

THE CLEANING OF ONE'S HEART AND MIND

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ABSTRACT

Due to the significance of the building of the findings on school cleaning, a lot of educators throughout the world became so interested in acquiring more ideas about school cleaning as is theorized and practiced. This study was undertaken in the Division of City Schools of the Department of Education, Urdaneta City, Philippines, during the school year 2007-2008, in order to determine the practices of school cleaning, as part of the curriculum, in improving the values of learners from kindergarten to high school. School cleaning was found out in this study as a part of traditional education practice that has the original purpose of providing ascetic training to the school populace in the Philippines. It is important to know the philosophy of using school cleaning in the classroom setting. The types of school cleaning used in the schools surveyed included professional cleaning, student cleaning, and hybrid. The student cleaning type is used because of the lack of fund and in some cases cleaning is considered an important part of purifying one's heart and mind. Other schools, just like in other countries, clean the school surroundings because of hygienic reason.

INTRODUCTION

This study was undertaken in the Division of City Schools of the Department of Education, Urdaneta City, Philippines, during the school year 2007-2008, in order to determine the practices of school cleaning, as part of the curriculum, in improving the values of learners from kindergarten to high school. It made use of the historical and descriptive methods of research. Presenting this study to you has given me the opportunity to share with you the interim report of my paper titled "The Cleaning of One's Heart and Mind" which I have started during the Academic Year 2007-2008.

I learned a lot of valuable educational ideas from the many prominent educators in Japan and in the Philippines by having attended several lectures, seminars, and other forms of educational meetings undertaken by various universities in Japan and in the Philippines. I found out that the books and lectures I have read and listened to from Dr. Yutaka Okihara, a former President of Hiroshima University, Japan, and Dr. Pedro T. Orata, a former president of the Urdaneta City University, Philippines, are so stimulating to me. I discovered in them the existence of the real Asian spirit of education. Many of the current education theories, philosophies, and systems that are being observed in Japan were influenced by the Western society. The products of education that many educators from Japan have acquired from the Western countries have been implanted in the school curriculum. On the contrary, the ideas of Dr. Okihara centered on the contribution of Asia and the Pacific Region towards the development of the educational

practices in Japan. Dr. Okihara was able to uncover biases in the educational system of Japan acquired from the Western education. Dr. Orata similarly adheres to the idea that the Asian people should value the educational practices and beliefs that they themselves have developed based on the traditional customs and cultures of the people. There is a pressing need, therefore, to study Asian curriculum as influenced by school cleaning so that we could continue maintaining its excellence.

Having been impressed by the ideas of Dr. Okihara and Dr. Orata, I attempted to concentrate in discussing today about the philosophy in education that has long been a pioneer. Their ideas have actually expounded the value of cleaning in educating the “heart” and the “mind” of the school children. The idea on cleaning by Dr. Okihara simply exemplifies one of the many Asian concepts in education that the people in the region ought to emulate and preserve. It is our hope, therefore, that through our discussions, we shall be able to pinpoint some of the other educational thoughts that possess real value towards improving education in our region and throughout the world.

Cleaning and Character Building

Turning Point of School Cleaning

A Jewish proverb suggested that the baby and the bath water used to clean it should not be discarded together. It gives the implication that the world is composed of things that can either be discarded or not discarded. This fact also holds true in education. After World War II, a lot of educational practices have been discarded in the educational system. Likewise, there are educational practices that have been retained, and one of them is school cleaning.

It has been said, however, that school buildings in the Philippines nowadays lack the clean environment that they formerly possess during the prewar days. This could probably be attributed to the fact that in schools, nowadays, the educational significance of school cleaning has not been fully understood and appreciated resulting to the disappearance of its real meaning and spirit. Also, in recent years, only a sizable number of parents allow their children to do household chores. Very few children are taught how to clean the house. These conditions have surprisingly brought about a great number of children who lack the skills in wringing a cleaning cloth and in using a broom properly.

Accordingly, children nowadays dislike cleaning at the school. The children seem to lack the sense of guilt even though they happen to make the school surroundings dirty. A remarkable number of children in recent years seem to doubt the existence of school cleaning system. The “War on Waste” or WOW has been started in the Philippines to encourage children to clean.

