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# ETHICS EDUCATION IN THE PHILIPPINES MOVING FORWARD: LEARNINGS FROM THE PANDEMIC

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## ABSTRACT

*Until before the COVID-19 pandemic came, the teaching of ethics as a required course for all undergraduate students in Philippine universities remain oral in tradition. Discussion and interaction, not to mention lectures inside the classroom, remain pivotal in approximating the intended learning outcomes and competencies of the course. With the uncertainty and challenges posed by the COVID-19 pandemic in the past years, especially among developing countries, education as a whole, but ethics education, in particular, faced the enormous task of delivering its promise to its learners. While internet-mediated learning has been the buzzword for many and has been the learning modality since the pandemic started, the question of effectivity remains in ethics education until now, especially in a country dubbed as among the lowest ranked in internet speed and availability. This article examines the Philippine situation and the state's response to the educational disruption caused by the COVID-19 pandemic. It shall then outline ethics education's specific challenges that have been noted since the beginning of the pandemic like connectivity, availability of materials, alignment of learning outcomes with methods of delivery and evaluation, and then take up a possible road map with the solutions applied in maneuvering the terrain of an ethics education in the face of a pandemic and beyond. It is recommended that further research be undertaken toward the direction of hybrid instruction in ethics and philosophy and even MOOCs or massive open online courses in ethics.*

*Keywords: Online Education; Ethics; General Education; Higher Education; Philosophy of Education*

## INTRODUCTION

COVID-19 (coronavirus disease), as probably the rest of the world already knows by now, is an infectious disease caused by a strain of coronavirus that was unknown before the outbreak in Wuhan, China in December 2019 (WHO 2020b). The first case of COVID-19 in the Philippines, a 38-year-old female Chinese national, was reported on January 30, 2020. Moreover, the first local transmission of the said pandemic was confirmed on March 7, 2020 (WHO 2020a). Since then, more than two years after, COVID-19 has dramatically altered the course of history and everyday life for the entire world. In the Philippines, just as in many parts of the world, lockdowns were implemented (Aspinwall 2020). In fact, the longest and strictest lockdown in relation to COVID-19 transpired in the Philippines (Olanday & Rigby 2020). As a result, businesses were crippled (Venzon 2020), jobs were lost (Salaverria 2020), church

ceremonies were halted (Saludes 2020), hospitals were strained (Nonato 2020), and schools closed down (Ratcliffe 2020).

This paper is concerned with the last implication of COVID-19 mentioned. How did and will Philippine schools continue to respond to this pandemic moving forward? While research articles on trial medicines, healthcare professionals, and vaccine candidates were quite numerous, those that deal with the impacts on education brought about by COVID-19, especially in the Philippines and other developing countries, are scarce (Toquero 2020). Educational developments and changes do not just impact the present and those who are immediately affected in schools but pose actual and valid concerns for the future generation. If and when vaccination has truly resulted in herd immunity and this pandemic curbed, businesses reopened, jobs were made available again, churches held mass gatherings once more, and hospitals had available beds again, how about schools? While schools across the globe reopened, the educational scar that COVID-19 instigated will have lasting and sometimes irreversible effects on learners and future citizens as a result (Gouëdard & Pont 2020). It is in view of this that studies on educational impacts and challenges brought about by COVID-19 and proposed solutions should be continuously made. While educators were all preoccupied with retooling, learning the pedagogy of the "new normal," and grappling swiftly with the new modalities of teaching and learning at the outbreak of the pandemic, it is also imperative to chronicle this phase in the history of education in one's country, confront challenges met, and continue to record solutions made and innovate ways for future purposes. This paper is an attempt to respond to this call of the times.

In particular, this paper intends to take a look back at higher education, more specifically, the issues that the teaching of Ethics, a required general education course in all higher educational institutions in the Philippines, faced. It aims to put into perspective some issues and challenges in migrating ethics education into another platform (i.e. online). After two years of the pandemic and semesters of classes in schools and universities, what issues have been discovered? While most pieces of training, initiatives, and papers prescribed blanket changes that have been implemented across the curriculum (i.e. use of a Learning Management System across university courses) (Tanhueco-Tumapon 2020), this paper aims to look at specific issues in the teaching of Ethics, whether or not they also apply to other disciplines and courses. While universities in the Philippines and across the globe are slowly going back to face-to-face classes, what learnings in teaching Ethics may be picked up and used to improve the teaching of the course in the future?

