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Reconceptualizing Giftedness in the Philippines

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PREFACE

In the National Assessment Project on the State of the Nation initiated by President Jose V. Abueva, one of the major themes is Education, Learning, and Development. Education is a major concern of all societies and even more so in state societies where schools perform the function of legitimizing the polity and economy, among other things. As an institution mandated to prepare intelligent, law-abiding citizens, and for assigning individuals to their proper roles in society, the school has important social objectives.

As school population increases over time education becomes a complex, multifaceted activity. More buildings, more equipment and furniture, more supplies, and more administrators and teachers are needed. Yet the basic task of the school remains: to help pupils and students learn. Learn what? To learn how to think critically and to love their country are two big objectives which are not mutually exclusive, but which are difficult to achieve.

Should everyone have basic education? Of course. What about the upper two to ten percent? The gifted, the talented, the future leaders of the country? Thus the testing movement began, first to provide a justification for admission to and promotion within the school; later to provide a rationale for entry to the tertiary level. The testing industry has developed in response to an urgent administrative need: to determine who should have access to basic schooling and who should have opportunities for professional and higher academic training. The latter are the top two to ten percent. The rationale for admission to tertiary education was "merit". Such merit was defined by scores in general tests.

The gifted or those with special ability who must undergo special training were to be identified through intelligence and performance tests. The heart of testing for giftedness was the search for the high intelligence quotient (IQ).

In her paper Dr. Erlinda F. Camara questions not only the validity of the IQ as the chief criterion for giftedness, but also the limited range of giftedness offered by Western theorists. She argues that there is more to giftedness among Filipino children than the IQ and that the repertoire of giftedness in Filipinos is more varied and wider than those accepted by Western experts. If we continue to use Western criteria for the identification and education of

gifted Filipinos we may be unjust not only to those whose unique talents are not in the Western list but also unfair to all the potentially gifted through an adherence to the IQ as the basis for identifying and educating specially gifted children and youth.

Such educational neo-colonialism will reinforce the brain drain so that valuable human resources will continue to serve other countries instead of the Filipino nation. In light of these considerations, programs for the gifted must be reexamined and reformed toward serving the larger national interest.

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RECONCEPTUALIZING GIFTEDNESS IN THE PHILIPPINES*

by Erlinda F. Camara, Ph.D.

A. INTRODUCTION

The contemporary world is characterized by a maldistribution of resources such that one per cent of the population now owns 34 per cent of the wealth, the highest since 1929, when one per cent owned 36 per cent (*Star Weekend*, July 5 to 11, 1987). While some of the rich have become richer, the poorest of the poor scrounge among the garbage dumps of Smokey Mountain in Tondo to keep body and soul together, assuming that the latter has not yet been sold elsewhere to keep the former alive. This is not to say that the rich have not engaged in some spiritual commerce themselves, wheeling and dealing to preserve their privileged positions in society.

This deplorably precarious situation calls for harnessing and utilizing giftedness in addressing the problems of poverty and injustice. In the world today, giftedness is such a precious commodity, much sought after by peoples and governments to the extent of pirating the gifted for economic, political, educational and a host of other reasons. The creative and productive exercise of gifts is important not only for the world's poor to survive unscathed but also in order to build a new world order which is more hospitable to the nurturance of all kinds of gifts, especially among the peoples of economically poor countries. These gifts to be developed should include those considered dangerous to the existing unjust world order of rich and poor countries, locked in a hegemonic relationship of exploiter and exploited.

The need for gifted people at all levels of society, who in the guise of special relations are often used as pawns or sacrificial lambs in the dangerous power game between and among the globe's major powers in the latter's desire to retain control over the world's choicest economic and political pie, is much more pressing in economically less developed countries like the

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Philippines. This brings to the fore the urgent need to reexamine our concepts and practices related to giftedness with the end in view of contributing to the development and nurturance of the kinds of gifts appropriate to our culture, needs and aspirations as a people.

This paper aims to contribute to this reexamination by subjecting time-honored concepts and practices to a harsh critical analysis, starting with a review of the literature, leading to a prognosis for the future and ending with a conceptualization of giftedness that is more relevant to the Philippine context.

B. A REVIEW OF THE FIELD

A survey of Western literature in the area of giftedness reveals a major conceptual shift from the view of giftedness as unidimensional intelligence derived from Terman's classic studies of genius anchored on the IQ as sole criterion, toward that of giftedness as multidimensional, anchored not only on the IQ but on creativity tests and other measures as well. The emphasis, however, is still on measures of giftedness that do not disturb the existing structures of rich and poor countries anchored on such revered institutions as schooling, mental ability, the IQ and other such sacrosanct concepts.

What follows is a running critique of present perspectives and the more promising current conceptualizations of giftedness as they adhere or depart from this view.

Present Perspectives

Current perspectives on giftedness run the gamut from the sociocultural and utilitarian to the psychological discussed in Tannenbaum (1983).

From the sociocultural perspective, giftedness can be defined as superior performance or productivity in any of Phenix's Realms of Meaning (1964) in Tannenbaum (1983): *

1. *Symbolics* includes basic forms of communication through ordinary language, mathematics, and such nondiscursive symbolic forms as gestures, rituals and rhythmic patterns. These systems are structured according to socially accepted rules of formation and transformation and, as carriers of messages between human beings, they

are the most basic of all realms of meaning since they have to be used to express ideas in each of the other realms.

2. *Empirics* comprises the sciences of the physical and living world and includes factual descriptions, generalization, and theoretical formulations based on objective evidence in a world of matter, life, mind, and society. Hypotheses introduced into these realms are tested according to specified rules of evidence and verification before acceptable truths can emerge.
3. *Aesthetics* includes the various arts, such as music, painting, sculpturing, theater, and literary creation. "Meanings in this realm are concerned with the contemplative perception of particular significant things as unique objectifications of ideated subjectivities" (pp. 6-7).
4. *Synnoetics* is derived from the Greek word Synnoesis or "meditative thought," a combination of *syn*, meaning "with" or "together," and *noesis*, meaning "cognition." Synnoetics signifies insightful relationships between people or psychological understanding about people. It applies to others or to oneself in the sphere of *knowing* just as sympathy relates to individuals in the sphere of *feeling*.
5. *Ethics* emphasizes moral meanings that are concerned with obligation instead of fact, what ought to be rather than what is, or will be. "In contrast to the sciences, which are concerned with abstract cognitive understanding, the arts with idealized aesthetic perceptions, and personal knowledge with intersubjective understanding, morality has to do with personal conduct based on free, responsible, deliberate decision" (p.7).
6. *Synoptics* embraces meanings integrating history, religion, and philosophy comprehensively, using empirical, aesthetic and synnoetic tools. The outcomes are new insights that amount to more than the sum of the parts from which they are derived.

The literature states that society is fickle, preferring one sphere of activity over another for unknown reasons and that public tastes may change partly because of the gifted's own iconoclasm and creativity which constantly revitalizes the world of ideas. Doubts are expressed on whether man could

have anticipated ahead of time the new fields of productivity and performance where giftedness could express itself in the eighties and beyond the year 2000.

This paper posits the view that statements like these are characteristically one-sided, uninformed and resigned about realities in economically and politically exploited countries like the Philippines, prevent them from breaking their conceptual chains and using such schooling constructs as giftedness to develop their own theories and practices that would harness the abundant gifts of their own people for development in their own and not in the Western sense

Two other basic perspectives whereby we can explore further the concept of giftedness as it relates to the realities that affect a country's economic and political development, namely, the utilitarian and psychological perspectives are presented.

The strictly utilitarian perspective is disastrous to economically underdeveloped countries like the Philippines. From this perspective, talent is defined in terms of manpower needs for sophisticated kinds of work. Society requires specific numbers of legal authorities, educators, medical personnel, scientists, social service specialists, administrators and other forms of manpower. Unfortunately however, urgently needed human resources in economically poor countries like the Philippines, become fodder to the economic mills of rich countries. They join the exodus of cheap but skilled labor to rich countries, thereby contributing to the preservation of the present global power structure and constraining their own country from developing.

David (1987) reports that over a million Filipinos work overseas, more than half of whom are "contract workers", employed in the Middle East, Africa, Europe, Japan, Hongkong, Singapore and the Pacific Islands. Filipino contract workers are found in 124 countries around the world and in the process, the country loses not only precious human resources but its dignity as well. The Philippine embassy in Kuwait reported that from January to May 1987, it sent home at least thirty maids who were sexually abused by their employers. Four Filipino domestics who were raped by their employers got pregnant as a result. Two sought asylum in the embassy, but could not

be admitted into any hospital. Kuwaiti law required that they present a marriage certificate before they could claim their babies and avoid stoning for immorality. The other two were able to deliver in hospitals but had to leave their babies behind. Philippine Ambassador to Kuwait Alunan Glang said that they had reports of rape of Filipino maids almost every day. Locsin (1989) calls this problem the sodomization and brutal treatment of our maids by Middle Easterners and Japanese Karaoke habitues.

It can be argued that such expatriate labor keeps the balance of payments deficit afloat because like dutiful children, they send dollars home but this is tantamount to saying that we preserve our increasing international reputation as a country of mostly domestic helpers and contract workers because anyway, these groups are the new heroes, “ang bagong bayani” dutifully sending money and lugging home the fruits of the advanced technology of the West. Besides, it can be argued further that Filipino professionals are also making their mark in the United States but are these palliatives enough to keep us from raising such disturbing questions as: What in our schooling has developed in our people the kind of gifts that would be amply rewarded in the U.S., Canada, Australia and other rich countries but not in the Philippines? What in our schooling has blinded us to the kinds of gifts that would show us these stark realities and galvanize us to non-violent action to alter the situation? What gifts can we use to outwit our exploiters and exploit them for our benefit for a change? What in our schooling made us so deathly afraid of exhausting our gifts for our own country’s benefit and so weak as to succumb to the importunings of such international power holders and power brokers as the money men in the International Monetary Fund-World Bank combine? Mulling over these questions, finding and implementing the answers need certain kinds of gifts which this paper submits are the kinds of gifts we should develop among our people.