The school officials in all schools today, however, assert that assigning pupils to do cleaning tasks would develop proper attitude and custom towards the value of being clean and hygienic, the value of being orderly, the value of loving labor, and the value of sensing positive public morality.

An example, which clearly illustrates the tendency to dislike school cleaning, is the case of asking the withdrawal of school-cleaning duty of children in Hokkaido, Japan. In 1962, an interesting lawsuit related to school cleaning was filed at the Sapporo District Court in Hokkaido by a sixth grader from an elementary school which made the school principal and the town officials become the defendants. The plaintiff's first argument was that neither the School Education Act nor the Courses of Study for Elementary School prescribed school cleaning. Secondly, the voluntary action of the pupil was not sought prior to the performance of the cleaning activity, but, instead the teacher did mandatory action. Thirdly, school cleaning was considered a trivial school activity. And finally, the assigning of pupils to clean the toilet violated the "Child Welfare Act" and the "Constitution" of Japan.

The Sapporo District Court finally made the decision in favor of the school in 1963. The decision affirmed that school cleaning has been practiced as part of educational activity and that the exercise of public power in assigning the pupil to perform cleaning tasks is part of the function of the school.

However, even up to the present, there are still some parents who adhere to the idea that children are not sent to school to perform cleaning jobs. They, furthermore, argued that school cleaning should be done through the use of public funds. This condition seems to suggest that school cleaning in the Philippines has reached its turning point. The direction of the school cleaning system is one of the most important educational issues today. The data in this study were gathered in Urdaneta City, Philippines during the Academic Year 2007-2008. The data were interpreted using the theories developed by Dr. Okihara of Japan and Dr. Orata of the Philippines.

Ascetic Practice and Cleaning

As more homes are built using new types of building materials, such as the utilization of reinforced concrete and related materials, the phenomenon of finding more children who lack the skills in doing simple cleaning tasks such as wringing a cleaning cloth has become observable. Not only domestic houses but also schools have evolved so fast from using wooden building materials to using the more reinforced concrete building materials. This modernization brought about by the newly developed construction materials seems to have started the changing of the school environment for the children that does not exclude school cleaning. Apparently, there are an increasing number of children who regard school cleaning as a kind of a toil exposing them to the feeling of hardship and so they start abhorring it. There is therefore a need to reexamine the original meaning of cleaning.

Twenty-two years ago, Dr. Yutaka Okihara had the chance to visit an ancient city of the People's Republic of China where stood a beautiful temple surrounded by a pond fully ornamented with lovely lotus flowers. In one section of the temple where images of 500 disciples of Buddha could be found, he was deeply impressed by the disciple named "Shurihandoku" who was shown projecting a gentle smile. "Shurihandoku" was believed to have possessed a weak witted mid although he has a brother who acquired a high reputation from the people because of his being too clever. It was said that "Shurihandoku" sometimes could not even state his own name. He was characterized to possess a weak mind and so he found it impossible to learn by heart the teachings of Buddha which prohibit wrong doings bodily, verbally and mentally, damaging living creatures, and indulgence to human desire.

"Shurihandoku" being slow minded person has been scolded by his own brother and has been directed to just stay at home because he does not deserve to be going to school. Upon hearing the words from his brother, he became so melancholic and so he walked back home until he found himself to be standing at the gate of the residence of Buddha. When Buddha saw him to be so sad, he was told not to lose hope. He was given a broom by Buddha and was taught the proper way of sweeping the garden of the residence everyday, while at the same time reciting the phrase "get rid of dust and filth." While observing the teachings of Buddha, he concentrated on sweeping everyday, never paying attention to the weather, even if it was hot or cold, rain or shine. For many years, he was enlightened by the fact that cleaning actually provides people the chance to clean the dust of the mind, the filth of the mind, and the dilution of the mind. Due to the enlightenment brought about by cleaning the garden, Buddha was convinced that all the other disciples must follow the example of "Shurihandoku," so that they could experience doing just one thing perfectly, whatever it maybe.

One time, while Buddha was walking about in his garden, as part of his religious meditation, he found out that the garden was so dirty. At that time, cleaning was not the job of a monk but of a layman. Even though this belief exists at that time, Buddha took a broom by himself and started sweeping the ground. Upon seeing Buddha, his disciples hurriedly offered their help, and therefore, all of them started cleaning the residence.

