

Article

The P.A.R.A.B.L.E.S. Approach: A proposed Socio-Religious Lesson Presentation format

Venicris M. Alonsozana, EdD¹

Religious Education Department, De La Salle University – Dasmariñas, Philippines

Correspondence: vmalonsozana@dlsud.edu.ph

Abstract

Education is always challenged to come up with creative innovations in delivering instructions in the classroom. Using deductive validation, comparative analysis combined with synthesis the Philippine Catholic Schools Standards (PCSS), the Department of Education's MATATAG and K to 12 Curriculum, a lesson can be uniquely delivered in the viewpoints of Sociology and Religion through an innovative teaching sequence for socio-religious lessons, the PARABLES approach. The PARABLES this article is endorsing is an acronym, forming a unique blueprint or lesson guide in presenting a lesson and can serve as a pedagogy for teachers, educators, or classroom facilitators. The sequence corroborates with the three- curriculum framework which will be contributory to the sociological popularity of Jesus, as well as, religiously significant in presenting Jesus' perpetual teachings.

Keywords: Education, Instructions, Socio-Religious Lesson

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¹ This paper situates the proposed P.A.R.A.B.L.E.S. Approach within the theme of the conference: "Echoes of Sustainability" by highlighting how socio-religious pedagogy contributes to cultural, spiritual, and social dimensions of sustainable education. Using deductive validation, comparative analysis, and synthesis, the framework aligns with the Philippine Catholic Schools Standards (PCSS), the Department of Education's MATATAG curriculum, and the K to 12 program. By structuring lessons through Prayer, Aims, References, Activities, Backgrounder, Lesson Proper, Evaluation, and Synthesis, the approach integrates faith and sociology into classroom practice. Ultimately, it demonstrates how innovative teaching sequences can echo traditions and values while fostering equitable and holistic learning for future generations.

Lastly, the research presented in this paper was conducted through the aid of Google Search. No AI writing assistants or any similar tools were used in the preparation of the manuscript. QuillBot was employed solely for paraphrasing to improve clarity, without altering the original meaning.

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Introduction

Proposing teaching strategies plays a critical role in modern education as it drives innovation in classrooms, influences policy at both school and national levels, empowers teachers to adapt proactively rather than reactively, and ensures the relevance of education in a fast-changing world. This 2026 is proposing a teaching technique relevant? The act of proposing teaching strategies is not merely beneficial but essential for keeping education aligned with societal and technological progress. By continuously developing and sharing new strategies, educators contribute to shaping responsive learning environments that meet the evolving needs of students and society (Darling-Hammond et al., 2020).

A socio-religious lesson is a teaching or moral insight that combines both social values and religious principles, showing how faith and community life intersect. It emphasizes how religion influences society and how social practices shape religious life. Religion guides social behavior through values such as compassion, justice, and equality, while social realities influence religious practices, including adapting rituals to modern life (Durkheim, 2008). Examples of socio-religious lessons include Charity and Community Support, where religious teachings often stress helping the poor, and the social lesson is building solidarity and reducing inequality (Liu, 2025). Another example is Respect and Tolerance, as many religions promote respect for others, fostering peace in diverse communities (Alshehri, 2024). Family and Social Responsibility is also central, with religious values emphasizing family bonds, thereby strengthening social structures through care and responsibility (Pargament & Exline, 2020). Last example, Justice and Fairness is highlighted in religious texts, with the social lesson being the application of fairness in governance and daily life (Nouman & Ravitz, 2025). Socio-religious lessons matter because they guide behavior, helping individuals align personal conduct with both spiritual and social expectations. They also build community by strengthening bonds between people through shared faith, and they promote harmony by encouraging tolerance and cooperation across diverse groups (Durkheim, 2008). Christians regard Jesus as its direct model and source in teaching the Christian faith and the Christian scripture itself inadvertently gave an ideal teaching technique when it said, “this is why I speak to them in Parables” (Matthew 13:13, NIV).

