



MANDAUE'S POLITICAL LEADER: AN ENHANCED CULTURE-BASED FRAMEWORK IN THE TEACHING OF LOCAL HISTORY

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ABSTRACT

This study described the lives of selected prominent Mandauehanon to generate a culture-based framework for teaching Local History. It answered the following objectives: (1) identify the life story, advocacies, legacies, challenges and coping mechanism, leadership styles, symbolic metaphors, and their insights of the public about the selected political leader; (2) generate an enhanced culture-based framework can be generated based on the findings of the study; and (3) propose enrichment material that can be used in teaching Local History. This study used historical and portraiture designs, interviews with key informants (KIs), and secondary data. KIs were interviewed using a researcher-made interview guide at their preferred time. Data and methodological triangulations were used to validate the information. Using cultural revalidation, copies of the results were also reproduced and given to the key informant of the selected Mandauehanon political leader. Based on the findings, Mandaue produced exemplary political leader who offered genuine public service for their people despite meeting the challenges from pre-World War II to pre-Marcos era in the annals of Philippine history. Their attributes and legacies inspire the modern-day Mandauehanons of their remarkable political administration. The symbolic metaphor reflected the leader's trademark dedication and selfless public service. His attributes, life story, and contributions served as a basis for the enhanced culture-based curriculum framework, which became the centerpiece in the construction of localized and contextualized instructional modules for the teaching of Local history.

RESUMO

Este estudo descreveu a vida de figuras proeminentes de Mandauehanon selecionadas para gerar uma estrutura cultural para o ensino de História Local. Os objetivos foram: (1) identificar a trajetória de vida, as causas defendidas, os legados, os desafios e mecanismos de enfrentamento, os estilos de liderança, as metáforas simbólicas e a percepção pública sobre os líderes políticos selecionados; (2) gerar uma estrutura cultural aprimorada a partir das descobertas do estudo; e (3) propor material de enriquecimento que possa ser utilizado no ensino de História Local. Este estudo utilizou métodos de pesquisa histórica e de retratos, entrevistas com informantes-chave e dados secundários. Os informantes-chave foram entrevistados utilizando um guia de entrevista elaborado pelos pesquisadores, em horários de sua preferência. Triangulações de dados e metodológicas foram utilizadas para validar as informações. Utilizando a revalidação cultural, cópias dos resultados também foram reproduzidas e entregues aos informantes-chave dos líderes políticos de Mandauehanon selecionados. Com base nas descobertas, Mandaue produziu líderes políticos exemplares que ofereceram serviços públicos genuínos ao seu povo, apesar dos desafios enfrentados desde o período anterior à Segunda Guerra Mundial até o período anterior à era Marcos, nos anais da história filipina. Seus atributos e legados inspiram os Mandauehanons contemporâneos em sua notável administração política. A metáfora simbólica refletia a dedicação característica do líder e seu serviço público altruísta. Seus atributos, sua história de vida e suas contribuições serviram de base para a estrutura curricular aprimorada com foco na cultura, que se tornou a peça central na construção de módulos instrucionais localizados e contextualizados para o ensino da história local.

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Introduction

Since ancient times, people have looked up to individuals with extraordinary attributes as sources of inspiration. These personalities possess astonishing abilities and use them to spark change and motivate positive action in the community. Leadership is the interaction between leaders and followers and the impact of that relationship (Daft, 2018). It describes how leaders and members relate to achieve organizational goals. Good leader-follower relationships usually result in outstanding outcomes for society. In contrast, antagonistic relationships can have adverse consequences. With their abilities and notable actions, these individuals are valued in society for their attributes.

Leadership is not dictated only by socioeconomic or cultural factors. Leaders are not limited to a single discipline. Individuals with remarkable talent or passion can inspire others around a shared goal and should be seen as leaders (Ricketts & Ricketts, 2011). Every day, people who champion reforms and persuade others are also leaders. Anyone who sparks meaningful influence in others shows leadership qualities.