After the said incident, Buddha started teaching the five merits of cleaning. To wit: a) to clean one's own mind, b) to clean other people's minds, c) to make all existing things on earth lively, d) to allow the inculcation of desirable behavior, and e) to enable people reach heaven after death.

It can be surmised that cleaning has traditionally provided a means of ascetic training that make possible the existence of a human race with a clean heart. This supports an adage on cleaning, which says that the brightness of the floor projects the brightness of the light from the heart. The act of cleaning the floor simultaneously

exemplifies the purification of the heart . The implication of cleaning is grounded on a religious belief.

Cleaning Practices by Masters and Disciples.

The wonderful Japanese tradition of cleaning has been traced to have continuously flourished from one generation to the other since the establishment of the temple education in Kamakura area, private education during the Edo Era, and school education during the Meiji Era. School cleaning has become the common experience by the ancestors as well as the new generation citizens of Japan, although the degree on its practice has gradually changed.

It is very important to note that in the current Japanese educational system, there is a need to polish the heart of the children through the utilization of cleaning in schools which already has a long historical background. The children must be taught about the importance of cleaning some parts of the school such as the toilet. In other words, cleaning is one of the most important educational practices that the Japanese educational system must preserve.

Dr. Yutaka Okihara had the chance to be invited to deliver a lecture at the National Teacher Training University of Japan with regards to school cleaning. One of the students wrote in his report the following:

“Through your lecture I was able to understand the importance of school cleaning in character building and therefore it can be considered as an excellent educational tradition. When I will have a chance to become a teacher in the future, I would like to teach my pupils wholeheartedly on the art of cleaning the classroom. Incidentally, please allow me to relate the memory I got about school cleaning when I was at my lower secondary school years. I was given one time the task of cleaning the toilet and it so happened that the toilet bowl was clogged thereby producing confusion among all of us in our group. A teacher saw us and inquired what we were doing. We told him about the condition of the toilet bowl and upon hearing about it he immediately rolled-up the sleeves of his shirt and took out the stuff that caused the clogging of the toilet. The toilet bowl was soon cleared swiftly with the filth found in it; thereby once again look gleaming and very clean. We all watched what the teacher did. Everybody was so impressed and flabbergasted on what he did and therefore got the admiration and respect from among the student populace.”

This can be a very impressive illustration that certainly could demonstrate the act of cleaning jointly involving a master and his pupils. However, this wonderful educational situation on school cleaning does not happen daily in our classrooms nowadays. Therefore, there is a felt need of reappraising the role of cleaning with that of character building – a tradition that has long been practiced in Asian countries like the Philippines.

National Character and Cleaning

When we try to think about the meaning of cleaning, we should not neglect the factor which is related to the national character. In his writings, Hagar (Okihara, 1982) made some comments about national character and thus stated that “We, the Japanese, are people who love cleanliness indeed.” The true meaning of cleanliness in this statement by the Japanese people refers to spiritual cleanliness. When a Japanese goes to worship at the shrine, for example, he is usually impressed by the kind of serenity and freshness found in the place where the shrine is located. This holds true because the shrines are always kept clean because of the belief that God hates the status of being unclean. It is said that in the Philippines, the concept has originated from the concept of public hygiene in order to protect the people from getting in contact with infectious diseases such as pest and cholera. In Japan, cleaning has a background of Shintoism, which emphasizes the value of being clean. To the Japanese, being dirty physically also means being dirty spiritually. The Japanese custom of avoiding spiritual unseemliness makes them become cleanliness prone people.

Traditionally, in Japan, there are two events done annually in order to get rid of dirty surroundings, which are called “Ooharai” and cleaning the inner and outer portion of the house. The existence of “Shogatsurei” done during the New Year’s Day and “Bon Gyoji” done during summer time can also be observed in Japan. Both activities are preceded by the general cleaning done inside and outside the house. The cleaning task done during the New Year actually enables the people to prepare for a good welcome for the God of New Year. Before the “Bon” Season comes, the Buddhist altar and its fittings are also kept clean in order to provide a clean environment. In the Philippines, schools and houses are cleaned because of the tradition of respecting cleanliness and abhorring things to be unclean.

It can be concluded that the practice of cleaning has been strongly influenced by religious teachings and which has become the bases of the development of the national character of loving cleanliness. Therefore, the tradition of cleaning has provided a strong bulwark of creating a national character that values cleanliness physically and spiritually.