An expert in communication and author Steven Kleinman traced the seemingly innate human tendency to communicate as efficiently as possible by compressing phrases into acronyms and words into abbreviated utterances or vocal sounds (Westerwick, Kleinman, & Knobloch-Westerwick, 2013), thus the word “parable” can also become an acronym that will form a unique blueprint or design in presenting a

lesson which will serve as an uncomplicated guide for teachers, educators, or classroom facilitators, as follows: Prayer, Aims, References, Activities, Backgrounder, Lesson Proper, Evaluation, and Synthesis, and taking the beginning letters of each, the word “parables” is formed. This article notes that the P.A.R.A.B.L.E.S. acronym is a proposed teaching approach and it has no intention to be enforced but genuinely simplify teaching styles.

The MATATAG program of the Philippine Department of Education is both a slogan and also an acronym that outlines its reform agenda for basic education. As an acronym, MATATAG means: MA, Make the curriculum relevant to produce job-ready, active, and responsible citizens. TA, Take steps to accelerate the delivery of basic education facilities and services. TA, Take good care of learners by promoting learner well-being, inclusivity, and a positive learning environment. And G, Give support to teachers to enhance their teaching capacity and uphold their welfare. This framework was formally introduced in January 2023 during the Basic Education Report by Vice President and Education Secretary Sara Z. Duterte, and it serves as the guiding principle for the phased implementation of the MATATAG Curriculum beginning SY 2024–2025 (Department of Education, 2023, January 30).

The P.A.R.A.B.L.E.S. framework this paper proposes begins with Prayer, which functions as a reflective and spiritual opening. Within faith-based pedagogy, prayer is not merely ritual but a formative practice that cultivates attentiveness, humility, and reverence—qualities that support deeper engagement with knowledge. This aligns with recent scholarship on faith-integrated education, which emphasizes the holistic formation of learners by embedding spiritual reflection into instructional design (Smith, 2019; Van Brummelen, 2021).

The articulation of Aims reflects the principles of outcome-based education (OBE), wherein instructional design is anchored in clearly defined learning objectives. By foregrounding intended outcomes, the framework emphasizes accountability, transparency, and learner-centered progression. Contemporary studies highlight that OBE fosters clarity in instructional delivery and ensures that competencies are demonstrable and measurable (Biggs & Tang, 2022).

The inclusion of References situates the lesson within a broader epistemic community, underscoring the importance of authoritative sources in fostering credibility and consistency. The Activity component operationalizes active learning strategies, encouraging collaborative inquiry, experimentation, and dialogue. Such practices embody social constructivism, wherein knowledge is co-constructed through interaction and application rather than passively received (Fosnot, 2013; Schunk, 2020).

The Backgrounder provides socio-religious contextualization, bridging prior knowledge with new content and thereby enacting Vygotsky's notion of the "zone of proximal development." By situating lessons within lived realities and cultural narratives, the framework affirms the relevance of learning and strengthens cognitive scaffolding (Daniels, 2021).

The Lesson Proper represents the instructional core, where teachers facilitate guided practice, demonstration, and explanation. This phase reflects the dual emphasis of OBE and constructivism: structured delivery of content alongside opportunities for learners to internalize and apply concepts. Subsequent Evaluation mechanisms—quizzes, oral questioning, and worksheets—function as formative and summative assessments, measuring progress and identifying misconceptions. This evaluative dimension is consistent with OBE's emphasis on demonstrable competencies and continuous improvement (Biggs & Tang, 2022).

Finally, on Integration and Application, Synthesis consolidates learning by summarizing key insights, reinforcing objectives, and connecting knowledge to real-life applications. This integrative closure reflects the constructivist principle of meaningful learning, wherein knowledge is not fragmented but woven into the learner's broader cognitive and experiential framework (Schunk, 2020).

