efforts have been made to integrate GCED into the educational curriculum. Through its Department of Education (DepEd) representatives, the Philippines has been an active participant in the UNESCO Asia-Pacific discussion on GCED (Maribojoc, 2018). Scholars have discoursed GCED in the Philippines even prior to these UNESCO discussions (see e.g., Adarlo, 2017; Maca & Morris, 2014). However, the first concrete step toward articulating a framework for GCED is perhaps in the Philippines' participation in the development of the SEA-PLM GCED framework (UNICEF & SEAMEO, 2017), which is briefly summarized above. The Philippines' participation in the PISA 2018 assessment of GCED competencies also indicated its acceptance of the GCED framework of the PISA. However, Hibadana et al.'s review (2020) of the DepEd's social studies and values education curricula and learning guides suggest minimal overlap with the GCED competencies defined in the OECD's (2019) framework used in the PISA.

As implied in the preceding statement, there is no officially adopted GCED curriculum. Instead, two learning areas in the basic education curriculum—(a) Araling Panlipunan (Social Studies) and (b) Good Manners and Right Conduct (GMRC) and Values Education (VE)—articulate some GCED competencies. These competencies reference particular life-long learning skills, which are identified in different learning guides for the two areas, but do not form an integrated curricular framework for GCED.

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In support of DepEd's expressed commitment to GCED, the Asia-Pacific Centre of Education for International Understanding (APCEIU of UNESCO) and Philippine Normal University (PNU) have been working on developing curriculum frameworks, guidelines, and materials for GCED in the Philippines (APCEIU & PNU, 2021). APCEIU and PNU's (2021) emphasis on the importance of GCED is coherent with UNESCO's definition of global citizenship. The group uses the PAGHABI framework for Philippine Adaptation GCED—Holistic Approach in Basic Education and Institutionalization, wherein Filipino learners are expected to be aligned with global standards without compromising being culturally grounded. The framework refers to Filipino learners as global citizens from within (mula sa loob) and from outside (mula sa labas). The two forces of GCED competencies characterizes Filipino learners as global citizens who are deeply rooted in their cultural, social, and political roots, fostering profound awareness shared with their fellow Filipinos while adapting the best practices from diverse global perspectives. The APCEIU and PNU (2021) have released the PAGHABI "guide to practice," which has undergone pilot testing (2021a) and monitoring and evaluation (2021b).

Contextualizing Global Citizenship Competencies

Amid these emergent curriculum development efforts related to GCED, the need to contextualize 21st century skills remains contentious in the domain of global citizenship, particularly as understanding and experiences related to other cultures in the global community are diverse (Todd, 2008). Within specific countries, there are historical, political, and economic relationships with other countries that may be fraught, and there are also differing views about the benefits and harms associated with globalization amid inequalities across nation-states; moreover, scholars have warned about how GCED competencies are defined in global citizenship education frameworks in specific countries and educational systems (Burbules & Torres, 2008; Camicia & Franklin, 2012; Jootse & Heleta, 2016).

Furthermore, scholarly discourse has shed light on local or internal considerations, such as discussions on national identities and the treatment of ethnic, cultural, linguistic, and/or religious minorities (Sagayar, 2020; Santiago & Akkari, 2020), especially indigenous populations (Bagnal & Moore, 2020; Demelenne, 2020; Nakayama, 2020). These localized issues intersect with broader conversations on intercultural issues related to GCED competencies. Such issues have been highlighted by studies that review the different GCED competencies' frameworks (see e.g., Pashby et al., 2020).

While efforts have been made to find common ground as regards GCED competencies, there has been a consistent assertion of the need to contextualize the framework of such competencies within the historical, cultural, and social realities of each country, particularly regarding GCED competencies related to the national citizenship competencies in the educational curriculum of each country (see e.g., Abu Bakar, 2018; Le & Duong, 2022; Uteh, 2018). In curriculum and instruction, contextualization is an important concept that has been defined as "using students' everyday knowledge as cultural and cognitive resources to guide their learning and support their motivation and conceptual understanding as they encounter academic topics, issues, and concepts" (Silseth, 2018, p. 293). Such definitions

highlight the value of leveraging students' prior knowledge and experiences to strengthen motivation and enable a deeper understanding of difficult concepts (Rivet & Krajcik, 2020). Other scholars extend these definitions to include the students' active efforts to bring their own experiences and background to the learning activity in ways that are likely to influence their learning (Gebre & Polman, 2020). A review of efforts to conceptualize curriculum and instruction (Fernandes et al., 2013) revealed that such attempts typically relate to one or more of these five forms of contextualization: (a) based on *place*-making connections with situations familiar to students, (b) based on *student*—connecting to student's interests and characteristics, (c) based on *pedagogical practice*—teachers' instructional adaptation to fit the curriculum, (d) based on *discipline*—connections to the specific area of learning, and (e) based on attention to *cultural diversity*—connections to students' social and cultural background, especially in culturally diverse societies.

There are no published attempts to review the types of contextualization efforts related to global citizenship education in the Philippines, where social studies and values education are mainly focused on nurturing national cultural identity (Hibadana et al., 2020), similar to many other Asian countries (Alviar-Martin & Baildon, 2016). However, the systematic efforts to develop curriculum and guides for GCED in the Philippines (e.g., PAGHABI curriculum of APCEIU & PNU, 2021) seem to exemplify the attempts to make connections to students' prior knowledge and experiences in different ways.

The OFW Experience as a Contextualizing Concept

Consistent with the preceding definitions of contextualizing curriculum and instruction, the learners' social experiences may provide resources for contextualizing curricular concepts (i.e., contextualizing by space and possibly by student interest), including those that relate to the intercultural competencies in GCED curricular frameworks. In this regard, the OFW phenomenon in the Philippines might be considered a contextualizing concept for GCED in Philippine education. As noted by a former Secretary of Education (Briones, 2017), Filipino learners indirectly engage the global environment through the millions of Filipinos who work in other countries to support their families and the nation's economy. Briones wrote,

> "In my country, the broadly experienced engagement with the world over the last two decades is through our Overseas Filipino Workers. This is widely seen as a good thing, lifting families out of poverty, and insulating our economy from recent regional financial crises. But alongside the benefits are the mainly social costs that impact on our youth and their families (2017, p. 4)."

In this regard, an argument could be made that the OFW phenomenon may create prior knowledge and personal interest that may influence the content and structure of the intercultural competencies of Filipino learners, at least in part, in consideration of their encounters with OFWs in their families and communities.

Putting the OFW phenomenon in context, it was the 1974 Labor Code or Presidential Decree 442 that institutionalized the overseas deployment of Filipino laborers (Official Gazette, 1974). Since then, millions of Filipinos from different fields have chosen to leave the country. In fact, overseas Filipino worker (OFW) deployment has already surpassed pre-pandemic levels, with 2.3 million OFWs (Department of Migrant Workers, 2024) working in countries or territories such as Saudi Arabia, United Arab Emirates, Kuwait, and Hong Kong SAR (Philippine Statistics Authority, 2023). The Philippines is thus one of the top sending countries for international migrants across the globe (McAuliffe & Oucho, 2024). At present, 7% of all Filipino households have a family member abroad (Social Weather Stations, 2023).

Many studies have investigated OFWs' overseas experiences, including research about work-related issues such as remittance use (e.g., Jordan et al., 2024), abusive supervision (e.g., Bernardo et al., 2018), and heritage culture detachment (e.g., Bernardo et al., 2022). Their physical, mental, and occupational health and well-being have also been explored (Bernardo et al., 2018; Chan et al., 2024; Garabiles et al., 2022; Hall et al., 2019). Their repatriation and return experiences during the pandemic have likewise been documented (e.g., Asis, 2020).

Research has also focused on OFWs' left-behind children, albeit on a smaller scale. Most OFWs are unable to bring their families with them overseas or obtain citizenship or permanent residency (Graham & Yeoh, 2013). This issue has resulted in 1.5 to 3 million Filipino children who are left behind (Cortes, 2015). Thus, studying left-behind children's experiences is important, especially because of the continued high demand for OFWs abroad (Pazzibugan, 2024), which means more Filipino children will be living without at least one parent at home.

Existing research on these children has found that separation from one or both parents has negative repercussions. For instance, there are those who yearn for more parental care and who may feel abandoned, neglected (Asis, 2006), lonely, anxious, and unhappy due to physical separation across long periods (Dominguez & Hall, 2022). Behavioral problems such as conduct problems and social maladjustment were also found and were attributed to the lack of parental supervision (Dominguez & Hall, 2022).

However, these findings about left-behind children are tempered by other studies' results. Family communication and parenting from afar still transpire through technology use, which then helps maintain emotional ties and minimize feelings of loneliness (Garabiles et al., 2017). While the physical presence of the OFW parent is lacking, other adult figures provide care to the children, such as the left-behind parent, grandparents, and aunts (Asis, 2006). Left-behind children also learn to become independent and responsible as they are able to contribute to providing instrumental, financial, and emotional support to their family (Asis, 2006; Garabiles, et al., 2017). The remittances help improve their economic status as they have more material things (e.g., gadgets, live in homes with more appliances) compared with children from non-migrant families (Asis, 2006).

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Other studies on left-behind children have focused on their educational outcomes (Arguillas & Williams, 2010; Arlan et al., 2008; Asis & Ruiz-Marave, 2013), their sense of family connection (Aguilar, 2020), and other aspects of their well-being (Asis, 2006; Bernardo et al. 2018; Cortes, 2015). These studies do not directly reveal any of the left-behind children's knowledge, attitudes, or behavioral intentions that relate to GCED competencies. The only study that comes close inquired into predictors of the left-behind children's intentions to work overseas (Alampay et al., 2017). Children who report a stronger sense of connectedness with their OFW parents found to be more likely to express that working abroad is also their aspiration in life.

The research literature has not provided direct indications of whether children of OFWs have conceptions of foreign countries or other cultures through their interactions and communications with their OFW parents. At the minimum, we can assume that their parents' being away in a foreign country creates an awareness of foreign countries and other cultures, as well as some consciousness about how economic opportunities are available in other countries for Filipino nationals. However, we cannot presume that this awareness cascades into a more complex interest, curiosity, and openness to engaging ideas about other cultures. As such, the proposition is worth exploring.

The Current Study

In the preceding sections, we pointed to the OFW experience in the families of Filipino learners that might be an opportunity for contextualizing GCED in the Philippines. However, no research has specifically inquired into how left-behind children of OFWs construct other countries and cultures in relation to their parents' work outside the Philippines. There is only one study that specifically inquired into these children's aspirations to work abroad. Beyond that, no direct empirical evidence indicates whether the OFW experience might be a contextualizing factor for developing intercultural competencies through GCED curriculum and instruction.

To guide the research inquiry, the current study adopts the intercultural competencies tree proposed by Leeds-Hurwitz (2013) to symbolically represent the different elements of intercultural competence in terms of its roots, trunk, branches, and leaves. In the framework of the intercultural competencies tree, the ***roots*** refer to culture (identity, values, attitudes, and beliefs) and communication (language, discourses, and nonverbal behavior) as anchors of intercultural competencies. The ***trunk*** refers to the values that guide the competencies: cultural diversity, human rights, and intercultural dialogue. The ***branches*** refer to the operational steps (e.g., teaching, promoting, supporting, and enacting intercultural competencies). The ***leaves*** represent the various articulation of specific competencies (e.g., intercultural responsibility, cultural shifting, and multilingualism) in different areas of the curriculum (Leeds-Hurwitz, 2013).

For purposes of exploring left-behind children's conceptions of intercultural competencies, we refer primarily to the expressions of the roots, trunks, and leaves in the model. That is, the study sought conceptions related to expressions of the children's cultural and national identities, understanding of culture, attitudes, and beliefs related to cultural differences and connection; values related to GCED, and cognitive-affective tendencies and behavioral intentions related to intercultural communications, interactions, and connections. It is also possible that the left-behind children's experiences in their families, communities, and schools might refer to the branches. The competencies that we focused on in the current study are discussed briefly below.

Roots: Identities and Cultural Beliefs

Two sets of intercultural competencies were assessed related to students' identities and beliefs related to cultures. Nationalism and patriotism were measured as indicators of a student's national identity. Various definitions of nationalism may be found in the research literature. For this study, we adopted the recent reconceptualization of nationalism that reflects intragroup (cohesion and devotion) and intergroup (preference, superiority, purity, and exploitativeness) dimensions of the participants' beliefs about their country (Sheppard et al., 2023). In particular, the conceptualization of nationalism refers to ideas of national cohesion, national devotion, national preference, national superiority, national purity, and national exploitativeness. For patriotism, another reconceptualization (Schatz et al., 1999) that refers to two dimensions—constructive patriotism and blind patriotism—was adopted. Blind patriotism is the belief that one should support one's country, whether the country's policies are right or wrong. In contrast, constructive patriotism is the belief that love for one's country is expressed by working toward positive change to correct policies and other country norms that are problematic.

The second set of beliefs encompasses a cluster of cultural beliefs, also known as cultural ideologies (Morris et al., 2015), which relate to the nature of cultures and their interrelations. Many scholars have contrasted among three main cultural beliefs (Bathkina et al., 2022; Rosenthal & Levy, 2012). First, the color-blind ideology refers to the belief that culture and cultural differences hold little significance. Instead, people should be treated equally regardless of their cultural identity. Second and in contrast, multiculturalism emphasizes the importance of cultural identities, promoting the appreciation of cultural differences and the honoring of individual cultural identities. Lastly, polyculturalism, while emphasizing the importance of cultural identities, accentuates the commonalities and interconnections among diverse cultures and the dynamic nature of cultural identities.

These "root" concepts of national identity and cultural beliefs are associated with intergroup and intercultural attitudes in various studies globally. Extensive research has demonstrated the correlation between nationalism and patriotism and intercultural processes in different parts of the world (Karasawa, 2002; Kosterman & Festbach, 1989). Furthermore, beliefs about culture influence specific intercultural competencies (Bathkhina et al., 2002; Bernardo, 2019; Menadue, 2021), even among school teachers (Rissanen et al. 2023), in international contexts.

Trunks: Intercultural Values

There are relatively recent conceptions of value orientations that relate to intercultural values that are framed with reference to increasing globalization and international cooperation. First, global orientations refer to values associated with adjusting to the globalizing world where different cultures interact (Chen et al., 2016). Two dimensions of global orientations are defined: *multicultural acquisition* refers to the proactive orientation of seeking more diverse cultural experiences and learning about other cultures, whereas ethnic protection refers to the *defensive orientation* against other cultures. These contrasting global orientations are predictive of different intercultural attitudes in various cultures (Hu et al., 2020; Ozer et al., 2021; Stephen et al., 2020).

Closely related to global orientations is the value of cosmopolitanism. Both values are oriented toward increasing intercultural tendencies in a globalizing world, but cosmopolitanism refers to an internal disposition to appreciate diversity and infuse local cultural knowledge and norms with new experiences and ideas from other cultures (Vertovec & Cohen, 2002; Woodward et al., 2008). Various specific definitions and measures of cosmopolitanism have been proposed (Cleveland et al., 2009; Erez & Gati, 2004). However, the present study adopts the definition and measure empirically developed by Leung et al. (2015) that characterizes cosmopolitanism as having three value dimensions. First, cultural openness is the individual's value for immersing and learning from other cultures. Second, global prosociality refers to the shared global value of respecting the human rights of all persons regardless of culture. Third, respect for diversity expresses the value of tolerance of and appreciation of cultural differences. As with global orientations, these dimensions of cosmopolitanism are also known to be associated with various positive attitudes and behavioral tendencies related to global interactions among people and groups from different cultures (Chen et al., 2023; Ito et al., 2020; Leung et al., 2015).

Leaves: Cognitive-Affective Techniques and Behavioral Intentions

The most specific expressions of intercultural GCED competencies can be found in individuals' cognitive, affective, and behavioral tendencies toward individuals from other cultural groups. The most important tendencies were identified in the PISA 2018 student survey of global competencies, and these refer to particular ways of thinking that allow the individual to engage people more effectively from and experiences with other cultures (OECD, 2020). These include *cognitive flexibility*—the ability to adapt flexibly when interacting with people from other cultures, *perspective-taking*—the ability for empathy and perspective taking, *respect for people from other cultures*—valuing other people as human beings regardless of cultural background, and *global-mindedness*—a sense of global citizenship with responsibility for other people in the world. While these four competencies seem to be more clearly cognitive, they all express a positive affective component related to other cultures, as well.

The specific behavioral component of intercultural GCED competencies refers to the willingness to engage persons from other cultures and the tendency to act in particular ways toward these persons. First, the willingness to contact a person from a foreign culture expresses the different degrees that one is willing to interact with such persons (Esses & Dovidio, 2002). For example, individuals might vary in their willingness to have foreigners as neighbors or to visit a foreigner's home. Intergroup or, more specifically, outgroup action tendencies also represent how individuals may be inclined to engage people from other cultures, and these can be negative (e.g., avoiding them, opposing them) or positive (e.g., finding more about them) (Laljee et al., 2009).

In the case of Filipino students, their knowledge about OFWs and their experiences in other cultures can provide inputs for contextualizing the intercultural GCED competencies. Moreover, children of OFWs might have access to life experiences that reference and/or make salient cultural diversity and intercultural interaction as constructs. These experiences of left-behind children of OFWs shape their notions, affective experiences, and intentions related to their own cultural identity, other cultures or cultural groups, and intercultural interactions, providing more specific prior knowledge that can be used to contextualize curriculum and instruction of intercultural GCED competencies. Children who do not have OFWs in their immediate family would presumably not have similar experiences that can shape their constructions of intercultural competence. However, both groups of children are likely to have access to culture-related discourses in popular and social media, the news, and school. The goal of the study is to explore children of OFW's prior knowledge related to intercultural competencies and explore whether these might be different from that of children of non-OFW parents. To explore these propositions, we draw from two data sources: survey data and interview data. The survey data measures different intercultural GCED competencies and allows a comparison of the children of OFWs and non-OFW parents using statistical tests. The interview data enable us to explore concepts related to the roots, trunk, and leaves but also situate these concepts within the personal and interpersonal experiences of OFW child within their OFW families.