The definition and scope of leadership, like qualifications, transcend a single geographical or cultural area or a specific historical period. Leaders emerge in various places and at different times, often serving as beacons of hope and enlightenment. Nelson Mandela of South Africa demonstrated a deep passion for democracy, inspiring people to fight racial inequality and prejudice in an exceptional way (Nelson Mandela Foundation, 2018).

Another international icon with exceptional leadership skills was Mohandas K. Gandhi of India. Called “Mahatma” or Great Soul, he used his appeal to persuade people from different social and economic classes to seek India’s independence through nonviolence. Dalton (1993) states that Gandhi’s remarkable charisma, shaped by his beliefs, sparked a mass movement that led to India’s independence.

Unlike Mandela and Gandhi, some prominent figures did not start with impressive records, and people around them did not expect them to inspire others. Winston Churchill was one such person. The Dardanelles campaign damaged his reputation (Toye, 2010). When he became Prime Minister of the United Kingdom during the Second World War, people initially questioned his capacity to lead, partly because of past lapses. Nevertheless, he became an epitome of perseverance and led his country to victory. Many still consider him one of the greatest leaders in history.

Just as in many parts of the world, the Philippines has produced many personalities with exemplary leadership attributes, comparable to those of prominent historical leaders abroad. One of them was Ramon Magsaysay, the former President of the Philippines. He was highly regarded for his simplicity, integrity, and dedication to the Filipino people. He was known for his nonconformist yet humane approach to his leadership challenges. In this leadership approach, he was considered the “Champion of the Masses” (Department of National Defense, 2013). Even today, Ramon Magsaysay’s reputation remains highly regarded,

and his personality is a sought-after trait among many Filipinos, especially those who have experienced his presidency.

Similarly, Mandaue City is blessed with leaders who have the capacity to effect change. From the Spanish Period until post-World War II, many Mandauehanons became trailblazers in their particular fields. In fact, some of their contributions are still being used (Mandaue City Government, 2012). Among those leaders is Justice Sotero Cabahug, whose life is worthy of emulation not only by modern-day Mandauehanons but also the people residing outside Mandaue City.

Thus, it is fitting for his life and works to be integrated into the teaching of Local History in Grade III Social Studies, as mandated by the call for localization and contextualization under Republic Act 10533, also known as the Basic Education Law in the Philippines. Such a law provides an avenue for integrating the likes of Justice Cabahug to promote national identity and develop learners' civic competence. To strengthen students' national identity and civic competence, the Philippines' Department of Education is further encouraged to develop and produce instructional materials and innovations that are better suited to local conditions.

Despite the prominence of these great Mandauehanon leaders and their long-lasting contributions, such as Justice Cabahug, there are few studies that depict their lives. Few studies conducted through informal interviews with students across different schools in Metro Cebu found that only a few recognized the leaders who made significant contributions to the city over the past decades, and most were unaware of their contributions in Mandaue City. The training conducted by the Society of Cabahug Medalists, Incorporated, in the second quarter of 2018 revealed that many of the Social Studies teachers in Grades IV to VI in Mandaue did not know Justice Cabahug. Given these situations, it is important to increase awareness and civic consciousness about the lives and legacies of Mandauehanon political leaders in Social Studies discussions.

Although there is a need for Social Studies lessons to instill civic consciousness and national identity, the goals cannot be fully achieved if the content, as in history, focuses only on events and leaders in Metro Manila. Given the status of history textbooks in the country, most of their content focuses mainly on the National Capital Region and its neighboring provinces. Many citizens, especially the Mandauehanons, do not fully appreciate historical events and values that are not related to their daily life activities. Few attempts were made to include the lives of well-known leaders in the Department of Education's instructional materials in Mandaue City, but this remains inadequate.

Given these concerns, integrating the lives and legacies of Mandauehanon political leaders into Local History lessons is very important. Through this study, their lives and legacies are unfolded. This study also examines the perspectives of key informants who witnessed the political leaders' actions and leadership styles during their time in leadership. Moreover, this study develops an enhanced culture-based framework grounded in its results. This generated

framework would serve as a guide for the production of instructional materials, which could be very helpful in teaching Local History lessons. The results would be used to localize and contextualize lessons in Local History, in line with the principles of culture-based instruction.