## METHODOLOGY

This paper employs the phenomenological method for its completion. Experiences of teaching 32 sections of 'Ethics' classes composed of various undergraduate students with different courses and majors in a Philippine state university and a Catholic university were noted and collected as these reflect lived experiences of the course instructor. The problems encountered during academic years 2020-2021 and 2021-2022 were listed down. Afterward, themes were determined. The same process was applied in identifying solutions that were identified to address the problems listed down earlier. Themes were again categorized and presented here.

## RESULTS AND DISCUSSIONS

### The Response of Higher Education in the Philippines to COVID-19

At the outset of COVID-19's spread across the Philippines, the Commission on Higher Education of Philippines (CHED 2020a) issued at once guidelines on the conduct of classes in

the Philippines. CHED is the government agency that "acts as a collegial body in formulating plans, policies and strategies relating to higher education" (CHED n.da). All higher education institutions in the Philippines are guided by the policies emanating from the said agency. On March 24, 20202, CHED (2020a) suspended all face-to-face classes until further directive. CHED further stipulated that classes in higher education institutions that will employ full online education may open any time after May 31, 2020. Those that will use flexible learning can open anytime in August 2020. Higher education institutions (i.e. HEIs) using significant face-to-face mode can open no earlier than September 1, 2020 (CHED 2020a).

It was in July 2020 when CHED announced that it will conduct trainings on flexible learning in order to prepare faculty members for the opening of the academic year in August, 2020 (2020b). Together with HEIs and other industry partners, CHED aimed to provide online resources for the faculty and students of the Philippines as they embarked on flexible learning. Prior to this initiative however, individual universities and colleges have started retooling and capacity-building trainings for faculty members in order to lay the groundwork for online classes last academic year 2020-2021 (UPOU n.d.). Moreover, most universities already conducted full online classes beginning summer/midyear terms from June to July 2020. More than two years after universities were forced to conduct emergency online teaching, should we all go back to the days of old? Did we not learn anything during our pandemic teaching that we can perhaps adopt moving forward? The next section will zoom in on the particular subject matter that this paper is concerned: the teaching of Ethics in Higher Education in the Philippines during the height of the pandemic.

## The Teaching of Ethics in Philippine Higher Education

During the pandemic emergency online teaching in the Philippines as was elsewhere in the world, retooling programs were launched swiftly to adapt to the sudden world health emergency and mitigate its effects on education. While a lot of webinars and trainings online populated higher education educators' schedules, very few focused on the particularities of certain subjects or courses. Most, if not all, of these webinars either teach how to use a particular learning management system (i.e. LMS) such as *Google Classroom, Canvas, Moodle*, among others, or introduce educators to different tools in teaching such as videoconferencing applications like *Zoom*, *Google Meet*, etc. or annotation applications like *Perusall*. Hardly is there any training specifically designed for particular courses and disciplines (Toquero 2020). In this paper, focus on teaching Ethics as a general education subject will be endeavored.

Ethics is a required general education course for all undergraduate Filipino higher education students in the Philippines. In 2013, the Commission on Higher Education issued CHED Memorandum Order No. 20 Series of 2013 mandating the framework of the general education in all higher education institutions in the Philippines. "General Education is the portion of the curriculum common to all undergraduate students regardless of their major. It exposes them to various domains of knowledge and ways of comprehending social and natural realities, developing in the process: intellectual competencies and civic competencies" (CHED 2013). In its statement of purposes, CHED (2013) emphasizes that general education should prepare students to be holistic human persons enabled to pursue their own personhood with all their capacities and potentials. It also demands students to become aware of their national and cultural identity and to eventually further the interests of their country. Additionally, general education should capacitate students to embrace their global citizenship and fundamental humanity regardless of differences with individuals of other nationalities. In achieving these ends, a general education framework obligates the teaching of certain subjects to all undergraduate students in the Philippines. In the new framework, this means 24 units of core

courses, 9 units of elective courses, and 3 units on the life and works of *Rizal* (as mandated by law). One of the 8 core courses is the course Ethics.