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Summary of Research Questions and Objectives

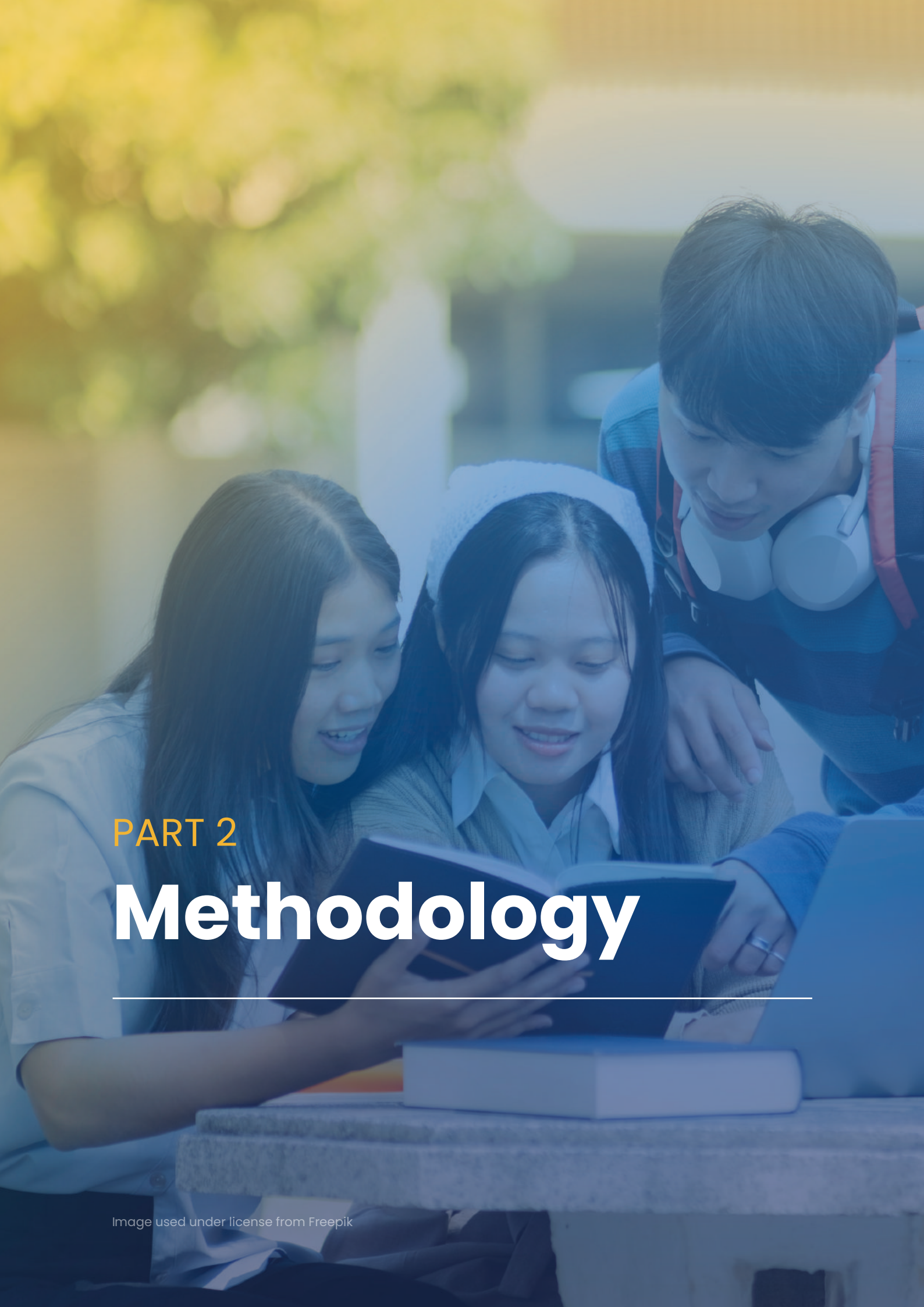
The current study has three interrelated objectives that relate to contextualizing the intercultural competencies in the global competency domain of 21st-century skills. The objectives primarily revolved around the knowledge, attitudes, and behavioral intentions of children of OFWs related to their construction of intercultural competencies. Their constructions of intercultural competencies should provide prior knowledge and experience based upon which GCED (i.e., curriculum, instruction, and assessment) can be contextualized and critically engaged.

The general research questions addressed in the current study are:

1. What are the identity and beliefs (roots), values and cognitive-affective tendencies (trunk), and behavioral intentions (leaves) of children of OFWs, and how do these beliefs relate to their intercultural knowledge, attitudes, and behavioral intentions? Are these roots, trunks, leaves, and their correlates different from children of non-OFWs?
2. What are the conceptions of intercultural competencies of children of OFWs? Do these conceptions relate to their families' labor migration experiences and narratives? Or do they relate to discourses they engage in in public media or school?
3. What are the implications of children of OFWs conceptions and beliefs related to intercultural competencies for the design of intercultural education curriculum and instruction in Philippine schools?

Related to these three broad questions, the proposed research will have several general and specific objectives:

1. To measure selected intercultural competencies of children of OFWs and compare them to children with no OFWs in their immediate family.
    a. To measure and compare national identity and cultural beliefs of children of OFWs and non-OFWs.
    b. To assess and compare intercultural values of children of OFWs and non-OFWs.
    c. To assess and compare cognitive/affective and behavioral tendencies of children of OFWs and non-OFWs.
    d. To explore the relationships in between identity and cultural beliefs on the one hand and cognitive/affective and behavioral tendencies on the other.
2. To identify concepts related to migrant experiences, cultural diversity, and intercultural relationships among children of OFWs.
    a. To explore relationships between core concepts and narratives related to the children's family experiences related to labor migration.
    b. To explore relationships between core concepts, public discourses (e.g., news, popular media, and social media), and educational experiences to which children of OFWs are exposed.
3. To explore the implications of the concepts, experiences, knowledge, attitudes, and behaviors of children of OFWs for the development of global citizenship education in the Philippines.



PART 2

Methodology

Research Design

The current research used a mixed-method approach, specifically using a convergent design, where interview and survey data were triangulated to **c**haracterize the conceptions of intercultural competencies among children of OFWs that can be the basis of contextualizing the intercultural GCED competencies. This design is based on Creswell (2021), although some authors, such as Tashakkori et al. (2021), use the language of a concurrent mixed-method design. Other references (Teddlie & Tashakkori, 2009) referred to these as "concurrent parallel designs," while Plano Clark and Ivankova (2016) used a Qual + Quan design to denote this type of design.

The survey involves a questionnaire on beliefs, attitudes, and behavioral intentions related to cultures, other cultural groups, and intercultural phenomena, which were given to students whose parents may or may not be OFWs. The data from the children of OFWs were compared to the data from those whose parents are not OFWs to see whether there are differences between the two groups related to intercultural beliefs, attitudes, and behavioral intentions.

The qualitative study involves one-on-one interviews with a sample of children of OFWs to inquire about their experiences sharing information about other cultures with their OFW parent/s, their intercultural knowledge, beliefs, behavioral intentions, and the possible sources of their understanding of other cultures.

As previously mentioned, the survey and interview data were undertaken convergently, and the research questions (which we specify below) were answered in consideration of the combined insights from the two sources of data. The details of the methods and analysis for each data source are discussed in detail in the sections that follow.

Participants and Recruitment Survey and Interview

The mixed-methods study focused on the two regions with the highest number of OFWs deployed. According to the Philippines Statistics Authority (2022), Region IVA (CALABARZON) and Region III (Central Luzon) accounted for 15.3% and 13.3% of all OFWs deployed at the time of their most recent survey, respectively. The research also focused on senior high school students mainly for methodological considerations. In particular, we assumed that the age and educational level of senior high school students (16 to 18 years old) would allow them to engage the survey and interview methodologies more comfortably and effectively compared to younger learners in the elementary and junior high school levels.

Within these two regions, the research team reached out to some private schools and inquired about their willingness to participate in the research and about the enrollment of children of OFWs in their schools. Two private schools—one in Bulacan and one in Batangas—were selected. The decision to recruit for private schools was mainly a pragmatic one, made to complete the study within a short duration; recruiting from public schools would have required a longer process of obtaining permissions from the numerous offices in the bureaucracy of the Department of Education. This decision creates some possible biases in the sample, which we discuss in the General Discussion.

Survey Participants

A total of 949 senior high school students participated in the survey, each receiving parental consent and providing informed assent. The average age of the students was 17.18 years old (range: 16 to 19). Among them, 440 (46.37%) were in Grade 11, and 509 (53.63%) were in Grade 12. Regarding gender distribution, 402 (42.36%) identified as biologically male, and 547 (57.64%) identified as female. All participants were born in the Philippines and were Filipino citizens.

During the survey, students were asked about their parents were OFWs. Out of the respondents, 103 reported having OFW parents. Specifically, 15 reported having OFW mothers, 77 had OFW fathers, 8 had both parents working abroad, and 3 reported having at least one OFW parent but did not indicate which one. Thus, approximately 10.85% of the student respondents had at least one OFW parent, which is a slightly higher percentage compared to the 7% estimate of families with a member working abroad (Social Weather Stations, 2023). For the analysis of the study, the data from 103 children of OFWs were compared with the data from the 846 children whose parents were not OFWs. There were no notable differences in the age, sex, and grade level distribution of the students in the two groups.

Interview participants

Twelve participants were purposefully selected for interview from each of the two schools chosen for the study, following the ethical considerations for confidentiality, data privacy, and informed consent and assent discussed in the introduction section (see Section 1.4.3). In one school, the children were recruited from a student organization that was formed by and for the students of children of OFWs. The selection criteria included recruiting individuals who are children of OFW parents, excluding those whose OFW parents had spent less than six months abroad. The research team conducted a total of 24 Key Informant Interviews (KIIs) with these participants.

Measures

Survey

For the survey data, The various intercultural GCED competencies briefly described in the three subsections were all assessed in the survey of Filipino senior high school students. The wide range of intercultural GCED competencies was intended to capture as many facets of the students' emerging GCED competencies, which seemed necessary given that there are no clear directions from the empirical research literature that point to the specific competencies that might be distinct between children of OFWs and those who parents are not OFWs.

All the measures used in the study were derived from existing measures. However, because many of the measures were not intended for middle to late adolescents, the scales were simplified for the age group. In particular, the scales were shortened to reduce the number of items in each scale and the full survey so as not to stretch the attention span of the participants. For purposes of creating a shorter measure of the different scales, the psychometric properties of the original scales were examined, and the items to be included were based on two considerations: (a) the items had the highest loading in their intended factors, and (b) the content of the item was meaningful for the experience of senior high school students in the Philippines. As shown below, most of the shorter scales have good internal consistency. In a few cases, the shorter scales were further simplified to create more internally consistent scales.

All the subscales and items within the subscales were presented to the participants in one fixed sequence. Filipino translations of the scales were prepared, but after presenting both versions to and consulting with the school coordinators, we were advised to use the survey items in English instead of Filipino, as they attested that the students would find it easier to read and respond to the questionnaires in English. The full survey questionnaire can be viewed in Appendix G.

Nationalism. From the original reconceptualized nationalism scale items (Sheppard et al., 2023), 12 items were selected to represent the six dimensions (cohesion, devotion, preference, superiority, purity, and exploitativeness), with two items representing the positive and negative valence of each dimension. An exploratory factor analysis of the 12 items indicated three factors that comprised 10 items, with two items not loading in any factor. The first factor comprised five items that were the positive expressions of national cohesion, preference, superiority, purity, and exploitativeness. The other two factors consisted of items that were mostly negative versions of these items, which suggests that the factors were differentiating mainly the valence and not some conceptual factor. Thus, for measuring nationalism in the current study, the five items were used to construct a nationalism factor. Sample items were as follows: "In most cases, I like people from my country more than I like others" and "It is absolutely vital that all people from my country think and behave as one." The students indicated their agreement using a scale from -3 (strongly disagree) to +3 (strongly agree). The internal consistency was adequate: Cronbach's α = .68, McDonald's ω = .68.

Constructive and Blind Patriotism. The original scale developed by Schatz et al. (1999) to measure national attachment comprised 12 blind patriotism and six constructive patriotism items. For the short version, three items for each dimension were selected. The sample items were as follows: "I would support my country, right or wrong" (blind patriotism) and "If you love your country, you should notice its problems and work to correct them" (constructive patriotism). The students indicated their agreement for each item using a scale from -3 (strongly disagree) to +3 (strongly agree). The internal consistency was adequate for the blind patriotism subscale: Cronbach's α = .68, McDonald's ω = .69. It was below the criterion for the constructive patriotism subscale: Cronbach's α = .57, McDonald's ω = .58. For completeness, the scores for the constructive patriotism scale were still included in the analysis, even if the subscale had inadequate internal consistency.

Cultural Beliefs. Rosenthal and Levy (2012) developed a 15-item scale with five items for each of the three cultural belief dimensions of color-blind ideology, multiculturalism, and polyculturalism. For the current study, three items were chosen for each of the subscales. Sample items include the following: "All human beings are individuals, and therefore, race and ethnicity are not important" (colorblind), "There are differences between racial, cultural groups which are important to recognize" (multiculturalism), and "There are many connections between different cultures" (polyculturalism). The students indicated their agreement for each item using a scale from 1 (strongly disagree) to 6 (strongly agree). The internal consistency coefficients were adequate for all the subscales (colorblind: Cronbach's α = .81, McDonald's ω = .82; multiculturalism: Cronbach's α = .68, McDonald's ω = .69; and polyculturalism: Cronbach's α = .72, McDonald's ω = .72).

Global Orientations. The original global orientations scale comprised 30 items, divided into two 15-item subscales for multicultural acquisition and ethnic protection (Chen et al., 2016). For the current study, six items were selected for each subscale; in particular, two items each for the cognitive, affective, and behavioral dimensions of the multicultural acquisition and ethnic protection subscales. Sample items include the following: "I am curious about traditions of other cultures" (multicultural acquisition) and "I appreciate art, music and entertainment from my culture only" (ethnic protection). The students indicated their degree of agreement using a scale from 1 (strongly disagree) to 7 (strongly agree). The internal consistency coefficients were adequate for both subscales: multicultural acquisition (Cronbach's α = .78, McDonald's ω = .79) and ethnic protection: (Cronbach's α = .69, McDonald's ω = .70).

Cosmopolitanism. The original cosmopolitanism scale had 15 items, five for each of the three dimensions of cultural openness, global prosociality, and respect for diversity. Given that respect for diversity seemed too similar to the items in the other subscales (i.e., see the cognitive/affective tendencies below), it was not included in the study. For the current study, three items from the first two dimensions were selected. Sample items were as follows: "I am willing to study or work abroad in another culture" (cultural openness) and "When people from other countries are in

need, I will help them to the best of my abilities" (global prosociality). The students indicated their agreement using a scale from 1 (strongly disagree) to 7 (strongly agree). The internal consistency coefficients were adequate for both subscales (cultural openness: Cronbach's α = .78, McDonald's ω = .78; and multiculturalism: Cronbach's α = .68, McDonald's ω = .68).

Cognitive/affective Tendencies. The subscales and items in this category of competencies were all derived from the PISA 2018 Global Competencies Survey (OECD, 2019). The subscales to measure cognitive flexibility, adaptability, respect for other cultures, and global-mindedness were already short and designed for high school students. However, the scales were further shortened and limited to three items for each of the four subscales. Sample items for each subscale include the following: "I try to look at everybody's side of a disagreement before I make a decision" (cognitive flexibility), "I can adapt to different situations even when under stress or pressure" (adaptability), "I value the opinions of people from different cultures" (respect for other cultures), and "I think my behavior can impact people in other countries" (global-mindedness). The students were asked to indicate whether the items describe themselves using a scale from 1 (not at all like me) to 6 (very much like me). All the subscales had adequate internal consistency (cognitive flexibility: Cronbach's α = .70, McDonald's ω = .70; adaptability: Cronbach's α = .65, McDonald's ω = .69; respect for other cultures: Cronbach's α = .85, McDonald's ω = .85; and global mindedness: Cronbach's α = .70, McDonald's ω = .71).

Willingness for Contact. Willingness for contact with people from other cultures was initially assessed on a 12-item scale (Esses & Dovidio, 2002). However, many of the items were inappropriate for younger persons (e.g., involving marriage and intimate relationships); thus, only five items were selected for this study. The sample items were as follows: "...have a foreigner as a close friend" and "visit a foreigner in his/her home." The scale inquired about the participants' willingness to engage in the items described involving foreigners from a country that they did not know about. The students indicated their response using a scale from 1 (not at all willing) to 7 (extremely willing). The scale had good internal consistency (Cronbach's α = .86, McDonald's ω = .87).

Outgroup Action Tendencies. The original scale (Laljee et al., 2009) consisted of nine items, three for each of the three outgroup action tendencies: against, away, and approach. For this study, only two items were included for each action tendency. However, the exploratory factor analysis of the six items indicated that the items aligned only with two factors: negative action tendencies, which combine the against and away items, and the approach action tendency. The sample items include the following: "oppose them," "avoid them" (negative), and "talk to them" (approach). For all the items, the students were asked to indicate how likely they were to act in this way toward a foreigner from a country they did not know using a scale from 1 (not at all) to 7 (extremely). Both items had adequate internal consistency (negative: Cronbach's α = .72, McDonald's ω = .74; approach: Cronbach's α = .64, McDonald's ω = .64).

Interview Guide

The research team developed an interview protocol that consisted of open-ended questions that encouraged detailed and expansive responses, avoiding yes/no questions. The interview guide was developed in two versions, English and Filipino, and both were structured similarly. Each version contains sections on demographics, knowledge, attitudes/values, cognitive tendencies, and behavioral intentions. For each section, key questions were formulated (e.g., defining the term "migration"), along with prompts and probing questions to ensure standardization. The guide concludes with questions asking participants to convey messages to children their age, including the following: "What would you tell them about people from other countries?", "What would you tell them about Overseas Filipino Workers (OFWs)?", and "What would you tell them about children of OFWs?" The questions were organized in a logical sequence, starting with general questions to make the interviewee comfortable and gradually moving to more specific and in-depth questions. Please see Appendix H for the full interview guide.

Procedures

Survey Administration

As indicated in the introduction, only students whose parents provided informed consent were invited to answer the survey. In one school, the pen-and-paper survey was administered during their homeroom or study period on the school premises (no regular classes were disrupted). In the other school, the students were given the option to answer the online survey during the homeroom, study period, or after school hours. In either case, students were first asked to indicate if they were willing to participate in the study after informing them of its nature and purpose. Only those who gave their informed assent were given access to the questionnaire to answer. All students who completed the questionnaires were given small tokens of appreciation (school supplies) for their participation.

Interview Session

The in-person qualitative, in-depth interviews with the children of OFWs were conducted from December 2023 to January 2024 in a quiet area within the school premises. The students were interviewed during their homeroom or study period to ensure no disruption of their academic work. Before the interview, participants were asked to choose the language they were most comfortable with. Those who preferred English received the interview guide in English, while those who preferred Filipino received the guide in Filipino. A standardized interview protocol was followed.

Table 2.1 shows a range of countries that have hosted OFWs; the Kingdom of Saudi Arabia and the United Arab Emirates are the most frequent deployment destinations. Table 2.2 summarizes which parent or parents are deployed; in this sample, most of the children had their father as the OFW. Table 2.3 summarizes the types of jobs of the OFW parent; a sizable number were working in the engineering and construction field, which seems consistent with the previous information that more fathers were deployed abroad. Table 2.4 summarizes the duration of the OFW parents in their current place of deployment. A significant portion of students' parents has been employed either for six to ten years or eleven to fifteen years.