The psychological perspective is well-known for its emphasis on three areas of study namely, the genius, childhood potential and the IQ and differentiated talents. From this perspective, talent is a psychological phenomenon and scores in intelligence and creativity tests are intended to provide clues, rather than understanding about superior potential.

Emphasis on Genius

The term “genius” originated in Ancient Rome and referred to a private spirit or deity residing in the individual, a helpmate and protector from cradle

to grave. Each male had his own genius, and each female her own Juno, which had a decisive influence on a person's character in all aspects of life, not just in the mental realm. The modern use of the term "genius" referring to the highest form of human accomplishment appeared only in the 18th century. It was viewed as some personalized form that moved the individual to greatness. Gradually, people themselves were labeled genius because of their artistry, in contrast to the "talented" who were considered less able and whose achievement was more clearly the result of successful education and study.

When "genius" became the subject of scientific investigation in the late 19th century by Galton (1869) as cited by Tannenbaum (1983), the term denoted a degree of eminence that is rarely achieved. Galton devised a normal curve of ability ranging from idiocy at the lowest level to genius at the highest, with fewer persons categorized at either extreme than at any of the other fourteen intermediate points in between. People were rated according to how their contemporaries could do their jobs as well as they. Galton placed prominent English judges and bishops at a level of eminence reached by only one person in four thousand. Geniuses were those who could be singled out among millions as candidates for immortality.

Galton recognized genius as a matter of reputation for greatness, judged by contemporaries or by posterity, not as something revealed by psychometrics. His insights into persons who earned renown in science led him to conclude that these people were endowed with superior intellectual ability, tremendous energy, good physical health, a sense of independence and purposefulness and exceptional dedication to their field of productivity. He also felt that they had vivid imaginations; strong, quick and fluent mental associations; and a drive powerful enough to overcome internal or external constraints. Galton regarded the genius as some inspired mutant possessing exceptional characteristics, albeit in different combinations according to the respective fields in which greatness is achieved.

Galton's description of the personality traits of geniuses has been confirmed by more than a century of subsequent research on the biographies of famous historical and contemporary figures (Cox, 1926; Roe, 1953; McCurdy, 1960; Goetzel and Goetzel, 1962; Goetzel *et al.* 1978). His successors, however, have added a better understanding of the environmental factors that

contribute to career success. Considerable attention has also been devoted to the subject's childhood histories.

Emphasis on Early Childhood Potential and the IQ

It is risky to describe talent fulfilled, but it is more precarious to speak confidently about it in its period of promise when the child's future development has to be predicted.

Terman measured general intelligence without formulating a theory about mental structures or processes just as physicists of his day measured electricity without knowing its exact nature. He hypothesized that an isomorphic relationship exists between childhood promise and adult performance and pioneered the idea that the gifted differed from the non-gifted in degree rather than in kind. He argued that giftedness does not reflect a mysterious, freakish mutation but stems from an extraordinary ability to exercise sensitive judgment on solving problems, to adapt to new situations, and to learn from performing various tasks and experiencing various situations. Moreover, Terman hypothesized that all people have these abilities in varying degrees, except that the gifted excel in them and measure up to the demands of school and society most successfully.

The term "genius" appears in the title of Terman's massive work but he dropped it in favor of gifted, which he defined as the ability to score in the top percentile in his test of general intelligence as distinguished from "talent" or specialized ability in a limited field. Terman stated that great talent could come to fruition only if it is combined with giftedness (Terman, 1954) and that creativity is a personality factor independent of both giftedness and talent (Seajoe, 1975).

Terman himself, in an unpublished paper quoted by Seajoe (1975) as cited by Tannenbaum (1983) was modest about the chances of any member of his group (subjects of a longitudinal study) achieving immortality. He said it was unlikely that more than 50 to 100 of his 1300 subjects would become eminent in Galton's sense of the term. It would surprise him if a hundred years hence, even one should be found among the thousand most eminent persons of recorded history. In intellectual ability, however, he was sure his group overlapped Cattell's thousand most eminent of history. Although the

group probably contained no intellect comparable with that of Newton or Shakespeare, Terman believed it contained many intellectual equals of Washington, the nineteenth most eminent in Cattell's list and some who are intellectual equals of Napoleon, the most eminent man of history. He believed that several in his group are probably as well endowed with literary gifts as were Longfellow, Hawthorne, or George Sand (pp. 227-228).

Emphasis on Differentiated Talents

The focus on giftedness in childhood has been paralleled by recent efforts to examine specific talents and how they differ from each other. There is much emphasis on broadening the search for the kinds of high potential that would be missed by IQ measurements. Renzulli (1978) in Tannenbaum (1983) describes this as a move away from conservatism toward liberalism in designating who should qualify for special enrichment programs. Very few educators now cling to the "great IQ" or purely academic influence of giftedness. Multiple talent and multiple criteria are marks of the present-day gifted student movement. Renzulli's views echo the comments of Getzel and Jackson (1958) who suggest that the single IQ metric is too restrictive, "thus blinding us to other forms of excellence" (p. 75). Based on their own studies, they argue that many children can qualify as gifted because of their exceptional creativity, even though their IQ's are not extremely high. Torrance (1962) in Tannenbaum (1983) likewise concludes from his research on children at all educational levels that over 70 per cent of those in the upper 20 per cent on measures of creative thinking would be excluded as not gifted if tests of intelligence and scholastic aptitude were used exclusively for identification. Robinson (1977) in Tannenbaum (1983) deplores exaggerated claims for the IQ in determining who is gifted. He said Terman exposed the myths of his day by pointing out the instability of genius but created his own myth by equating giftedness with IQ. He stated that in the post-Terman era it has become possible to be "gifted" without having noticeable gifts at all. Children are categorized as gifted if they have IQ scores above 125, 130, 140 or whatever cutoff score is chosen even if they do average schoolwork or demonstrate no exceptional degree of talent.

Robinson's view however, betrays an elitist bias in singling out certain groups as gifted and others as not. The focus is likewise limited to school-

based intelligence and not to the other forms of gifts that this paper proposes should be identified and provided for.

The psychological perspective suffers from a bias in favor of measurement and quantification of gifts so that only gifts that are measurable and quantifiable at the moment are recognized. How about those gifts that being unknown to man at the moment cannot be measured and quantified? When can these gifts be officially acknowledged as equally valuable? This perspective does not offer the answers.

It is this writer's view that the psychological perspective on giftedness, although admittedly interesting is not very useful to economically poor countries like the Philippines since it does not explain why, despite the presence of gifted people, these countries seem perpetually chained to unequal global economic and political arrangements.

Furthermore, although school-based intelligence serves as a licensing and credentialing mechanism attesting to one's appropriateness to join the national or international job market, the former is in many cases, aligned to the latter, and serves notice to the unschooled that their intelligence is of a lower variety making them good for certain less valued jobs but not for more valued ones.

This inferiority complex has afflicted economically poor countries for so long, making them unwitting tools for the perpetration of an unjust status quo.

Current Conceptualizations

Present conceptualizations of giftedness also veer away from the view that it is a construct based on unidimensional intelligence to one that is multidimensional and multifaceted with a few promising breakthroughs in between.

The following definitions are anchored on such a shift in conceptualizations. Tannenbaum (1983) in Feldhusen and Hoover (1968) defines giftedness as including (a) general ability (intelligence), (b) special abilities (or talents), (c) non-intellective factors, (d) environmental factors, and (e) chance factors. This definition recognizes the role of intellectual functioning,

both in general ability as well as special talents and reminds us that gifted achievement or productivity is influenced in many ways by the inter- and intrapersonal interactions between the individual and the social, intellectual, and physical environment.

Tannenbaum's definition of giftedness in children has a social bias since it denotes their potential for becoming critical performers or exemplary producers of ideas in spheres of activity that enhance the moral, physical, emotional, social, intellectual or aesthetic life of humanity (1983, p. 86).

He suggests that although a "g" factor or general intelligence is significant, very few people do many things exceptionally well, being talented only in particular areas. The social dimension of giftedness implies that doing outstanding work in something that is not respected is not giftedness, thus, effectively excluding from this umbrella such acts as terrorism, rebellion and subversion which some sectors however, value highly as means to certain ends they deem desirable – such as setting up a political and economic structure that to their mind is more egalitarian and democratic.

The Marland Report of the United States Office of Education (USOE) defines the gifted as follows:

"... those identified by professionally qualified persons who by virtue of outstanding abilities are capable of high performance. These are children who require differentiated educational programs and success beyond those normally provided by the regular school program in order to realize their contribution to self and society. These include those with demonstrated achievement and/or potential ability in any of the following areas: a) general intellectual ability, b) specific academic aptitude, c) creative or productive thinking, d) leadership ability, e) visual and performing arts, and f) psychomotor ability.

Renzulli (1979) in Feldhusen and Hoover (1986) takes issue with the USOE definition on the following grounds: It does not include non-intellective or motivational factors; present non-parallel categories of giftedness (*i.e.* specific aptitude and visual performing arts call attention to performance,

while the four other categories call attention to process that can be applied to performance) and is subject to misuse and misinterpretation by practitioners.

Instead, Renzulli in Feldhusen and Hoover (1986) views the major determinants of gifted behavior as above average ability, creativity and task commitment as proven by the accomplishments of successful scientists and inventors. Gagne (1985) in Feldhusen and Hoover (1986) however, believes that motivation is not a part of giftedness but a catalyst, facilitator or energizer. He defines giftedness as exceptional competence in one or more broad domains of ability, and talent as exceptional performance in one or more specific fields of human endeavor. In a comprehensive explanatory model, Gagne presents motivation, personality factors and environmental influences as the interface between general giftedness and emerging talents. Feldhusen and Hoover (1986) conceive motivation as a combination of factors internal and external to the individual. Both reviewed self-concept and self-esteem aspects of the gifted and creative and suggested that self-conception should be viewed as a component of giftedness and/or talent. They concluded that intrapersonal factors of intelligence, self-concept and self-esteem may provide for the overt motivational predisposition needed for creative accomplishment. This implies a relationship in gifted individuals between self-concept, self-esteem, and a realization of intellectual ability or potential.