Educational Significance of School Cleaning

Formation of character. As has long been stated, cleaning is closely interwoven with the culture and they believe it has fundamentally the role in character building. Accordingly, the primary educational significance of school cleaning is that it actually helps the pupils acquire a well- developed acceptable character. We can see this philosophy even during the prewar education in Japan. In an elementary school in Hiroshima City, using the assumption that studying in a clean and tidy classroom would actually influence the character formation of the learners, the value of improving the hygienic condition and self-training on the children has been given much emphasis.

Even today, we can still see some schools, which regard school cleaning as an important means of developing a good character formation. In these schools, the pupils are given the task of “silent cleaning” in order to simultaneously emphasize the “cleaning of one’s heart.” These schools allot the time from 10:00 to 10:20 everyday for cleaning activities in order to train children to concentrate and forget about worldly things, and to enable them acquire the strength to struggle with life by utilizing their own strength. These schools became so successful in forming good character among their pupils by means of using cleaning activities in their daily school program.

Development of cleanliness focused attitude and custom. The second educational significance of school cleaning is directed towards the development of a cleanliness- prone attitude and custom. As stated earlier, the Japanese people are considered as purity- prone people and, in their homes, the family members have actually been strictly disciplined in maintaining cleanliness. School cleaning in the Philippines has also provided great contribution in the development of attitude of children towards cleanliness. During the prewar days, educators such as Masayuki Ogawa and Kagegawa Kawamura (Okihara, 1982) asserted that school cleaning was educationally effective in developing cleanliness- prone attitude among the learners. This was confirmed by the result of Okihara’s research (1982) with nations such as Japan, Korea, Thailand, Philippines, Indonesia, Ghana, etc. that value school cleaning as a method of developing a cleanliness-prone attitude among the pupils.

Promotion of health. The third educational significance of school cleaning is directed towards the promotion of health among the pupils. During the prewar days, the value of cleaning the school was regarded as a means to safeguard the good health of the learners. The tradition continued even up to the postwar days and so it is interesting to note that the educational practice of promoting the health of pupils through school cleaning is still observable at the Tokuyama Elementary School in Yamaguchi Prefecture in Japan. The promotion of the pupil’s health through school cleaning was emphasized and the school was awarded first prize in 1975 for the successful program of promoting the health of pupils (Okihara, 1982). This school aimed at dedicating itself to nurturing healthy learners by means of allowing them to concentrate in their cleaning task for 20 minutes everyday and not allowing them to do any other thing that could distract their attention. It is a very impressive achievement. In the Philippines, it has been reported that the health of the pupils of the school has been elevated and that the ability of pupils to value concentration and perseverance has been improved.

Development of public spirit and cooperativeness. The fourth educational significance of school cleaning is related to the development of public spirit and cooperativeness. Since the prewar days in Japan, cleaning duty was regarded as an important factor in enforcing discipline. It was believed that the custom of cleaning the classrooms, desks and chairs, and putting them in proper order, could actually be

utilized eventually by the learners at home This kind of attitude, if acquired, could also develop the pupils' sense of nationalism.

In the Philippines, there are some schools, even these days that assign cleaning tasks to pupils with the purpose of meeting the ideals of this worldview. In these institutions, cleaning is highly evaluated as one educational method of emphasizing these philosophy: a) the act of cleaning is a necessary attitude for all members of the society, and b) facilities and equipment are the properties of the society and so everybody are required to protect them in order to maintain their usefulness.

Learning the value of labor. The fifth educational significance of school cleaning is the provision of the chance to learn to value labor. During the prewar days, an educator named Masaitchi Suetake (Okihara, 1982) argued in his writings that in order to improve the education at the elementary schools, teachers should develop the customs and attitudes of the pupil by means of teaching them proverbs related to cleaning. Examples are: "A good class is composed of pupils who are willing to exert efforts to work" and "Good schools are institutions where many pupils work or deal willingly with labor." In other words, he emphasized the importance of allowing pupils acquire mastery and appreciation of the value of labor through cleaning activities. To our regret, however, we now hardly could find exemplary pupils who voluntarily work at home or at school. It is therefore expected that pupils will have the experience of dealing with labor through sweeping, weeding, watering flowering plants, etc. It is stated in the Fundamental Education Law of Japan that "labor and responsibility should be respected" and in the same manner the Courses of Study for the elementary, lower secondary, and upper secondary schools emphasize the value of experiencing labor on the part of the learners. The bases for school cleaning could be said to have closely interwoven with these concepts. In the Philippines, we have high regard to the educational significance of teaching the value of labor through cleaning.