Objectives of the Study

This study describes the life of a selected prominent Mandauehanon to generate a culture-based framework for teaching Local History. It aims to: (1) identify the life story, advocacies, legacies, challenges, and coping mechanisms, leadership styles, symbolic metaphors, and public insights about the selected political leader; (2) generate an enhanced culture-based framework based on the study's findings; and (3) propose enrichment material for use in teaching Local History.

Review of Related Literature

People with extraordinary abilities have always emerged in different places and circumstances. These people usually become frontrunners in their fields of expertise and drive significant developments in the areas they govern. They can be considered leaders as soon as they use their skills to influence others toward a specific goal. Leadership is a concept that describes how leaders and their followers influence each other to achieve their common goals (Daft, 2018). According to the definition of leadership, a person can be considered a leader as long as he/she guides his/her members toward a shared purpose. This also means that leaders are not limited to a single field of expertise, such as politics, but can also encompass other dimensions, as long as they inspire others to achieve a common goal.

Moreover, leadership is neither a mystical ability nor a capacity reserved for a select few, since every person has a chance to lead under the right circumstances. Alchua & Lusser (2013) mentioned that leadership is a product of both biological and sociological interactions, not just merely a trait dictated by genes. A person cannot simply be called a leader based on their family background, physique, or abilities (Ricketts & Ricketts, 2011). One must develop his/her skills and use them to inspire others in advancing a common interest. Leadership, although influenced by inherent qualities, can be attained by everyone with fortitude, motivation, and practice (Ricketts & Ricketts, 2011). A person who lacks the necessary leadership skills may acquire them through experience and continued learning. On the other hand, a person with innate leadership capability may lose it if that characteristic is properly used.

Although leaders are highly regarded by the people and are usually associated with honor and prestige, they cannot claim to be one without being tested by various challenges and a series of potentially entangling opportunities. Problems offer leaders the chance to apply their skills and learn a series of invaluable lessons that can make them better people (Lambert, 2014) and help them generate innovative and effective solutions. Difficulties are also tests of

character and help assess leaders' emotional stability. As stated by Daft (2018), difficulties test leaders' capacity to handle pressure and turn it into an advantage. However, failure by leaders to respond to such events may have grave repercussions for them.

Complications from unresolved issues may also cause disasters for the organizations they serve (Ulrich & Sutton, 2011). For instance, a failure to resolve communication issues may delay emergency responses during disasters. An unaddressed diplomatic conflict may result in bitter relationships between countries or may even cause a war. Regardless of the potential damage that may result from failures, leaders are expected to remain resilient and make the right decisions at the right time (Baldoni, 2009). Leaders have to stay strong so that their constituents will feel at peace. Leaders have to face uncertainty and make the best decision, or else the community and the people they serve might suffer the consequences of their erroneous decisions.

To address challenges, leaders must provide responses tailored to current needs, and their perspectives on difficulties should be objective and evidence-based. A leader's perspectives and responses to crises and issues are influenced by many factors, including life experiences, beliefs, values, orientations, advocacies, and coping mechanisms.

It is noteworthy that the Philippine educational system has been tasked by the Constitution to promulgate the country's historical legacy, as Article 14, Section 15 of the 1987 Constitution clearly states that the state should develop ways to preserve and promote its historical and cultural resources. The state is therefore required to enact measures to nurture the country's heritage and pass it on to future generations.

Meanwhile, Article 14, Section 2, Paragraph 1 of the 1987 Constitution requires that the state should create a clear, holistic, and sound educational system that responds to the needs of its citizens. This signifies that education must meet the needs of the people and should develop the totality of its citizens for nation-building. Since historical awareness, together with the preservation and promotion of historical heritage, are pertinent lessons that must be instilled in citizens for nation-building, it is proper to integrate the constitutional mandate for historical preservation, promotion, and popularization into the curriculum.