Gardner (1983) in Feldhusen and Hoover (1986) argues the case for a theory of multiple intelligence consisting of (a) linguistic intelligence, (b) musical intelligence, (c) logical-mathematical intelligence, (d) spatial intelligence, (e) bodily kinesthetic intelligence, (f) access to one's own feeling life, and (g) ability to notice and make distinctions among individuals. Little empirical support is offered for this theory, but Gardner presented arguments that are persuasive and consistent with theories of intelligence derived from factor analysis.

Feldhusen and Hoover (1986) look at the multiple intelligences posited by Gardner as intermediate stages of intellectual differentiation between intelligence as "g" or general and talent as specific to performance in a particular field. Giftedness involves an evolution of ability from its general form as intelligence in youth to the more specific frames suggested by Gardner and finally to specific talents proposed by Gagne.

For Sternberg (1981), in Feldhusen and Hoover (1986) all of the components of intelligence are information processes or metacomponents of cognitive control. Gifted individuals excel in the following components:

1. decision as to what problems need to be solved;
2. selection of lower order components of problem solving;
3. selection of strategies for solving problems;
4. selection of representations for information;
5. decision regarding allocation of componential resources in problem solving; and
6. solution monitoring in problem solving.

The metacognitive processes are:

1. inference: detecting relations between objects;
2. mapping: relating aspects of one domain to another;
3. application: predicting on the basis of perceived maps;
4. comparison: the examination of prediction in relation to alternative predictions;
5. justification: a process of verifying options; and
6. response: communicating a solution.

Feldhusen and Hoover (1986) conclude from the work of Gardner and Sternberg that what we have viewed as an homunculus or entity in the individual and called intelligence is really a complex set of psychological phenomena which may emerge as powerful combinations in some individuals and give rise to highly effective problem solving behavior, creative production, or performances.

Feldhusen and Hoover (1986) suggest that truly creative accomplishments in many fields of endeavor, such as science and math may be the result of problem solving procedure similar to Sternberg's (1985) subtheory of insight abilities. The processes include selective encoding, selective combination and selective comparison. Sternberg (1985) views these insight abilities as synonymous with giftedness since they show potential for the discovery of new concepts which is the ultimate expression of giftedness.

In selective encoding, the better problem solver selects the relevant aspects of problem situations to be dealt with. In selective comparison, the proficient problem solver searches his store of knowledge to find past situations similar to the current problem that represent or suggest solutions. Finally, in selective combination individuals in conjunction with selective comparison, synthesize solutions by selectively combining bits and pieces from previous experience. Sternberg's conception of insight includes these three components and implies acquisition and use of an extensive knowledge base within and without the realm of the problem.

In sum, Feldhusen and Hoover view gifted and talented youth as characterized by superior general ability and/or aptitudes and talent, a self-concept which recognizes their special abilities and potential for the individual and by higher level motivation and achievement goals. Identification of these youths must focus chiefly on their abilities, aptitudes and talents. Educational programs for these learners call for excellent and demanding teachers and a combination of acceleration and enrichment to meet their special needs.

Tannenbaum (1983) in Feldhusen and Hoover (1986) theorizes that talents include (a) scarcity talents, (b) surplus talents, (c) quota talents, and (d) anomalous talents. Scarcity talents are possessed by great leaders in science and politics which are desperately needed by society to solve problems and make life better for others. Surplus talents are possessed by people, especially in the arts, who while not desperately needed to solve problems, make life better for others. Quota talents are the abilities which make possible the skilled or professional behavior of a large number of leaders in our society who otherwise make minimal contributions. Anomalous talents are narrow but are also needed such as superior markmanship, speed reading, and so forth.

Baldo's (1987) study of conceptualizations of giftedness in the Philippine setting reports that Filipino teachers, parents and professionals conceptualize giftedness by using both indigenous and Westernized concepts. While the indigenous concept is basically religious in nature, the Westernized concepts generally revolve around intellectual superiority and its nuances.

Findings show that despite differences in their personal and professional orientation, parents, teachers, and other professionals have similar

conceptualizations of giftedness. In characterizing the gifted, the most frequently cited attributes are not only favorable to, but also predominantly cognitive in nature. Unfavorable and negative traits are the least associated with the gifted. Philippine concepts of giftedness are correlated with the perceiver's educational attainment, profession, age, sex, religious affiliation and geographical location.

The Triarchic Theory: Three Profiles

Sternberg (1985) in Feldhusen and Hoover (1986) explains intellectual giftedness through his "triarchic theory." He believes intelligence, in general and intellectual giftedness, in particular, must be understood in terms of these aspects: the internal world of the individual, the external world of the individual and the interface between the two worlds as it unfolds through experience.

According to the triarchic theory, metaprocesses, performance processes and knowledge-acquisition processes operate upon linguistic and non-linguistic (abstract/figural) mental representation of information. Metaprocesses are used to plan, monitor, and evaluate one's problem solving; performance processes are used to carry out the instructions of the metaprocesses; knowledge acquisition processes are used to figure out how to solve the problems in the first place.

Problems in conventional intelligence tests require present execution of the metaprocesses and performance processes. In an arithmetic word problem or an analogy or a series completion problem, we must plan a strategy for solving each problem (metaprocesses) and then actually solve it (performance processes). Most tests require little present execution of knowledge-acquisition processes, but quite a bit of past execution. Vocabulary and general information tests draw heavily upon past knowledge acquisition and even arithmetic word problems, verbal analysis and the like draw upon prior knowledge. Thus, the tests measure metaprocesses and performance processes *more directly, and knowledge acquisition processes more indirectly.*

Sternberg (1985) presents the profiles of three university graduate students to illustrate the triarchic theory of intellectual giftedness.

Student A, the admission officer's dream, had stellar aptitude test scores, outstanding college grades, excellent letters of recommendation and an overall almost perfect record. She had excellent critical, analytical abilities which earned for her outstanding grades. She had no match among her peers in taking tests and writing term papers. However, as the graduate program shifted in emphasis from course work using critical, analytical abilities which are measured by standard intelligence tests, toward more creative, synthetic aspects of intelligence, Student A was shown up to be lackluster with synthetic abilities that were inferior to her analytic ones. This was the stage where it was not enough to criticize other people's ideas or to learn concepts that other people have proposed but where one must come up with his own ideas and actualize them. Student A was "IQ-test" smart but not equally intelligent in all senses of the word, particularly in the synthetic side of it.

Sternberg theorizes that it is intellectual giftedness which this writer also calls high creativity, that creates great impact in the world we live in. Einstein, Picasso, Hemingway, Gandhi, Castro, Rizal, Mabini, Bonifacio and other great contributors to their country and the world knew how to influence it because they said something new and important. Existing intelligence tests do not measure synthetic intellectual abilities that are so important to every field of endeavor.

Student B, the admission officer's nightmare, had good grades but abysmal aptitude test scores. However, superlative letters of recommendation described her as exceptionally creative, who had designed and implemented her own research with the most minimal guidance from her advisers. The one person who voted for her admission hired her as a full-time research associate although she was also enrolled in two-thirds of the standard load of regular first-year graduate students. She proved to be one of the best students in her classes despite her full-time work. Although not as good in classes as Student A, she was far above-average, demonstrating outstanding research abilities by independently involving herself in creative, enterprising research. Student B was in her element when the demands of the graduate program changed from an emphasis on analytical abilities to synthetic abilities. She did not have Student A's analytical abilities in the same degree, but she greatly surpassed the latter in synthetic abilities.

The third type in the triarchic theory is practical intelligence which involves the ability to select environments that are appropriate for one's talents, interests, and values, and to shape these environments and make them maximally suitable for these talents, interests, and values. Sternberg (1986) views environmental shaping as the pinnacle of practical intelligence. Gifted persons who have made a difference in any field are not merely adapters but people who shape their environments. However, none of these shapers would have succeeded in shaping a field if all they had were practical intelligence.

Student C is an expert in applying her intelligence to the everyday world in which she lives. She excels in skills which are measured in the most indirect, and probably trivial ways by conventional intelligence tests. On paper, she appeared to be somewhere between Student A and Student B in terms of her suitability for admission to the graduate program. Although she was very good on almost every measure of ability to succeed in graduate school, she was not truly outstanding on any of them; thus, was expected to come out near the middle of the class. Instead Student C proved to be outstanding, although in a way that is quite different from Student A or B.

Student C's expertise was in figuring out and in adapting to the demands of a complex environment in which what is required for success is not always what was required on paper. Placed in a new kind of setting, Student C can figure out what is required of her, and then go ahead and do it just right. In conventional parlance, she is "street-smart", excelling in practical intelligence. She made few mistakes and corrected them instantly. Although she had neither Student A's analytic abilities nor Student B's synthetic ones in the degree to which both possessed these gifts, she was better able to take what abilities she had and apply them to the everyday environment of academe than any one of the graduate school's recent students.

The profiles of Student A, B and C tell us something about intelligence as objectively and subjectively defined. First, the perceived nature of intelligence can change with level of schooling. Through college, analytic abilities weigh heavily in the teacher's evaluations of intelligence. Later on, in school or on the job, synthetic abilities become more important – the ability to come up with one's own ideas and ways of implementing these ideas. Second, conventional standardized tests measure analytic abilities fairly well but hardly

measure synthetic abilities. For lack of predictor measures, tests of analytic ability are used to predict success, even when they are inappropriate. Third, conventional standardized tests do not measure very well the student's ability to make the most of his latent abilities and his practical intelligence. Fourth, schools may be rewarding ability patterns that pay off greatly in the short run, especially in early schooling, but not ability patterns that pay off in the long run, in later schooling and adulthood. Many do well in school and then disappear into oblivion in life outside never to be heard from again. Conversely, others drop out from school after a frustrating stay or lackluster performance but become outstanding successes later in life. Of course, there are those who do well in school as well as in life and we hope that all who go through schools will be like them. Fifth, this pattern of reward may ultimately have pernicious effects on society and the contributions that can be made to it. Student A might potentially have the synthetic or practical abilities of Student B and C, but never develops these abilities because of the pattern of reinforcement she has received in schools. Finally, students B and C may view themselves as being not intelligent, but as impostors and as "putting one over the world" rather than as capable people in their own right.