While envisioned to be delivered in an interdisciplinary manner, Ethics at its very core is philosophical. According to CHED (2013), Ethics deals with "[p]rinciples of ethical behavior in modern society at the level of the person, society, and in interaction with the environment and other shared resources." The course introduces students to fundamental dimensions of human existence, from the personal, societal, cultural, global, and even environmental. By providing the basic conceptual basis of the field of ethics, the course leads students into an understanding of the ethical dimension of one's existence and the factors that interplay in one's conception of right or wrong, good or bad. By familiarizing students with classical moral frameworks, their strengths, weaknesses, as well as application, the course envisions students who can analyze, evaluate, and synthesize their moral experiences in an ever-complex world (2013).

In its sample syllabus, CHED enumerates the learning outcomes of the course:

1. Differentiate between moral and non-moral problems
2. Describe what a moral experience is as it happens in different levels of human existence
3. Explain the influence of Filipino culture on the way students look at moral experiences and solve moral dilemmas
4. Describe the elements of moral development and moral experience
5. Use ethical frameworks or principles to analyze moral experiences
6. Make sound ethical judgments based on principles, facts, and the stakeholders affected
7. Develop sensitivity to the common good
8. Understand and internalize the principles of ethical behavior in modern society at the level of the person, society, and in interaction with the environment and other shared resources

How can these learning outcomes be met and realized by students in the absence of actual classroom discussions? In the absence of face-to-face discussions and lectures, how can one be taught how to make sound ethical judgments for example, or develop sensitivity to the common good? Can these aims be achievable by using another modality in teaching and learning? What issues were confronted in migrating an Ethics course to an online platform?

## ISSUES AND PROBLEMS IN TEACHING ETHICS AMIDST COVID-19

This paper has been written years of teaching the course Ethics in universities in the Philippines and teaching the same in a fully online mode using an LMS (learning management system) since June of 2020 until the present. The problems and issues enumerated here are those that have been noted in teaching 32 sections of Ethics classes in a public university and a Catholic university in the Philippines throughout these terms.

### Connectivity and Automation

Philosophy has always benefited from oral tradition (Capizzi 1990). As early as the time when the first philosophers of the western world, the Greeks, learned to philosophize, they have always depended on oral tradition. Socrates, the famed teacher of Plato, was known to conduct his philosophizing by engaging his interlocutors, asking them questions and bringing out ideas

that are otherwise dormant within them. This method eventually earned the name Socratic dialectic (Meyer 1980). Until the present, the same method is employed in most philosophy classes (Brooke 2006).

Given the reality of the COVID-19 pandemic, how did educators approximate discussions and intellectual "birthing" bring about by exchanges in class? Worse, in a country dubbed as among lowest ranked in internet speed and availability (Marcelo 2018), the Philippines, how did online teaching and learning approximate the outcomes of an Ethics class? Can videoconferencing tools be a tenable option for majority of the students and even teachers in mimicking classroom discussions, given the slow internet connectivity in most parts of the Philippines? Furthermore, do students and teachers even have the devices necessary to engage in a classroom discussion through videoconferencing applications? Lalu (2020) reports that a student group in the Philippines warns of more drop-outs over lack of devices for online remote learning. In the past two years, reports of students in classes suddenly getting disconnected in the middle of their classes were noted. Instructors themselves sometime encounter the same issue. Many reported widespread inadequacies of topnotch gadgets. Without the facility of a device with a useful camera and microphone, how can students even be expected to engage in online discussion with their teachers and peers? Did it all work?