Methodology

Deductive validation ensures that the proposed eight sequence teaching framework aligns with established lesson standards such as Philippine Catholic Schools Standards (PCSS), the Department of Education's MATATAG and K to 12 Curriculum through comparative analysis. By systematically comparing lesson plans and synthesizing best practices into a unified design, educators create evidence based, adaptable models that strengthen curriculum alignment and enhance student learning outcomes. According to BCCampus (n.d.), deductive validation tests whether programs fit pre-existing theories, the proposed eight teaching sequence will undergo validation by evaluating the extent to which each sequence aligns with established lesson concepts in the PCSS, the MATATAG and the K to 12 through comparative analysis.

Comparative analysis combined with synthesis served as a valuable methodology to synthesize lesson plans into a unified framework. This approach begins with a systematic comparison of multiple lesson plans to identify both their similarities and differences. By examining objectives, instructional strategies, learning activities, and assessment methods, researchers can highlight recurring strengths and pinpoint areas of divergence. Such analysis allows for the extraction of effective

practices that have been proven to enhance student engagement and learning outcomes. Comparative analysis is widely recognized in educational research as a means of evaluating instructional materials and aligning them with curriculum standards (Creswell & Creswell, 2018). Through this process, educators gain a clearer understanding of which elements consistently contribute to effective teaching and learning across different contexts.

Following the comparative stage, synthesis results integrating the identified best practices into a single, standardized lesson plan. This step requires combining strategies, activities, and structures into a cohesive design that reflects both pedagogical soundness and curriculum alignment. The synthesis process validates and ensures that the resulting lesson plan is not merely a patchwork of ideas but a carefully constructed framework that embodies the strengths of multiple sources. In curriculum development, synthesis is essential for creating instructional models that are adaptable, scalable, and responsive to diverse learner needs (Fraenkel, Wallen, & Hyun, 2019). By merging comparative insights with synthesis, researchers and educators can produce lesson plans that are both evidence-based and practical, ultimately supporting consistent and high-quality instruction across classrooms.

Results and Discussion

In the PARABLES lesson sequence, each part serves a distinct purpose: Prayer sets the tone, Aims define learning goals, Reference identifies sources, Activity engages learners, Backgrounder provides the socio-religious context, Lesson Proper delivers the main content, Evaluation checks understanding, and Synthesis consolidates learning. This framework, as similarly articulated in Cabugsa's (2025) Lesson Plan material, provides a structured progression for lesson delivery in faith-based educational contexts. **Prayer** functions as a reflective and spiritual opening that establishes a respectful atmosphere and prepares learners for engagement. This is followed by the articulation of **Aims**, wherein the intended learning outcomes are clarified to ensure that students understand the objectives they are expected to achieve. The inclusion of **References**—such as textbooks, scholarly articles, or multimedia resources—ensures credibility and consistency in instruction by grounding the lesson in authoritative materials. Learner engagement is then fostered through **Activities**, which may take the form of group work, experiments, or discussions, thereby encouraging active participation and the application of knowledge. To situate the lesson within its broader socio-religious context, the **Backgrounder** provides essential prior knowledge and bridges existing understandings with new content. The **Lesson Proper** constitutes the central instructional phase, wherein teachers introduce, explain, and guide practice of new concepts. Following this, **Evaluation** serves as a mechanism for assessing student comprehension through quizzes, oral questioning, or

worksheets, thereby identifying both progress and misconceptions. Finally, the sequence concludes with **Synthesis**, which consolidates learning by summarizing key points, reinforcing objectives, and connecting the lesson to real-life applications. Collectively, these components form a coherent pedagogical model that integrates spiritual reflection, academic rigor, and contextual relevance, ensuring that instruction is both holistic and outcome-oriented.

PARABLES and the MATATAG's Lesson Exemplar

The Philippine Normal University – Research Center for Teacher Quality (PNU-RITQ) Development Team primary developed/validated Lesson Exemplars for Core Subjects of the MATATAG Curriculum. In the official MATATAG Lesson Plan structure (PNU-RITQ, 2024), traditional instructional elements are integrated primarily within the Teaching and Learning Procedures. The initial phase, known as the Pre-Lesson Proper, encompasses classroom routines such as PRAYERS and preliminary activities under the "Activating Prior Knowledge" segment. This section also addresses lesson AIMS through "Establishing Lesson Purpose" and provides necessary BACKGROUND information to connect concepts. All supporting materials and textbooks are organized within the "Learning Resources" or REFERENCE section of the exemplar.