Future of School Cleaning

Although the educational significance of the utilization of school cleaning is recognized, there have been some objections to it also. Firstly, it is argued that allowing pupils to clean school buildings and other facilities, such as toilets, can be considered bad hygienically, and therefore, it might cause damage to health. Secondly, it is believed that school cleaning might expose the children to danger resulting from accidents. For example, while cleaning the windows, a pupil might fall and which might also cause his/her death. A few cases like this have already been seen.

Various accidents usually happen during the cleaning period. In 1970, a total of 11,600 accidents related to cleaning in were recorded to have occurred in the elementary, lower secondary, and upper secondary schools in Japan In effect, the method of cleaning was changed from cleaning with brooms and dust cloths to cleaning with mops and wax. In some schools, the cleaning of toilets and windows, or the tasks of waxing,

has already been entrusted to the professional cleaners. It is argued that the pupil- and-student cleaning system can bring about various problems and therefore, it must be rationalized. This does not mean, however, that the current Japanese school cleaning system will be changed to the European style of utilizing professional cleaners for the school cleaning system.

In the Philippines, however clean and beautiful school buildings will become if the professional cleaners would be provided to clean, the greater the loss could be made because the Japanese education would be failing to implement the real function of cleaning which is related to character building of the youth. We should not forget the educational role of school cleaning; although a chance to modernize and rationalize school cleaning system could be made.

SCHOOL CLEANING IN THE WORLD

In the Philippines, both parents and teachers believe that it is part of their role to allow pupils to experience cleaning the school. We have the assumption that the same pattern of thought holds true throughout the world, however, this is not true. According to the survey on school cleaning conducted by Okihara in 105 countries the types of cleaning could be categorized into three namely: a) professional cleaning type; b) professional and pupil cleaning type; and c) pupil cleaning type.

Professional Cleaning Type

The first type included countries where professional cleaners, instead of the pupils, clean the schools. Countries in Europe such as United Kingdom, France, West Germany, Spain, and Portugal; the countries in North and South America which include United States, Canada, Mexico, Brazil, Chile and Argentine; the countries in the Mid-, Near-, and North-African countries such as Israel, Iraq, Kuwait, Egypt, Tunisia, Australia, New Zealand and South Africa constituted the nations which are classified into the professional cleaning type.

These countries provide four reasons why they do not entrust the cleaning jobs to the pupils:

View of cleaning. The countries belonging to this type have been influenced by the Greek and Roman cultures wherein cleaning is regarded as a business that characterizes a low social acceptance. This was stated in a comment by Almeida e Costa of the Ministry of Education of Portugal (Okihara, 1982):

“Cleaning has been regarded as a humble business due to the Greek and Roman influence in the Latin countries.

Cleaning is fundamentally a dirty job as shown in the past that cleaning was done mainly by the slaves.

In the early years, cleaning and other related jobs were commonly done by slaves thereby bringing even up to the present time the idea related to social hierarchy which made cleaning a lowly and humble job."

The ancient Greek and Roman civilizations despise the exertion of oneself to physical labor. This belief about cleaning in the European society has led to the tradition of school cleaning done by professional cleaners instead of the pupils. In the American schools, the existence of the Greek and Roman cultures can be noted. A Japanese teacher who visited a high school campus in Texas, United States, made the following observation:

"When I visited the school, I was so surprised to find out that the cafeteria was so dirty due to the existence of littered waste papers even though the place is equipped with modern facilities and equipment (Okihara, 1982)."

In a similar situation, teachers in Japan usually would require students to pick up the littered pieces of paper and then clean the room.

The Japanese teacher asked the Vice-Principal of the school what he intended to do with the situation. The vice principal's answer was: "If I ask the students to pick up the litters, of course they would obey me. However, upon arriving at their homes, they will tell what happened to their parents. The following day, parents would come and make the argument of why we asked their children to do the cleaning job instead of the professional cleaners. That situation may cause my being out-of-job." The Vice - Principal further stated that in the United States, cleaning is regarded as the lowest type of task and parents usually get angry when they learn that their children were ordered to do it. We can see clearly from these statements that in the United States the idea of cleaning is also similar to that of the European countries. This Greek and Roman concept about cleaning has not only influenced the American continent, but also Australia, New Zealand, and South Africa as a result of immigration. Furthermore, these countries have long been influenced by the Greek and Roman cultures since the ancient time.