Methods

Research Design

This study utilized historical and portraiture designs. Primary data were sourced from interviews with key informants and supported by secondary data from books, monographs, manuscripts, and periodicals in libraries, museums, study centers, and other pertinent records written by locals, including local historians. The reliance on these primary and secondary documents: memoirs, reports, and books, examines the experiences, beliefs, practices, and contributions of the selected Mandauehanon leader. The key informants (KIs) of the study were the three (3) relatives of the Mandauehanon leader. Another set of KIs were seven (7)

selected senior citizen members of the public who knew and witnessed the leadership of the selected Mandauehanon leader in the study across different barangays/barrios within Mandaue City, and resided in the same city.

Given the limited number of potential KIs due to age range limitations, all KIs were purposively selected. The prepared interview guides were used during the scheduled interview of the KIs. The researcher and the KIs also agreed upon the interview venue. The primary KIs of the study were the descendants and blood relatives of the three (3) selected well-known political leaders of Mandaue, identified from existing records. Meanwhile, responses from seven (7) long-term residents who have witnessed the Mandauehanon leader's service were used to validate the primary KIs' responses.

Using thematic analysis and the assistance of NVivo, data gathered from interviews were coded. The responses were grouped by frequency, and meanings were formulated based on the responses. Data and methodological triangulations were used to validate the information. The anonymity of all KIs was upheld with utmost confidentiality. KIs were also asked to sign the consent form. The consent form outlined the rationale, the significance of the study, and other relevant facts known to the informants.

Results and Discussions

Mandauehanon Political Leader as Retold by the Relatives and the Elderly Public

Justice Sotero B. Cabahug, regarded as the “Greatest Son of Mandaue,” exemplifies how one leader's dedication, versatility, and humility can drive lasting progress and recognition for Mandaue. He held various positions across all three government branches, including the following (Department of National Defense, 2013; Galang, 1950; Bagares, 2014):

Table 1.

Positions across all three government branches,

Position	Period
Justice of the Peace, Surigao	1917-1918
Deputy Provincial Fiscal of Cebu	1918-1919
Acting Provincial Fiscal of Cebu	1919
Municipal Councilor, Mandaue	1920-1925
Acting Municipal President, Mandaue	1924
Representative, 2nd Congressional District of Cebu	1928 to 1934
Provincial Governor of Cebu	1934 to 1937
Judge, Negros Oriental and Siquijor Court of First Instance	1938 to 1942
Judge, Leyte Court of First Instance	1944
Secretary of Public Works and Communications	1945 to 1946

Provincial Board Member of Cebu	1952 to 1954
Administrator, Office of Economic Coordination	1954
Secretary of the National Defense	1954 to 1956
Associate Justice, Court of Appeals	1956 to 1961

He was remembered for dedicating his life to serving the people of Mandaue. He was also memorialized for his infrastructure projects that contributed to the City of Mandaue's greatness. Amidst his towering achievements, he was described as a leader who committed himself to serving others. He was also labelled a silent leader, someone who would choose to work without the recognition or admiration of others, and who would not brag about his significant accomplishments. Despite his low-key approach, he was highly regarded by the people for his efficiency and effectiveness in his different roles, as well as the legacies he left, which remain significant today. Because of his outstanding service to other people, he was regarded as Mandaue's greatest son for his lasting contribution to the city as well as to other places.

Life Stories, Challenges, Advocacies, Legacies, and Public Perception on Mano Terong

As mentioned in the Souvenir Program of Mandaue Cultural, Historical, Education, Sports and Tourism Foundation, Inc. and Society of Cabahug Medalists (2016), Sotero Barte-Cabahug, popularly called by his contemporaries as Terong, was born on April 22, 1891, in Mandaue. As a student, he valued education, especially in law, from childhood through his final days (KI 20 and 23). However, his quest for quality education was not easy. While their finances were not enough to support him in his higher studies, he did not make use of it as an excuse not to achieve his goals. He utilized both his intelligence and diligence to attain his aspiration. Ultimately, he became a scholar.