The core of the instructional process occurs during the LESSON PROPER, where ACTIVITIES are designed to guide students through "Reading the Key Idea," "Developing Understanding," and "Deepening Understanding." This phase ensures that the primary content and student tasks are sequentially aligned with the curriculum's competencies.

The final stage, or Post-Lesson Proper, focuses on consolidating knowledge and measuring outcomes. SYNTHESIS is achieved through "Making Generalizations and Abstractions," while the effectiveness of the instruction is measured in the "EVALUATING Learning" sub-section using formative assessments.

Deductive validation requires corroboration, which strengthens claims by aligning parallel evidence with established standards (American Psychological Association, 2020). Validating the PARABLES in MATATAG's Lesson Exemplars' four primary headers, the MATATAG Lessons provide a strong foundation that validates and reinforces the PARABLES Approach.

- Curriculum Content, Standards, and Lesson Competencies of MATATAG affirm the Aims and Backgrounder of the PARABLES Approach. Both emphasize values formation, contextualized learning, and holistic development, ensuring that the objectives of PARABLES are aligned with national standards.
- Learning Resources in MATATAG validates the References of the PARABLES Approach. By grounding lessons in credible, accessible, and culturally relevant materials, MATATAG strengthens the resource base that PARABLES draws upon for meaningful instruction.

- Teaching and Learning Procedures in MATATAG validate the Prayer, Lesson Proper, Activities, and Synthesis of the PARABLES Approach. The structured flow of MATATAG lessons mirrors the PARABLES sequence, ensuring that spiritual grounding, interactive engagement, and reflective synthesis are pedagogically sound and nationally compliant.
- Evaluating Learning in MATATAG validates the Evaluation component of the PARABLES Approach. Both prioritize evidence-based assessment, encouraging learners to demonstrate understanding not only through knowledge recall but also through values integration and application in real-life contexts.

In synthesis, MATATAG's curriculum framework does not merely complement the PARABLES Approach, it validates it. The alignment shows that PARABLES is not an isolated method but a values-driven pedagogy that harmonizes with national standards, ensuring both compliance and transformative impact.

PARABLES and the K to 12's DLP and DLL

In the K to 12 Basic Education Program, the sequence of lesson plan components is standardized by DepEd Order No. 42, s. 2016, which mandates core sections for both the Detailed Lesson Plan (DLP) and Daily Lesson Log (DLL). While the official policy focuses on broad categories like Objectives, Content, Learning Resources, Procedures, Remarks, and Reflection, teachers utilize specific sub-steps to fulfill these requirements. The AIMS align with the official Objectives section covering standards and competencies, while REFERENCES and BACKGROUNDER details are housed within the Learning Resources and Content components, respectively.

The instructional delivery occurs primarily within the Procedures section, beginning with PRAYER as a preliminary activity and progressing into the ACTIVITIES & LESSON PROPER. To conclude the session, a SYNTHESIS is conducted during the generalization phase to reinforce the material. Finally, EVALUATION serves as a mandatory component to assess whether the established learning objectives were successfully met.

Validating the PARABLES and the K to 12's Before, During and After the Lesson, the K to 12 Curriculum provides a structured flow of teaching and learning that validates the design and sequence of the PARABLES Approach.

- In the Before the Lesson phase, K to 12 emphasizes preparation, motivation, and contextual grounding. This validates the Prayer, Aims, References, and Activities of the PARABLES Approach, ensuring that learners begin with spiritual focus, clear objectives, resource orientation, and engaging entry points into the lesson.
- In the During the Lesson phase, K to 12 highlights the delivery of content and guided exploration. This validates the Backgrounder and Lesson Proper of the PARABLES Approach, where learners are introduced to contextual narratives and core teaching, fostering deeper understanding through structured progression.

