A MIXED-METHODS FILIPINO PARENTING EDUCATION PROJECT TOWARDS EVIDENCE-BASED PRACTICE

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A MIXED-METHODS FILIPINO PARENTING EDUCATION PROJECT TOWARDS EVIDENCE-BASED PRACTICE

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ABSTRACT

Parental beliefs and practices have influence and deep impact on children's identity, development and outcomes. In view of this, parent education programs have become significant endeavors in developed countries to intervene and support families, especially those at risk. These parenting programs have become evidence-based with repeated randomized controlled studies that showed effectiveness. Parenting realities in the country and the absence of evidence-based parenting programs to date show the necessity and importance of a Filipino parenting education program that meet standards to show effectiveness.

This mixed-methods study employing randomized controlled trial (RCT) and quasiexperimental research (nonRCT) examined the effectiveness of a parenting curriculum named P^{4S}(pronounced Pforce, *Pagsasanay sa Pagiging-magulang tungo sa Pinagpalang* Pamilya) in bringing about transformation in perspectives and practice of parents in two public schools in Quezon City, Philippines. The P^{4S} curriculum was developed after a literature review of (a) research made from year 2000 onwards on Filipino parenting studies to identify needs and issues; (b) biblical and theological perspectives on these identified needs and issues; and (c) lessons learned from effective evidence-based parenting programs. Using the transformative learning framework, the research-based curriculum had a pilot study in two public schools. The RCT results of the experimental group ($N_E = 56$, where only 38 attended P^{4S}) indicated improvement from pre- to posttest in terms of parental consistency, coercive parenting, positive encouragement, parental teamwork, and religious well-being but the change was not significant enough. There was only significant improvement in terms of parental adjustment and family relationships. The nonRCT results ($n_e = 52$), which included all program attenders, rejected the null hypothesis on all the variables except for RWB. When both RCT and nonRCT groups were combined (N = 108), thereby increasing the samples of those who actually went through the parenting program, significant effect was evident on the variables that were targeted. Increasing sample size showed evidence of significant effects on the variables being studied except for the RWB. One possible explanation for the RWB results could be the innate religiosity and spirituality of Filipinos. The questions regarding belief in God's love and care and relationship with God are accepted beliefs common among Filipinos, thereby registering high scores already even at pretest and not much change at posttest.

The qualitative data where 82.1% of the program's attendance in the RCT classes (N=32) were included in the interviews and triangulated by the children's FGD (n=26) showed effectiveness of the intervention. Parents shared the following changes: (1) talking calmly (90.6%) with their children; (2) refraining from spanking and saying curses (65.6%) and practicing self-control and patience (56.3%); (3) spending time to play (43.8%) and bond with their children (40.6%); (4) giving more praise (68.8%) and rewards (25%); and (6) indicating a deepening trust in God and specifically saying that Christ should be at the center of all they do (71.9%). As participants shared with their family the P^{4S} lessons and applied them in their lives, more cooperation and partnership between spouses were taking place (65.6%). The family members felt happier (81.2%), were showing more affection to each other (71.3%), communicating more (53.12%), and they felt closer as a family (43.8%).

Key recommendations included: A follow-up study on changing the Religious Well-being (RWB) instrument to suit the specific changes P^{4S} program is trying to address; a quasi-experimental study of the P^{4S} program in a barangay composed of informal settlers to see if community transformation is possible; and a multiple case study on best practices in biblical parenting among selected pastors' families.

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DECLARATION

No portion of the work referred to in the dissertation has been submitted in support of an application for another degree or qualification of this or any other university or other institute of learning.

Jelyn L. Pagaron (Author)

<u>April 18, 2019</u> Date

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ACRONYMS

AWANA A Workman Not Ashamed

CLHNS Cebu Longitudinal Health and Nutrition Survey CONSORT Consolidated Standards of Reporting Trials

CP Corporal Punishment
DepEd Department of Education

DSWD Department of Social Welfare and Development

EBPP Evidence-Based Parenting Program
ECEP Early Childhood Enrichment Program

ERPAT Re-Affirmation of Paternal Abilities Manual

FGD Focus Group Discussion FLP FamilyLife Philippines, Inc.

FPEd Filipino Parenting Education Program

GSIS GSIS Elementary School

IGSL International Graduate School of Leaderhsip

ITT Intention to Treat

MMR Mixed Methods Research MOA Memorandum of Agreement NCR National Capital Region

NonRCT Non-Randomized Controlled Trial

OFW Overseas Filipino Workers

PAFAS Parent and Family Adjustment Scales

PEd Parenting Education

PES Parent Effectiveness Service

P^{4S} Pagsasanay sa Pagiging-magulang tungo sa Pinagpalang Pamilya

4Ps Pantawid Pamilyang Pilipino Program

RCT Randomized Controlled Trial RWB Religious Well-being Scale SES Socioeconomic Status SWBS Spiritual Well-being Scale TL Transformative Learning

TSES Tandang Sora Elementary School

UNICEF United Nations International Children's Emergency Fund

WorldSAFE World Studies of Abuse in Family Environment

YAFS Young Adult Fertility Survey