The following questions are raised. Why do schools put a high premium on the kinds of gifts shown by Student A, less value on those gifts exhibited by Student B and the least value on those demonstrated by Student C? Cannot schools in cooperation with non-schooling institutions like the church, the family, the parliament of the streets and the barangays develop and value equally the three kinds of abilities in all students so that each one will be a happy productive member of society? What economic and political ends are served by such demarcated types of giftedness and the highest value placed on school-intelligence as against the rest? What economic and political ends will be threatened if school intelligence is viewed as only one among many kinds of gifts and not even the primary one among man's abilities?

Other Forms of Giftedness

This section of the paper focuses on forms of giftedness that are rarely found or are absent in categories of giftedness in Western literature.

Among these are gifts of healing, psychic, moral and spiritual gifts.

Gifts of Healing

The Philippines has become famous worldwide for its healers who have attracted scores of sick people from all parts of the globe, especially cases which Western medicine finds incurable. Many researchers in paranormal phenomena from many parts of the world come to study the healers (Licaucó, 1982).

Licaucó (1982) reports that in 1973, a group of Western scientists, medical doctors, engineers and psychic researchers, led by German physiotherapist Sigrun Seutermann, observed about a dozen Filipino faith healers, interviewed patients and took numerous photos and slides of actual psychic operations performed.

The group confirmed that the psychokinetic phenomena which they observed during the healing activity (a) did not involve fraud, (b) utilized no anesthesia, (c) did not use any instrument to open the body, (d) required usually from one to ten minutes to perform, (e) permitted healer and patient to remain in street clothes with no precautions to maintain sterile conditions, (f) appeared to cause little, if any, discomfort to the patient, and (g) left the patient without operative shock.

Dr. Alfred Stelter, a German professor of physics and chemistry explains the phenomena by looking at the Filipino psyche. He sees the national psyche (soul) as quite unique and different from other Asian peoples. This is expressed in the Filipino's deep feelings, great hospitality inspite of adverse experiences with foreigners, positive mental attitude, joy of life even under poor conditions, ability to tune in on the feelings of other persons and to expand their soul to other persons and to higher dimensions. This also explains the Filipinos' potential for intuitive and mediumistic abilities and the presence in the Philippines of many paranormal healers who are unique in the world.

Dr. Hans Naegeli, Swiss physician and President of the Swiss Society for Psychic Research said that a rudimentary form of psychic surgery can also be found in some parts of Indonesia, the Amazons, and Africa but it is only in the Philippines that it is practiced every day on a massive scale.

The most amazing and mind-boggling among the healers are the psychic surgeons who perform painless, barehanded surgery like interventions into the human body, removing diseased tissues, tumors or growth and closing the incision leaving hardly any trace of the operation.

The most common and visible among the healers are the herb doctors or “herbolarios” who heal in every province and rural area using medicinal plants which abound in the area.

The bone-setters or “manghihilot” are like the chiropractors or osteopaths of the West in that they align broken bones and manipulate nerves and ligaments.

The charismatic healers heal by prayers and meditations, working themselves up to a religious fervor or emotional state where they claim the power of the spirit descends upon them. While in this state, they heal by making magnetic passes over affected areas of the body or putting their outstretched hands on the heads of the patients. Many patients have been seen to collapse at the slightest touch of the healers.

Psychic healers heal at a distance by projecting their healing thoughts towards the patients sometimes with the aid of the patient’s picture

Magnetic healers use a minimum of rituals. They concentrate or pray and then wait for the energy or prana to come. When they feel the power coming to them, they pass their hands above the affected areas.

Reflexologists practice zone therapy, scientific massage and nature cure.

Admittedly, however, the psychic surgeons are the most controversial of the lot, having been credited with spectacular cures as well as accused of fakery and sleight-of-hand tactics.

Licaucó recounts the observations of Dr. Tyall Watson, biologist and author of *Supernature* who researched intensively for eight months in the Philippines and watched over a thousand operations performed by 22 Filipino faith healers. Dr. Watson lamented that healing had become big business in Manila with charlatans posing as healers and healers using fraud when their talents fail. He stated, however, that this should not obscure the fact that something extraordinary still happens in the country.

Psychic Gifts

Every one has latent psychic powers of "extra-sensory perception (ESP) which is the use of the five senses of man – sight, hearing, smell, touch and taste not in the physical but in the astral body which interpenetrates the physical body but exists in another plane. It is in contact with the material or physical plane through the psychic or spiritual centers of man known as "chakras" (Licauco, 1978).

Licauco writes that when a person demonstrates psychic powers, he merely uses the astral counterpart of his physical senses. Since astral bodies and therefore astral faculties are not conscripted by time or space, they are not blocked or hindered by matter or physical objects; they see or hear anything at great distances instantaneously giving rise to various psychic phenomena.

Among the psychic powers of man are the following:

1. Telepathy is the ability to send or receive the thoughts of another man from afar without the use of the ordinary physical senses. In its developed stage, it is manifested in the ability to consciously tune in on another's thoughts and know exactly what the person is thinking about.

2. Clairvoyance is the ability to have full knowledge or awareness of what has happened or is happening elsewhere (sometimes at great distances) without the use of any one's physical senses. This can either be visual, auditory, olfactory, tactile or all of these.

3. Psychometry is a form of clairvoyance brought about by some connecting link between persons or things such that a bit of something will open up the psychic vision of things previously associated with it in the past.

4. Precognition is the power to tell what is going to happen before it happens. This is manifested in what is commonly called "premonitions", usually of an impending danger, illness or accident.

5. Psychokinesis or telekinesis is the ability to move, lift or transfer an object from one place to another through sheer mental power and without the use of any physical means. Certain psychics like Uri Geller can bend or break

an object by using one's mind. Some weird phenomena like the sudden banging of doors, tilting of paintings on the wall, or hurling of chairs and tables in the air by themselves are psychokinetic in cause.

6. Teleportation is the power to transport oneself to a distant place with no physical means whatsoever. When the phenomenon occurs, the person simply vanishes and appears simultaneously somewhere else.

7. Bilocation or being in two places at the same time is achieved by projecting one's astral body out of the physical body and wishing it to be in another place of one's choice. The astral body is not normally visible to another person in the physical place but it can be seen and felt by another person with whom one is in harmony.

8. Levitation is the power to polarize the gravitational pull of the earth and thus, enable one to float on air. Licauco quotes Lobsang Rampa in *Wisdom of the Ancients* who said that levitation is accomplished by a very special form of breathing which raises the frequency of the body's molecular oscillation so that it induces a form of contragravity. An expert can control the height at which he floats.

9. An amazing psychic power was possessed by Edgar Cayce who had the ability to see clearly the human aura, the colorful emanations which had been recognized by mystics as enveloping all human beings. He saw auras as weathervanes of the soul, showing where the winds of destiny blow and changing in color in time of illness, digestion, love and fulfillment.

Man has much more powers and abilities than are known to him and throughout his life, he uses only ten per cent of his faculties as William James pointed out. Not knowing these gifts, therefore, he cannot tap them to the fullest for society's good and humanity loses in the process.

Moral Gifts

Society needs men of great moral rectitude and strength of character like India's Gandhi, America's Martin Luther King, South Africa's Nelson Mandela, Russia's Solshenitsyn and the Philippines's Rizal, Mabini and Bonifacio, who throughout their lives have stood for universal truths like freedom, dignity, justice, independence and the like inspiring the rest of

humanity to live for and die by these ideals. At no other time in history is the need for morally gifted men more urgent than now when the world is weighed down by so much materialism that leaves with it a trail of greed, discontent and chaos.

Spiritual Gifts

Throughout the history of the world as the Bible attests to, some individuals of great spiritual gifts have emerged to lift man to heights greater than himself and train his eyes on things that are not of the flesh but of the spirit. Christ and his apostles stand out as outstanding testimonies of such men who by their examples have made the world a better place to live in.

It is this writer's belief that the education of the world's gifted has failed if it has been mostly directed at the development and nurturance of his mental, physical, psychological and social gifts to the neglect of his moral and spiritual gifts so that the system has produced gifted people who have used their gifts to get more and more from society for their self-interested ends and without giving back to society what it needs and which they could give in the form of their own gifts.

C. BREAKTHROUGHS

At present, the field of giftedness is awash with new meanings and pregnant with liberal expectations. Feldman (1983) in his testimony before the US National Commission on Excellence in Education quotes Gardner (1961):

An excellent plumber is infinitely more admirable than an incompetent philosopher. The society which scorns excellence in plumbing because it is a humble activity and tolerates shoddiness in philosophy because it is an exalted activity will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water.

In a paper on "Reconceptualizing Excellence: Still a National Priority", Feldman explores three themes. First, it is the quality rather than the kind of work one does that is significant when one speaks of excellence. Second, society is obliged to decide about fields or domains that should be valued and encouraged. It is not enough to say that each child should be free to develop

his potential. Finally, our culture's survival depends upon achieving excellence in as many of these critical fields as possible.

John Gardner, by counterposing plumbers and philosophers, suggests that the pursuit of excellence must be found in all walks of life and at all levels of vocation. His approach is to raise society's standards and expectations, while providing support and encouragement for all citizens which are necessary for the raised standards to be accepted and implemented.