As revealed by Galang (1950), he studied in different schools. Determined to complete his Bachelor of Laws, he pursued his dream and disregarded poverty as a hindrance (KI 8). He studied at the University of Santo Tomas and received a scholarship, but it was not enough to meet his needs. To support himself, he fetched water for affluent families in Manila (KI 21). In 1915, he obtained the degree of Licentiate in Jurisprudence and received the highest academic mark, Meritissimus (now called Summa Cum Laude). He was admitted to the bar the following year (Ceniza, 2008; Galang, 1950). Despite his desire for academic excellence, as a parent, he did not pressure his children for high grades. Instead, he indirectly emphasized the value of learning over grades. Experiences from his youth might have influenced his later frugality. He bought only two pairs of shoes—one pair of rubber shoes and one for formal occasions—despite being able to afford more.

A year after graduating from law school, Galang (1950) stated that he was issued a law permit in the Philippines. He then demonstrated his prowess in law and was appointed Justice of the Peace of Surigao, which is today considered the Municipal Trial Court Judge. Later, he was selected as the provincial fiscal of Cebu for about two (2) years.

After his stint in the judicial branch, he served in the legislative branch and was elected one of Mandaue's councilors in 1920. He later became an acting municipal president. On May 2, 1923, he wrote to Mandaue City Municipal Council that he would donate a gold medal to a Mandauehanon who had shown excellence in his/her academic endeavors - one of his ways of encouraging Mandauehanons to aspire to be educated (Mandaue Cultural, Historical, Education, Sports and Tourism Foundation, Inc. and Society of Cabahug Medalists, Inc., 2016). Three days later, the Municipal Council passed a resolution accepting his offer. The said recognition was later known as the Justice Sotero Cabahug Academic Excellence Award. Despite changes in the country's educational and political landscape and his death, the medal of academic excellence still exists to this day. The Justice Sotero Cabahug Academic Excellence Award is considered by Cabahug (2013) to be his greatest contribution to the upliftment of the education of the young (KIs 20, 21, and 23).

Subsequently, he decided to serve in a higher legislative position. In his political battles, he faced renowned leaders of the time. In 1928, Gwekoh (1937) noted that he contested the election against Paulino Gullas, his friend and business partner (Galang, 1950), and emerged victorious (Gwekoh, 1937; Galang, 1950). In 1931, he sought a second term and defeated Hilario Abellana, his friend and supporter from the 1928 elections (Gwekoh, 1937), winning by only three votes (Abella, 1994).

In 1934, he ran for an executive position for the first time. As part of the pro-Osmeña wing of the Nacionalista Party, he confronted and defeated former Governor Cuenco in the 1934 gubernatorial elections. During his term as provincial governor from 1934 to 1937, he faced the challenge of building a Capitol due to a lack of funds and opposition to the chosen construction site. Bagares (2014) and Java (2014) stated that the construction of the Cebu Provincial Capitol building was a challenging and controversial achievement.

One of his major obstacles was the lack of funds to support his government projects, such as the construction of the Cebu Provincial Capitol building (KIs 14 and 21). Recognizing these difficulties, he committed to building several government structures before his term ended. He immediately sought assistance from the National Government. Fortunately, President Manuel Quezon approved his request and signed the executive order authorizing the issuance of P500,000 in bonds for the building's construction.

Some informants thought he did not experience any major problem. However, he faced opposition, especially from Vicente Sotto, an equally prominent leader at the time (Java, 2010; Java, 2014). Sotto questioned him not because of the construction's purpose, but because the

proposed site was far from downtown Cebu and was owned by Sergio Osmeña Sr., a known rival of Sotto in local politics (Mojares et al., 2015).

He wasted no time and finished the project after his term. Rather than arguing with critics, he focused on completing the project. He also organized caroling as a fundraising activity (KI 8). With his musically talented wife, he traveled throughout Cebu to carol. The funds supported government projects such as the "Spirit of Cebu" light bomber plane and the Cebu Provincial Capitol building (KI 8). Before collecting funds, he obtained Provincial Board approval through Resolution No. 1423 (Bagares, 2014).