Table 2.1

Parent Profile per Host Country

Receiving Country of OFW (Key Informants)	Counts	% of Total
Australia (Parent/s previously worked in Saudi Arabia)	1	4.2
Italy (Parent/s previously worked in Singapore)	1	4.2
Monaco (Parent/s previously worked in Italy)	1	4.2
Qatar	1	4.2
Saudi Arabia	8	33.3
Singapore	1	4.2
UAE (Parents previously worked in Taiwan and Canada)	4	25.1
Not stated	4	16.7

Table 2.2

Profile of Parents Deployed Abroad

Frequencies of Parent Abroad (Key Informants [n=24])	Counts	% of Total
Both parents	2	8.3
Father	15	62.5
Mother	4	16.7
Father (Mother is expected to leave soon)	1	4.2
Father (Mother previously worked overseas)	2	8.3

Table 2.3

Summary of Jobs of OFW Parents

Frequencies of Parent Abroad (Key Informants [n=24])	Counts	% of Total
Accounting	1	4
Automobile industry	1	4
Education	2	8
Engineering and Construction (e.g., engineer, machine operator)	7	27
Export and trade	2	8
Hospitality	1	4
Housekeeping	1	4
Multiple jobs	1	4
Not specified	1	4
Office-related and administrative	3	12
Sea-based	4	15
Technology	2	8

Table 2.4

Employment Duration of OFW Parents

Duration of overseas employment (Key Informants [n=24])	Counts	% of Total
6 to 10 years	5	21
11 to 15 years	6	25
16 to 20 years	10	42
>20 years	3	13

Data Handling, Coding, and Analysis

Descriptive Statistics

The basic descriptive statistics (mean and standard deviation) for all the scales and measures were computed for the complete sample and also for each of the two groups of students (children of non-OFW parents and OFW parents). In the case of missing data for individual items, the scale score for the scale was computed using the missing items. However, when all the scale items were left blank, no mean score was computed, and the participant's data was excluded from the pertinent analysis.

MANOVA for Group Comparisons

To compare the survey data of the two groups of students, three sets of Multivariate Analysis of Variance (MANOVA) procedures were conducted, one each for the three groups of intercultural competencies (roots, trunk, and leaves). The MANOVA allows for a comparison of multiple dependent variables that accounts for and adjusts for the shared variances across the dependent variables. The MANOVA is also not sensitive to differences in sample sizes between the comparison groups, as long as each group has a sufficient sample size (in which we can assume multivariate normality) and the assumption that the population covariance matrices of each group are equal is met (Zaiontz, 2024). To test for this assumption, we used Box's test for equality of covariance matrices. Once the assumptions were satisfied, the MANOVA was conducted, and the results were interpreted based on the estimated F-score and the Hotelling-Lawley trace score. When the MANOVA was significant, a series of univariate analyses were performed on the individual dependent variables. The results were interpreted using the default alpha level of .05 and applying a Bonferroni correction where the alpha value is divided by the number of dependent variables.

Correlations

To explore the possible relationships between the roots (ideologies and beliefs) related to the other intercultural competencies, we conducted a simple correlation analysis (Pearson r) on the data for the complete sample and for each of the two groups of students.

Data Transcription

The interview data were recorded with the consent of the student and then transcribed verbatim; 24 transcripts were coded and prepared for analysis. At least two research assistants coded the transcripts to ensure reliability.

Data Coding

Thematic analysis was used to analyze data following the recommended steps by Braun and Clarke (2006). To maintain a comprehensive understanding of the data material, we compared the statements from each interview with the interview as a whole, and analyses of the relationship between the themes were performed.

The analyses did not utilize a coding frame, resulting in the derivation of all themes directly from the data. Open coding was employed, allowing for an immersive engagement with the qualitative data. The objective behind segmenting and assigning codes to the data was to facilitate a continual comparison and contrast of similar information within the dataset. We systematically gathered all data fragments, such as quotes, associated with specific codes. This approach served to reduce any preconceived notions or biases inherent in our research. All 24 transcripts were coded completely by two research assistants who worked independently. After the coding was completed, the codes were combined into subthemes and overarching themes by three researchers who were not involved in the initial coding. The themes and overarching themes were then appropriately labeled. Additionally, exemplary excerpts were identified, ensuring a balanced representation across participants in terms of quoted material.

Data Auditing

As an additional layer of quality check, two research assistants who were not involved in the coding processes audited and verified the codes against the transcripts for improved contextual accuracy. The auditors conducted their reviews independently and then consolidated their findings. There were no significant differences between the initial and audited codes, except for a few instances that were not captured in the initial coding. The results presented below reflect the audited coding.

Ethical Considerations

The research methods (recruitment, data-gathering, and materials) were evaluated and approved by the Research Ethics Review Committee of De La Salle University (see Appendix A). Special attention was given to the fact that the participants are individuals who are not of legal age to provide informed consent (below 18 years old) and the requirement to obtain information about the employment status of the students' parents. The approved ethical procedures required obtaining informed consent from the parents of the students and also informed assent of the student, as well as observing strict protocols to guard the confidentiality of any information regarding the identity of the students and the employment status of their parents.

For the parental informed consent, the school administration sent individual letters to the parents with information about the nature of the study and the informed consent form. Separate invitations were given to parents of children who participated in the survey and the individual interview. The invitation emphasized that their children's participation was not required and that if they did not provide their informed consent, there would be no consequences to their children. Only those students whose parents provided informed consent were invited to participate in either the survey or the interview, and the students' informed assent was also obtained before they were engaged in the data-gathering activities. Throughout the recruitment process, the researchers were not involved and did not have any access to students' personal or contact information or other potentially confidential information. Copies of the completed informed consent and assent forms were kept by the school administrators (please see Appendixes B to F for copies of the parental and student consent/assent forms in English and Filipino for the survey and the interviews).

For the individual interview, as an added ethical consideration, distress protocols were developed to respond to cases when a student may have strong negative emotional responses during any part of the interview (please see Appendix G). The leader of the data-gathering team was a licensed psychologist, and the other interviewers were trained social scientists who were guided on how to address such cases. In addition, the protocols required that the school guidance counselor or mental health officer be on standby for referrals and debriefing after the interview, as needed.

PART 3

Results

Survey Results

A survey was conducted to explore whether there are differences in the intercultural GCED competencies of students whose parents are OFWs and those whose parents are not. Several intercultural competencies were assessed. We first presented the descriptive statistics to summarize the results for each of the subscales. One subscale (constructive patriotism) had inadequate internal consistency but was still included in the presentation for completeness. The means and standard deviations for the complete sample and for the two groups of students (children of OFWs and children of non-OFW parents) are summarized in Table 3.1.

A simple ocular viewing of the mean scores for the two groups of students (two rightmost columns in Table 3.1) would already suggest that there do not seem to be notable differences between the intercultural competencies of the children of OFWs and their counterparts whose parents are not children of OFWs. Indeed, some of the mean scores are nearly identical between the two groups of students. However, the best way to ascertain whether there are differences is by conducting the appropriate tests using inferential statistics.

We first describe the results of the MANOVA for the roots or the identity and beliefs, which provide the anchor for the competencies. The Box's M-test indicates no violation of the assumption of homogeneity of covariance matrices: $X^2(36) = 43.77$, $p = .175$. The results of the MANOVA indicate a statistically significant difference in the identity and beliefs of the two groups of students (F (1, 946) = 2.22, p = .039; Hotelling's trace = 0.014).

Table 3.1

Summary of Descriptive Statistics for Intercultural Competencies

	All students (n=949) M (SD)	Not children of OFWs (n=846) M (SD)	Children of OFWs (n=103) M (SD)
Roots (Identity and beliefs)			
National Identity			
Nationalism	0.22 (1.09)	0.20 (1.09)	0.34 (1.16)
Blind Patriotism	-0.10 (1.43)	-0.14 (1.43)	0.19 (1.41)
Constructive Patriotism	-0.18 (0.84)	-0.21 (0.83)	0.09 (0.91)

	All students (n=949) M (SD)	Not children of OFWs (n=846) M (SD)	Children of OFWs (n=103) M (SD)
Cultural Ideologies			
Polyculturalism	4.87 (0.75)	4.87 (0.74)	4.93 (0.77)
Multiculturalism	5.24 (0.70)	5.23 (0.70)	5.29 (0.72)
Colorblind ideology	3.60 (1.32)	3.58 (1.31)	3.67 (1.37)
Trunks (Global values)			
Global orientations			
Multicultural acquisition	5.90 (0.77)	5.90 (0.76)	5.90 (0.90)
Ethnic protection	4.15 (0.97)	4.14 (0.96)	4.25 (0.98)
Cosmopolitanism			
Cultural Openness	5.64 (1.03)	5.64 (1.03)	5.71 (0.96)
Global Prosociality	5.81 (0.91)	5.81 (0.91)	5.83 (0.94)
Leaves (Tendencies and intentions)			
Cognitive/affective tendencies			
Cognitive flexibility	4.13 (0.72)	4.12 (0.72)	4.24 (0.71)
Adaptability	3.78 (0.75)	3.78 (0.76)	3.78 (0.71)
Respect for other cultures	4.58 (0.59)	4.58 (0.59)	4.55 (0.61)
Global Mindedness	3.91 (0.82)	3.90 (0.82)	3.96 (0.78)
Behavioral Intentions			
Willingness for contact	5.95 (1.04)	5.96 (1.04)	5.90 (1.01)
Negative action tendencies	2.13 (1.22)	2.10 (1.20)	2.41 (1.24)
Approach action tendencies	5.57 (1.25)	5.59 (1.24)	5.42 (1.30)

To understand which specific competencies these differences are observed, we refer to the results of the univariate ANOVAs that are summarized in Table 3.2. Applying the Bonferroni correction, the univariate ANOVA is considered to be significant if the *p*-value is < .008. The table shows that the differences between the two groups are found only in the constructive patriotism scale, where children of OFWs reported higher constructive patriotism, on average, compared to their counterparts. Using the default *p*-value, the OFW children also had higher blind patriotism compared to their counterparts. There were no statistically significant differences in any of the other identity and belief factors.

Table 3.2.

Summary of Multivariate Analysis of Variance of Roots (Identity and Beliefs)

Roots	*MS*	*F* (1, 946)	*p*
National Identity			
Nationalism	1.70	1.42	0.23
Blind patriotism	9.83	4.80	0.03
Constructive patriotism	7.81	11.10	<0.001
Cultural beliefs			
Colorblind ideology	0.68	0.39	0.53
Multiculturalism	0.36	0.73	0.40
Polyculturalism	0.52	0.94	0.33

We then conducted a similar analysis with the trunk or the intercultural competencies that relate to intercultural values. The Box's M-test indicates no violation of the assumption of homogeneity of covariance matrices: X2(10) = 12.16, p = .274. However, the MANOVA results indicate no statistically significant difference in the intercultural values of the two groups of students (F (1, 945) = 0.55, p = .702; Hotelling's trace = 0.002). Although the MANOVA did not indicate a significant difference, we conducted univariate ANOVAs, and the results are summarized in Table 3.3, which shows the same nonsignificant results for the different subscales, with the scores on multicultural acquisition and global prosociality being practically identical.

Table 3.3.

Summary of Multivariate Analysis of Variance of Trunk (Intercultural Values)

Trunk	*MS*	*F* (1, 945)	*p*
Global orientations			
Multicultural acquisition	0.00	0.00	0.97
Ethnic protection	1.16	1.25	0.26
Cosmopolitanism			
Cultural openness	0.52	0.50	0.48
Global prosociality	0.02	0.02	0.88

The final analysis involved the comparison of the leaves or the cognitive/affective tendencies and behavioral intentions, which are the most specific expressions of intercultural competencies. Again, the Box's M-test indicates no violation of the assumption of homogeneity of covariance matrices: X2(36) = 43.77, p = .175. The MANOVA results indicate no statistically significant difference in the intercultural tendencies of the two groups of students (F (1, 941) = 1.83, p = .078; Hotelling's trace = 0.015). The p-value indicates a trend toward statistical significance, which warrants a closer examination of the differences in the specific competencies. We conducted the univariate ANOVAs and used the Bonferroni corrected p-value of .007. The results summarized in Table 3.4 indicate no significant differences among almost all the subscales measured. Using the default p-value, we observed a statistically significant difference in the negative action tendencies toward foreigners, which might explain the statistical trend in the MANOVA results. Referring to the corresponding scores in Table 3.4, we can infer that children of OFWs do not have stronger cognitive/affective and behavioral tendencies related to intercultural competencies. However, a trend shows having negative action tendencies compared to their counterparts who are not children of OFWs.

Table 3.4.

Summary of Multivariate Analysis of Variance of Leaves (Cognitive/affective and Behavioral Tendencies)

Leaves	*MS*	*F* (1, 941)	*p*
Cognitive/affective tendencies			
Cognitive flexibility	1.20	2.35	0.13
Adaptability	0	0	0.94
Respect for other cultures	0.09	0.25	0.62
Global Mindedness	0.30	0.45	0.50
Behavioral Intentions			
Willingness for contact	0.39	0.36	0.55
Negative action tendencies	9.84	6.74	0.01
Approach action tendencies	3.25	2.09	0.15

Finally, we also explored the relationships between identity and beliefs (i.e., roots) and the other intercultural competencies (trunk and leaves) by conducting pairwise correlations, and the results are summarized in Table 3.5. We also conducted separate correlational analyses for the data of the children of OFWs and those with non-OFW parents (see Tables 3.6 and 3.7 below). The patterns of the results are similar across the two groups of children, further indicating the absence of strong differences between the intercultural competencies

of the two groups. However, the significant results may provide insights for the broader goal of contextualizing GCED in the Philippine context. For example, nationalism and blind patriotism tended to be more positively associated with negative intercultural values and tendencies (e.g., ethnic protection and negative action tendencies) but negatively related to positive intercultural values and tendencies (e.g., respect for other cultures and willingness for contact with people from other cultures). Moreover, multicultural and polycultural beliefs tended to be more positively associated with intercultural competencies (e.g., multicultural acquisition, cultural openness, global prosociality, and willingness for intercultural contact). The results could provide some insights into how the different beliefs, values, and behavioral intentions of the students are structured and how these can guide the contextualization of the GCED curriculum and instruction.

Table 3.5.

Summary of Pairwise Correlations between Roots and Trunk and Leaves Intercultural Competencies of both Children of OFW and Non-OFW

Variables	Nationalism	Blind Patriotism	Constructive Patriotism	Polyculturalism	Multiculturalism	Colorblind ideology
Multicultural acquisition	-0.05	-0.07	0.35***	0.46***	0.42***	0.04
Ethnic protection	0.58***	0.51***	0.04	0.01	0.05	0.25***
Cultural openness	-0.06	-0.05	0.31***	0.34***	0.31***	0.09**
Global prosociality	-0.03	0.01	0.36***	0.31***	0.38***	0.04
Cognitive flexibility	-0.02	0.01	0.25***	0.21***	0.22***	0.05
Adaptability	0.06*	0.13***	0.21***	0.16***	0.17***	0.11**
Respect for other cultures	-0.13***	-0.06	0.32***	0.29***	0.32***	-0.01
Global mindedness	0.07*	0.14***	0.30***	0.23***	0.22***	0.06
Willingness for contact	-0.16***	-0.10**	0.23***	0.24***	0.27***	0.06
Negative action tendencies	0.32***	0.23***	-0.03	-0.05	-0.11***	0.10**
Approach action tendencies	-0.09**	0.01	0.19***	0.23***	0.20***	0.03

*p < .05. **p < .01. ***p < .001.

Table 3.6.

Summary of Pairwise Correlations between Roots and Trunk and Leaves Intercultural Competencies of Children of OFW

Variables	Nationalism	Blind Patriotism	Constructive Patriotism	Polyculturalism	Multiculturalism	Color-blind ideology
Multicultural acquisition	-0.10	0.07	0.23*	0.49***	0.54***	0.14
Ethnic protection	0.65***	0.52***	0.10	0.06	-0.81	0.31**
Cultural openness	-0.07	0.08	0.25*	0.36***	0.46***	0.08
Global prosociality	-0.07	0.15	0.26***	0.31***	0.49***	0.13
Cognitive flexibility	-0.05	0.10	0.20*	0.14	0.14	0.10
Adaptability	0.10	0.28**	0.28**	0.22*	0.20*	0.12
Respect for other cultures	-0.16	-0.08	0.20*	0.40***	0.46***	-0.02
Global mindedness	-0.11	0.07	0.29***	0.34***	0.32***	0.22*
Willingness for contact	-0.05	-0.09	0.18	0.32***	0.43***	0.07
Negative action tendencies	0.33***	0.35***	-0.03	-0.01	-0.18	0.24*
Approach action tendencies	-0.15	-0.18	0.16	0.16	0.27***	-0.50

*p < .05. **p < .01. ***p < .001.

Table 3.7.

Summary of Pairwise Correlations between Roots and Trunk and Leaves Intercultural Competencies of Non-OFW Children

Variables	Nationalism	Blind Patriotism	Constructive Patriotism	Polyculturalism	Multiculturalism	Colorblind ideology
Multicultural acquisition	-0.04	-0.03	0.35***	0.46***	0.41***	0.02
Ethnic protection	0.58***	0.51***	0.04	-0.00	0.07*	0.24**
Cultural openness	-0.06	-0.06	0.32***	0.34***	0.29***	0.09***
Global prosociality	-0.02	-0.01	0.37***	0.31***	0.37***	0.03
Cognitive flexibility	-0.01	-0.00	0.26***	0.22***	0.23***	0.04
Adaptability	0.06*	0.11***	0.21***	0.16***	0.17***	0.11***
Respect for other cultures	-0.12***	-0.05	0.33***	0.28***	0.30***	-0.01
Global mindedness	0.09**	0.14***	0.30***	0.22***	0.21***	0.04
Willingness for contact	-0.17***	-0.11***	0.24***	0.24***	0.25***	0.06
Negative action tendencies	0.32***	0.21***	-0.03	-0.06	-0.10**	0.08*
Approach action tendencies	-0.08*	0.03	0.20***	0.24***	0.19***	0.04

*p < .05. **p < .01. ***p < .001.

Brief Discussion

The results of the three sets of MANOVAs indicate that there are mostly no differences in the intercultural competencies of the students who are children of OFWs and those whose parents are not OFWs. Only one statistically significant difference was found: children of OFWs reported higher constructive patriotism. There are statistical trends related to blind patriotism and negative action tendencies toward foreigners, but these trends do not meet the strict criteria for statistical significance. The constructive patriotism scale actually had inadequate internal consistency and caution against accepting that result with confidence. To probe into the results of the constructive patriotism subscale, we conducted a MANOVA using the three items of the subscale, which indicated a significant main effect of type of parent (F (1, 941) = 3.39, p = .018; Hotelling's trace = 0.015). The MANOVA revealed a significant difference in the constructive patriotism of the two groups of students (F (1, 941) = 3.39, p = .018; Hotelling's trace = 0.011). However, univariate ANOVAs indicate that the three items showed different results. There was a significant difference in the item "I oppose some of my country's policies because I care about my country and I want to improve it" (F (1, 941) = 8.69, p = .003) and a trend toward significance in the item "I express my love for my country by supporting efforts at positive change" (F (1, 941) = 3.84, p = .068). In both items, the children of OFWs had higher mean scores. The children of OFWs also had higher mean scores for the item "If you love your country, you should notice its problems and work to correct them," but the difference was not statistically significant (F (1, 941) = 3.34, p = .102).