## Materials: Copyright and Annotation of Texts

Philosophy courses, Ethics included, thrive in reading, analysis, and discussion of canonical texts (Saulius & Malimauskas 2019). This method has been employed by many philosophy professors in recognition of the philosophical heritage and history of ideas that have been passed on throughout the years. It is believed that by engaging with these texts, students learn the discipline and skills of philosophical reasoning and thinking. Indeed, "reading literature can be a focal practice that creates the possibility for deep insight" (Sumara 2002). Engagement with texts expands students' world of possibilities and fosters the very acts of reflection that eventually leads to an understanding, not just of the text, but of the world captured in those letters. In the case of 'Ethics', moral frameworks are normally taught by going through the canonical texts and extracting principles derived from them.

With university libraries closed because of the pandemic, in some universities, until now, how can the corpus of materials in an online class be shared legally to students and with fullest respect for copyright and intellectual property rights of their authors? Should students be made to acquire (i.e. download or purchase) their own copies online? And even with available materials, how about the engagement with the text? With the absence of discussions in class, how can teachers assure that selected literature in the course is understood by the students? Many accounts relay the seeming agreement among stakeholders that face-to-face classes are truly different from online classes---that the latter cannot fully approximate the experience with the former.

## Delivery of Content: Asynchronous or Synchronous?

Now that classes in 'Ethics' have been delivered online, what is the more optimal mode of delivery? Should Ethics teachers organize group calls via videoconferencing applications where lectures may be delivered and discussions may ensue? Or might teachers prepare modules that students can access online anytime at their convenience? Given the nature of the course, what mode of delivery will be apt given that the future of a volatile world such as ours might witness another pandemic sooner than later?

The first mode of teaching as described above as the employment of videoconferencing tools can be described as synchronous; the second, the use of modules that can be accessed by

students when convenient is asynchronous. What is the difference between these two modalities of teaching and learning anyway? Is there a better approach? What are the advantages and disadvantages of employing the two? Off-hand, synchronous teaching requires a fast internet connection as it employs teleconferencing applications and chats. It may also require a good web camera and microphone that may either come with the computer, cellphone, or tablet. Hrastinski (2008) asserts that synchronous e-learning "has the potential to support e-learners in the development of learning communities. Learners and teachers experience synchronous e-learning as more social and avoid frustration by asking and answering questions in real-time. Synchronous sessions help e-learners feel like participants rather than isolates. While seemingly promising, it was reported that students do not often turn on their cameras even when requested, thus leaving instructors to deliver lectures to "blank screens," referring to teleconferencing apps' default view for participants whose cameras are turned off. While ideally able to mimic actual classroom discussion, in many cases according to instructors, the ideal is not attained.

On the other hand, asynchronous e-learning "commonly facilitated by media such as e-mail and discussion boards, supports work relations among learners and with teachers, even when participants cannot be online at the same time. It is thus a key component of flexible e-learning. Indeed, asynchronous learning is flexible because it "makes it possible for learners to log on to an e-learning environment at any time and download documents or send messages to teachers or peers. Students may spend more time refining their contributions, which are generally considered more thoughtful compared to synchronous communication". It is however owing to this nature that asynchronous delivery might be a little demanding on the part of the students as it requires them, in the absence of real-time guidance of their professors, to work independently on tasks given by their professors. It was related that many teachers experienced having students asking for extended deadlines of requirements as the latter most often fail to schedule their due dates and manage their time accordingly. Given this, what is then most optimal mode in teaching ethics?

### Assessment of Learning: Formative over Summative

The last issue that was noted is on assessment. In the CHED ethics course syllabus, four possible assessment tools may be employed by instructors in order to evaluate learning of students: quizzes, case analysis/reflection papers, group case analysis, and final exam (oral or written). Given the new modality, how was a quiz or written exam administered? May written exams still be administered without sacrificing their integrity? How about oral exams? Were oral exams still a suitable assessment using videoconferencing tools? Can group works such as a group case analysis be tenable too? It seems that only individual paper case analysis submitted online has been proven to work even before the pandemic. Many accounts were noted with students commenting that group activities were more difficult to implement properly given the modality. Given the problems that possibly beset assessment, should class requirements still be marked with numeric or alphabetical grades? Shouldn't students just be marked pass or fail?

## SOLUTIONS AND INTERVENTIONS

Was Ethics effectively taught in the time of COVID-19? What resolutions were offered in 'Ethics' classes? In light of the issues that were raised above, allow this paper to enumerate possible recourses and solutions made that may be of help to educators of ethics moving forward.