- In the After the Lesson phase, K to 12 prioritizes reflection, consolidation, and assessment. This validates the Evaluation and Synthesis of the PARABLES Approach, ensuring that learners not only demonstrate comprehension but also integrate values and insights into their personal and communal lives.

In synthesis, the K to 12 framework and the PARABLES Approach are harmonized in their sequencing. Each stage of K to 12 instruction validates the corresponding elements of PARABLES, showing that values-based pedagogy is fully compatible with national standards and enhances holistic learner development.

PARABLES and a PCCS-aligned Lesson Plan

Catholic Educational Association of the Philippines' (2020) PCSS lesson plan format integrates standard academic components with specific faith-based dimensions to ensure a "holistically formed" learner. While the structural layout often mirrors the Department of Education's Detailed Lesson Plan (DLP) or 7E model, the PCSS adds a specific layer of Integral Formation and Gospel Value Integration.

A PCSS-aligned lesson plan begins by defining clear objectives or AIMS categorized into Content Standards, Performance Standards, and Learning Competencies, which are often enriched with Catholic Identity, Faith Integration goals, and socio-religious BACKGROUND. This framework supports the delivery of specific subject matter through diverse learning resources or REFERENCES, including ICT and specialized religious or moral tools.

The instructional procedures typically starts with PRAYER then follow structured models like

the 7E's or 4A's (ACTIVITY), with a dedicated emphasis on Values Integration to help students discern and apply Gospel values within the curriculum before the LESSON PROPER. Finally, the plan is SYNTHESIZED with remarks and reflections, where teachers EVALUATE the lesson's effectiveness and assess the spiritual growth and vitality of their learners as disciples

Validating the PARABLES and PCSS lesson plan major components, the PCSS Framework provides a comprehensive structure that validates the pedagogical flow of the PARABLES Approach.

- Objectives in PCSS affirm the Aims of the PARABLES Approach. Both emphasize values formation, learner-centered goals, and holistic development, ensuring that the intended outcomes are clear and aligned with educational priorities.
- Content in PCSS validates the Backgrounder of the PARABLES Approach. By situating lessons within meaningful contexts, PCSS strengthens the narrative foundation that PARABLES uses to introduce themes and guide learners toward deeper understanding.
- Learning Resources in PCSS validate the References of the PARABLES Approach. Both highlight the importance of credible, accessible, and relevant

materials that support instruction and enrich the learning experience.

- Procedures in PCSS validate the Prayer, Activities, and Lesson Proper of the PARABLES Approach. The structured steps of PCSS mirror the flow of PARABLES, ensuring that spiritual grounding, interactive engagement, and systematic lesson delivery are pedagogically sound.
- Remarks and Reflection in PCSS validate the Evaluation and Synthesis of the PARABLES Approach. Both emphasize the importance of assessing learner outcomes while encouraging reflection, integration of values, and application of insights to real-life situations.

In synthesis, the PCSS framework and the PARABLES Approach are harmonized in their design. Each component of PCSS validates the corresponding element of PARABLES, demonstrating that values-based pedagogy is not only compatible with structured educational standards but also enriched by them, fostering both compliance and transformative learning.

Modelling PARABLES for a Socio-Religious Lesson

A socio-religious lesson may be defined as an instructional approach that integrates faith-based values with social responsibilities. It emphasizes ethical living within both the religious community and the broader society, fostering respect, compassion, and civic responsibility (Studocu, n.d.). Below is an example of a structured socio-religious lesson plan adapting the PARABLES lesson sequence.