Despite the challenges, he was able to construct the Capitol Building and inaugurate another building. His tenure as a governor is remembered for remarkable infrastructure projects, many of which are still in service today. During the inauguration on July 24, 1938, Java (2010) noted that Mano Terong, instead of going to the stage to sit beside the politicians and savor the success of establishing the edifice, chose to stay with the ordinary Cebuanos while celebrating the event. He kept a low profile and never asked the people or the president to recognize his hardship. Nonetheless, during the inauguration, President Quezon recognized him for his efforts in building the Capitol, which he described as larger than his office in Malacañan (Java, 2010). The Provincial Capitol Building showcased the prestige and power not only of the government but also of its people, where real power lies (Java, 2014).

To strengthen the country's security, Cabahug (2008) stated that Justice Sotero Cabahug ordered the construction of what is now known as Camp Lapu-Lapu. This contrasts with the informant's claim that it is Camp Sotero Cabahug (KI 14) (Cabahug, 2013). Java (2010) mentioned that the plane, named "Spirit of Cebu," was the result of Mano Terong and the Cebuanos' efforts. It was given on Rizal's birthday to national officials as a symbol of Mano Terong and his constituents' commitment to supporting the country's defense system.

Another public office built under his leadership was the Mandaue Presidencia, the seat of government in Mandaue City. Despite limited funds due to other projects in the province, he allocated a budget for its construction. The Presidencia has served as the city's main government office since its 1937 inauguration, with major renovations led by Mayor Demetrio Cortes.

Although Mano Terong was not known as a health advocate, he established hospitals that helped promote the health of the people. While serving as the Governor of Cebu, he also constructed the TB Pavilion, which is now part of Vicente Sotto Memorial Medical Center (KIs 8 and 21). TB Pavilion was created to treat the Cebuanos who had been infected with tuberculosis, a deadly disease that was once incurable.

To further enhance the quality of education among Cebuanos, a public library was established during his term as governor to give his constituents more opportunities to learn. Despite the lack of public funds, he led the construction of the Rizal Memorial Library and Museum Building in Cebu City during his term. Until now, the said public library remains

functional and continues to serve the public. Aside from the public library, he also sponsored the construction of Cebu Junior College, which is now known as the University of the Philippines - Cebu.

After his term as provincial governor, he returned to the judiciary and served as a judge of the Court of First Instance, equivalent to today's Regional Trial Court, in Negros Oriental and Siquijor from 1938 to 1942. As a person, Mano Terong had two criteria for decision-making: legality and morality (KI 8). He would support any action as long as it is morally and legally right. He was also known for upholding the supremacy of the law above all else. Although it was still during the American rule, it was said that Mano Terong had ordered the imprisonment of an American national for disrespecting the flag. When his relatives would violate the law, he would still enforce the law rather than use his position to pardon their violations (KI 8). However, his service was cut off when the Second World War broke out and when the Japanese invaded Central Visayas in 1942. The Second World War was a difficult time because of the atrocities committed by the Japanese and their Filipino collaborators.

As mentioned in the Mandaue Cultural, Historical, Education, Sports and Tourism Foundation, Inc. and Society of Cabahug Medalists, Inc. (2016), he was offered a lucrative post, but he declined (KI 8). Mano Terong could not afford to support the Japanese, knowing that he could not withstand the idea of supporting their brutal deeds. He risked his life to be killed by the Japanese for not supporting them. Instead of serving the Japanese, he went to Leyte. As revealed, it was a very tough decision for Mano Terong to leave Mandaue, but he had no choice except to secure his family (KI 8). When Mano Terong learned that the Japanese were coming to Mandaue, he brought his family from Mandaue to Maya, and then he and his family fled to Leyte (KI 8). In that province, he did not waste his time and he continued to help the Allied forces by giving them foodstuffs like corn grains, bananas and rice as outputs of his farm (KI 8). It was noted that in his farm in Leyte, Mano Terong got interested in farming and animal husbandry. He enjoyed planting and was curious about how to propagate the different plants.