In response to the first point above on automation and migration of philosophy classes online, a good LMS (i.e. learning management system) can provide adequate support to

conduct online classes. A learning management system is a software that "allows you to create, deliver and report on training courses and programs" (Quigley 2018). A good LMS can allow educators to present learning content in a modular fashion, that is to break down learning contents culled from the learning outcomes of a specific course. A module is "one structured section of a course. The content within a training module should be designed, and created, to support the learner's intake and retention of the information it contains" (McGarry 2019).

In the national sample syllabus of 'Ethics', the entire course is divided into 5 chapters. Using an LMS, an instructor may opt to design an online course in a modular fashion where each module corresponds to one chapter in the course. Each module may contain recorded video lectures, activities, and assessment tasks that will all approximate the learning of the students (Coates, James, & Balwin 2005). A well-curated module should allow students to go through lessons in their own pace. This should provide those with slow internet connection with leeway to keep up with lessons in class. When a module is well-designed, it includes activities, texts, recorded lectures, and evaluation tools that are inclusive of those with particularities like those who live in areas with slow internet connectivity. Below is an example of a course module in 'Ethics'. Most of the experiences in teaching 'Ethics' point to the effectiveness of using a well-designed asynchronous module. It allows students to monitor their own learning and to pace their own progress.

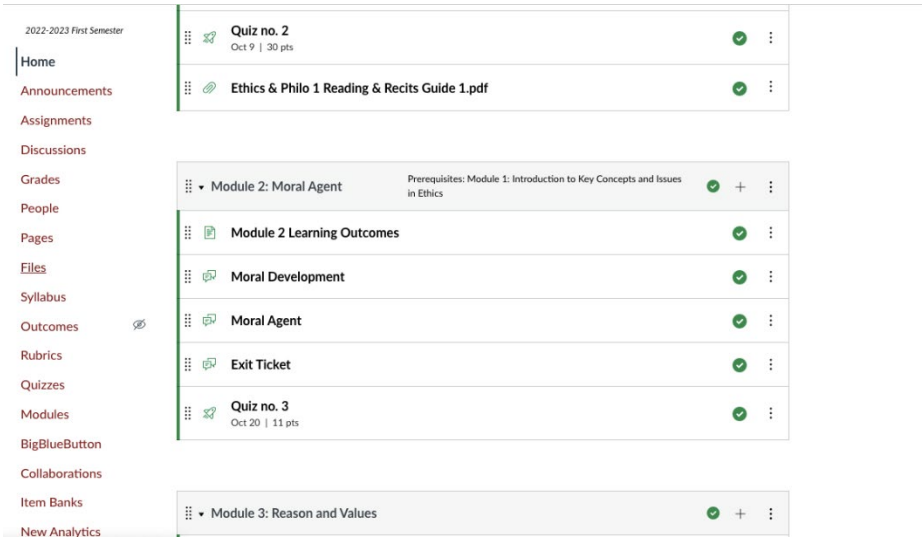


Figure 1 An example of Modules in Canvas

To approximate exchange of ideas in class, applications like Flipgrid may also be used. Flipgrid allows course instructors to post a question and for members of a class to record video recording of their responses. These video responses will be accessible to every member of the class and other students may opt to respond by recording another video of herself. This allows an Ethics class to mimic how pre-pandemic discussions ensue, but with the benefit of an asynchronous platform. Below is a screenshot of a window from one class using Flipgrid. As one can see, students and their recorded videos are individually arranged for easy access by all members of the class. This task had 32 responses and 8.6 hours of engagement from all members of the class.

Other online applications like Facebook messenger, Discord, Skype, or similar low-bandwidth-requiring applications may also be used to replace the more sophisticated video conferencing tools like Zoom and Google meet. As these replacements require lower bandwidth, students with slow internet connectivity may also participate in synchronous classes.