Gardner views excellence as achievement of high level mastery within a specific domain. Feldman (1983) sees this view as radically different from current definitions of giftedness in two ways. First, in a majority of cases, giftedness has meant high IQ. However, Gardner views high IQ as not an achievement at all, but at best a prediction of future excellence, not excellence itself, unless standardized test-taking is considered a field or vocation itself. Second, Gardner's view of excellence emphasizes specific talents while the emphasis on IQ places great weight on general academic talent or the ability to do well on a variety of abstract, logical, reasoning tasks. Feldman (1983) stresses, however, that there is no need to bet the future of the country on only one set of capabilities, no matter how valuable it is. The future cannot be anticipated well enough to say which abilities will be crucial in future crises.

Feldman (1983) reconceptualizes giftedness along the lines suggested by Gardner, *i.e.* to emphasize actual performance rather than reward a predictor of possible future performance. He implies a much more varied set of specific possibilities for pursuing excellence and concerted efforts to devise new techniques for identifying giftedness. Although some leaders within the gifted education movement have been moving in this direction (e.g. Renzulli, 1980), the tendency to hang onto IQ as the central criterion is still very strong. Feldman (1982b) in Feldman (1983) believes that progress toward excellence as described will be impeded until IQ is transcended as the primary meaning of giftedness.

Feldman (1983) suggests that general academic ability be displaced as the central and dominant criterion for giftedness and replaced by a view which sees specific achievement in specific domains as central, general

academic ability as simply one among many ways to be gifted. He believes that future problems are more likely to be solved by specialists in fields we cannot even imagine and it is best to cover many more bets, *i.e.* to encourage diversity, variety and even idiosyncrasy to the greatest degree tolerable.

Feldman (1979) has proposed three essential changes in our views about giftedness if more children are to be served as follows:

1. the concept of giftedness should encompass many more kinds of gifts;
2. a shift from a trait to a developmental view of giftedness, and
3. whatever concept of giftedness we adopt should be one that is fundamentally non-elitist.

Feldman (1979) offers two propositions for a truly humane view of excellence that he believes will lead to genuine enthusiasm for the qualities that make a person uniquely suited to be excellent in one field or in other fields:

Proposition I. All children are gifted. This can never be proven, but it can also never be disproven. This places the burden on the educational system to find out what a child's gifts are and then to provide an environment in which those gifts may be expressed. This proposition departs radically from traditional conceptions of giftedness, but is not without empirical support.

Feldman did a study with Joseph Bratton where they used 18 of the most common criteria for the selection of gifted children to choose fifth-grade students for a hypothetical special program. Results showed that 92% of the students were selected on the basis of one or more of these criteria; only four of the 49 students were selected by all criteria. Feldman concludes that a broadened view of giftedness would reveal that every child is gifted in some socially valued way. This paper would expand this view further by looking at every child as gifted in different ways whether valued by certain groups or not as long as giftedness is pursued in relation to certain universal ends such as love, brotherhood, justice, democracy and others.

Proposition II. The purpose of education is to promote excellence in as many forms as possible. The phrase "as many forms as possible" recognizes

that there are limitations both in our ability to know giftedness when we see it and in the resources available to nurture it. That the burden of these limitations is placed where it belongs: not on the child whom we label as gifted or not gifted but on our lack of knowledge about the nature and nurture of giftedness and on the inadequacy of resources to support even those forms of giftedness that one understands.

Although Gardner (1961) and Feldman (1983) pushed the parameters of prevailing thought in the area of giftedness by arguing convincingly for a non-elitist view, it is Hagen's (1962) comprehensive theory of social change published nearly three decades ago which this writer finds most relevant to the Philippine situation, now at the crossroads of change.

Hagen did a macro study of groups across national cultures, specifically Russia, England, Japan, Columbia, Indonesia and Burma, utilizing the disciplines of economics, sociology and psychology and using systems analysis, social or cultural theory and personality theory. He found that throughout the histories of these countries, specific groups of people had suffered extreme disparagement from a withdrawal of status respect. This disparagement came either from foreigners who invaded or settled in these countries or from indigenous elite groups. This disparagement caused the younger members of these disparaged groups to rage against perceived injustices, producing personality changes across generations that were sequentially authoritarian, retreatist, ritualist and finally innovational or creative. The last type found such arenas as business, science and technology rich ground for their creativity and proved themselves highly successful in them.

Once change had been initiated on a large scale by such innovational or creatively gifted persons, then the dynamic process of change was abetted by such factors as increase in the scale of society, the appearance of cities, literacy and modern communication, media, nationalism and probably religious ethics.

Applying this to Philippine setting, what groups in our society have suffered from a withdrawal of status respect, planting the seeds of creativity or giftedness in their families? Can we say that the whole country, having been subjected to a succession of colonizers is fertile ground for a renaissance of

gifts not only in business, science and technology but in all areas of life as well? Can we as educators unlock these gifts and harness them to individual and social goals? This paper does not only submit an affirmative answer but advocates that we should now sit down and map out the hows.

D. A PROGNOSIS FOR THE FUTURE WHICH WAS YESTERDAY

Recent accounts on the Philippines after February 1986 glowingly extol the return of democracy in the country but inevitably laments the fact that it is now the basket case in Asia, lagging in many fronts – economic, political, social and educational among others, when measured against Japan, South Korea, Taiwan, Hongkong, and Singapore. It has now been overtaken by Thailand and is predicted to be outraced by Indonesia and Malaysia within this decade. For many Filipinos, the future was here yesterday when we were asleep, lulled or terrorized into immobility by exploitation, both foreign and homegrown.

This however, is not an expression of despair but rather an urgent invitation for every Filipino to exhaust his gifts in whatever sphere of life he is in and push forward his country's development efforts. What better way to start this than in the areas of giftedness and education?

The survey of literature in the field of giftedness reveals a number of shifts in thinking, gaps and weaknesses. Three are presented, namely:

First, there is the major shift from the view of giftedness as a unidimensional construct premised on the IQ to one that is multidimensional, including non-intellective, environmental and chance factors; the last is a concession to man's lack of knowledge of certain variables that lead to demonstrated giftedness or lack of it.

However, although there is a pervasive outcry against the IQ and other forms of measurement of human abilities as sole criteria for identifying giftedness in individuals, still there is a consensus that in the absence of a better alternative, the IQ and other forms of tests still enjoy an exalted place in the identification of giftedness which in turn is primarily anchored on school-based intelligence.

Recent breakthroughs in the field have been achieved by thinkers who have argued for the demystification and displacement of academic talent as highest in the totem pole of society's valuations and the placement of value on quality rather than the kind of work that one does; still there has been a refusal or timidity to join this view by the majority of those who have worked in the area of giftedness and gifted education.

This writer suspects two reasons for this reluctance to embrace a more fundamental, radical, liberating, and democratic view. One, schooling as a tool for promoting Westernization has succeeded immensely in fostering the thinking that the mental baggage that the West has accumulated through the years and labeled as knowledge is immutable, subject only to improvement but not to debunking or outright rejection. Two, a more democratic view which radically departs from the IQ and test measurement as pivotal in the giftedness construct would also effectively debunk academic and school-based intelligence as central to man's abilities, thus, challenging the very anchors and moorings on which the institutions of the West are secured for the effective consolidation of its political, economic and cultural power. One of these revered institutions is schooling with its competitive academic curriculum which enshrines a near-universal public testing and accrediting system comparing individual position in abstract performance rather than individual achievement in concrete tasks. With mental intelligence testing as a guidepost, the curriculum is laid open to privatization — being arbitrarily shaped along technocratic lines in the interests of the rich and powerful (Ashendon, *et al.*, 1987). A searing example is the placement of Filipino children in special classes for the mildly mentally retarded in the US along with American Indians, Eskimos, Orientals and Hawaiians. The criteria for their identification as educable mentally retarded are individual intelligence test scores where the items are culturally loaded and directions are in English (Dunn, 1973).

This paper posits the view that current literature on giftedness perpetuates the myth of the rich countries' superiority over poor countries and consigns the latter to perpetual bondage of nondevelopment which previously developing but currently undeveloped countries like the Philippines can ill afford.

Second, there is the bias in favor of school-demonstrated and school-based intelligence as against street or practical intelligence and the thinking that the first type can be acquired only in schools and the second type only outside of it. This thinking creates the impression perhaps deserved, that schools have a dinosauric quality that make them anachronistic when developing giftedness that is alive and pulsating with the times; and that the streets have a honky-tonk aura about them instead of being viewed as the arena where life is lived to the fullest and where real intelligence emerges.

My view is that both are important sites where one's giftedness can be honed to its maximum. Our task is to create free and continuous entry and exit points for the development of ideas and practices in these settings: thus, schools will learn from the streets and the streets from schools, but without valuing one more than the other.

Neatly demarcating between school and street intelligence, however, is the simplistic and discriminating view against economically undeveloped countries like the Philippines which need to unlock not some nor more, but all of the gifts of all its people to enable it to get out of its economic, political, and educational dependence on the West.

The literature also does not include in the categories of giftedness the operations of the psychic mind manifested in psychic gifts possessed by some individuals. These gifts defy present paradigms in science, but evidences of the existence of worlds beside what is physical and measurable and beyond the ability of ordinary man to comprehend continue to mount everyday. This is particularly significant in this country where evidences of spectacular psychic gifts have been documented.

Limiting ourselves to Western categories of giftedness, especially the American model, closes our eyes to the vast reservoir of gifts that our own people have in great number; among which are affective and spiritual gifts which were effectively harnessed by certain forces in the people power phenomenon of February 1986.

A study conducted on the future images and characteristics of gifted children in 12 countries, including the Philippines, reported that the characteristics demonstrated by the heroes or heroines of scenarios written by the

gifted children correspond with the dominant values of their national cultures. For Japanese gifted children, these characteristics are persistence (62%), attempting difficult tasks (62%), industrious (58%), desirous of excelling (54%) and self-assertive (50%). Their American gifted peers value: the intelligent (53%), creative (49%), attempting difficult tasks (42%), industrious (41%) and willing to take risks (37%). Among Filipino gifted children these are: emotionally sensitive (75%), feeling emotions strongly (69%), self-assertive (69%), searching (69%), self-confident (56%), intuitive (56%) and persistent (56%). Intelligent or gifted as a characteristic was not chosen. This writer would like to think that if this is a rejection of intelligence or giftedness, it is in its Western sense of mental ability alone rather than as a dominant Filipino value. Nowhere among the other countries were "emotional sensitivity" and "strength of emotion felt" considered national strengths except in the Philippines and Israel. The latter, however, ranked both third (60%), the first ranked being intelligent (63%) (Torrance, 1985).