In 1944, he served as the judge of the Court of First Instance in Leyte until he was appointed by President Sergio Osmeña as Secretary of Public Works and Communications. Given the limited logistics and finances, his work as the Secretary of Public Works was enormous, as he had the gigantic task of rebuilding the country in the aftermath of the Second World War. In 1947, Mano Terong ran for the Senate under the Nacionalista Party, but he was defeated in the election, his only loss in his political career. Even if the Nacionalista Party was less popular compared to the administration's Liberal Party at that time, Mano Terong remained loyal to the party.

From 1948 to 1951, Mano Terong returned to his private life as a lawyer. From 1952 to 1954, he served as a member of the Provincial Board. He conceived the idea of creating the Palace of Justice (Oaminal, 2016). Even though he was in the legislative department when he first proposed creating the Palace of Justice, his concern was the judiciary.

In 1954, he was entrusted by President Ramon Magsaysay with the position of Administrator of the Office of Economic Coordination. In the same year, he was appointed chairman of a committee created by President Magsaysay as the administrator of economic coordination, which was to assess the impact of the Minimum Wage Law on the socioeconomic conditions of Filipinos under Administrative Order No. 78, s. 1954.

On May 14, 1954, he was appointed by President Magsaysay as Secretary of National Defense. Under his leadership, he secured the surrender of well-known rebel leaders, including Luis Taruc, a HUKBALAHAP leader (KIs 8, 20, and 23). He continued what President Magsaysay started. During his stint as the Secretary of National Defense, he paved the way for the construction of the Veterans Memorial Hospital, formerly known as Veterans Memorial Medical Center, to assist ailing soldiers and veterans of various wars. Also, the Mandaue City Public Library was erected when he was still the Secretary of the National Defense (Gabunales, 2011).

While serving in the national posts, Mano Terong experienced hardships at the hands of his workmates, who had underestimated his capacity (VRNs. 8, 14, and 21). His role as the Secretary of National Defense was not easily accepted by some high-ranking military officials because he came from Cebu, which they perceived as inferior. There was also an instance when Mano Terong had difficulty finding a place to stay. The house offered to him was occupied by a general who did not wish to vacate (KI 8). Since Mano Terong was remembered as a pragmatic leader who did not choose to fight an unnecessary battle, he did not engage those who belittle him or denied his stay. Instead, he searched for a house that would provide his family and him with a comfortable place to rest. He also functioned as expected, leading to his recognition in the Philippine Legion of Honor a few years after his term as Secretary of the National Defense.

Despite his hectic schedule, he would find ways to attend to his children's and wife's activities (KI 21). He was also described as an approachable father. Cabahug (2013) also shared that on Sundays, he would spend his time as an audience while his family members played musical instruments.

While serving in the government, Mano Terong was noted for his strong stance against corruption. Although not seen as severe in the early days, corruption was already present during his time. As retold, Mano Terong was offered backing by a Chinese businessman in exchange for large sums of money. Instead of accepting the bribe, he rejected the offer and told him to comply with the government requirements (KI 8). He was remembered for promoting good governance until his retirement from public service.

As Mandaue's favorite son, Mano Terong's reputation had been untarnished throughout his life. This characteristic was affirmed by the public, who saw him as a righteous leader who stood up for what was right (KIs 14, 17, 18, 21, and 25). Because of his integrity and efficiency, he was appointed by President Ramon Magsaysay as Associate Justice of the Court

of Appeals (Republic of the Philippines, 1956). Before noon of January 3, 1956, Mano Terong was inducted as Associate Justice of the Court of Appeals. It was stated in the Official Month in Review: January 1956 by the Philippine Government that Mano Terong's appointment to his new position was based on efficiency and length of service.