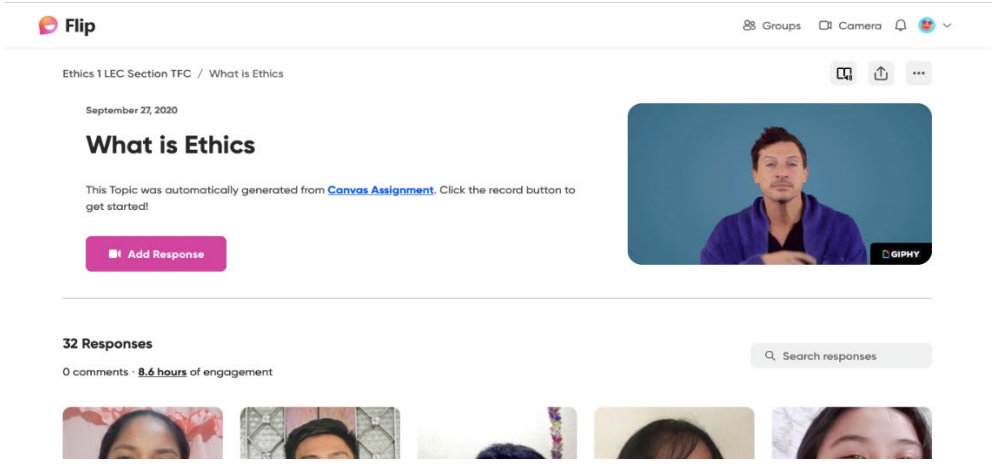


Figure 2 An example of a Flipgrid exchange of ideas on the question of what ethics is.

On the issue of connectivity especially in countries like the Philippines with often poor and unreliable internet connectivity as mirrored in how Magsambol (2020) tells the story of a Filipino student who climbed a mountain looking for a Wi-Fi signal in order to send a class requirement, difficulties may be alleviated by making sure that materials are adaptable to all students regardless of their connectivity. All materials created and curated online (through an LMS) should be made available in learning packs that may be sent to students (Weinberg & Stone-Griffith 1992). Course packs contain the entire course content that will otherwise be uploaded into the course LMS. Recorded lectures, for example, should have transcripts that may be sent either as hard copies via courier services or saved as a soft copy in a word processing software, saved in a USB (universal serial bus) flash drive, and sent to students via courier services. Instead of requiring students to participate in asynchronous activities in their course LMS, students may instead be tasked to submit hard copies or soft copies uploaded in USBs that may be sent to the instructor. This is the only way to make sure that no one is left behind in the continued pursuit of knowledge in schools (Habito 2020). Below is an example of a recorded lecture that has been uploaded on Youtube. In the Philippines, Youtube is one of the most popular applications that may be accessed with free data from some telecommunications companies.