What is the profile of the Filipino gifted child?

Soliven (1985) in Cabrerros (1987) found that Filipino students enrolled in Montessori schools are verbally articulate, quick to respond, aggressive and assertive.

Jalandoni's (1975) data in Ong (1987) show that the greater percentage of the gifted Filipino children reported are in the superior and very superior categories:

1. Mean total IQ as measured by the Filipino adaptation of the Wechsler Intelligence Scales for Children (WISC) is 123.10 with a standard deviation of 7.43. The lower IQ cutoff for the gifted to be included in programs for the gifted in the United States is an IQ score of 115 to 120.
2. Mean IQ as measured by Ravens Standard Progressive Matrices is 137 with a standard deviation of 14.53.
3. Subjects' performance in the verbal position of the WISC is in the very superior category while in the performance position, they fall within the superior category.
4. The subjects showed very good memory; superior capacity for associative thinking; wide reading habits; very good ability to perceive

common elements things are composed of and to bring them in one unitary concept. They have very superior concentration; are very good in selecting and verbalizing appropriate relationships between objects; can apply selected skills to cope with a new situation involving numerical manipulation; have very good ability in using practical judgment in every social action and possess very superior learning ability.

Ong's (1987) study of Filipino children gifted in the arts show that of the 413 members for whom data are available, 24.21% have superior IQ scores; 21.70% have above average and 16.71% have average scores. Their special gifts are in music, dance and the visual arts. The socioeconomic status of their families range from low to middle income.

Fernandez (1986) in Cabreros (1987) studied Grade six and seven Ateneo honor and regular classes using Montiel's (1975) assessment tool. Results showed that both groups of pupils esteemed personal and social values that the school considers important. The top personal values are responsibility to one's duties, academic achievement (working for a reward), loyalty to the school. Ranked lowest are honesty, creativity and independence. Preferred among the social values are those connected with responsibility to others while rated lowest are those related to interpersonal relations with the peer groups.

Jalandoni (1979) in Ong (1987) describes gifted Filipino children in the Division of City Schools (DECS), Manila as warm-hearted, attentive to people, ready to cooperate and easygoing. They are emotionally mature, self-sufficient, stable, realistic, placid, obedient, submissive, dependent, conventional, conforming and easily upset. However, when compared to the average Filipino children who are generally submissive, they manifested domineering behaviors. They are serious, silent, introspective, committed to inner values, languid and slow. They are responsible, friendly and active but are impulsive and frivolous; tough-minded, exact, expect little, realistic in thinking, unaffected by fancies, and possess insight regarding self and others. They are self-confident, cheerful, active, vigorous; like attention and going with the group, not fearful, have lower than normal self-control, self-discipline and self-concept; and tend to be below average in upholding moral standards. On the physical side, they fall short of average weights.

Filoteo (1982) in Gutierrez (1989) found that accelerated children of the Division of City Schools (DCS), Manila come from families of low socio-economic status. The boys were lighter by 2 1/2 kilos and the girls by 2 kilos compared to the national standards.

Gutierrez's (1989) study which confirms Filoteo's findings shows that accelerated children between 10 to 11 years old in the DCS, Manila are below the standard weight and height for Filipino children their age. They are almost 2 1/2 kilos underweight; the boys are shorter by 4 cms. and the girls by 3 cms. Various socioeconomic indicators show that they belong to the lower strata of society.

Zotomayor (1987) studied the motivation of mentally superior children aged 9 to 13 who were in grades four, five and six. Results show that the children have a high degree of motivation. They consider achievement an important motive and as a group, they have high achievement motivation. Majority want to attain high standards of excellence by working carefully and doing their best in all activities. They plan their activities well and do their tasks independently. Many of them, however, have a low preference for group leadership.

The children manifest high intrinsic motivation. They have a high degree of curiosity, a sense of competence, and inherent love for learning.

Among the three dimensions of motivation, the children are highest along valuing achievement. Considered very important are self-improvement, honesty, good relationship with others, social recognition, cooperation, sharing, cleanliness and orderliness.

The mentally superior children have higher motivation than average children. Those from private non-sectarian schools have higher intrinsic motivation than those from private sectarian schools. Children with employed mothers have higher motivation along valuing achievement than those with self-employed mothers. Those from families with three to four children have higher motivation than those from families with one to two and with five or more children.

Middle children who are mentally superior are more intrinsically motivated than their eldest or youngest counterpart. Motivation of the mentally superior Filipino children is positively and significantly correlated with

school achievement. However, this motivation is not positively and significantly correlated with mental abilities and aspirations.

A study by Torres (1983) shows that when compared with matched groups in a non-science based curriculum, the senior subjects of the Philippine Science High School (PSHS) differed significantly in critical thinking ability, creativity, and knowledge of science processes. Results however, indicated that the University of the Philippines Integrated School (UPIS) and the PSHS groups were similar in scientific attitudes.

If admission to the University of the Philippines (UP) which has a highly selective admission policy is determined primarily by a student's native intelligence, effective desire or motivation to learn and opportunities for learning the home environment provides, it would be relevant to examine the findings from an analysis of the 1986 UPCAT (UP College Admission Test).

Findings show that:

1. Graduates of provincial high schools generally have higher high school weighted averages than graduates of Metro Manila high schools. The only exceptions are graduates of Region VI and VII high schools.

In spite of this, graduates of provincial high schools generally have lower UPCAT scores than graduates of Metro Manila high schools, especially in reading comprehension (no exception), biological and physical science (with the exception of Regions VII and XI) and English proficiency (with the exception of Regions V, VII, IX and XI). In the non-verbal test, graduates of provincial high schools are at par with graduates of Metro Manila high schools. In the mathematics test, only graduates of Region VIII high schools are below par relative to graduates of Metro Manila high schools.

As regards chances for admission, in toto, graduates of high schools in Regions VI, VIII and XI enjoy an edge over graduates of all other high schools.

The edge enjoyed by graduates of high schools in Region VI and VIII can probably be explained by the existence of a U.P. campus

in each of these regions – Iloilo and Tacloban, the overwhelming majority of whose applicants come from high schools in the region.

The edge enjoyed by the graduates of Region XI high schools is probably an undue advantage, a result simply of the higher grades which student from the high schools tend to receive. These higher grades do not necessarily reflect a higher level of intelligence since graduates of Region XI high schools score lower in reading comprehension test.

The existence of a U.P. campus in (or in the vicinity of) each of Regions I, II, III, IV and VII has not given graduates of high schools in these regions an edge over others.

2. Graduates of public general and public special high schools generally have higher school weighted averages than graduates of other types of high schools.

The higher high schools weighted averages of graduates of public special high schools probably reflect a higher level of intelligence as evidenced by their higher UPCAT scores in the non-verbal, mathematics, biological and physical sciences subjects. That they do not also score higher in the English proficiency and reading comprehension subtests probably indicates that the science high schools (which constitute the category of “public special” high schools) tend to regard mathematics as the sole language of the sciences, to the relative detriment of the English proficiency of their students.

It is not surprising that graduates of public special high schools enjoy an edge over others as regards chances for admission, an advantage which cannot be regarded as “undue”.

It is doubtful whether the higher school weighted averages of graduates of public general high schools reflect a higher level of intelligence as evidenced by their lower UPCAT scores in all the subtests.

It is not surprising that graduates of public general high schools have lower chances for admission than others, a disadvantage which cannot be regarded as “undue.”

Graduates of public vocational and public barrio high schools also have lower chances for admission than others — because they have lower UPCAT scores than others in all the subtests (except for the biological and the physical sciences subtests, in the case of graduates of public vocational high schools).

Graduates of high schools administered by other state universities and colleges are at par in all respects with graduates of private sectarian high schools.

Graduates of private non-sectarian high schools are at par in all respects not with graduates of private sectarian high schools but with graduates of public barrio high schools.

3. Students living in provincial urban areas score better than students living in Metro Manila in reading comprehension, the biological and physical sciences subtests, and therefore merit the edge they have over students living in Metro Manila as regards chances for admission.

Students living in provincial rural areas follow the trend of graduates of provincial high schools — higher high school weighted averages without correspondingly higher UPCAT scores, both in tandem giving them neither an advantage nor a disadvantage as regards chances for admission.

In toto, therefore:

The advantages enjoyed by graduates of public special high schools, graduates of U.P.-administered high schools and residents of provincial-urban areas seem merited.

Therefore, it is clear from the preceding discussion that any move at reconceptualizing giftedness in the Philippine context should be effected along democratic lines with the end in view of developing the best, not only among the favored few but in every Filipino.

Third, there is the minimal recognition of the need to develop moral and spiritual gifts which will provide the needed check and balance against the unbridled use of the individual's physical, mental, psychological and other gifts to the detriment of society.

A proposed conceptual model of giftedness in the Philippine context should be one that considers the preceding points and views every one as having gifts whether he is currently labeled gifted, average, retarded, behaviorally disturbed, visually or hearing-impaired, orthopedically handicapped, hearing-disabled or even multiple-disabled.

The underlying philosophy is egalitarian and democratic, that is, all men are created equal, having gifts of varying kinds and degrees and society will be the richer because of them. Society should therefore approach the issue not by assigning a greater value to academic, school-based giftedness, especially in math and the sciences and lesser weight to talents in the arts and humanities; or by labeling certain groups as gifted and others as not, and providing special programs only for those labeled as gifted while consigning the rest to mediocrity, retardation or disability.