The North African countries around the Mediterranean coast such as Tunisia and Morocco have also been strongly influenced by the Greek and Roman cultures, and so in these countries it is very interesting to note that pupils are not given any cleaning jobs at school.

View of the school. Traditionally in Europe, the school is considered as the place for study. A reply from the Embassy of Belgium (Okihara, 1982) stated that if cleaning will be allowed to be performed by the pupils, it will invite a claim from the people that pupils must go to school to study and not to clean. As they grow up, they will learn by themselves how to clean and how to put things in their proper order. Cleaning has not been taught at school. It is a European view to empower the school to impart

intellectual training, being the main task of schooling, and therefore, the cleaning tasks should not be assigned to pupils.

Rationalism. European people also have developed rationalism and through it they have learned proper way of controlling the economy and raising efficiency. In the countries where professional cleaning is utilized, school cleaning has been considered from the point of view of rationalism. In support to this idea, the Ministry of Education of Denmark (Okihara, 1982) claimed that: "The schools are cleaned by professional cleaners because it is believed pupils can not perform tasks from the point of our satisfaction. " Okihara (1982) further stated that the Ministry of Education of Switzerland also claimed that various problems seem to have evolved from the organization and efficiency. Rationalistic attitude limits the cleaning job to be assigned to pupils.

Labor opportunities for workers. By not assigning students any cleaning job in the first category countries, the provision of job opportunity for workers could also be enhanced. A certain school district in California, United States (Okihara, 1982), for example, discharged professional cleaners and entrusted jobs to privately- operated business-cleaning specialists. However, courts may judge it illegal. Okihara (1982) further stated that New Zealand supported this view stating that, "We employ cleaners for the cleaning of the school." They claim that if they use pupil labor in schools, reduction of job opportunities for workers could be reduced and thus labor union friction would certainly occur. It is clear that in the professional type cleaning countries, assigning pupils to do school cleaning would deprive other workers the chance to find jobs related to cleaning. In this respect, the tax payers' consciousness is a contributing factor. In these countries, professional cleaning wages that are paid to workers come from taxes paid by the people to the government.

Professional and Student Cleaning Type

The second type of school cleaning applies in countries where cleaning of the school is fundamentally done by both professional cleaners and pupil population. Belonging to this category are the socialist countries such as the former Soviet Union, East European nations, and Cuba. These countries are fundamentally similar to the first group due to the influence of Greek and Roman cultures also in their cleaning system. The difference, however, is that they added the socialism factor of the West European concept in cleaning.

In these countries, a view related to education is somewhat different compared to that of the capitalist countries. In the Soviet Union, for example, education is aimed at developing citizens who can contribute to the harmonious development of socialism through exposure to six types of training, to wit: intellectual, moral, physical, aesthetic, labor, and integrated technology. In particular, the combinations of education and labor, as well as, learning and production are being emphasized. In the Soviet Union, a

law concerning the strengthening of the combination of school and life was enacted in 1958. This is known as “Khrushchev Educational Reform” and so the government established the principle allowing involvement with labor without the stigma of criticism against physical labor (Okihara, 1982). Based on this principle, schools in the Soviet Union dealing with productive labor became the requirement of at least two years of presupposed labor became the requirement of entering the universities. Khrushchev’s educational reform was modified in 1964, but the basic principle of combining labor and education still exists today in the country. They require two classes of labor education weekly in the four years of the higher grades. In the Soviet Union, in addition to the cleaning specialists, students are given the task of cleaning and are considered part of a socially- useful labor. Socially - useful labor consists of varied activities done by pupils in order to provide societal benefits ranging from simple manual labor to high-level labor productivity. Cleaning has an important role as a socially- inclined labor.

