

Editorial Note

A Journey Through Educational Contexts: Pedagogy, Dialogue, and Human Formation

Rodrigo D. Abenes, PhD

Philippine Normal University Manila
abenes.rd@pnu.edu.ph

Reynald M. Cacho, PhD

Philippine Normal University South Luzon
cacho.rm@pnu.edu.ph

Education is both a journey and a conversation - one shaped by the contexts in which people live, teach, learn, and imagine better futures. Every educational endeavor is situated within particular histories, languages, traditions, and communities that influence how knowledge is created, shared, and transformed. Meaningful scholarship rarely offers universal prescriptions. Instead, it invites us to engage the richness and complexity of our lived realities, reminding us that education is most transformative when it remains attentive to the contexts that foster deeper meaning.

In many ways, this issue of *Lukad: An Online Journal of Pedagogy* may be read as a journey through educational contexts. Every meaningful journey paves the way to encounter new ideas, engage different perspectives, and grow through dialogue with others. Likewise, each article in this volume explores a distinct educational landscape while contributing to a shared scholarly conversation. As we noted in our editorial for Volume 2, Issue No. 2 (Cacho, 2022), we again temper our readers' expectations. This issue does not claim to offer a single pathway or definitive solution to the diverse challenges confronting education. Instead, it invites readers to sojourn through philosophical, pedagogical, linguistic, and cultural contexts that collectively embody a pedagogy of reasonableness and dialogue—one that values thoughtful inquiry, respectful engagement, contextual understanding, and the continuing formation of persons and communities.

The volume opens with two tribute articles that do more than commemorate an esteemed Filipino philosopher. Together, they establish the philosophical horizon

of the volume. Zosimo E. Lee's legacy of public reason, reasonableness, dialogue, and educational transformation becomes the interpretive lens through which the succeeding discussions on pedagogy, culture, literacy, and human formation may be appreciated. This volume begins with two tribute articles honoring the enduring legacy of Zosimo E. Lee, one of the Philippines' foremost philosophers and educators, whose life and work continue to shape philosophical inquiry and educational thought in the country. Confluence with these contributions is inviting readers to revisit Lee's legacy, not only as a scholar, but also as a public intellectual, institution builder, and transformative educator whose influence extends well beyond the classroom.

Hernandez (2026) offers a philosophical reflection on Lee's legacy by arguing that his greatest contribution lies not merely in the body of scholarly publications he produced but in his personal witness to the philosophical life. Drawing from Lee's engagement with the Rawls–Habermas dialogue, the paper presents public reason and the pedagogy of reasonableness as enduring normative guides for philosophical discourse rooted in respect, goodwill, intellectual humility, and the pursuit of the common good. In an age marked by polarization and rhetorical excess, Hernandez reminds readers that Lee envisioned philosophy as a public practice capable of cultivating democratic dialogue and responsible citizenship. Complementing this philosophical perspective, Abenes et al. (2026) revisit the historical development of Philosophy for/with Children (P4wC) in the Philippines through Lee's leadership and sustained advocacy. Their study demonstrates how the Philippine P4wC movement evolved beyond a simple adaptation of Matthew Lipman's model into a distinctly Filipino tradition enriched by democratic inquiry, indigenous perspectives, multilingual realities, and ecological consciousness. By tracing the movement's historical trajectory, pedagogical practices, and future directions, the paper highlights Lee's lasting contribution to nurturing communities of inquiry that continue to shape philosophical education in the country. Taken together, these tribute articles portray Lee as both a philosopher of public reason and an educator who transformed philosophy into a lived, dialogical, and socially engaged practice.

Building upon these philosophical and educational foundations, the succeeding articles turn toward the educational communities where such ideals find concrete expression. Panti (2026) situates early childhood education as a shared responsibility among parents, schools, and communities, demonstrating through a systematic review that meaningful parental involvement and community engagement require sustained collaboration, communication, and cultural responsiveness. In the same manner, Pineda (2026) advances an inclusive framework

for implementing Physical Activity Towards Health and Fitness (PATHFIT) by advocating gender-responsive and culturally sensitive pedagogical practices. Extending this conversation on inclusion, Gannaban-Hicana (2026) critically interrogates cultural constructions of womanhood, inviting readers to reconsider how gendered narratives continue to shape participation, agency, and educational experiences.