Topic: Respecting Diversity in Faith and Culture

Grade/Level: Secondary / Community Youth Group

Duration: 60 minutes

Prayer (1 minute)

- “Lord of all nations and peoples, guide us today as we learn to respect and embrace the diversity of faiths and cultures around us. May our words and actions reflect love, peace, and understanding. Amen.” (Note: YouTube videos may be resorted)

Aims

By the end of the lesson, learners should be able to:

- Understand the importance of respecting different religions and cultures.
- Recognize socio-religious practices that promote unity and peace.
- Demonstrate attitudes of tolerance and inclusivity in

daily life. Reference

- Holy Scriptures (Bible, Qur’an, Bhagavad Gita excerpts on peace and respect)
- UNESCO Declaration on Cultural Diversity
- Local community practices (e.g., interfaith dialogues, barangay peace initiatives)

Activity (10 minutes)

- Group Work: Learners create a short role-play showing respect for someone of a different faith or culture.
- Sharing: Groups present their role-play to the class. Backgrounder (4 minutes)
 - The Philippines is a multi-faith society with Christians, Muslims, and indigenous spiritual traditions.
 - Interfaith cooperation has historically promoted peace, especially in diverse regions like Mindanao.
 - Respecting diversity is not only a religious value but also a social necessity for harmony and nation-building.

Lesson Proper

Motivation (5 minutes)

- Show images of different religious gatherings (church, mosque, temple).
- Ask: "What similarities and differences do you notice?"

Discussion (20 minutes)

- Explain how different religions share common values: peace, compassion, respect.
- Highlight local examples of interfaith cooperation (e.g., community service projects).

Reflection (5 minutes)

- Learners write a short paragraph: "How can I show respect to people of different faiths in my daily life?"

Evaluation (10 minutes)

- Participation in group activity and discussion.
- Reflection paragraph (graded on sincerity and clarity, not length).
- Teacher observation of attitudes during lesson.

(Note: Submitted reflections may undergo verification with the aid of

Turnitin) Synthesis (5 minutes)

- Summarize: Respecting diversity is both a religious and social responsibility.
- Reinforce: "Though we differ in beliefs, we are united in our humanity."
- End with a unifying quote: "Peace begins with respect."

Integration of Sociological Perspectives and Religious Education

A structured lesson format like the P.A.R.A.B.L.E.S. bridges sociology and religion by embedding social realities into faith-based instruction, while aligning each step with existing curriculum frameworks. This makes lessons academically rigorous, spiritually formative, and socially transformative. A structured lesson presentation format can integrate sociological perspectives and religious education while staying aligned with Philippine curriculum frameworks (MATATAG, K to 12, and PCSS) by weaving together three key elements: anchoring in curriculum standards, integrating sociological perspectives, and embedding religious education.

By anchoring in curriculum standards, MATATAG and K to 12 provide the backbone: objectives, competencies, and assessment criteria. The PARABLES sequence (Prayer, Aims, References, Activities, Backgrounder, Lesson Proper, Evaluation, Synthesis) maps directly onto these standards, ensuring compliance while adding a values-driven dimension. Aims in PARABLES correspond to learning competencies in MATATAG and K to 12, while Evaluation aligns with mandated formative and summative assessments. By integrating sociological perspectives, Backgrounder situates lessons in social realities (e.g., diversity, justice, family responsibility), reflecting sociology's concern with community and social structures. Activities encourage collaborative inquiry and role-play, embodying social constructivism where learners co-create meaning through interaction. This ensures lessons are not abstract but grounded in lived experiences, making faith relevant to social contexts. Lastly, by embedding religious education, Prayer sets a reflective, spiritual tone, cultivating attentiveness and reverence. Lesson Proper delivers religious content (scripture, doctrine, values) while connecting it to social issues like compassion, tolerance, and justice. Synthesis consolidates both spiritual and social insights, reinforcing that religious education is not isolated but integrated into civic life.

Pedagogical Implications for Teachers and Schools

The pedagogical implications of adopting a structured lesson format like the P.A.R.A.B.L.E.S. Approach, which integrates sociological perspectives and religious education while aligning with Philippine curriculum frameworks, are significant for both teachers and schools. For teachers, they are called to design lessons that intentionally integrate faith, social realities, and active learning strategies while aligning with national standards. For schools, the school must embed socio-religious pedagogy into curriculum delivery, ensuring compliance with MATATAG, K to 12, and PCSS while fostering holistic formation through institutional support and teacher training.