Based on this philosophy in the Soviet Union, basic cleaning is done by professionally- trained cleaners and pupils, on a rotation basis. They do simple tasks like wiping the blackboard, arranging desks, and bed flower gardening (Okihara, 1982) Rtopia and Etonia present classroom and ground cleaning as pupil labor. The same situation also exists in Poland since, traditionally, students do not clean the schools, but they are now required to do so as part of their labor education. Students are required to clean the classrooms, school buildings, grounds and adjacent areas, roads, squares and parks. In Hungary, cleaning the floors, windows and toilets are done by the specialists, while the picking up of liters in the classrooms and gardening are done by the pupils themselves. In Rumania, the pupils clean the hall and the ground. In Czechoslovakia, the pupils are assigned to raise flowers in their gardens.

In the second category countries, schools are maintained by the cleaning specialists, but the pupils are also given the task of cleaning in view of its advantage as a socially useful labor.

Student Cleaning Type

Student cleaning type applies to countries where the pupils are required to clean the schools. In this category, the following Asian countries with Buddhist tradition include Japan, Korea, People’s Republic of China, Vietnam, Thailand, Burma, India, and Sri Lanka (Okihara, 1982). In addition, countries in the East Central and part of West Africa such as Chad, Ghana, Guyana, Madagascar, Tanzania, and Zaire also adhere to the practice of having the pupils clean the school. In the Philippines, this is also implemented in schools although it is a Christian country.

Buddhism and cleaning. The countries that engage the pupils in school cleaning are primarily Asian countries with Buddhist tradition. In these countries, the interrelationship of Buddhism and school cleaning by pupils can be noted easily. Buddhism, which originated from India, spread into two directions. One direction went

to China, Korea and Japan, and is called the Mahayanist Buddhism. The other type, which covered countries in the Southeast Asia, is called the Hinayana Buddhism or Theravada Buddhism. In the Sutra of Mahayanist Buddhism, a story of Shurihandoku has become so famous when cleaning is concerned. Shurihandoku has been characterized as the person who acquired enlightenment by means of his job of cleaning everyday for a long period of time.

In the Mahayanist Buddhism, cleaning is regarded as an important practice. Through it, people attain enlightenment. In Eihei-ji, a famous Zen Temple established by Dogen, the monks do one of their important tasks of performing aesthetic by cleaning the inner and outer part of their place from 8 to 9 every morning. After supper, the monks would again do another stint of cleaning after dinner. In Zen temples, the traditional axiom has noted cleaning as the first, reading and Sutra as the second, and reading as the third. Therefore, cleaning is considered to be the most important of their training in the temple. In their belief, sweeping the garden and cleaning the floor means the cleaning of one's heart and mind. The aesthetic of cleaning was regarded as the most important part of meditation. In Jodo-in of Inryaku-ji Temple, they practice the cleaning pattern called hell cleaning. The central purpose of ascetic training is cleaning lasting usually for 20 years. In Japan, cleaning is viewed to be a good method of human training that has been inherited from the temple education and passed on to private elementary schooling in the Edo Era of Japan called "Terakoya" and to formal education in Meiji Era. This still exists to the present day education in Japan. In a Sutra of the Hinayana Buddhism, a plain story about the monk, which embodies the teaching of Buddha, is notable. The daily life of a monk consists of six tasks that include meditation, face washing, religious mendicancy, and cleaning. Cleaning is considered as the most important function of all.

If we observe the Buddhist monks today in Myanmar, their action of cleaning can be easily recognized. For example, in a typical temple in Myanmar, the monks usually get up at five in the morning in order to wash their faces at first. And then they meditate for 10 to 15 minutes while facing the image of Buddha. Next, they do their daily labor which includes the cleaning of the small hall located in the second floor of their temple, study halls in the first floor, and the other annex structures. The method of cleaning is done by means of cleaning the wall boards first. This is followed using the monk's canonical attires in wiping the floor. Afterwards, they fold their attires and then step on them. This is followed by rubbing the floor while walking. This is different compared to the practice in Japan of wiping the floor by hand with wet cloth. In Myanmar, the wet cloth is considered good during the dry season, but is considered not hygienically good during the rainy season. In Thailand, the Buddhist monks usually clean their temples and residence halls twice a day starting 8 in the morning until sunset.

Temples in Myanmar and Thailand are deeply involved in the elementary education of the people by means of providing them the proficiency of the 3 R's, as well as religious lessons that promote moral discipline. We can conclude that countries in

Southeast Asia, like Myanmar and Thailand, are influenced by their Buddhism beliefs on the value of cleaning as part of school activity.