Rather, the democratic approach is to look at every one as having gifts, then identify and provide for these gifts. The educator, viewing each learner as gifted, would give all of himself and in turn encourage the learner to actualize his gifts. Otherwise, by viewing him as ungifted, he would thus withhold part of himself since the learner is not gifted, and consequently encourage the latter also to actualize only part of his gifts, having been conditioned to live his label of being ungifted.

Consistent with these views, a democratized conceptualization of giftedness is proposed with man at the center, having equally-valued gifts of all kinds and degrees including but not limited to physical, mental, psychological, social, psychic, moral and spiritual gifts, with emphasis on other gifts which are unknown at the moment, but which should be identified with intense efforts so that these can be harnessed maximally for individual and societal goals. Giftedness is the result of how man uses his gifts productively in interaction with his environment (see Figures 1 and 2).

Figure 1

A Democratized Conceptualization of Giftedness

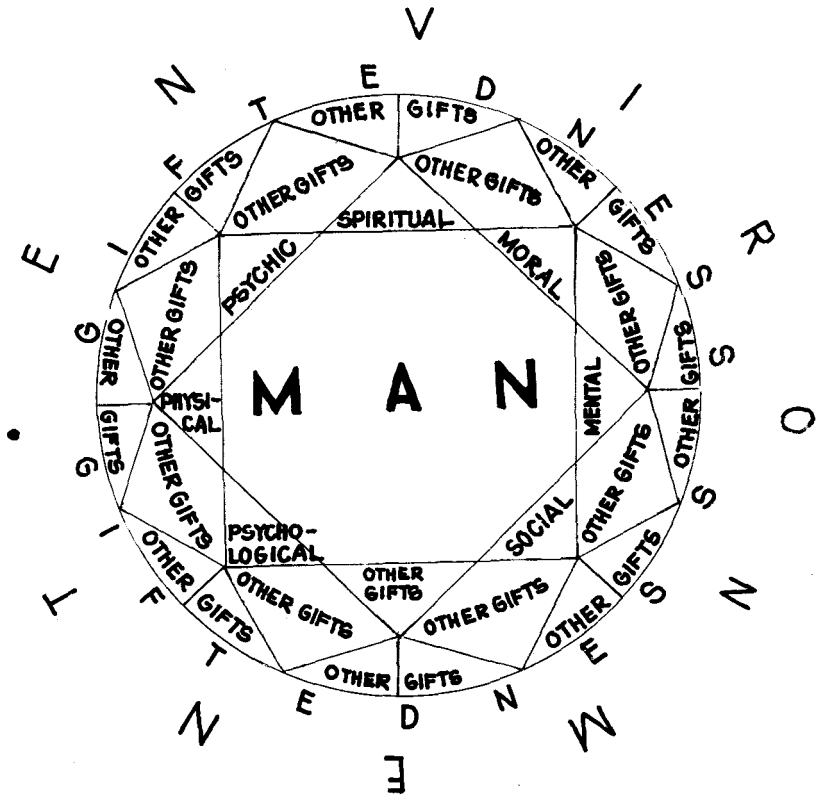
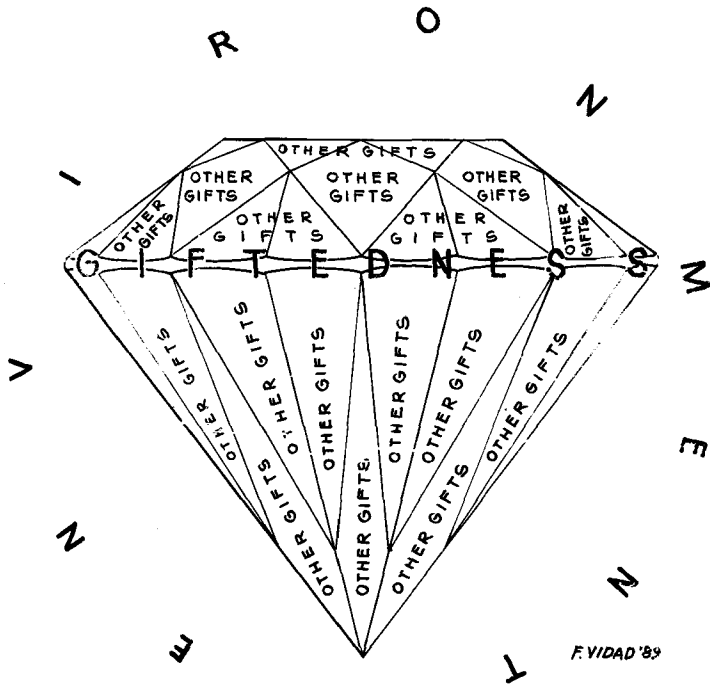


Figure 2

A Democratized Conceptualization of Giftedness: Another View



As a take-off from someone who said, “Let a thousand flowers bloom!”, I would like to end this paper by saying “Let a million gifts bloom side by side and not only society but the heavens will rejoice as well!”

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HIGHLIGHTS OF THE DISCUSSION

Is there a logical connection between the frequency, extent and kinds of giftedness in the population and economic development? In the West gifted manpower for economic development means the physical and natural scientists and the technologists or technocrats.

Is our system of schooling, originally a transplant from another culture, adequate to develop Filipino children's giftedness? Our resources are already strained by having to educate the millions of children who enter school each year. Are there ways other than conventional schooling that we can develop so that we can attend justly to the needs of our children?

The Filipino child's feelings, intuition, persistence may be part of his specific gifts. But how will these fit him into a world of banks, of high technology, of nuclear arms? Can the Filipino survive in the international milieu? On the other hand, can he use his unique gifts to transform and enhance the global culture?

Even musicians do not recognize the variety of thinking in music, the diversity of its indigenous forms. Educators should help develop recognition of this variety.

We need outreach programs to enable us to teach in homes and backyards, beyond school.

While it is true that we need to identify Filipino gifts, we must also set priorities. Intelligence is an indispensable factor in giftedness.

Educators should consider how to develop a sense of the pursuit of excellence whether it be in the arts or in the sciences.

Is giftedness equated with talent and/or ability? If the formal educational system cannot attend to the full range of gifts, which types of giftedness can it take care of?

In Western literature giftedness means general academic ability and intelligence. Sometimes it includes creativity. Talent refers to ability in specific fields, viz; music, dance, painting, mathematics, science.

Obviously the formal school system cannot take care of all types of gifts. It should confine itself to those it is good at and leave the development and nurturance of other types of gifts to other institutions. For instance young people who seem to have an aptitude for folk healing may become apprentices of expert "hilots" in the community. This mode of learning is utilized by psychic healers who work with apprentices who have an interest and gift in this field.

The implications for teacher education are: its programs should be more flexible and less bureaucratic; there should be links between the school and the community. There may be experts in the community who may not have had formal schooling, but who can be involved as resource persons and trainers.

In the Division of City Schools of Manila there is an identification scheme for the gifted called Accelerated Learning Program for the Elementary School (ALPES). Teachers nominate the five best pupils in their schools. This group is given a battery of psychological tests like the Filipino adaptation of the Wechsler Intelligence Scales for Children (WISC), Otis Lennon Mutual Ability Test (OLMAT), Otis Lennon Mutual School Ability Test (OLSAT), Raven's Progressive Matrices and the Bender Gestalt. They answer a questionnaire on indicators of giftedness that has been developed at the Manila Guidance and Testing Center. Of all the pupils who undergo the process, only thirty are chosen. Those who do not qualify go back to their schools and are enrolled in the Section One classes. Those gifted in the arts are recommended to the Philippine School for the Arts in Makiling. Others are referred to the Ateneo de Manila University, the University of Santo Tomas School of Music, and other institutions. However, there are parents who would prefer that their children enroll in courses that would lead to higher pay like engineering even if they know that their children have special aptitudes for courses like the Fine Arts. Self-nomination, peer nomination, and parent nomination can also be used as additional identification tools. The Division of City Schools in Manila has special classes for arts and music but because of the salary standardization scheme, the items for teachers of these special classes and the special classes themselves may have to be phased out.

At the Philippine Science High School (PSHS), there are students who seem to be gifted in the arts. These students passed the two-step screening test for admission which is really a scholastic achievement test in one sense. Science and Math are emphasized in the curriculum.

PSHS students have lower scores in English than in the other subjects, perhaps because it is a second language.

There are strong pressures on the students at PSHS but the parents or the Parents-Teachers Association (PTA) are very active in helping the school.

We do not have enough science and math teachers.

Teachers of art must be artistic. They should have training in art.

In order to reach gifted students in other areas we might organize "mobile teams" of art teachers.

We should use these gifts to improve the quality of life. By this I mean not just economic progress but moral excellence as well.

Certainly we should develop the unique gifts of Filipino children and youth in the arts. In the real world, however, it is intellectual excellence, high standards of achievement in business and industry which propel economic growth. For this we require discipline. We cannot develop high standards without discipline.

There are certain propositions that have been advanced in this discussion which challenge thought and imagination.

We have to decide what we want as a nation. We must also determine what we need. These are not easy decisions. Values are involved.

For example, someone spoke of global standards. Are these what we need? In one sense, yes, because Western socioeconomic culture dominates the world market and the political relationships among nations. This suggests that there may be a conflict between global standards and national needs or wants. Science and technology are emphasized because of these global standards. Are these what we need or want?

What non-school measures and agencies can we utilize to nurture gifts that the schools cannot attend to?

With respect to values, what is our definition of success? If success is measured by the amount of money we make, there is no question that we should adhere to global standards.

Never mind nationalism, social transformation and Filipino talent.

Is there room for both sets of values?

The Filipinos who are here are conflicted creatures. We have been exposed to Western education and the cultural capital it transmits. But we are also Filipinos. This is the essential problem in relation to education in general and giftedness in particular.

REACTION

by Trinidad C. Baldo, Ph.D. *

The paper of Dr. Erlinda F. Camara articulates the expanded conceptualization of giftedness ranging from the more universal perspective to the indigenous concepts including psychic, moral, and spiritual gifts.

Dr. Camara likewise comprehensively discussed the shift in the definitions of giftedness across time, disciplines, proponents, and cultures and the relevance of these definitions to an economically less developed country like the Philippines.