Teachers must plan lessons with clear aims and measurable competencies consistent with outcome-based education (Biggs & Tang, 2022), moving beyond routine delivery to intentional sequencing that balances spiritual, social, and academic dimensions; they are also encouraged to situate lessons in real social contexts such as diversity, justice, and family responsibility, reflecting Durkheim's (2008) insight that religion and society mutually shape each other, thereby connecting scripture and doctrine with contemporary realities; furthermore, activities should emphasize collaborative inquiry and role-play, embodying constructivist pedagogy (Fosnot, 2013), which requires teachers to adopt facilitative roles that guide learners in co-constructing meaning rather than simply transmitting knowledge; finally, evaluation must extend beyond recall to include values integration and behavioral application, with assessments designed to measure both cognitive and affective outcomes in line with DepEd's emphasis on formative and summative evaluation (Department of Education, 2016).

Schools benefit from adopting a framework that harmonizes with MATATAG, K to 12, and PCSS, ensuring compliance with national standards while maintaining Catholic identity and values integration (Catholic Educational Association of the Philippines, 2020); embedding prayer and synthesis into lesson structures reinforces the mission of holistic formation and positions religious education as a formative practice that permeates the curriculum (Van Brummelen, 2021); the emphasis on synthesis and reflection cultivates a school-wide culture of critical thinking and values discernment, supporting the broader goal of forming learners who are socially responsible and spiritually grounded; and to operationalize this effectively, schools must invest in professional development through workshops on contextualization, constructivist strategies, and assessment design, equipping teachers to implement socio-religious lesson formats in diverse classrooms.

Conclusions

The integration of sociological perspectives and religious education through structured lesson formats such as the P.A.R.A.B.L.E.S. Approach carries significant pedagogical implications for Philippine schools. First, the framework demonstrates strong alignment with national standards, harmonizing with MATATAG, K to 12, and PCSS to ensure compliance while enriching instruction with values-based and faith-integrated dimensions (Department of Education, 2016, 2023; Catholic Educational Association of the Philippines, 2020). Second, it transforms teacher practice, requiring educators to design lessons intentionally, contextualize content within social realities, employ active learning strategies, and adopt holistic assessment methods that measure both cognitive and affective outcomes (Biggs & Tang, 2022; Durkheim, 2008; Fosnot, 2013). It fosters institutional transformation, as schools embed prayer, synthesis, and reflection into lesson structures, cultivating a culture of discernment and values integration while investing in professional development to sustain effective implementation (Van Brummelen, 2021).

The proposed P.A.R.A.B.L.E.S. lesson sequence is essential because it provides a logical flow from preparation to engagement and consolidation, ensures clarity by guiding both teachers and students toward well-defined goals, and enhances effectiveness by balancing social, spiritual, cognitive, and reflective aspects of learning. The P.A.R.A.B.L.E.S. sequence functions as more than a checklist; it serves as a pedagogical roadmap that ensures purposeful teaching and meaningful learning. By beginning with prayer to set the tone, establishing aims to guide direction, referencing credible sources, engaging learners through activities, providing background for socio-religious context, delivering knowledge in the lesson proper, evaluating understanding, and synthesizing ideas for closure, the sequence creates a structured and holistic approach to education.

Across all curriculum frameworks, the common thread is the necessity for teachers to plan systematically in order to ensure effective delivery. Careful preparation allows educators to align objectives with activities, select appropriate

references, provide meaningful context, and design evaluations that measure learning outcomes. By approaching lessons with intentional structure and foresight, teachers not only guarantee clarity and coherence in instruction but also foster deeper engagement and holistic development among learners. Collectively, these conclusions affirm that socio-religious pedagogy, when aligned with existing curriculum frameworks, is not only academically rigorous but also spiritually formative and socially transformative, positioning Philippine education to nurture learners who are competent, responsible, and grounded in values.

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