The most obvious pattern in the result is the nonsignificant difference between the two groups in almost all of the intercultural competencies that were assessed. As noted earlier in this section, we acknowledge that students' intercultural competencies are influenced by a range of factors that relate to their sources of information about other cultures. Students, whoever their parents are, may have knowledge about other cultures that they acquire from social media, mass media, news, entertainment, their school lessons, or their own pursuits. However, children of OFWs tended to report stronger patriotism and also stronger negative action tendencies toward foreigners, neither of which seem aligned with the competencies that are important to develop in intercultural GCED.

Interview Results

The following results show how children of OFWs form their perceptions about migration based on their parents' experiences, knowledge, attitudes, and behaviors. All quotes included in this report have been translated into English from the original vernacular. Additionally, to protect the privacy and confidentiality of the participants, the names of the OFW students have been changed, and pseudonyms have been used. Such actions ensure that the insights shared in this report are both respectful of the participants' anonymity and reflective of their authentic experiences.

The themes of the codes derived from the analysis of the students' interviewers are organized under three superordinate themes: (a) global labor economy, (b) migration, and (c) intercultural interactions. The themes may not directly refer to intercultural competencies but may refer to prior knowledge of the students that may be conceptually associated with intercultural competencies and, as such, relevant for contextualizing GCED. The specific themes in the global labor economy superordinate theme all relate to conceptions of labor and opportunities in a globalizing world economy. The themes under the superordinate theme of migration express specific experiences and constructions associated with the lives of migrants and their families. Finally, the themes on intercultural interactions express beliefs and attitudes regarding interactions among people from different countries and cultural backgrounds. The detailed themes within these superordinate themes are summarized in Table 3.8, and we discuss and provide examples of each in the following sections.

Table 3.8.
Summary of Themes

Superordinate Themes	Themes
Global labor economy	Wage differentials Different work opportunities National economic status
Migration concepts	Physical separation and consequences Socio-cultural adjustment Negative social and work experiences Generational (family dynamics)
Intercultural interactions	Cultural stereotypes Curiosity and interest Cultural comparisons and national identity

Superordinate Theme: Migration Concepts

The concepts related to migration emerged a lot in the interviews. The students' narratives reveal several factors associated with the experiences of migrants, such as physical separation, negative experiences, work environment, and sociocultural and family-related aspects. The children of OFWs share narratives on personal and family challenges associated with migration, but these conceptions of migration are mostly through the lens of their parents and also in relation to their parents given that the children are not migrants themselves. Present specific themes are related to these conceptions of migration that were revealed by the interviews.

Physical Separation's Consequences

The most apparent adjustment brought about by migration is the physical separation of the OFW parent/s from their child/children. It is the antecedent of various emotional and social experiences that are usually negative and constructed as a form of family sacrifice. For the participants' OFW parents to work abroad, they needed to be physically separated from their families for a long time, and there were narratives of both the OFW parents and the children grappling with feelings of loneliness and being incomplete. These feelings become more prominent during special occasions, which families are supposed to celebrate together.

> Yes, especially when—like on Sundays, our family, like almost everybody, we would get together in our house and then we'd call my mom and of course, like that would make her miss us more … she can see everyone but only through the video call, she could see us bonding and talking … so yeah, she feels even more homesick. (Clara, 18, Child of an OFW based in Qatar)

> Especially when it comes to feeling homesick because he has never, he has never attended my birthday even once. That's what hurts, you know, he often tells me that it hurts him too. And he never celebrated holidays in the Philippines either. (Ferdinand, 18, Child of an OFW based in Saudi Arabia)

For some left-behind children, physical separation took a long-term toll. That is, physical distance created emotional strain in their relationship with their OFW parent:

> Um, I don't know. When he migrates to another country, it's like he's not always here. Even though he's here, he's still there. So, it's like, the migration, it's like daddy too. Even though he's at home, it's like he's in another country. That's it. (Carmela, 18, Child of an OFW based in the United Arab Emirates)

Some participants acknowledged that technology can help bridge physical distance, which helps minimize feelings of loneliness.

> But after those occasions, my parents still try to call me to make me feel that I'm not alone and that I don't lack anything during those times. (Amihan, 17, Child of an OFW based in Dubai)

Despite the physical separation and the potential for emotional distance, the children framed their parents' migration as a courageous feat because at its heart and center is the family's good. Thus, while migration may be a family sacrifice for now, they recognize that it is necessary for a better future.

> OFWs are brave—brave enough to—give up their—not give up per se, but like, leave their families and work for their future. They're brave in a way that even though they don't want to leave their families, they still do just to provide for them. … It's not that hard to be a child of an OFW. The only case is, you have to strengthen your will and trust in your parent or family members who are abroad—just think that they're doing it for your sake. (Alberto, 17, Child of an OFW based in Singapore)

Under this theme, we also include the narratives of how the parent's migration impacts how the left-behind children grow to develop positive qualities, including being more independent and self-reliant.

> Um, what's most positive about being an OFW child, um, it's like, the excitement when the parent is coming home. I mean, of course, the negative part is missing the parent, the separation. But at the same time, nothing beats the excitement of your parent coming home, right? Because one, of course, they will be bringing home gifts from other countries like chocolates and such. But of course, the parents themselves will come home too. It's very exciting, and the feeling that you're back together. It's fulfilling at the same time. (Sandra, 17, Child of an OFW based in United Kingdom)

> I do think that they are indeed very independent because at a young age, or like, yeah, most of them were left behind as children so they acted as their own parents for themselves, and so I think that's worth being proud of because they were able to survive and live like that on their own, it's hard without the presence of one's parents growing up that's why the children of OFW parents are very strong and admirable. (Angelica, 17, Child of an OFW based in Saudi Arabia)

<u>Socio-Cultural Adjustment</u>

Being immersed in their host country's way of life opens up socio-cultural adjustments. The children of OFWs refer to the adjustment that their parents have to deal with in the foreign culture. These were not always characterized as negative, but there was an acknowledgment of the challenges involved in adjusting to a different culture's language, food, and social norms. For some, this adjustment was positively constructed as "going out of comfort zones." An example is language, particularly in host countries where English is not the primary language.

> Because, uhm, the language barrier will be our main problem. If the person from the other country doesn't speak a lot of English, we'll have a hard time communicating—it could hinder us in doing the activity that we need to accomplish. But if it's really necessary, we'll still do our best to try to communicate even if we have to resort to non-verbal or something like that, like we'll simply give out ideas because there are a lot of ways for us to still understand each other. (Alyana, 17, Child of an OFW based in United Arab Emirates)

There are also differences in religion, which impact laws and lifestyles in host countries, particularly in the Middle East.

> Even their LGBT soldiers cannot express themselves openly. They can, but only in private. And surely, if they are seen doing so, they will either be executed or tortured for it. (Roberto, 18, Child of an OFW based in United Arab Emirates)

Just like finding ways to circumvent language problems, the children also shared that OFWs adjust their behaviors to be respectful of these religious customs and the local laws.

> Because as we know, in Saudi Arabia, there's no pork. Pork is quite expensive there, so (laughs) they mostly have chicken. He's getting tired of chicken. So when he comes back to the Philippines, pork is what they really look forward to. (Ferdinand, 18, Child of an OFW based in Saudi Arabia)

The OFW children also showed awareness that host countries have also been adjusting to becoming more progressive with regard to their customs, particularly in terms of being less restrictive in terms of the treatment of women.

> Because, um, before, there really were more Muslims. Like, you know, the way they dress, they're very covered up. Supposedly, girls weren't allowed to hold hands with boys in public. While now, they say, things are less strict with the girls, uh, even without their shawls, they can go out. I think the way of living in Riyadh is becoming more modernized unlike before when there were strict rules for how women should dress. How men should behave. I think it's changing as years go by. (Kristina, 17, Child of an OFW based in Saudi Arabia)

At work, OFW parents also need to deal with differences in attitudes or work styles. The children shared that abroad, OFWs have to adapt to having a diverse set of co-workers and employers through pakikisama or being cooperative.

> He'll just avoid them [difficult co-workers]. He won't pay attention to them, he won't retaliate. But in my opinion, my dad is really good at getting along with people. (Felipe, 17, Child of an OFW based in Saudi Arabia)

Some participants viewed OFWs' adaptability as an advantage because they think employers equate this with willingness to work under any condition. This perspective then helps secure OFWs' employment and explain why Filipinos are in demand abroad.

> They believe that Filipinos are hardworking people. And they will do everything for the money. That seems to be their perspective on Filipinos. Because, you know, if you compare them to other Asian nationalities, they say Filipinos are the only ones who won't complain even if you order them around... Like, for example, Mom had a co-workers who was Indian, they're friends. He complained that his boss kept giving him orders that weren't part of his contract. So that's why when it comes to hiring, they

> prefer Filipinos. So when I went there, you'll notice that all the advertisements outside buildings are looking for Filipino or Filipina workers... Because, Sir, if my mom doesn't know how to cooperate or get along with other people, how will she survive in that company? (Roberto, 18, Child of an OFW based in United Arab Emirates)

Negative Social and Work Experiences

The participants narrated negative experiences of OFWs, not necessarily of their own parents, and these negative experiences have very specific exemplifications related to their work and cultural adjustment (see 3.2.2.2.). However, in this section, we highlight the general articulation or conception that migration is not a positive experience, even for the families left behind.

Through their parents' stories, participants showed awareness that life in host countries is often difficult and far from comfortable. They were aware of the realities that OFWs and their families face, which non-OFW families may not know or understand. For example, they shared stories about how OFWs need to contend with discrimination in and out of work. The reason is that OFWs are viewed as others, as they are low-level workers who do not deserve to be treated like the locals.

> The treatment of them becomes different because they're seen as low-lives—being cleaners. ... Like the treatment was different, they were saying some words and then they noticed that their actions—for instance, in restaurants, the treatment for other tables is different from theirs—by the same crew. (Alyana, 17, Child of an OFW based in United Arab Emirates)

> There isn't too much discrimination or that they are looked down upon. But rather, they're being, you know, objects. I mean, because, you know, they're workers. So it's like they're being seen as objects to work. I can't explain it well. Wait, um, that's how they're perceived. They're workers. As Filipinos working overseas, they're seen as workers only. And not really as part of the community. (Sandro, 17, Child of an OFW based in United Kingdom)

These forms of othering make OFWs feel unsafe but also unwilling to seek help from authorities. A participant shared that when a permanent resident scammed her mother, they chose to stay quiet.

> We didn't advise, as siblings, to approach law enforcement because it seems like it's difficult... It seems like the guy has more advantage because he's a PR, so the government will prioritize him more. So if mommy continues to fight, she seems to be at the losing end. That's why I said let it go because... While the money is also big, it seems like, my siblings, their safety, mommy, is more important than the money. (Angelica, 17, Child of an OFW based in Saudi Arabia)

The participants also knew that their parents' jobs were physically exhausting and might even be dangerous. A seafarer's son shared:

> He said it was dangerous there—that, as it was called, of course 'if something goes wrong, everything will explode—all the ships. Then, ah, he also said that 'when you're on the dangerous pirate islands—where there's no sleep—you have to be awake all the time and you don't have any rest even if you're sick or not, you have to work because, ah, you're on a ship, you can't take sick leave—it's not allowed there. It's not allowed to take sick leave because they say the ship won't run if the people on it don't move. (Juanito, 18, Child of a sea-based OFW)

OFW children's knowledge of these harsh realities is also informed by the media they consume. They said that the media's portrayal of the experiences of OFWs tends to be negative as it focuses on racism, maltreatment, and violence, especially the news about migrant domestic workers.

> So, you know, what I see in the media is that our OFWs are being murdered. That bad things are happening to them there, and they're not treated well by the people there. And some of them are racist, belittling our fellow Filipinos. (Erlinda, 17, Child of an OFW based in Saudi Arabia)

> Yes, there was an execution being held at [the [plaza]—I was still a kid back then—he saw something (Vincente, 17, Child of an OFW based in Saudi Arabia)

> Yeah, yes. Maybe what I have read about OFWs that is positive is that they get to travel the world, like that. Then, nothing else, because it's all negative. Apart from the family, most of whom could not go home (Elisa, 17, Child of a sea-based OFW)

The left-behind children acknowledge they have about the realities abroad, which serves to remind them that money does not come easily. This acknowledgment is in contrast to the widely held perception that OFWs are rich. Thus, the participants argue that the people around them, particularly their relatives, need to manage their expectations and even demands.

> Since my dad pays the bills, like, here at school, what he always tells is that life is hard there. It doesn't mean that while he is there, he has immediate access to money. (Luna, 16, Child of a sea-based OFW)

> So they think we're very wealthy. They don't know the hardships we face. … Like the family of, you know, my father's sibling. Umm they ask for help from my father. But of course, Dad wants to help his older sister because when he was younger, she used to take care of him a lot. Like he wants to give back. But it's like, it's gone too far. They ask for tuition, laptops, things like that. But he said he couldn't even buy me those things. (Ana, 16, Child of an OFW based in Saudi Arabia)

Generational Migration

Despite the negative social and work experiences, based on the children's narratives, migration in the Philippines has become generational. Some have several relatives abroad, apart from their parents. In addition, having OFW parents helps shape the trajectory of their future careers through their parents' knowledge of overseas employment prospects and even of direct connections with possible employers.

> He influenced me because he said if you're in IT, the salary abroad is high. (Alberto, 17, Child of an OFW based in Singapore)

> Maybe also because there are opportunities, since Daddy is friends with their ship's captain. Sometimes he'll say, 'Maybe you could help my child [find work].' (Elisa, 17, Child of an sea-based OFW)

Some also view continuing the migration experience of their parents as a way to give back to them and thank them for their sacrifice.

> To be able to give back to my family, to my father, their hardships, to my mother. The things they provided us since we were young, the things they gave us, I want to give back to them. (Erlinda, 17, Child of an OFW based in Saudi Arabia)

The children also shared that their non-OFW parents could also benefit from the migration setup because they can also work abroad if they become dependents. However, they stated that visa arrangements could limit this potential.

> Compared to Australia where their positions are at the bottom, like my mommy has many jobs because she has no visa to work, she's just really connected to my dad. That's why her work is mostly part-time work only. That's why it's low paying. (Angelica, 17, Child of an OFW based in Saudi Arabia)

Brief Summary

From the foregoing themes, we see the left-behind children's conceptions of different facets of migrant workers' experiences and also how the migrant workers' experiences impact the families of migrants. Some of the conceptions reference specific broad competencies of GCED frameworks, specifically those that relate to understanding the diverse contexts in different parts of the globe and the requirement to understand and adapt to these diverse contexts. The conceptions also allude to an understanding—even if perhaps this understanding is implicit—of how events and experiences in another country impact the experiences of Filipinos, as concretized in their own families' experiences. The fact that the narrations present both positive and negative framing also points to possible challenges in contextualizing GCED education in the Philippines. We will discuss this point more deeply in Part 4.

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Superordinate Theme: Global Labor Economy

Despite the negative experiences mentioned in the previous theme, interview data suggests that there is still a migration trend that focuses on the global labor economy. This finding emerged as one of the key players in migration. This theme reflects the children's understanding and engagement with the modern labor market shaped by globalization. It also touches upon the views of OFW children whose perceptions of the global economy were influenced by parental and non-parental factors. They seem to recognize the importance of global economic factors in shaping their parents' experiences and the global economic trends in shaping their view of migration.

Wage Differentials

Wage differential is one of the primary driving forces in the global labor economy, reinforcing the need to seek opportunities outside the home country. The low salaries in the Philippines compared to other countries are mentioned in the children's narrations of their parents' stories of migration. The narrative of wage differentials was common among OFW families, with references stating that the salary in the country is "not enough" and "too small," and "not everyone [in the Philippines] has a high salary." This point was expressed in the following quotations from these OFW children:

> He [father] also told us but not directly, I also only heard it from my mom. That he needed to go abroad for us. [Bec]ause of course, here in the Philippines, it's not enough—the salary that you can earn is not enough. (Alberto, 17, Bulacan; Child of an OFW based in Singapore)

The students also seem to understand how wage differentials relate to a more extensive economic problem. One participant ties their financial challenges to the government's inability to provide:

> Maybe, due to a lack of money, financially. And of course, in our country, the government provides insufficient salaries for people. So the tendency is that people migrate to other countries to work. Because there, they can earn a lot of money to provide for their families. (Erlinda, 17, Bulacan; Child of an OFW based in Jeddah, Saudi Arabia)

> Because aside from—what they say, more opportunities and then, maybe a higher salary—because here it's like, yeah, when you're there, the wages are higher but so is the living, but compared to here, you have a high cost of living but your salary remains low... (Clara, 18, Batangas; Child of an OFW based in Qatar)

> Maybe because here in the Philippines, the salary of civil engineers is quite low even if they're licensed. So yes, he found an opportunity there in another country, Singapore. (Alberto, 17, Bulacan; Child of an OFW based in Singapore)

These exemplars highlight another salient point: that salaries in the Philippines fall short of meeting the high cost of living. These children recognize that their parents seek to migrate to be able to sustain (or even afford) the living requirements in the country. The wage disparity only shows exhaustive options for Filipinos: (1) to remain in their home country and accept the prescribed wages or (2) to explore external options (abroad) that offer a different compensation system.

Different Opportunities

Relevant to the concept of wage differentials between countries, working abroad indicates diverse work opportunities for Filipinos, with the promise of upward mobility. The quotations below are examples of the related expressions from some of the students:

> It's like the salary there is really big and my career would really advance if... [I migrate]. Yes. The one where if you stay there long, you get the family [petition]. (Dalisay, 17, Batangas; Child of an OFW based in the Middle East)

> As I've mentioned, I believe there are better financial opportunities and livelihood prospects in other countries. (Sandro, 17, Bulacan; Child of an OFW based in the United Kingdom)

The quotes above emphasize that migrating promises not only career advancement but also better livelihood prospects. These quotes give a glimpse into how these children and their families see how the country is unable to offer good opportunities for local professionals.

> Somewhere else in the Middle East. Meaning to say, that's where there are many job opportunities for engineers. (Amihan, 17, Bulacan; Child of an OFW based in Dubai, United Arab Emirates)

> There are a lot of job opportunities abroad—jobs are given importance, like higher salaries, and more opportunities. But the other side is, similar to what my parents feel, they long for their loved ones that were left in the Philippines. (Roberto, 18, Child of an OFW based in the UAE)

> Maybe, here in the Philippines I feel that there are less opportunities and for some professionals, they're not given enough, for example, salary. That's why they feel the need to go abroad. (Luna, 16, Child of a Sea-based OFW)

The examples reflect that licensed and unlicensed professionals have the propensity to migrate as there are more opportunities offered abroad. While there seems to be an overlap relevant to the view of wage differentials and work opportunities, the intention to seize better and more opportunities is one of the main motivations. These opportunities extend beyond wage disparity, centering on the idea that there is greater career progress outside their home country. Moreover, these professionals are valued more and rewarded with excellent compensation in their host countries, making migration seem like a necessity.