Economic standard of cleaning. When we think about the culture and economic background of a certain country involving pupils in school cleaning, we can recognize easily the influence of Buddhism. While in African countries, the reason that could be given would be the economic condition. In the East Central and West African region, which consists of developing countries, the act of cleaning in the school is delegated usually to the pupils. These countries are facing economic difficulty.

Due to meager budget, they resort to requiring the pupils to do the school cleaning. However, educators in these countries also believe in the importance of school cleaning in the school curriculum. For example in Ghana, the pupils are involved in cleaning in order to develop the attitude and practice of being clean. In Uganda, educators believe in cleaning as a useful means of developing cooperativeness and promoting the public spirit of unity.

In the Philippines, the true value of labor is being taught to the pupils through cleaning. However, we cannot deny the fact that economic reasons also drive educators to utilize the labor of pupils in order to keep the school to be clean always. As to the method and place of school cleaning is concerned, it is difficult to compare, in the strict sense of the term, that in student cleaning classrooms in various countries are cleaned by the students, but the cleaning of windows and toilets vary from country to country.

CONCLUDING STATEMENTS

Due to the significance of the findings of Yutaka Okihara (1982) on school cleaning, a lot of educators throughout the world become so interested in acquiring more ideas about school cleaning as theorized and practiced in Japan and in other nations worldwide. Based on this research, three types of school cleaning exist, to wit: 1) Professional Cleaning Type, 2) Professional and Student Cleaning Type, and 3) Student Cleaning Type. The third type of cleaning is utilized in some nations, just like in the Philippines, because of the lack of funding, and in some cases, cleaning is considered an important part of purifying one's heart and mind. Other countries clean the school surroundings too because of hygienic reasons.

As evidenced by the worldwide acclaim of the research findings of Okihara (1982) on school cleaning, educators such as Mati Koshenniemi of Helsinki University, Finland and J.Ronald Gentile of the University of Buffalo, United States, have utilized a lot of issues from the research findings on school cleaning as practiced in Japan in the books they have written on the topic. School cleaning has become an important issue in the field of education after the publication of the research report entitled "Pupil Participation in School Cleaning: A Comparative Survey" that was written by Yutaka Okihara. He published a lot of books and research papers on this topic because of his

belief that school cleaning must be maintained due to its significance in helping the learner acquire a purified “heart” and “mind” which is the essence of Asian education. College students in the field of education are also using the philosophy of school cleaning in their classroom discussions. School cleaning is part of the traditional educational practice with the original purpose of providing ascetic training to the school populace in Japan. Orata has provided the rationale of using school cleaning in the Philippines.

The real value of school cleaning, as stipulated by Okihara, would surely convince educators to continue its appropriate utilization in schools. The importance to allow students clean in the real classroom setting can be found in the words of Gentile in his letter to Okihara (1982), to wit:

“Although I had visited some Japanese schools previously as a member of a Rotary International Group Study Exchange Team in 1974 – I had been treated as an honored guest on my tours in classrooms. Thus I was greatly surprised on my next visit, in 1976, to see the manner in which students participate in cleaning up the school. I stayed with a class through the whole school day, eating lunch with them, taking playground breaks with them (even playing dodge ball with them). But nothing surprised me more than the end of the day when the students moved back their desks and chairs and washed down the rooms, halls, stairs, etc., getting the whole school ready for tomorrow. Then they left school...”

The significance of the findings on school cleaning made a lot of educators throughout the world interested in acquiring more ideas about school cleaning as is theorized and practiced. This study was undertaken in the Division of City Schools of the Department of Education, Urdaneta City, Philippines during the school year 2007-2008 in order to determine the practices of school cleaning, as part of the curriculum, in improving the values of learners from kindergarten to high school. School cleaning was found out in this study as a part of the traditional education practice that has the original purpose of providing ascetic training to the school populace in the Philippines. It is important to know the philosophy of using school cleaning in the classroom setting. The types of school cleaning used in the schools surveyed included professional cleaning, student cleaning, and hybrid. The student cleaning type is used because of the lack of funds, and in some cases, cleaning is considered an important part of purifying one’s heart and mind. Sample schools in Urdaneta City, Philippines, just like in other countries, clean the school surroundings because of hygienic reason.

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