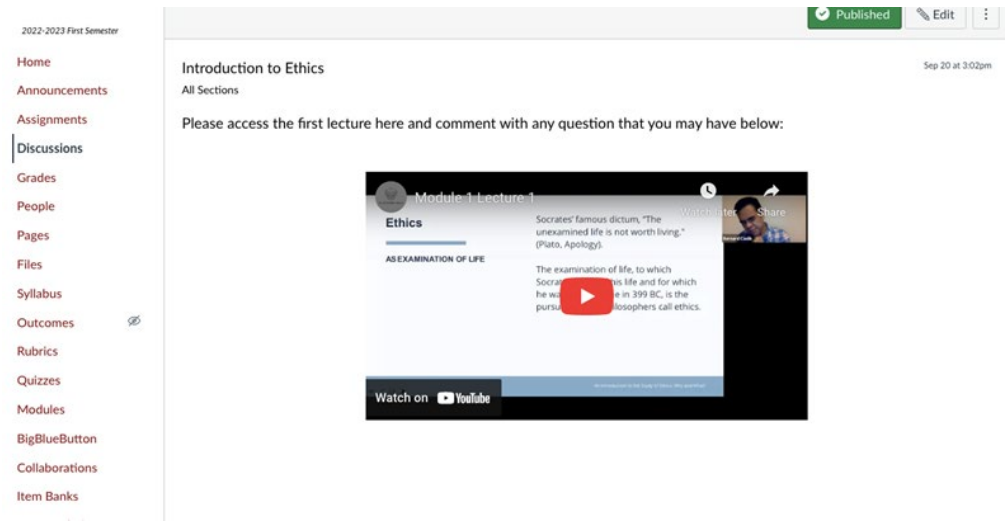


Figure 3 A sample recorded lecture on Youtube

On the problem of academic materials meanwhile, it is incumbent upon university libraries to make materials accessible to students by digitizing them, obtaining permissions for legal reproduction for educational purposes, and purchasing electronic copies if available (Liu 2004). Online annotation applications such as *Perusall* may be helpful for collaborative reading of texts in Ethics. *Perusall* is an annotation tool that "allows students and their instructors to collaboratively markup .pdf documents. Instead of reading a document and discussing it, *Perusall* brings the discussion to the text" ("Canvas and Perusall" 2016). Within *Perusall*, students can simultaneously mark, comment, or ask questions on specific lines or aspects of an uploaded text. Instructors may likewise respond and engage in class discussions in *Perusall*. In this manner, classes in ethics and philosophy may still serve their goal of improving critical reading among students (Jensen & Scharff 2019). However, according to reports of instructors who used the application in their Ethics classes, students were finding it difficult to simultaneously respond to the annotations of their classmates and still prefer live discussions of the text via Zoom or Discord, for example.

On the topic of delivery, dispensing of course content should be through a combination of synchronous sessions and asynchronous tasks in an LMS. In a study by Levin, He, & Robbins (2006), it was found that students "had higher levels of critical reflection" when engaged in synchronous rather than asynchronous online case discussions. While such is the case and preference among students has been noted for synchronous learning (Wang & Reeves 2007), the limitation of connectivity in the Philippines and probably elsewhere in the globe pushes us to consider another mode of synchronous learning. Oztok et al. (2013) asserted that synchronous learning may also take the form of personal messages (chat) and this can also complement asynchronous discussion in forming a community of inquiry within an online class. Yamagata-Lynch (2019) in a study of these two modalities of learning concluded that "in order to provide meaningful learning spaces in synchronous learning environments, the instructor/designer needs to balance the tension between embracing the flexibility that the online space affords to users and designing deliberate structures that will help them take advantage of the flexible space".

These deliberate structures may be achieved by designing well-crafted asynchronous learning in the form of modules. According to Swan (2006), three general factors significantly affected students' satisfaction and perceived learning from asynchronous online learning: clarity of design, interaction with an instructor, and active discussion among course participants. Asynchronous learning can be very promising if these three have been satisfied. In fact, in the case of discussions, Andresen (2009) stated that online discussions can also aptly replace face-to-face discussions. An ideal LMS for an Ethics class is one that has a feature that allows students to discuss among themselves, real-time or otherwise. In my classes, students discuss a case study in ethics by employing the discussion feature of the class LMS where they can converse with their groupmates in real-time in scrutinizing a moral dilemma and discuss the best possible solutions given theories they've learned in class. This is the remedy for the lack of face-to-face interaction in an online class. Figure 1 above shows an example of a crafted module.

On the limitations of assessments online, educators should be more creative in assessing students' learning. Assessments should be directed towards an understanding of the materials in class, application of theories, and integration of new knowledge into one's schema (Kearns 2012). However, not all assessments have to be summative. A few formative assessments are recommended (Alley & Jansak 2001). In an Ethics class, a prompt may be posted on the class LMS for students to respond with short answers. These answers need not be graded all the time. Using this formative assessment, teachers may measure students' readiness for class discussions in the videoconferencing app. Formative assessments are those that are not necessarily graded and are meant to facilitate the self-regulated learning of students (Clark

2012). Online class discussions can be very potent assessment tools not just in 'Ethics', but also in other courses. Vonderwell, Liang & Alderman (2014) proposed that "asynchronous online discussions facilitate a multidimensional process of assessment demonstrated in the aspects of structure, self-regulatory activities, learner autonomy, learning community and student writing skills". These discussions alone offer a holistic evaluation of students' performance that may be both formative and even summative. In figure 2 above, asynchronous discussions may be conducted using Flipgrid as a tool. Flipgrid, another application that allows instructors to curate and design videos and insert various kinds of questions for students to answer within the videos promises a very effective way to engage students and perform a formative assessment.