National Economic Status

The previous themes boil down to a larger concern: The Philippines' economic status. This concern was mentioned as one of the factors related to their parents working abroad. Dissecting this further, the narratives of OFW children trickle down to economic indicators such as national debt, the value of money, social safety nets after retirement, and overall quality of life. Some of these concepts are expressed in these quotations:

> "...because of our economy. Like, the debt of the Philippines is also increasing, so the value of our money is somehow gradually decreasing. That's why, somehow, the best way to live is really to migrate. (Roberto, 18, Child of an OFW based in the UAE)

> That's the reason why it's like, ah, it's our future because he's going to retire soon, he's going to have to work and work so we're going to study for something ... (Juanito, 18, Batangas; Child of a Sea-based OFW)

Related to the expressions of the bad economic and social situation in the Philippines are references to a better future in other countries, not just for the OFW but for the OFW families as well. This finding is exemplified in the following quotations:

> There's nothing really. I just see some of our artists here in the Philippines going on vacations to other countries. That's it. And some have migrated there because life is better for them. It seems like life here is declining, so they decided to stay there to continue their lives. (Erlinda, 17, Bulacan; Child of an OFW based in Jeddah, Saudi Arabia)

> Yes. She [aunt] always says, "So after you guys come here [United States], there are a lot of opportunities." (Clara, 18, Child of an OFW based in Qatar)

Brief Summary

The themes presented relate to the left-behind children's conceptions of the socioeconomic status of their families and the country, and they also locate these concepts within a more global context where the local economic opportunities are contrasted with those in other parts of the world. These conceptions are linked to some foundational GCED competencies, though not specifically related to intercultural GCED competencies. However, they seem to be viable scaffolds for developing the other GCED competencies, which we will discuss in Part 4 of the report.

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Superordinate Theme: Intercultural Interactions

The left-behind children of OFWs shared different conceptions related to intercultural interaction, again positive and negative. These conceptions are mostly second-hand in nature as their parents share them, but also involve expressions of the children's own interest in interacting with, or at least knowing more about, other cultures.

Stereotypes

As their parents' migration exposes them to information about different cultures and races, the left-behind children's perceptions about ethnicities are strengthened, sometimes reinforcing stereotypes. For instance, one OFW child noted,

> There is something with their way of speaking. But not really, because in Australia there are a lot of races there. What do you call them… I forgot the term… It seems like the Black people are the ones who speak harshly. (Angelica, 17, Child of an OFW based in Saudi Arabia)

> Arabs are a bit racist. But there are kind people, they say they are kinder ones but there are really racists ones. There are Indians who are racist, too. It's a bit difficult. (Carmela, 18, Child of an OFW based in the UAE)

> There are so many bad things happening compared to the good. Though the jobs and financial opportunities are great, the percentage of terrorists and abuses is extremely high, over the roof. (Kristina, 17, Child of an OFW based in Riyadh, Saudi Arabia)

Not all social perceptions are negative stereotypes. Some share more ambivalent or even positive social perceptions.

> There are many helpful people there [UAE]. He's 50/50, some [are] racist; some [are] helpful, kind. Some aren't. Yes. But she likes it there more than here. She said she wanted us to be there instead. (Alyana, 17, Child of an OFW based in the UAE)

Curiosity and Interest in Other Cultures

Some children of OFWs display a sincere intent and receptiveness to understand other cultures. Their curiosity stems from a genuine eagerness to explore the world beyond their own, not necessarily the countries where their parents work. Later sections will shed light on the sources of information from which these children derive their ideas. Consider the following excerpts:

> Maybe France. Aside from it being my dream destination, I'm also curious about how they work. For example, in the accounting field, how—how are their work ethics? And also their food. (Mariana, 16, Child of an OFW based in Abu Dhabi, United Arab Emirates)

> So their system in their country is very organized. The people in Japan really follow their leaders. And then their technology in Japan is super advanced. So it's just amazing that if Japan can do it, why can't our country do it too? (Ferdinand, 18, Child of an OFW based in Saudi Arabia)

> In Grade 5, we had an exchange student from Thailand. That's when I thought I want to learn from them because they have so many beliefs, culture, that we don't have in the Philippines. And I remember, I was so amazed by their writing system. It's so different. How do you read this? How can I understand this? I need to study the whole thing. And their food… Because, of course, as a kid we tend to look at each other's [lunchboxes]. And their food is different from what we have. (Kristina, 17, Child of an OFW based in Riyadh, Saudi Arabia)

> Maybe in Japan. Like, because of their discipline. And they have respect for each other. So I want to know how they do that. And if it's really possible to apply that here [the Philippines]. (Ana, 16, Child of an OFW based in Saudi Arabia)

None of these exemplars mentioned a country where their parents were hosted. This pattern is evident in most interview data, tapping into the children's curiosity and interest. While their parents speak of both positive and negative experiences in their host country/ies, none of these narratives spark the interest of these OFW children for further exploration.

Cultural Comparison/Internal Identity

The preceding example indicates how some perceptions of other cultures have a way of having the children of OFWs reflect on their own Filipino culture. Having been exposed to their host country's culture, their OFW parents see the divergence in practices and values and share them. The narrative below reveals a cultural comparison and the reinforcement of particular values within Filipino families. The father's observations and advice encapsulate a common sentiment among OFWs: the need to navigate and reconcile the cultural differences between Filipinos and their host countries.

> I think yes, because when I was young, he told me about his interactions with his coworkers from other countries. His bosses [are] from other countries. And he just told me that mostly, according to my dad, people from other countries come across as arrogant. He always told us to be humble. That's really it. Every time he would say goodbye, every time he would write a letter to me, it always ended with "be humble. (Kristina, 17, Child of an OFW based in Riyadh, Saudi Arabia)

> Um, I cannot say that they are good people because, um, we all know that everyone has a bad side. But based on how they have treated me, I really think they are good people. It's more about reciprocating the respect and values that are shown to you. Something like that. And I can say that they are, um, joyful people and humble enough to have a conversation with you. Because we all know, Sir, that they are millionaires. So, in the hierarchy, they are at the top because they are locals. So, from that, Sir, you can tell that they are kind because they are humble. If you are kind, they are kind too. It's really all about reciprocating the values. (Roberto, 18, Child of an OFW based in UAE)

This reflection shows how reciprocity plays a crucial role in understanding and appreciating other cultures that are relevant to our own. When OFWs and their families engage with their host communities, they often encounter values and behaviors different from their own. By reciprocating the respect and kindness shown to them, they not only foster positive relationships but also gain a deeper understanding of the host culture. This exchange helps them appreciate the good in others despite recognizing that everyone has flaws. Therefore, the process of reciprocation becomes a bridge that connects cultural values and fosters mutual respect and understanding.

Brief Summary

The concepts in this superordinate theme are most directly related to the intercultural GCED competencies discussed in Part 1. However, some of the themes and concepts are not constructed positively in a way that is articulated in the intercultural GCED frameworks. Indeed, the articulations seem to embody the types of attitudes and beliefs that GCED seeks to change. We will revisit these points more directly in Part 4.

Sources of Intercultural Knowledge

The premise of the study was that left-behind children have a distinct source of knowledge about other cultures and countries through their parents, who may be sharing information about people and experiences in these foreign countries. This premise was supported by some of the interview responses of the students, but there are also other sources of their conceptions about migration, the diversity in global experiences, and their knowledge of other countries. In some cases, these other sources may provide the left-behind more and richer information than their parents do. In this section, we will consider the different sources of intercultural knowledge.

Parents

The interview data suggests that the children of OFWs form their perceptions about migration based on the experiences, knowledge, attitudes, and behaviors shared by their parents. This finding is most easily seen in the children's perceptions of migration are heavily influenced by the economic motivations and experiences shared by their OFW parents. Wage differentials, diverse opportunities abroad, and the challenging economic conditions in the Philippines are central to these narratives shared by the parents. In addition, several migration challenges are communicated, such as difficulties in the work environment, physical separation, and other sociocultural factors. While most of the left-behind children's conceptions about other countries and cultures were communicated directly by the migrant parents, the children also shared information that was indirectly shared by relatives who are also migrants or in a manner that mediated through second-hand sharing by the left-behind parent. Below is an example of how one left-behind child describes this mediated knowledge sharing.

> We communicate more indirectly. My mom acts as our bridge because I feel like there's a gap between us and my dad. So what I do is, we often revisit the stories my mom shares, while maybe some parts aren't. My mom is the one who mostly tells

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> the stories. Like, when I was younger, my dad would add to the story. And that's it. Usually, when I'm involved in their conversations, there's a lot of laughter. But when it's just the two of them talking, it's more about their struggles. (Ana, 16, Child of an OFW based in Saudi Arabia)

While parents are seen as a source of intercultural knowledge, some OFW children reported limited access to information. Mariana would have the opportunity to talk to her father directly but would only get a sense of his difficulties through her mother, citing that her mother communicates more frequently, to the migrant parent:

> I ask him how his day was, and to always take care there, he only replies to us occasionally because he's busy, he does a lot but he always makes time. He never forgets to message us and ask us how we are doing. I only get an idea whenever my dad is stressed through my mom. Because their communication is more often, they talk every day via video calls. So whenever I would ask permission to go out, my mom would say to ask my dad first too but sometimes she'd be like "not now 'cause your dad is stressed," or something like that. (Mariana, 16, Child of an OFW based in Abu Dhabi, UAE)

Popular Media

In addition to the narratives provided by their parents about their host countries, media outlets have exerted significant influence on the understanding of OFW children regarding the broader context of overseas Filipino workers. In the media, there is an unfiltered portrayal of Filipino experiences abroad, showcasing instances of maltreatment, pervasive racism, and the challenging dynamics among OFWs in foreign lands.

The portrayal of OFWs in the media contributes to the perceptions and attitudes of their children towards migration. Through various narratives and reports, media consumption can passively influence how these children view the lives and experiences of OFWs, often painting a picture of hardship and sacrifice.

Erlinda, one of the OFW children, expresses concern over the negative treatment of OFWs as depicted in the media. She mentions that the media frequently highlights instances of violence, discrimination, and racism against Filipinos abroad.

> OFWs in the media? So, um, what I see in the media is that our OFWs are being murdered. That bad things are happening to them there, and they are being treated poorly by the people there. Then, it seems like some people there are racist and belittle our fellow Filipinos. That's it. (Erlinda, 17, Child of an OFW based in Jeddah, Saudi Arabia)

> So, um, regarding the media, I'm somewhat scared because there are reports, for example, of OFWs being beaten in other countries. Then, in other cases, their bodies are just sent back to the Philippines. That's pretty much what I see in the media about OFWs. (Ferdinand, 18, Child of an OFW based in Saudi Arabia)

For this OFW child, the media highlights the hardships of OFWs. Emotional stories are featured about how Filipinos abroad struggle with homesickness, sorrow in missing significant events and occasions, and how they are deprived of spending time with loved ones in pursuit of work. These narratives resonate with the parental notion that working overseas entails significant sacrifice:

> Mostly, the articles I read are about the hardships of OFWs (Overseas Filipino Workers). They are apart from their families and can't be with them, for example, during Christmas or New Year because they need to work for their families. Sometimes, the articles help people understand that the reason they become OFWs and are there is that they are working for their families. Sometimes, it's not just that, but I mostly read sad stories about OFWs. For example, someone might have died, and the OFW can't go home because of this or that reason. They are not allowed to go home. These are the kinds of stories I mostly read. (Elisa, 17, Child of a Sea-based OFW)

A different set of conceptions also arise from engagements with the media. Some took particular interest in Korea because of their exposure to Korean drama and music. For the OFW children below, Korean drama played a critical role in sparking her interest in Korean culture:

> Because, you know, I watch K-dramas. Their traditions are interesting. (Maria, 17, Child of an OFW based in Riyadh, Saudi Arabia)

> Just in terms of language, and in their writing - Hangul. (Ferdinand, 18, Child of an OFW based in Saudi Arabia)

School

The school was not mentioned at any point as a source of information about migration and global citizenship. Instead, children of OFWs perceive school as a platform for interacting with and accommodating other nationalities. This view was illustrated during a conversation with Ferdinand, an OFW child, about his willingness to collaborate with peers from different countries. When asked "On a scale of one to ten, ten being 'very willing,' how willing are you to be groupmates [school work] with them?" Ferdinand responded:

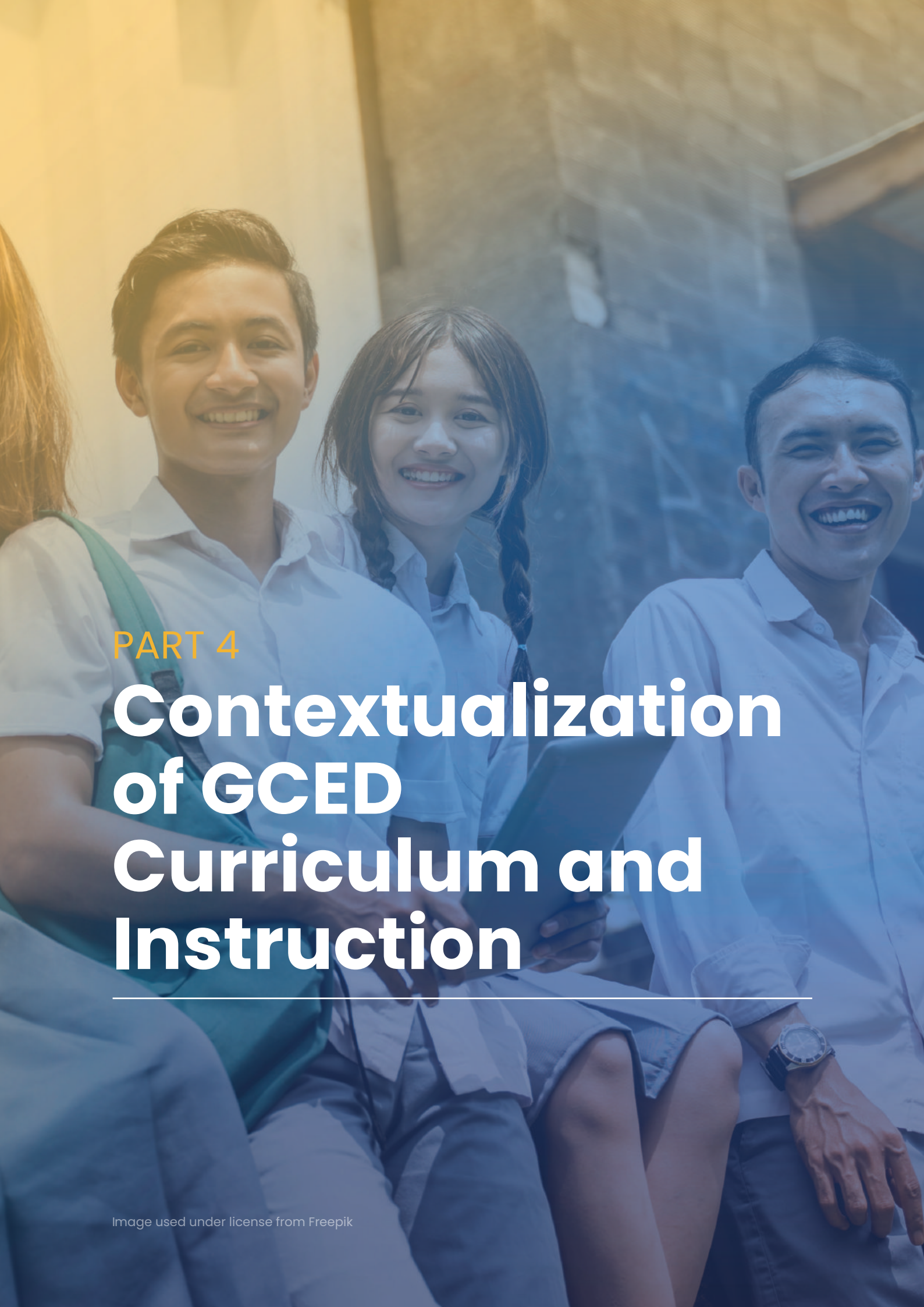
> Maybe 10. Because regardless of our ethnicity, I wouldn't choose not to side with them just because of their culture or whatever their nationality might be. So why not 10? Because they are still people, they are still human. Even though we have different cultures and perspectives, it's not bad to have them as our groupmates. (Ferdinand, 18, Child of an OFW based in Saudi Arabia)

Brief Discussion

The interview with the children of OFWs revealed that they have numerous conceptions that refer directly to aspects of the current social forces characteristic of globalization. For example, there seems to be some understanding of how the global economy created opportunities for global labor migrations as it highlighted different opportunities for economic mobility across various parts of the globe. The conceptions related to the migrant experience also reveal an understanding of the social and personal consequences of being in a foreign country and engaging with an unknown culture different from one's own. Different conceptions related to intercultural contact more directly relate to specific intercultural GCED competencies.

Consistent with the premise of the study, the students shared information about the above conceptions related to GCED that they seem to have acquired from their parents and sometimes mediated by the left-behind parent and other relatives. However, popular media is also a source of intercultural knowledge and attitudes, and to a lesser extent, so are some school experiences.

The fact that students may have various sources of knowledge about other cultures and the processes related to globalization provides important guidance in how we can best understand the results of both the survey and interview data of this mixed-methods investigation. We discuss the convergence of these two sets of data in Part 4, particularly as they relate to the critical concern of contextualizing GCED in the Philippine context.



PART 4

Contextualization of GCED Curriculum and Instruction

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Core Findings

The mixed-methods study was conducted to explore the possibility of drawing from OFW families' experiences as a contextualizing construct for developing GCED competencies in Philippine basic education. The premise was that children of OFW parents might have additional knowledge and experiences that can provide scaffolds for GCED education, specifically prior knowledge that can be referenced for purposes of introducing and elaborating concepts during instruction. The results indicate some reasons to be optimistic about contextualizing and some reasons for being cautious.

First, the survey data comparing a wide range of GCED competencies of senior high school students who were children of OFWs to those who were not children of OFWs revealed very few significant differences. Even the pattern of correlations among the different intercultural competencies was not different across the two groups of children. The only factor where a difference was found indicated that children of OFWs reported higher constructive patriotism. There were statistical trends that indicate that children of OFW were more negatively inclined to engage foreigners behaviorally and to report higher blind patriotism. These indicative findings seem to place children of OFWs somewhat farther from some of the desired intercultural GCED competencies.

However, the interview data involving interviews with children of OFWs pointed to several explicit and implicit concepts and understandings that directly refer to GCED concepts. These concepts relate to some knowledge of the global labor economy, problems related to migrants' experiences in foreign countries, and difficulties attendant to when people from different cultures interact. The results of the interviews cannot ascertain how deep the engagement and understanding of these concepts are, but the seeds of the ideas are there. The results of the interview also indicate that these concepts related to globalization and intercultural interactions are appreciated and constructed both positively and negatively, even if the tendency to construct them negatively seems stronger.

Whether children of OFWs frame concepts related to globalization, migration, and intercultural interactions as positive, negative, or somewhere in between seems to be associated with the quality of their own family experiences. There were references to the different emotional experiences related to the social and emotional ties with the OFW parent and the effects of their parents' working abroad on the well-being of their family and themselves.

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These factors might be interrelated to their own perspective on the intercultural phenomenon in general and migration and intercultural context in particular. While there are suggestions of this in the interview data, future research needs to probe this possibility more directly.