Attention then shifts to literacy, learner development, and classroom interventions. Dy-Balota (2026) examines metacognitive reading practices in blended learning environments and their implications for developing effective summarization strategies. Albacio, Abiva, and Abiva (2026) contribute a contextualized remediation program that addresses sentence-writing difficulties among Grade 3 learners in Laur, Nueva Ecija. Duzon and Zamora (2026) continue this emphasis on localized literacy through the development of *e-Panday-Basa*, a contextualized Phil-IRI–Filipino manual for junior high school students. Addressing broader systemic concerns, Tape and Natividad (2026) explore the potential of multigrade classes to respond to persistent challenges in reading and numeracy, particularly in geographically isolated and underserved communities. Completing this cluster, Caballas (2026) investigates the attitudes of pre-service elementary teachers toward Mathematics and Science, revealing how positive dispositions often coexist with anxieties and instructional needs that deserve equal pedagogical attention.

The issue then turns toward culture, heritage, and identity as indispensable contexts of learning. Gabumpa (2026) revisits Filipino folktales through the figures of the *Mga-Maria-ng-Ating-mga-Kuwentong-Bayan*, illustrating how folklore becomes a space where power, resistance, and cultural imagination intersect. Jordan and Simat (2026) similarly examine the *Alamat ng Calauag* as a repository of ecological memory and collective identity, demonstrating how local narratives preserve environmental values and communal histories.

The final group of articles broadens the conversation to language, technology, and human formation within increasingly global and digital educational environments. Dasig and Numaguchi (2026) investigate the language attitudes of selected Japanese senior high school students toward English, illustrating how linguistic dispositions are shaped by educational and sociocultural contexts. Varona (2026) examines the teaching of Filipinos in Bachelor of Elementary Education programs amid continuing digital transformation, emphasizing that effective technology integration requires pedagogical readiness alongside institutional

support. Concluding the issue, Ballacay et al. (2026) explore the integration of the Japanese philosophy of *Wabi-Sabi* into the academic formation of seminarians, offering a thoughtful reflection on aesthetic learning, resilience, imperfection, and the lifelong process of human formation.

Although these studies differ in discipline, methodology, and educational setting, they are united by a shared concern for understanding how context shapes educational practice and human flourishing. The articles in this issue demonstrate that education flourishes when it remains attentive to context. Beginning with reflections on philosophical legacy and public reason, moving through communities, inclusion, literacy, and cultural memory, and concluding with language, technology, and aesthetic formation, the collection reminds us that meaningful pedagogy emerges when educational theory and practice remain deeply connected to the lived realities of individuals and communities. Adhering to this context, these contributions form a coherent intellectual landscape, inviting readers to move from philosophical reflection to educational practice and, ultimately, toward the continuing formation of persons and communities.

This volume may therefore be read as a journey through educational contexts — one that begins by honoring the intellectual foundations laid by those who came before us and gradually unfolds into conversations about inclusion, literacy, cultural identity, sustainability, technological change, and the continuing formation of the human person. Read as a whole, the issue embodies what the opening tribute articles describe as Zosimo E. Lee's enduring legacy: a pedagogy of reasonableness and dialogue. Each contribution, in its own way, invites readers to engage educational questions not through certainty or ideological rigidity but through thoughtful inquiry, respectful disagreement, and a shared search for truth and the common good. The diversity of perspectives represented in this volume is therefore not a sign of fragmentation but of dialogue—one that reminds us that education advances when differences become opportunities for understanding, collaboration, and the continuous formation of persons and communities.

This issue, therefore, invites teachers, researchers, school leaders, policymakers, and educational change agents to look anew at what is often overlooked: the communities that nurture learning, the experiences that shape learners, the stories that preserve identity, the cultures that sustain belonging, the technologies that transform educational practice, and the values that guide human formation. We hope that these contributions will be read not merely as publications to be cited, but as invitations to engage in thoughtful dialogue, ask more meaningful questions, cultivate more responsive pedagogies, and imagine more humane and

contextually grounded educational futures. In many ways, the collection embodies a pedagogy of reasonableness and dialogue—one that encourages respectful inquiry, critical reflection, and a shared commitment to the common good.

As always, we extend our deepest gratitude to our authors, reviewers, members of the editorial board, contributors, institutional partners, and the campus and university leaders whose dedication and support made this issue possible. Their collective efforts continue to strengthen *Lukad* as a space where diverse voices meet in meaningful scholarly conversation.

The journey now passes to our readers. May the pages that follow inspire not only reflection but also the practice of reasonableness and dialogue that Zosimo E. Lee exemplified throughout his life. As we continue walking together through diverse educational contexts, may these conversations deepen our shared commitment to truth, the common good, and the ongoing formation of persons and communities.

AI-Assisted Editing Disclosure

OpenAI's ChatGPT was used solely to assist with language editing and technical refinement. All ideas, interpretations, editorial judgments, and the final content of this editorial note are the author's own and remain entirely the author's responsibility.

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