Granted that there is a wide array of gifts including those that may be unknown at the moment, I believe that the question that educators should address is how to develop what Feldhusen (1985) calls a sense of the pursuit of excellence in all performances and endeavors. This is in keeping with the theme of this roundtable discussion.

Two of the most important sources of this sense are family and school experiences. At home, this sense is specifically derived from the following: a) parents whose enthusiasm for scholarly achievements is above par; b) parents who are themselves good models in the quest for excellence in their own fields or professional endeavors; and c) brothers and/or sisters and other members of the family whose goals have been pegged at very high levels of excellence.

In and outside family, another important source is the exposure to excellent and high quality performances in athletics and the visual or performing arts.

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In school, the gifted derive their sense of the pursuit of excellence from a) observation of gifted teachers, b) observation of gifted peers, c) explicit and clearcut standards of evaluation for excellence, d) work or projects whose results can be evaluated for excellence and e) reading of biographies and autobiographies of gifted models.

It would be both very revealing and interesting to find out the various implications of these sources of the sense of the pursuit of excellence.

Let me present a number of these implications by posing the following questions:

1) To what extent have the gifted been attracted to the teaching profession? What is the next best thing to do in the absence of gifted teachers?

2) What mechanisms are provided by the schools such that the gifted are able to interact with their gifted peers?

3) How many of our teachers maintain very high and scholarly standards and can they sustain the use of these standards?

4) What is the extent of the exposure of gifted learners to biographies and autobiographies of foreign and local gifted individuals?

I am likewise reminded of the "Feelings" seminar with the Philippine Science High School PTA on January 19, 1989 where the psycho-emotional needs of the gifted were highlighted.

Four gifted students representing the four year levels of the PSHS discussed the most commonly encountered psycho-emotional problems of the gifted high school students.

The most common problem had to do with "parents whose pressure is just too much", and teachers "who simply want to make life hard for the student", or "who think that their subject is the only subject in the world", and "teachers whose style of teaching puts me to sleep", and "who do not care how students feel".

Certainly these and other similar problems that confront gifted students in their homes and schools are antithetical to the development of the sense of the pursuit of excellence.

Feldhusen (1985) views excellence as an outcome or a goal to be attained by the individual through a favorable mix of psychosocial factors in the individual's life.

The two factors are intimate associates or significant others which include parents, family members, teachers/ mentors and friends as well as social institutions which consist of the general and cultural milieu, planned learning environments such as the school, and work places.

How do these psychosocial factors operate in the development of the sense of the pursuit of excellence? The three possible ways are modelling, social acculturation and technical instruction.

Good psychosocial models should be constantly available to the gifted. These are individuals from the family and the school who consciously work and consistently manifest originality, persistence, personal integration, and occupational competence.

Does our educational system have adequate models and teaching-learning experiences which will develop these traits?

A very significant corollary which I strongly believe is an important but often neglected component of the sense of the pursuit of excellence is the ability to experience failure and use it constructively.

At home, in school, or in particular workplaces, there should be significant others in the life of the gifted who can give them honest, detailed, and critical feedback about their performance. This critical feedback should be specific and immediate instead of general and deferred. It should likewise be descriptive and behavioral rather than judgmental and inferential. Critical feedback provides the gifted with the necessary framework for correcting a failure.

Again, one cannot help but wonder how current teaching practices that consistently do not allow students to experience failure and learn from it can be rectified. Or, more importantly, do we have teachers who believe that giving honest, detailed, and critical feedback is a waste of precious teaching time?

This brings me to the disadvantaged gifted who, because they come from the deprived sectors of our society, are denied the opportunities to develop whatever gifts they have. This group includes those who come from Smokey Mountain, Ermita, Olongapo, the urban poor, and the cultural minorities.

Neither are the disadvantaged gifted able to interact with significant others at home, in school, or in work places who will be good psychosocial models of the sense of the pursuit of excellence because the models are either absent or are too busy earning a living.

Finally, because of intellectual or other types of gifts, there ensues developmental discontinuity between the gifted and his regular peers. Spin-offs of this discontinuity include deficits in the social skills which in turn can lead to isolation and impaired self-concept.

To circumvent this, there should be school provisions which will enable the gifted to associate with those of his own kind. Despite criticisms against ability grouping, one favorable consequence of special classes for the gifted is that the individual achieves a sense of universality as he realizes that there are others like him or who share his experiences.

Under this same scheme, social skills necessary for effective living and collective response to problems can be developed and honed.

To conclude, I would like to reiterate Dr. Camara's challenge to let a million gifts bloom. But for this to happen, teachers, parents, family members, teacher-educators, community workers, legislators, and the Department of Education, Culture and Sports (DECS) and other agencies must be properly oriented to their respective roles in enhancing giftedness. Having understood these, they must commit themselves to the task of working together for the benefit of both the gifted and the society of which he is a part.

With the democratized conceptualization of giftedness, the need for more innovative non-traditional delivery systems is brought to sharper focus. We must meet this challenge headlong.

REACTION

by Prof. Ma. Luisa Borromeo

Good afternoon friends! Like Steve (Prof. Esteban S. Villaruz) I really have a hard time zeroing in on a point but I just want to react to a few things here. First, what Linda (Dr. Erlinda F. Camara) mentioned as education that is provided in the school as well as in the streets. I would like just to refer this to music in particular because I am in Music education. I am reminded of a comment by Bing Roxas, the head of Cultural Center of the Philippines (CCP) who said, "Why can't artists, why can't musicians have training that is parallel to the training of the doctors after they finish their degree?" They go to the barrios and experience serving the community. She commented that it would probably help solve the problem of a lot of musicians working in the communities because there is a concentration of musicians in the city, whereas, we need more musicians in the barrios sharing their expertise. If you think about it, the more I have thought about that comment, I thought that would also broaden the thinking of our students.

Steve mentioned here, a dominant culture, I think even among us Filipinos there is a dominant culture especially in Music. We have to deal with that by recognizing the gifts of music of other groups. Sometimes our students or even the Filipino people in general accept a person musically gifted in one. Kung magaling sa western music and they will not accept the giftedness of someone who is not in western music or who is not even probably a classical musician, I would think that it is our duty as educators here to recognize the musical gifts, however and whatever degrees they are represented or in whatever areas.

I am also happy to observe that in the National Music Competition for Youth Artists (NAMCYA), a recent move was introduced by the Board of Directors among whom is Dr. Ramon P. Santos who just arrived. They have changed the position for ethnic music category. Before, ang ginagawa nila, they would have each group compete with another group. Whereas, now they would like the competition to be within the group itself so that they will be recognized within their group. Anyway, the reason I mentioned this is even among us musicians there is that lack of communication or realization that there are others we have a variety of music in the Philippines and there are a variety of gifts also. I can add other reactions later on.

REACTION

by Prof. Nestor Vinluan

I think what Mrs. Estrellita Liboro (Gifted Philippines, Inc.) meant was standard not in the sense referred to by Mr. Jay Delfin (Motivation Systems) It is something that is of a higher level that you have to achieve a higher level of learning. But to Mrs. Liboro, I think that is something else, that is, parang standardized na, wala ka nang lugar o hindi ka na makakawala. Parang if there is a yardstick, that is already a given wherein you cannot play any other sound of music or other forms of learning. I think it is really in relation to Mr. Delfin, ang observation ko sa standard. Talagang sa arts hindi masyadong encouraged ang arts sa ating mga eskuwela. I have a thirteen-year-old daughter, saka meron akong nine-year-old boy, pagka umuwi sila mula sa eskuwela eh uwi-uwi nila yung kanilang proyekto galing sa eskuwelahan. Parang it is such a thing na parang hindi. It is not the main thing in their life. I know it is not the main thing but the thing is it should be given priority other than academic learning. Kasi ang ginagawa nila ngayon nagtatahi-tahi at saka "ganito, ganyan-ganyan."

Sabi ko, marami pang magagawa sa art other than that. Kasi noong araw sabi ko ganyan na ang ginagawa namin noong maliit ako. Ganyan na hanggang ngayon ba ganoon pa rin? Seems like it is already a deadend na hindi na nag-grow. And I think it is really, I do not want to say, or parang I am not pushing it so well on others who may be involved in this program. Kaya lang po eh talagang kailangan sigurong merong gagawin. Dapat especially sa art, during the grade school programs. Like ngayon nasa kolehiyo kami, specialization na po iyon.. Siguro mas nade-develop yung mga bata pag sa grade school. Like in the Philippine High School for the Arts din, parang kinukuha na lang kung sino 'yung talagang mahilig ano. But actually we can, we can even encourage more. Mas maraming estudyanteng involved diyan na hindi lang'yung kamukha sa Philippine High School for the Arts. Noong high school na lang saka na lang kinukuha. Pinipili na lang po ano. Pero sa grade school mismo, we can already encourage and we can see potentials, who have talents, and makikita na medyo may giftedness sila and all, kailangan siguro i-encourage. Maybe it should be in their curriculum na ang art, eh sana naman, meron ding wave ang art. Hindi lang basta sideline, just to make them parang masaya na o eto pang-relaxation mo lang ito o hobby. Puede ho bang mag-react doon sa Dean namin? Let the Department of Education, Culture and Sports (DECS) defend its side.

Participants of the Roundtable Discussion

The report on giftedness is part of the larger sub-theme of Filipino Norms and Standards of Academic Performance.

On March 7, 1990 a roundtable was convened to discuss Dr. Camara's critique of education for the gifted.

The reactors/discussants represented not only special education but also other academic colleges concerned with the arts. The other guests were members of institutions and organizations involved with education in general and education for giftedness in particular.

The following were the reactors and participants:

Topic Convenor:

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Moderator:

Dr. Priscila S. Manalang
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Paper Writer:

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Topic: Democratizing Giftedness in the Philippine Context

Discussants/Reactors:

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Prof. Mauricia G. Borromeo
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the Presidential Commission on Good Government
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