The results also question the degree to which the parents' OFW experiences are always a strong source of knowledge about other cultures and countries. Some of the children of OFWs interviewed indicated a lot of engaged communication with their parents, but others shared that their communication with their own parents was limited. This finding might also explain why there was not much difference in the GCED competencies of children of OFWs and of non-OFWs in the survey. Instead, the interviews suggested that the students—whether children of OFWs or not—have access to information about other cultures from other sources, such as popular media and, to a lesser extent, school activities. Such information from popular media (i.e., entertainment, social media, and news) might contribute more strongly as a source of knowledge about other countries and cultures for Filipino learners, in general, regardless of where their parents are working.

Aside from the source of knowledge about other countries and cultures, another possibility suggested by the convergence of the mixed-methods study is that the seeds of information that Filipino learners have about globalization, other cultures and countries, and other GCED-related concepts might remain seeds without more engagement and processing by adults like their parents and teachers. Thus, while the children of OFWs interviewed expressed a lot of very relevant experiences, ideas, and sentiments related to intercultural GCED, these are not likely to naturally grow and converge toward fully articulated intercultural GCED competencies. Thus, we consider the prospects of drawing from the OFW experience of many Filipino families as a contextualizing construct for GCED education.

Curricular Implications

In the preceding section, we suggest that while there are seeds of GCED-related concepts shared by left-behind children of OFWs, these may not be developed to the degree that is expressed as observable intercultural GCED competencies. In this section, we discuss some of these seeds and consider how they can be nurtured to form the roots, trunks, and leaves of intercultural GCED, as referred to in Parts 1 and 2 of this report.

Migrant Labor as Entry Point for Globalization

The interviews of children of OFWs expressed some understanding of the globalized labor market; in particular, the articulations related to different work opportunities in various parts of the world indicate some grasp of this global reality. Opportunities for better work and compensation are associated with an appreciation of better economic conditions in other countries compared to the Philippines. We can assume that these ideas are probably not elaborated in a complex conceptual scheme that clarifies why some countries are more economically developed than others, why some jobs in these countries are available to foreign workers, and what are the inequalities and hierarchies inherent in the global economy. We assert that the seeds of knowledge that those Filipino students have about migrant labor can be a good entry point for introducing more complex concepts about globalization.

What would this require from a GCED development perspective? First, acknowledging that Filipino students have rich but heterogeneous prior knowledge is important. For some, this knowledge is first-hand, lived experiences of their families. For others, this knowledge is acquired vicariously from other relatives, family friends, neighbors, and in news and popular media. Every single Filipino classroom is a repository of diverse but relevant prior knowledge about migrant labor—its exigencies, motivations, experiences, and consequences—that can be tapped to scaffold a more explicit articulation of the key constructs of a global economy and a globalized social world.

While expecting primary and secondary school learners to acquire complex theories about globalization is probably unreasonable, GCED curricula for basic education can articulate cognitive competencies related to knowledge and some critical understanding of some related concepts. These types of competencies have been defined and discussed in the PAGHABI, the Philippine GCED curriculum framework developed by the APCEIU and PNU (2020), particularly under the broad themes of "local, national, global systems, structures, and processes" and of "socio-economic development and interdependence."

These concepts related to global systems and structures, as well as global socioeconomic development in relation to the global labor economy, are not directly related to the current study's focus on intercultural competencies. Thus, this implication is a fortuitous insight that emerged even as it was not the intended focus of the inquiry. However, a core idea that connects the domain of global socioeconomic development and intercultural competencies is the global interconnectedness of people in different communities, countries, and cultures.

Cultural Diversity

Another seed that can be used to develop scaffolds for intercultural GCED curricula relates to the awareness of cultural diversity. The interactions between OFW parents and their children indicate some ideas about how people from different cultures are different and how norms and practices in diverse cultures are distinct. Of course, OFW parents are not the only source of this awareness. As the interview data indicates, popular media is also a rich source of information on cultural diversity. However, GCED competencies do not stop at awareness; the goal is to develop an appreciation for diversity that would hopefully feed a deeper understanding of how diversity must be respected and valued for its contributions to effective collaborative responses to global issues.

The results, particularly of the interviews, indicate that the children of OFWs have an awareness of how people in other cultures are different, but the expressions of appreciation of diversity were not uniform. In a similar thrust as in the preceding section, this awareness needs to be actively engaged to foster the appreciation indicated in most GCED frameworks. Every single classroom in the Philippines is likely to be a repository of individual students' (incomplete) knowledge about some culture or another, some positive, negative, or neutral positioning about the "differences." A good curricular approach would allow for inquiring into and even contesting these diverse understandings and appreciations of cultural diversity. For some students, the knowledge comes from their parents' or relatives' lived experiences. For others, movies and television shows would be their glimpses of diversity. We can surmise that, for older students, classes on Philippine history, Asian history, and world history might also be sources of information (depending on how these curricula are implemented). However, there will be something compelling from the narratives of learners who speak from the lived experiences of their parents that teachers can use to stimulate further engagement with other students.

Similar to the preceding section, the suggestion is to use the seeds arising from the OFW experiences as entry points to introducing concepts related to the complex competencies related to cultural diversity. These competencies are also articulated in the PAGHABI, Philippine GCED curriculum framework, specifically on the topic of "diversity, coexistence, indigenization, and glocal communities" (APCEIU & PNU, 2021).

Cultural Interest

Although not uniform, the results of both studies indicate some expressions of interest in learning about other cultures (e.g., their language, ways of life, etc.). Interestingly, among the children of OFWs, the interest was sometimes directed not at the countries where their parents were deployed. Thus, interest in other cultures probably does not directly arise from the OFW experiences of some parents and families. Indeed, the interest may relate to other prosperous countries and cultures that are portrayed in popular media. However, the expressions of interest also leaned on different personal motivations: other countries as possible places of work, having a future family, or exposing self to other cultures because they seem to be "better" in some unspecified form or just because they are different in a good way.

In this regard, the OFW experience of families may not be a complex seed for strengthening positive interest in other cultures and peoples as a GCED competency. OFWs do not choose their country of deployment because of cultural curiosity; instead, their choice is a pragmatic one. In cases when the OFW parents develop a curiosity, strong interest, and even attachment to their host country or culture, it might be a good scaffold for some students. Otherwise, curiosity about other cultures might be best scaffolded on other aspects of the Filipino learners' experiences, perhaps those that relate to the increasingly accessible digital platforms in social media and also from popular entertainment and the arts.

National Attachment and Ethnic Protection

The most salient finding in the survey data was that children of OFWs tended to have stronger constructive patriotism and a trend indicating more negative behavioral intentions towards foreigners compared to those whose parents are not OFWs. There could be various reasons for this result, and the results of the qualitative study suggest some possible explanations. However, the real reasons can only be revealed in a study specifically designed to test hypotheses about this pattern. Nevertheless, the theme of national attachment (i.e., nationalism and patriotism) and how it relates to stronger negative action tendencies toward foreigners consists of the intercultural orientation of ethnic protection, or the desire to maintain the integrity of one's own culture and to resist the possible incursions of other cultures (Chen et al., 2016). The expressions of such national attachment were not very explicit in the qualitative study, but they may have been implied in some articulations that involve some negative orientations toward some aspects of the ways of life of other countries that are different from the Philippines.

National attachment is not antithetical to intercultural competencies. Indeed, the PAGHABI Philippine GCED curriculum framework acknowledges the vital dynamics between local cultural knowledge, norms, and practices (i.e., mula sa loob) and global counterparts (i.e., mula sa labas) (APCEIU & PNU, 2021). However, the tension between the local (nationalist or patriotic) values and orientations and the global values and orientations will need to be put at the forefront of any GCED curriculum. Currently, much of the social studies and civics education curriculum (i.e., Makabansa in the early grades and Araling Panlipunan in the intermediate and higher levels) express strong nationalist values. Even the discussions of culture and cultural diversity make references to local cultural diversity and not global diversity.

Related to this discussion point to the preceding one, the tension might be between fostering values associated with love for the country while also trying to nurture curiosity and appreciation of other cultures. This tension is very challenging to address in basic education, but perhaps the experiences of Filipino OFWs who have chosen to engage different cultures (even if for pragmatic reasons) but still have strong attachments to their homeland can point to how this tension is resolved and managed or at least engaged.

Global Mindedness and Global Citizenship

The last curricular implication for GCED is included in this discussion, not because it was directly pointed out in the results of the two sources of data. Instead, we decided to include this point in the discussion precisely because the concept did not seem to be evident in either data set. There was a scale that measured global mindedness in the survey, and for both groups of students, the scores were rather low and close to the midpoint of the scale. The interview protocol did not explicitly inquire about global mindedness or global citizenship, and there were no responses that came close to articulating any such conception. However, we chose to discuss this point in relation to the possibility that OFWs could be considered "global citizens" in any broad sense.

In the preceding section, we referred to how some OFWs may exemplify viable forms of resolving the engagement of the global community while maintaining their attachment to the Philippines. This prospect provokes the question of whether OFWs are good exemplars of global citizenship. Do OFWs exemplify the qualities of global citizenship as defined in the various GCED frameworks? Or are OFWs actors in the global space who embody only a few or possibly none of the qualities of good global citizens? This last point is indeed a provocation that can be used in GCED curricula to interrogate the notion of global citizenship and global-mindedness among Filipino students.

Summary

From the results of the mixed-methods study, we articulated a few points for possible contextualization of the intercultural GCED curriculum, drawing from the experiences and concepts related to OFW parents and children. The study aimed to refer only to intercultural competencies. However, some of the points for contextualization refer to other important themes and topics of GCED curricula.

In general, the options for contextualizing pertain to drawing from the various aspects of the OFW phenomenon, the experiences of OFWs and their families, as seeds that can be engaged, interrogated, and contested in the GCED classrooms in an effort to explore and deepen Filipino learners understanding and appreciation of GCED concepts and competencies. Estimates indicate that approximately 7% of families have a member who is an OFW. Thus, we can surmise that only around that proportion of students in the classrooms and schools have direct family experiences with OFWs. However, the OFW phenomenon is in the popular consciousness of Filipino people enough that even students who do not know any OFWs are likely to be able to use the OFW phenomenon as an entry point to engage in concepts related to GECED.

In this chapter, we often used the term "entry point" to refer to aspects of the left-behind children's experiences and conceptions related to their OFW parents; these entry points are prior knowledge of students that GCED teachers can reference in the attempts to scaffold conceptual understanding of intercultural GCED concepts and competencies. We do not propose that the students' knowledge and understanding already comprise a deep and coherent set of GCED competencies. Instead, the experiences and conceptions of these children can be the touch points upon which the pertinent ideas, beliefs, attitudes, and behavioral dimensions of GCED can be engaged in the classroom.

PART 5

Concluding Recommendations

In this concluding part of the report, we attempt to underscore some broad ideas that we believe should also be used to guide further discussions on using the OFW phenomenon as a contextualizing construct for GCED in the Philippines.

OFW Phenomenon as a Contextualizing Construct: Prospect and Limits

As we highlighted in the preceding section, the lived experiences and emergent knowledge of children of OFWs can be viable entry points that can be resources engaging different GCED concepts and competencies. However, the seeds of knowledge that can serve as scaffolds for GCED learning are likely to contradict the ideals of GCED frameworks. For example, children of OFWs might have deep-seated resistance to the idea of having to go to another country to work and support one's family, or they might have acquired deeply felt contempt for people from other cultures because of the harsh experiences of their parents. As in any domain of learning, the students' prior knowledge about the domain may provide both opportunities and obstacles for developing new understanding. In planning GCED learning activities, GCED educators must also acknowledge the diverse lived experiences of OFWs and their families and refrain from assuming that these experiences are homogeneous.

Schools Acknowledging OFW Students and Families

Related to the preceding sentence, Filipino educators (including curriculum developers) should probably take more deliberate steps to acknowledge OFWs and OFWs families in the ecology of learning in the Philippine context and GCED in particular. Families of OFWs are not isolated curiosities in the Philippine social spaces. Children of OFWs are everywhere, in many classrooms, but with varied, rich experiences that should not be "othered" in our places of learning. Acknowledging and normalizing the OFW families' diverse experiences in our communities and their presence in our schools, as well as engaging them in spaces and processes of learning, are likely to help slowly cultivate GCED competencies.

We might consider whether, instead of the typical "United Nations Month," schools could have an "OFW Families Month" to explore global experiences and nurture global-mindedness. This alternative contextualization of GCED might be a more powerful and authentic way of engaging students to think about the interconnectedness of people across different countries.

Ethical Sensitivities

While we see the possibilities in engaging children of OFWs and their families' lived experiences as scaffolds for GCED, we also acknowledge that for some children, this is part of their personal and family life that they may not want to talk about our share for whatever reason. There is also a possibility that discussion of topics related to OFWs might cause emotional discomfort and/or cognitive dissonance on the part of the children. Such possibilities could arise when problematic or negative framing of concepts has the effect of delegitimizing or negating the normal and valued experiences of their family. Discomfort and dissonance might also arise when an OFW's child's experiences are unique and characterized as "abnormal" when the concepts are framed prescriptively in curriculum and instruction. Consistent with the Department of Education's Rights-Based Education Framework, the consideration of children of OFWs lived experiences should be treated with respect, guided by the values of inclusion, and much care should be undertaken to protect the child from any unintended psychological harm.

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Pending Foundational Considerations

As of 2024, the Philippines still does not have a GCED curriculum. In previous discourses, the Department of Education indicated that GCED competencies can be found across the curriculum learning areas, but mostly found in the Araling Panlipunan (Social Studies) and Edukasyon sa Pagpapakatao (Good Manners and Right Conduct at Values Education) learning areas. A more systematic review of the curricula for these learning areas actually found large gaps in the GCED competencies covered using the PISA GCED framework as a benchmark (Hibanada et al., 2020). Consistent with this curricular review, an examination of the Filipino students' GCED proficiencies in the PISA 2018 assessment also found similar gaps and incoherence (Bernardo et al., 2022). The revised MATATAG Curriculum of the Department of Education decongested the curriculum and merged and revised the scope of different learning areas; Araling Panlipunan is now MAKABANSA in the early grades, whereas Edukasyon sa Pagpapakatao (Values Education) was revamped as Good Manners and Right Conduct with Values Education. Now that the new learning guides have been released for these new MATATAG Curriculum components, how the GCED competencies are articulated must be reviewed.

GCED Framework in Philippine Basic Education Curriculum

The APCEIU and PNU project that developed GCED curriculum exemplars is a critical and laudable project that should help the Department of Education in the direction of implementing GCED in some form in the Philippine context. The PAGHABI Philippine GCED curriculum framework developed embodies the concepts and guiding principles in other GCED curricula, and the pedagogical principles espoused in the document are sound and contextually appropriate (APCEIU & PNU, 2022). It might be a good step in the right direction if the GCED curriculum framework is officially adopted so that schools, both in the public and private sectors, can begin understanding and engaging the GCED framework.

The GCED framework for Philippine education might be more important than the establishment of a separate GCED course. Indeed, there is value in articulating and integrating GCED concepts and competencies across the curriculum, as there can be reinforcement of the concepts laterally in the curriculum and also better contextualization in the different learning areas. This approach is more efficient, especially as there is indeed a need to decongest the basic education curriculum, and the imperative now is to implement curriculum integration properly.

Global Citizenship as a Goal and Competency

One of the important educational concepts that probably needs to be considered more carefully is the construct of "global citizenship," its more concrete forms "global citizen" or "global-minded persons," and the attendant GCED competencies. In popular discourse, there are references to Filipinos being "world-class," but this concept is different from the essential concepts of GCED. The relationships between the concepts of "global citizen" and "national citizen" should also be considered more carefully, and curriculum developers and teachers need to address the more problematic aspects of the tensions between the two. Finally, educators should be mindful of the undeniable neoliberal undertones of the global citizenship concept and reflect on how the deeper implications of the concept relate to the social developmental aspirations of our basic education system.

ASEAN Experiences and Benchmarks

Our ASEAN neighbors are also considering the preceding GCED curriculum issues. We share many important features of our history and cultural and social norms with other ASEAN countries. All ASEAN countries are also navigating their engagement with globalization on their own terms. In previous official engagements regarding GCED, education officials of different ASEAN countries shared a common sentiment about the problematic nature of imposing GCED frameworks from external sources (UNESCO, 2015; UNESCO, 2016a; UNICEF & SEAMEO, 2017). The imperative of contextualizing GCED within the educational and social developmental aspirations of each ASEAN country has been strongly articulated in these meetings. As such, there should be more continuous collaborative efforts to share best efforts and practices in contextualizing GCED in the ASEAN context. Thus, migration is a dynamic social force in the ASEAN region, with different countries being either sending or receiving countries. Such collaborations can further enrich efforts to use the migrant labor phenomenon as a contextualizing construct for GCED in the ASEAN region.

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Appendices

Appendix A. Copy of Research Ethics Review Approval

Research Ethics
Review Committee

REVIEW RESULT – APPROVED

17 October 2023

ALLAN B. I BERNARDO
Project Leader
CLA/SDRC
De La Salle University Manila

Re: Research Proposal 2023-087C

Dear **DR. BERNARDO,**

Thank you for providing the Research Ethics Review Committee with the documents needed for the **resubmission review** of your research proposal.

Your research project, **"Contextualizing Multicultural Global Competencies Education for Children of OFWs."**, which underwent **resubmission** review last **10 October 2023** has been granted **ethical clearance.**

The ethical clearance of this study is valid from 10 October 2023 to 9 October 2024. If your research project extends longer than one year from today, you must apply for a renewal of ethical clearance.

The following documents have been approved for use in this study:

1. Annex D1a Parent_Child Co-signed Consent Form – Survey (English).pdf
2. Annex D1b Parent_Child Co-signed Consent Form – Survey (Filipino).pdf
3. Annex D2a Parent_Child Co-signed Consent Form – Interview (English).pdf
4. Annex D2b Parent_Child Co-signed Consent Form – Interview (Filipino).pdf
5. Annex E General Instruction for Team Members and Field Coordinators.pdf
6. Annex H1 BaliuagUniversity_ResponseEmail.pdf
7. Annex H2 DeLaSalleLipa_ReplyEmail.pdf
8. RERC Form 6A Application for Ethics Review_RevisedOct2023_RPG2023.pdf
9. RERC Form 7A Cover Letter for Resubmissions as of 1 Oct 2023.pdf
10. Annex A Research Proposal_DLSU_SDRC_Final, version 1, 12 Aug 2023.pdf
11. Annex B Curriculum Vitae of Principal Investigator, version 1, 12 Aug 2023.pdf
12. Annex C Curriculum Vitae of Team Member, version 1, 12 Aug 2023.pdf
13. Annex Fa, version 1, 12 Aug 2023.pdf
14. Annex Fb, version 1, 12 Aug 2023.pdf
15. Annex Ga, version 1, 12 Aug 2023.pdf
16. Annex Gb, version 1, 12 Aug 2023.pdf

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3rd Floor, Henry Sy Sr. Hall, 2401 Taft Avenue, 0922 Manila, Philippines I
Trunk Line: (632) 8524-4611 loc I www.dlsu.edu.ph

Appendix B. Parent and Child's Consent Form - Survey (English)

Appendix B

Parent's and Child's Consent Form – Survey (English)

Title: Contextualizing Intercultural Global Competencies Education for Children of OFWs

Researchers:
Allan B. I. Bernardo, PhD
Melissa R. Garabiles, PhD
Kimberly Kaye Mata, MS
De La Salle University

Collaborating agencies:
[Redacted from report for confidentiality], Bulacan
[Redacted from report for confidentiality], Batangas

Purpose of the study:
We would like to invite your child to take part in this research study. The purpose of the study is to learn about the experiences of senior high school students, including children of overseas Filipino workers (OFWs). Children have different ideas about people from different cultures and how distinct cultures relate to each other, and children of OFWs may have unique experiences that may influence their ideas compared to children whose parents are not OFWs. So we aim to survey as many different senior high school students, whether their parents or abroad or living with them in the country.