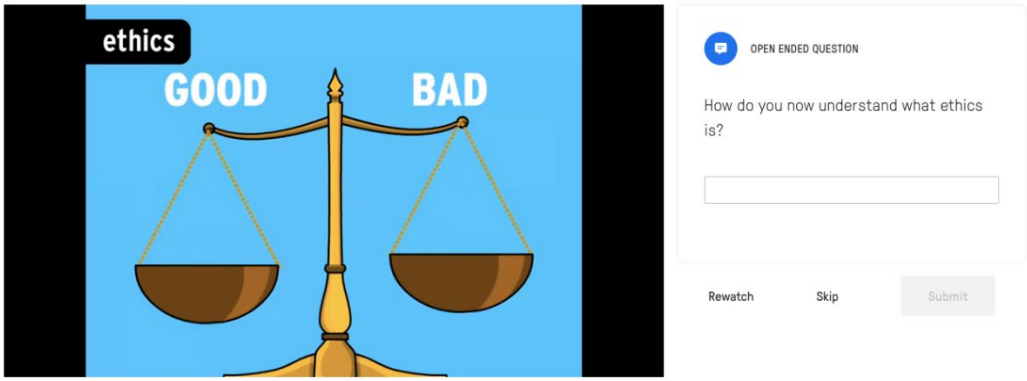


Figure 4. Edpuzzle can be a very potent application for formative assessments.

## CONCLUSIONS AND RECOMMENDATIONS

With the COVID-19 pandemic stretching the limits of civilization and as we move towards a post-COVID world, the education sector has also found ways of responding to difficulties and reimagining its future. This paper focuses on difficulties faced in the teaching of Ethics, a required general education course in all higher education institutions in the Philippines. It has identified four issues namely 1) on connectivity, automation, and the migration of ethics classes from face-to-face to online platform and how to approximate the outcomes of the course in this new mode of teaching and learning, 2) on the availability of materials, 3) on the delivery of course content, and finally, 4) on assessment of learning. Using available literature on these issues and having actually implemented certain strategies during the past 2 years of the pandemic in the Philippines, actual solutions were proposed: 1) the use of a good LMS (Learning Management System) allows for a good substitute for face-to-face classes including recorded lectures, 2) learning packs that contain transcripts of learning materials in the course LMS should be made available to students with internet connectivity issues, 3) university libraries' digitization of course materials that may be accessed by students and applications for annotation, 4) balanced combination of synchronous and asynchronous sessions, and 5) combination of summative and formative assessments in the course.

This paper utilized the experiences of teaching Ethics from the point of view of instructors. It might be useful and recommendable to also embark on another research on the effectiveness of online instruction of 'Ethics' as a course from the vantage point of students. This will allow for a more nuanced understanding of the effectiveness of the methods and solutions offered in this paper. Have the solutions offered in this paper actually work for the learners? Did they really benefit from the identified pedagogical alternatives suggested here? Only another study that mine the actual experiences of students will dictate.

Another recommendation of this study is for another study that includes more Ethics classes from more universities to be embarked into. It will probably be more value-adding to also take stock of the different creative ways done by more instructors from more Philippine universities. It might equally be interesting to take a look at the experiences of other General Education classes in the Philippines apart from 'Ethics'. While it is true that many of the experiences relayed in this article are also being done across the world, it would be more accurate to see the picture of education in the Philippines and other Developing Nations by comparing experiences.

Finally, in an age when talks of MOOCs (Massive Open Online Courses) abound and Open Universities emerge, the question of the replaceability of face-to-face instruction and interaction in an Ethics class should be pursued. While emergency online teaching was undertaken by instructors to ensure that no learning gap will take place during the pandemic, the quality of learning of students during this time should also be examined. Is there no learning loss because of the change in modality? If there is, then it is high time to consider going back to the days of old with chalk, blackboard, and lecture. Otherwise, then more opportunities for technology-mediated teaching and learning should be explored like MOOCs.

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