This research will involve your child's participation in answering a survey questionnaire. Your child was selected because your child fits our criteria, which is mainly, that he/she is enrolled as a senior high school student.

Study procedures:
If you and your child agree to participate in the study, your child will answer a pen-and-paper questionnaire that will ask their beliefs, knowledge, and intentions regarding different concepts about culture, people from other cultures, and interactions among people from diverse cultures.

Duration:
The survey will take around 30 to 40 minutes, and will be answered during an appropriate class period in school.

Voluntary participation:
Your child's participation is voluntary. It is up to you and your child whether or not your child will participate. If you decide your child will participate, you both will be asked to sign this consent form. You and your child are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have with the school or, if any, with the researcher. If your child withdraws from the study before data collection is completed, your child's data will be destroyed (i.e., the questionnaire will be destroyed).

Risks:
There are no risks involved in participating in this study. Your child may decline to answer any or all questions and your child may withdraw his/her participation at any time. The survey will be answered in a classroom in school.

Benefits:

There will be no direct benefit to your child for participating in the study, there will also be no payment for your child. But your participation will help us understand how to improve Filipino children's global citizenship education that relates to knowledge other cultures/countries.

Confidentiality:
Your child's responses in this research will be confidential. Every effort will be made by the researcher to preserve your data and your child's data's confidentiality, including the following:

1. Not collecting any personal identifying information.
2. Keeping all data from the students in a password-protected computer and cloud storage where only the researchers will have access to.

The information we collect from your child will be put together with those from other participants and may be used in publications and presentations. If the results of this study are published or presented, neither your child's name nor other personally identifiable information will be used. The data will be kept even until after the study is published, but only for purposes of further analysis by the same researchers.

Contact information:
If you have any questions at any time about this study, you may contact the researcher, Allan B. I. Bernardo at allan.bernardo@dlsu.edu.ph. If you have any questions regarding your rights as a research participant, or if problems arise which you do not feel you can discuss with the researchers, please feel free to contact the Chair of the Research Ethics Review Committee at chairrerc@dlsu.edu.ph.

Review and Funding information: This study has been reviewed by SEAMEO INNOTECH, the donor of the study, and DLSU's Research Ethics Review Committee (RERC).

CONSENT

By signing this consent form, you and your child are indicating that you have read the provided information, or it has been read to you. You have had the opportunity to ask questions about it and any questions you have been asked have been answered to your satisfaction. You understand that you will be given a copy of this form, and the researcher will keep another copy on file. You consent voluntarily to be a participant in this study.

Please check if you agree: ___ We also consent to allow the audio recording of the interview.

Print Name of Parent: _____	Print Name of Researcher: _____
Signature of Parent: _____	Signature of Researcher: _____
Date: _____	Date: _____
Day/Month/Year	Day/Month/Year

Appendix C. Parent's and Child's Consent Form - Survey (Filipino)

Appendix C

Parent's and Child's Consent Form – Survey (Filipino)

Pamagat: Contextualizing Intercultural Global Competencies Education for Children of OFWs Mga mananaliksik: Mga kalahok na ahensya:

Researchers:

Allan B. I. Bernardo, PhD
Melissa R. Garabiles, PhD
Kimberly Kaye Mata, MS
De La Salle University

Collaborating agencies:

[Redacted from report for confidentiality], Bulacan
[Redacted from report for confidentiality], Batangas

Layunin ng pag-aaral:
Nais naming imbitahin ang inyong anak na makilahok sa pag-aaral na ito. Layunin ng pag-aaral na malaman ang mga karanasan ng mga mag-aaral sa senior high school, kasama na ang mga anak ng mga Overseas Filipino Workers (OFWs). Ang mga bata ay may iba't ibang ideya tungkol sa mga taong mula sa iba't ibang kultura at kung paano magkaugnay ang magkaibang kultura. Maaaring may mga natatanging karanasan ang mga anak ng OFWs na maaaring makaapekto sa kanilang mga ideya kumpara sa mga bata na ang mga magulang ay hindi OFWs. Kaya't layunin naming suriin ang maraming mag-aaral sa senior high school, maging ang mga magulang ay nasa ibang bansa o kasama nila dito sa bansa.

Ang pagsasagawa ng pananaliksik na ito ay kinabibilangan ng pagsagot ng inyong anak sa isang survey questionnaire. Napili ang inyong anak dahil angkop siya sa aming mga kriterya, na kung saan ang pangunahing kailangan ay naka-enroll bilang isang mag-aaral sa senior high school.

Bago kayo magdesisyon ng anak mo kung sasali siya sa pag-aaral, importante na maintindihan niyo kung bakit namin ginagawa ang pag-aaral na ito at kung ano ang kanyang gagawin. Pakibasa nang mabuti ang mga impormasyon at magtanong lang sa mananaliksik kung may hindi klaro sa iyo o kung gusto mo ng iba pang impormasyon.

Mga gagawin mo:
Kung kayo at ang inyong anak ay pumayag na makilahok sa pag-aaral, isasagawa ng inyong anak ang pagsagot ng isang survey questionnaire sa papel na magtatanong tungkol sa kanilang paniniwala, kaalaman, at intensyon hinggil sa iba't ibang konsepto tungkol sa kultura, mga taong mula sa ibang kultura, at mga interaksyon sa pagitan ng mga tao mula sa magkaibang kultura.

Gaano katagal ng iyong pagsali:
Ang interview ay tatagal ng 45 minuto hanggang 1 oras.

Boluntaryong pagsali:
Ang pagsali ng iyong anak ay boluntaryo. Nasa sa iyo at sa anak mo ang desisyon kung sasali siya o hindi. Kung papayag ka na sumali ang iyong anak, kukunin namin ang iyong signature sa consent form na ito. Kahit pumayag ka na sumali ang iyong anak, pwede mo pa rin tumangging sumali kahit anong oras at kahit wala kang ibigay na rason. Kahit na tumanggi ka, hindi maapektuhan ang relasyon mo sa mga mananaliksik, kung may relasyon ka man sa kanila. Kung tumanggi and iyong anag bago matapos ang pag-aaral, tatanggalin ang data ng iyong anak at hindi ito gagamitin (ide-delete ang recording ng intervies ng iyong anak).

Kung pumayag kayo na ang inyong anak ay sumali, bibigyan muna ang inyong anak ng isang assent form na naglalaman ng impormasyon tungkol sa pag-aaral. Ang inyong anak ang magpapasya kung

nais niyang sumali. Kahit pumayag kayo na ang inyong anak ay sumagot ng survey, maaaring pumili pa rin ang inyong anak na hindi sumali.

Mga panganib:
Walang panganib sa iyong anak sa pagsali sa pag-aaral. Maaari siyang tumanggi na sagutin ang kahit na anong tanong at na tumigil sa pagsali sa pag-aaral kahit anong oras. Ang interview ay gagawin din sa isang tahimik na lugar para maging pribado o maprotektahan ang kanyang privacy. Ang survey questionnaire ay gaganapin sa loob ng silid-aralan sa paaralan.

Mga benepisyo:
Walang direktang benepisyo sa iyo o sa anak mo kapag sumali kayo sa pag-aaral, walang bayad sa iyong anak. Pero sa pagsali ng iyong anak, maiintindihan namin ang mga karanasan ng mga anak ng OFW.

Confidentiality o pagiging lihim ng iyong pagsali:
Ang mga sasabihin ng anak mo sa pag-aaral na ito ay magiging lihim o confidential. Lahat ay gagawin ng mga mananaliksik para manatiling confidential ang mga sasabihin mo, kagaya ng:

1. Hindi pagkolekta ng anumang personal na impormasyon na nagpapakilala.
2. Itatago ang mga dokumento at transcripts sa mga computer at cloud storage na may password kung saan ang mga mananaliksik lamang ang makakagamit ng mga ito

Ang impormasyon na kukunin namin mula sa inyo ay isasama kasama ng impormasyon mula sa iba pang mga kalahok at maaaring gamitin sa mga publikasyon at presentasyon. Ang mga datos ay itatago hanggang mailathala ang pag-aaral. Kung ang mga resulta ng pag-aaral na ito ay mailalathala o maipapresenta, hindi gagamitin ang inyong pangalan o iba pang impormasyong maaaring mag-identify sa inyo.

Contact information:
Ang pag-aaral na ito ay aprubado ng Research Ethics Review Committee ng De La Salle University. Kung may mga tanong ka tungkol sa pag-aaral, pwede mong icontact kailan man ang mga mananaliksik sa pamamagitan ni Allan B. I. Bernardo sa allan.bernardo@dlsu.edu.ph. Kung may mga tanong ka tungkol sa iyong mga karapatan bilang kalahok sa pag-aaral, o kung may mga problema na hindi mo gustong sabihin sa mga mananaliksik, maaari mong i-contact ang Chair ng Research Ethics Review Committee sa chairrerc@dlsu.edu.ph.

Impormasyon ukol sa Pagsusuri at Pondo: Ang pag-aaral na ito ay inirebyu ng SEAMEO INNOTECH, ang tagapagbigay ng pondo para sa pag- aaral, at ng Komite ng Pagsusuri sa Etiyka ng Pananaliksik ng DLSU (RERC).

CONSENT

Sa pagpirma sa dokomentong ito, kinukumpirma mo and ng iyong anak na nabasa niyo ang mga impormasyon o di kaya'y binasa ito sayo. Nagkaroon ka ng oportunidad na magtanong tungkol dito, at lahat ng mga tanong mo ay nasagot nang maayos. Naiintindihan mo na bibigyan ka ng kopya ng dokumentong ito, habang ang isang kopya ay mapupunta sa mananaliksik. Pumapayag ka na sumali ang anak mo sa pag-aaral nang boluntaryo.

Pangalan ng Magulang: _____ Pangalan ng Mananaliksik: _____
Signature ng Magulang: _____ Signature ng Mananaliksik: _____
Petsa: _____ Petsa: _____
Araw/Buwan/Taon Araw/Buwan/Taon

Appendix D. Parent's and Child's Consent Form - Interview (English)

Appendix D

Parent's and Child's Consent Form – Interview (English)

Title: Contextualizing Intercultural Global Competencies Education for Children of OFWs

Researchers:
Allan B. I. Bernardo, PhD
Melissa R. Garabiles, PhD
Kimberly Kaye Mata, MS
De La Salle University

Collaborating agencies:
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This research will involve your child's participation in answering a survey questionnaire. Your child was selected because your child fits our criteria, which is mainly, that he/she is enrolled as a senior high school student.

Study procedures:
If you and your child agree to participate in the study, your child will answer a pen-and-paper questionnaire that will ask their beliefs, knowledge, and intentions regarding different concepts about culture, people from other cultures, and interactions among people from diverse cultures.

Duration:
The survey will take around 30 to 40 minutes, and will be answered during an appropriate class period in school.

Voluntary participation:
Your child's participation is voluntary. It is up to you and your child whether or not your child will participate. If you decide your child will participate, you both will be asked to sign this consent form. You and your child are still free to withdraw at any time and without giving a reason. Withdrawing from this study will not affect the relationship you have with the school or, if any, with the researcher. If your child withdraws from the study before data collection is completed, your child's data will be destroyed (i.e., the questionnaire will be destroyed).

Risks:
There are no risks involved in participating in this study. Your child may decline to answer any or all questions and your child may withdraw his/her participation at any time. The survey will be answered in a classroom in school.

Benefits:
There will be no direct benefit to your child for participating in the study, there will also be no payment for you or for your child. But your participation will help us understand the experiences of children of OFWs and their education about other cultures and countries.

Confidentiality:
Your child's responses in this research will be confidential. Every effort will be made by the researcher to preserve your data and your child's data's confidentiality, including the following:

1. Not collecting any personal identifying information.
2. Keeping all data from the students in a password-protected computer and cloud storage where only the researchers will have access to.

The information we collect from your child will be put together with those from other participants and may be used in publications and presentations. If the results of this study are published or presented, neither your child's name nor other personally identifiable information will be used. The data will be kept even until after the study is published, but only for purposes of further analysis by the same researchers.

Contact information:
Review and Funding information: This study has been reviewed by SEAMEO INNOTECH, the donor of the study, and DLSU's Research Ethics Review Committee (RERC).

CONSENT

By signing this consent form, you and your child are indicating that you have read the provided information, or it has been read to you. You have had the opportunity to ask questions about it and any questions you have been asked have been answered to your satisfaction. You understand that you will be given a copy of this form, and the researcher will keep another copy on file. You consent voluntarily to be a participant in this study.

Please check if you agree: ___ We also consent to allow the audio recording of the interview.

Print Name of Parent: _____
Signature of Parent: _____
Date: _____
Day/Month/Year

Print Name of Researcher: _____
Signature of Researcher: _____
Date: _____
Day/Month/Year

Appendix E. Parent's and Child's Consent Form - Interview (Filipino)

Appendix E

Parent's and Child's Consent Form – Interview (Filipino)

Pamagat: Contextualizing Intercultural Global Competencies Education for Children of OFWs

Mga mananaliksik:
Allan B. I. Bernardo, PhD
Melissa R. Garabiles, PhD
Kimberly Kaye Mata, MS
De La Salle University

Collaborating agencies:
[Redacted from report for confidentiality], Bulacan
[Redacted from report for confidentiality], Batangas

Layunin ng pag-aaral:
Iniimbitahan namin kayo ng anak mo na sumali sa aming pag-aaral. Ang layunin ng pag-aaral ay malaman ang mga karanasan ng mga anak ng mga overseas Filipino workers (OFWs). Ang mga anak ng mga OFW ay may mga karanasan na hindi pangkaraniwan. Nais naming marinig ang ganitong mga kwento ng anak mo habang lumalaki siya na may magulang na nasa ibang bansa.

Ang iyong anak ay lalahok sa isang individual interview. Siya ay napili dahil pasok siya sa aming mga criteria o pamantayan, katulad ng:

1. Isang senior high school student sa [school],
2. May isa o dalawang magulang na isang OFW,
3. Ang magulang na OFW ay nasa ibang bansa sa loob ng 5 taon o higit pa, at;
4. Nakakausap ng anak mo ang magulang na OFW.

Bago kayo magdesisyon ng anak mo kung sasali siya sa pag-aaral, importante na maintindihan niyo kung bakit namin ginagawa ang pag-aaral na ito at kung ano ang kanyang gagawin. Pakibasa nang mabuti ang mga impormasyon at magtanong lang sa mananaliksik kung may hindi klaro sa iyo o kung gusto mo ng iba pang impormasyon.

Mga gagawin mo:
Kung papayag ka at ang iyong anak na sasali sa pag-aaral, iinterviewhin siya tungkol sa kanyangg mga karanasan bilang anak ng isang OFW. Ang interview ay irerecord. Matapos maisalin o ma-transcribe ang recording, i-eemail sa kanya ang transcript. Tatanungin namin siya kung tama ba ang transcript.

Gaano katagal ng iyong pagsali:
Ang interview ay tatagal ng 45 minuto hanggang 1 oras.

Boluntaryong pagsali:
Ang pagsali ng iyong anak ay boluntaryo. Nasa sa iyo at sa anak mo ang desisyon kung sasali siya o hindi. Kung papayag ka na sumali ang iyong anak, kukunin namin ang iyong signature sa consent form na ito. Kahit pumayag ka na sumali ang iyong anak, pwede mo pa rin tumangging sumali kahit anong oras at kahit wala kang ibigay na rason. Kahit na tumanggi ka, hindi maapektuhan ang relasyon mo sa mga mananaliksik, kung may relasyon ka man sa kanila. Kung tumanggi and iyong anag bago matapos ang pag-aaral, tatanggalin ang data ng iyong anak at hindi ito gagamitin (ide-delete ang recording ng intervies ng iyong anak).

Kung pumayag kayo na ang inyong anak ay sumali, bibigyan muna ang inyong anak ng isang assent form na naglalaman ng impormasyon tungkol sa pag-aaral. Ang inyong anak ang magpapasya kung

nais niyang sumali. Kahit pumayag kayo na ang inyong anak ay sumagot ng survey, maaaring pumili pa rin ang inyong anak na hindi sumali.

Mga panganib:
Walang panganib sa iyong anak sa pagsali sa pag-aaral. Maaari siyang tumanggi na sagutin ang kahit na anong tanong at na tumigil sa pagsali sa pag-aaral kahit anong oras. Ang interview ay gagawin din sa isang tahimik na lugar para maging pribado o maprotektahan ang kanyang privacy. Ang survey questionnaire ay gaganapin sa loob ng silid-aralan sa paaralan.

Mga benepisyo:
Walang direktang benepisyo sa iyo o sa anak mo kapag sumali kayo sa pag-aaral, walang bayad sa iyong anak. Pero sa pagsali ng iyong anak, maiintindihan namin ang mga karanasan ng mga anak ng OFW.

Confidentiality o pagiging lihim ng iyong pagsali:
Ang mga sasabihin ng anak mo sa pag-aaral na ito ay magiging lihim o confidential. Lahat ay gagawin ng mga mananaliksik para manatiling confidential ang mga sasabihin mo, kagaya ng:

1. Hindi pagkolekta ng anumang personal na impormasyon na nagpapakilala.
2. Itatago ang mga dokumento at transcripts sa mga computer at cloud storage na may password kung saan ang mga mananaliksik lamang ang makakagamit ng mga ito

Ang impormasyon na kukunin namin mula sa inyo ay isasama kasama ng impormasyon mula sa iba pang mga kalahok at maaaring gamitin sa mga publikasyon at presentasyon. Ang mga datos ay itatago hanggang mailathala ang pag-aaral. Kung ang mga resulta ng pag-aaral na ito ay mailalathala o maipapresenta, hindi gagamitin ang inyong pangalan o iba pang impormasyong maaaring mag-identify sa inyo.

Contact information:
Ang pag-aaral na ito ay aprubado ng Research Ethics Committee ng De La Salle University. Kung may mga tanong ka tungkol sa pag-aaral, pwede mong icontact kailan man ang mga mananaliksik sa pamamagitan ni Allan B. I. Bernardo sa allan.bernardo@dlsu.edu.ph. Kung may mga tanong ka tungkol sa iyong mga karapatan bilang kalahok sa pag-aaral, o kung may mga problema na hindi mo gustong sabihin sa mga mananaliksik, maaari mong i-contact ang Chair ng Research Ethics Review Committee sa chairrerc@dlsu.edu.ph.

Impormasyon ukol sa Pagsusuri at Pondo:
Ang pag-aaral na ito ay inirebyu ng SEAMEO INNOTECH, ang tagapagbigay ng pondo para sa pag-aaral, at ng Komite ng Pagsusuri sa Etiyka ng Pananaliksik ng DLSU (RERC).

CONSENT

Sa pagpirma sa dokomentong ito, kinukumpirma mo and ng iyong anak na nabasa niyo ang mga impormasyon o di kaya'y binasa ito sayo. Nagkaroon ka ng oportunidad na magtanong tungkol dito, at lahat ng mga tanong mo ay nasagot nang maayos. Naiintindihan mo na bibigyan ka ng kopya ng dokumentong ito, habang ang isang kopya ay mapupunta sa mananaliksik. Pumapayag ka na sumali ang anak mo sa pag-aaral nang boluntaryo.

Pangalan ng Magulang: _____	Pangalan ng Mananaliksik: _____
Signature ng Magulang: _____	Signature ng Mananaliksik: _____
Petsa: _____	Petsa: _____
Araw/Buwan/Taon	Araw/Buwan/Taon

Appendix F. General Instruction for Team Members and Field Coordinators for the Informed Consent/Assess Form Process

Appendix F

GENERAL INSTRUCTION FOR TEAM MEMBERS AND FIELD COORDINATORS FOR THE INFORMED CONSENT/ASSENT FORM PROCESS

This study is entitled "Contextualizing Intercultural Global Competencies Education for Children of OFWs."

Thank you for expressing your commitment to participate in the project as a Team Member and/or Field Coordinator. We prepared this document to walk you through the process of obtaining informed consent from our participants aged 18 years old as well as the assent of our participants aged 16-17 years. We are also bound to obtain the informed consent of the parents of our 16-17-year-old participants.

Before the survey or interview, please accomplish the following:
Assigned personnel: Field Coordinator (School-based)

- During the students' break time or free hours (with the adviser's permission), provide a printed copy of our informed consent and/or assent forms to our participants in school. Participants aged 15-18 years will be given consent forms and will be asked to give the copy to their parents once they are home. The copies must be sent at least five (5) days before the target interview date. This is to give them ample time to read, review, and decide on their participation.
- While providing the forms, please say this standard spiel:
    - Kindly read and understand the information provided in the informed consent/assent form. This document covers what you need to know about the study. Feel free to ask any questions about the information that is unclear to you. You may also discuss this information with your family or peers before you reach a decision.
    - Your participation is voluntary. You can decline if you do not want to participate. You may also stop anytime within the survey or interview/discussion if you feel that you do not want to continue.
    - If you decide to participate you will be asked to sign an Informed Consent Form, attached, and you must return it to the interviewer/facilitator. A copy of the signed Informed Consent Form/Assent Form will be provided to you. Upon signing the form, it is considered that:
        - You fully understood what you have read;
        - You agree to participate in the survey or interview. Please note that select students will be invited for an interview and you will be properly notified about it; and,
        - You are allowing the documentation team to use the information that you will provide.
    - And you have met the following prerequisites:
        - You are between 16 and 18 years old;
        - You have at least ten years of basic education/a senior high school student; and

- You have at least one parent who has been an OFW for at least five years (whether continuous or not), who is is currently working abroad in a land-based post in a foreign culture.

- Please ensure that the participants and/or their parents fully completed the forms before finalizing the survey and interview schedule.

During the survey or interview:
Assigned personnel: Field Coordinator and Team Member

For survey:

- Ensure classroom reservation by coordinating with the school's relevant department. With this, ensure that the participants who agreed to join are well informed (through an announcement) of the survey schedule and location.
- Ensure that there are ample chairs for the survey participants, the classroom is well-lit, and well ventilated
- Kindly take at least five (5) minutes to discuss the key points of the Informed Consent
- /Assent Form with the participant before the survey or interview, including risks, benefits, confidentiality, and voluntariness even if they have accomplished a signed consent form prior.
- Participants should be given the option to opt out after understanding the content of the form. Note that even after having accomplished the consent/assent form, it is necessary to discuss its main points.
- Should signs of distress manifest, please follow the recommended steps below (Note that interviewers are licensed psychologists and guidance counselors. Some team members have previously worked on research with a similar risk level):

The researchers will follow the following steps during the conduct of interviews:
Distress
➔ A participant indicates they are experiencing a high level of stress or emotional distress.
OR
➔ Exhibit behaviors suggestive that the discussion/interview is too stressful such as uncontrolled crying, shaking, etc.

Stage 1

Response
➔ Stop the survey.
➔ Assess mental status:
Tell me what thoughts you are having? Tell me what you are feeling right now? Do you feel you can go on about your day? Do you feel safe?

Review
➔ If the participant feels able to carry on; resume the survey
➔ If the participant is unable to carry on, go to stage 2

Stage 2

Response

➔ Discontinue survey
➔ Encourage the participant to talk with the licensed psychologist from the team or the school guidance counselor
OR
➔ With participant consent, contact an emergency contact person to assist them in contacting a mental health professional.

Follow-up
➔ Encourage the participant to contact the field coordinator if he/she experiences increased distress in the following hours/days after the interview

- Once the participants are done, collect the survey forms and thank them for their participation. Remind them that the interview will be done to select participants (with a separate consent form) and they will be oriented prior to the interview.

For the one-on-one interview:

- Ensure the reservation of dyad room or a quiet office by coordinating with the school's relevant department. With this, ensure that the participants who agreed to join are well informed (through an announcement) of the interview schedule and location.
- Ensure that the room is secured, well-lit, and well ventilated.
- Kindly take at least five (5) minutes to discuss the key points of the Informed Consent/Assent Form with the participant before the survey or interview, including risks, benefits, confidentiality, and voluntariness even if they have accomplished a signed consent form prior.
- Participants should be given the option to opt out after understanding the content of the form. Note that even after having accomplished the consent/assent form, it is necessary to discuss its main points.
- Should signs of distress manifest, please follow the recommended steps below (Note that interviewers are licensed psychologists and guidance counselors. Some team members have previously worked on research with a similar risk level):

The researchers will follow the following steps during the conduct of interviews:

Distress
➔A participant indicates they are experiencing a high level of stress or emotional distress.
OR
➔Exhibit behaviors suggestive that the discussion/interview is too stressful such as uncontrolled crying, shaking, etc.

Stage 1
Response
➔ Stop the discussion/interview.
➔ Assess mental status:

Tell me what thoughts you are having? Tell me what you are feeling right now? Do you feel you can go on about your day? Do you feel safe?

Review

➔ If the participant feels able to carry on; resume the interview/discussion

➔ If the participant is unable to carry on, go to stage 2

Stage 2

Response

➔ Discontinue interview

➔Encourage the participant to talk with the licensed psychologist from the team or the school guidance counselor

OR

➔ With participant consent, contact an emergency contact person to assist them in contacting a mental health professional.

Follow-up

➔ Encourage the participant to contact the field coordinator if he/she experiences increased distress in the following hours/days after the interview

- Once the interview is done, thank the participant for their participation. Should they choose to stay in the room to collect themselves before proceeding with other activities, provide a safe space and time.

After the survey or interview:

Gently remind the participants and their parents that the data or information obtained from them will be kept until the publication period is completed, as indicated in the informed consent/assent forms. If the results of this study are published or presented, neither their names nor other personally identifiable information will be used. Within the study period, they may also be invited for a validation meeting.

Appendix G. Survey on Cultural Attitudes and Beliefs

Appendix G

Survey on Cultural Attitudes and Beliefs

Part 1.

People have different views about what "culture" (e.g., Asian culture, European culture, Japanese culture, Filipino culture, etc.) is and about how "cultures" are similar or different from each other. We have collected a sample of people's ideas below. We are interested in knowing how you think about these ideas. Please read each statement carefully, and indicate whether you disagree or agree by circling the number that represents your opinion. **There is no right or wrong answer**, just indicate your own opinion using this scale:

Strongly Disagree	Mostly Disagree	Disagree	Agree.	Mostly Agree.	Strongly Agree
1	2	3	4	5	6

1. Different cultural groups impact one another, even if members of those groups are not completely aware of the impact.	1	2	3	4	5	6
2. There are many connections between different cultures.	1	2	3	4	5	6
3. Different racial and cultural groups influence each other.	1	2	3	4	5	6
4. All cultures have their own distinct traditions and perspectives.	1	2	3	4	5	6
5. There are boundaries between different cultural groups because of the differences between cultures.	1	2	3	4	5	6
6. There are differences between racial and cultural groups which are important to recognize.	1	2	3	4	5	6
7. At our core, all human beings are really all the same, so racial and ethnic categories do not matter.	1	2	3	4	5	6
8. Racial and ethnic group memberships do not matter very much to who we are.	1	2	3	4	5	6
9. All human beings are individuals, and therefore race and ethnicity are not important.	1	2	3	4	5	6
10. When different cultures interact, the more powerful cultural groups usually dominate the weaker cultural groups.	1	2	3	4	5	6
11. Cultural contact in history has led to important technological innovations.	1	2	3	4	5	6
12. Many creative ideas and practice have resulted from interactions between different cultural groups.	1	2	3	4	5	6
13. Cultures benefit from being open to and learning from other cultures.	1	2	3	4	5	6
14. The way of life in one culture may be deteriorate because of negative influence of other cultures.	1	2	3	4	5	6
15. In many countries, particular cultural groups dominate and marginalize other cultural groups.	1	2	3	4	5	6

PART 2.

In this part of the survey, we would like to know about your own thoughts, feeling, and behaviors related to other intercultural interactions. Please read each statement carefully and indicate whether you disagree or agree by circling the number that represents your opinion. **There is no right or wrong answer**, just indicate your own opinion using this scale:

	strongly disagree	disagree	somewhat disagree	neither agree or disagree	somewhat agree	agree	strongly agree
	1	2	3	4	5	6	7
16. I stick to the norms of my own culture no matter where I am.	1	2	3	4	5	6	7
17. Efforts should be made to understand people from different cultural backgrounds.	1	2	3	4	5	6	7
18. I am curious about traditions of other cultures.	1	2	3	4	5	6	7
19. Immigrants and ethnic minorities should forget their cultures of origin as much as possible for better adaptation to their new environment.	1	2	3	4	5	6	7
20. I am eager to make friends with people from different cultural backgrounds.	1	2	3	4	5	6	7
21. I try food from different cultures.	1	2	3	4	5	6	7
22. One should actively involve himself or herself in a multicultural environment.	1	2	3	4	5	6	7
23. I appreciate art, music and entertainments from my culture only.	1	2	3	4	5	6	7
24. I have a set of beliefs about certain cultural groups that I use to help me predict behaviors of their members.	1	2	3	4	5	6	7
25. The ways that people of different cultural origins think and act often make me confused.	1	2	3	4	5	6	7
26. I learn customs and traditions of other cultures.	1	2	3	4	5	6	7
27. I am worried that people from other cultures would not understand my ways of doing things.	1	2	3	4	5	6	7
28. I am willing to study or work abroad in another culture.	1	2	3	4	5	6	7
29. I get upset when people do not want to offer help when those in need are foreigners.	1	2	3	4	5	6	7
30. I am open to living in a different culture.	1	2	3	4	5	6	7
31. When people from other countries are in need, I will help them to the best of my abilities.	1	2	3	4	5	6	7
32. It is exciting to immerse in a foreign culture.	1	2	3	4	5	6	7
33. I want to help the unfortunate ones even if they are from other countries.	1	2	3	4	5	6	7

Part 3

In this section of the survey we are interested in thoughts about our country, the Philippines. Please read each statement carefully and indicate whether you disagree or agree by circling the number that represents your opinion. **There is no right or wrong answer**, just indicate your own opinion using this scale:

Strongly Disagree	Mostly Disagree	Disagree	Agree	Mostly Agree	Strongly Agree
1	2	3	4	5	6

34. In most cases, I like people from my country more than I like others	1	2	3	4	5	6
35. I don't believe that my country is better than any other	-3	-2	-1	+1	+2	+3
36. I prefer not to be around people from very different countries	-3	-2	-1	+1	+2	+3
37. We should always be considerate for the welfare of people from other countries even if, by doing this, we may lose some advantage over them	-3	-2	-1	+1	+2	+3
38. It is more important that people from my country think for themselves than that they all think the same	-3	-2	-1	+1	+2	+3
39. The values, way of life and beliefs of my country must be preserved whatever the sacrifices	-3	-2	-1	+1	+2	+3
40. On the whole, people from my country tend to be better people than people from other countries	-3	-2	-1	+1	+2	+3
41. I like the idea of a world in which people from different countries mix together freely	-3	-2	-1	+1	+2	+3
42. We should always put our country's interests first and not be very sensitive about the interests of other countries	-3	-2	-1	+1	+2	+3
43. I do NOT prefer people from my own country over others	-3	-2	-1	+1	+2	+3
44. I think it is foolish to be completely and unconditionally devoted to one's country	-3	-2	-1	+1	+2	+3
45. It is absolutely vital that all people from my country think and behave as one	-3	-2	-1	+1	+2	+3
46. I would support my country right or wrong	-3	-2	-1	+1	+2	+3
47. I oppose some of my country's policies because I care about my country and I want to improve it	-3	-2	-1	+1	+2	+3
48. I support my country's policies for the very reason that they are the policies of my country.	-3	-2	-1	+1	+2	+3
49. I express my love my country by supporting efforts at positive change.	-3	-2	-1	+1	+2	+3
50. It is un-Filipino to criticize this country.	-3	-2	-1	+1	+2	+3
51. If you love your country, you should notice its problems and work to correct them.	-3	-2	-1	+1	+2	+3

PART 4

In these next two parts of the survey, we want you to think of a FOREIGNER in the Philippines, from a country *you are not familiar with*. The following is a list of potential behaviors that you might engage in with that foreigner. Please indicate your willingness to engage in each behavior with a foreign person in the Philippines, if given the opportunity. Choose the number that corresponds to your choice. There are neither right nor wrong answers. All responses are anonymous and confidential, so please just indicate your true response.

Not at all willing Extremely willing

1 ---------- 2 ---------- 3 ---------- 4 ---------- 5 ---------- 6 ---------- 7

52.	...have a foreigner as a close friend
53.	...accept a foreigner as a neighbor
54.	...have a foreigner visit your home
55.	...visit a foreigner person in his or her home
56.	...accept a foreign person as a classmate

Please keep thinking of the FOREIGNER in the Philippines, from a country you are not familiar with. Please consider each of the listed actions and decide how likely you are to act in that way towards foreigner you meet. Choose the number that corresponds to your choice. There are neither right nor wrong, good nor bad answers. All responses are anonymous and confidential, so please just indicate your true response.

Not at all Extremely

1 ---------- 2 ---------- 3 ---------- 4 ---------- 5 ---------- 6 ---------- 7

57.	Oppose them
58.	Keep them at a distance
59.	Find more about them
60.	Confront them
61.	Avoid them
62.	Talk to them

PART 5.

In the last part of the questionnaire, we want to know how what you think about yourself. First, we will statements about how a person describes him/herself. Please answer whether you think that person is like you or not using the scale:

Not at all like me 1 | Not much like me 2 | Somewhat like me 3 | Mostly like me 4 | Very much like me 5

63.	I try to look at everybody's side of a disagreement before I make a decision	1	2	3	4	5
64.	I sometimes try to understand my friends better by imagining how things look from their perspective.	1	2	3	4	5
65.	When I'm upset at someone, I try to take the perspective of that person for a while.	1	2	3	4	5
66.	I can change my behavior to meet the needs of new situations.	1	2	3	4	5
67.	I can adapt to different situations even when under stress or pressure.	1	2	3	4	5
68.	I can adapt easily to a new culture.	1	2	3	4	5
69.	I treat all people with respect regardless of their cultural background.	1	2	3	4	5
70.	I respect the values of people from different cultures.	1	2	3	4	5
71.	I value the opinions of people from different cultures.	1	2	3	4	5
72.	I think of myself as a citizen of the world.	1	2	3	4	5
73.	I think my behavior can impact people in other countries.	1	2	3	4	5
74.	I can do something about the problems of the world.	1	2	3	4	5

Appendix H. Interview Guide Questions

Appendix H

Interview Guide Questions

[Demographics]

1. Child's age
2. Which parent is abroad
3. How long parent has been abroad
4. How old child was when parent first went abroad
5. Where parent is working
6. What parent's job is
7. How often and how they communicate
8. How often parent goes home to PH

[Knowledge 1]

When you hear the word 'migration', what comes to mind?

Probe: What do you think are the reasons people migrate?

Probe: What made your parent migrate?

[Knowledge 2 and Attitudes/values 2]

What has your OFW parent shared with you about being an overseas Filipino worker?

Per answer, probe for stories behind the answer

Probe for more until the child could not give any more answers: What else?

Probe for positive and negative things

Probe: How did your OFW parent deal with these problems?

What has your OFW parent shared with you about people in [country where parent is]?

Per answer, probe for stories behind the answer

Probe for more until the child could not give any more answers: What else?

Probe if the child mentions only positive things: What are the not-so-good things or problems your parent has shared with you about people from this country? Probe for stories behind each answer

Probe for positive relational experiences with people in that country

Probe if the child mentions only negative things: What are the good things your OFW parent has shared with you about people from this country? Probe for stories behind each answer

Probe for negative relational experiences with people in that country Probe: How did your OFW parent deal with these problems?

How about your other parent, what have they shared with you about being an OFW? About [country]? About the people from [country]?

Per answer, probe for stories behind the answer

Probe for positive and negative things

Probe for negative & positive relational experiences with people in that country

Probe: How did your parent deal with these problems?

How about other people around you or the media, what do they say about OFWs?

Per answer, probe for stories behind the answer
Probe for positive and negative things
Which ones do you agree with? Disagree with?

[Attitudes/values 1]

In a scale of 1-10, with 10 being very interested, how interested are you to learn about people from other countries? What made you choose [score]?

Probe: People from what countries are you interested to learn about?

Probe per answer: What is it about [country] that made you interested to learn about their people?

Probe per answer: What do you want to know about people from [country]?

Probe about religion, traditions, perspectives

Probe: Does your parent being an OFW influence your choice to learn about people from [country]? Tell me about it.

[Cognitive competencies 1-3 and Behavioral intentions 1]

Let's pretend that you will be given a chance to be groupmates in school with people from other countries. On a scale of 1-10, with 10 being very willing, how willing are you to be groupmates with them? What made you choose this score?

Did your OFW parent's stories or experiences influence you to choose this score? How so?

[Behavioral intentions 2 and Attitudes/values 2]

On a scale of 1-10, with 10 being very willing, how willing are you to work abroad after you finish your studies? What made you say [score]?

Probe if open to working abroad: Where would you like to work? Why in this country?

Probe if open to working abroad: What job would you like to have abroad? Why this job?

Probe: Did your OFW parent's stories or experiences influence you to want to work/not want to work abroad? How so?

To end this interview. Let's say you can give a message to children your age.

What would you tell them about people from other countries?
What would you tell them about OFWs?
What would you tell them about OFW children?

Contributors

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Co-proponent
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Collaborator
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INNOTECH
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SEAMEO INNOTECH
Research Partnership Grant

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