As a leader with outstanding qualifications and a legacy, he was often seen as intimidating by ordinary Mandauehanons who did not know him. However, contrary to this tendency, Mano Terong was a leader who could be easily approached; he was empathetic toward his constituents' concerns (KIs 9, 14, 17, and 18). As a leader, he would not give up (KIs 8 and 21). He was a simple person despite his several positions in government (KIs 8, 14, 18, and 21). Mano Terong was explicitly mentioned as a capable leader (KIs 20, 21, and 28). Unlike modern-day politicians, he did not depend on whether he was loved by the people. Instead, he let the people feel his sincere intention to serve them as well; he used his impressive government records without telling them or bragging about his achievements. Despite Mano Terong having long passed away, his contributions remain and serve as living evidence of his quality and visionary work, lasting even beyond a lifetime (KI 20).

As a leader, he was noted for his practicality. He had been described as "very frugal" in the sense that he never bought something that was beyond his needs (KI 8). He was known to buy what was necessary and to avoid what was not important. For as long as the object is still useful, he would continue using it. For instance, he would find ways for his shoes to be repaired in case they were damaged to attain their maximum usability (KI 8). As recalled by KI 8, Mano Terong was:

"... very frugal, very *kuripot*, and I was young, I would say *kuripot kaayo*. He was very *kuripot* in the sense that he never bought something that beyond his needs. Like okay shoes, if it's a little destroyed, he will bring it to the shoe repairer. He will not buy again."

He was also described as a person who would not demand respect from others despite his high position in the government (KI 21). If there is a conflict, he would tell his children to avoid it as much as possible and to fight with it when necessary (KI 8). He did not regard himself as someone who should be treated with much attention. Mano Terong had no bodyguards, and he quietly traveled around the country, similar to his boss, President Ramon Magsaysay (KIs 21). He did not want to be called "Sir" during their encounters (KI 28). He even did things like ordinary people did. He was even described as someone who would always remind his children to do their best. He was seen as a simple person, notwithstanding his achievements (KIs 9 and 18).

As a leader, he was known for his commitment and dedication to public service. He was noted to perform well in every position that he handled, and he would not even mind the changes in the ranks of his positions, e.g., from being a governor to a board member - the

former as the higher position while the latter was the lower position, as well as the shifts in the branch of the government that he had served. As recounted, Mano Terong was a dedicated public servant known for his people skills and work efficiency (KI 21). As retold, he was always committed to finishing the task assigned to him and recounted that after dropping off his children at school, he would still return to his office to finish his work (KI 8). He was recognized as a good leader (KIs 9, 17, 18, and 25). He was also known for his approach to his people (KI 9).

As a leader, Mano Terong did not depend on his political career based on the admiration that he had received from the people; he made use of his capability and qualifications to become a distinguished leader without being arrogant (KI. 23). He was known as a leader who would not really engage himself in politicking (KIs 9 and 17). Cabahug (2013) related that he had observed Mano Terong working in his room until late at night. When preparing for the bar examination, he would not allow anyone, not even his wife, to enter his room to avoid leakage (Cabahug, 2013).

Aside from his love for academics, he was described as a man who valued holistic development. He not only valued intellectual growth but also physical development. Mano Terong played tennis, was a sharpshooter, and a horse rider (KI 8). Regardless of his intellect and ability, Mano Terong was noted for his spirituality. He attended Sunday masses at the National Shrine of St. Joseph (KIs 18 and 27). His busy schedule did not hinder him from sparing time for God. KI 17 recalled his church encounters with Mano Terong, *viz.*:

“In my own opinion, he’s good, respectful and you can really approach him... I always see him in the church... I met them every after mass. I can see them outside as well. He will really hang in and talk to me. In return, I pay respect to him. After that, he will invite us to go to their house since it was near in the church. Then I said, “We’ll go home late if we will go there.” He assured us that it’s okay since today is Sunday...”

From January 3, 1956, to his retirement on April 22, 1961, Mano Terong served as the Associate Justice of the Court of Appeals. As stated in Cabahug's (2013) speech, Mano Terong devoted much time to his job. On his 68th birthday, he was awarded in the Philippine Legion of Honor as the Commander for his “performance of outstanding service to the country” and his personal attributes while serving as the Secretary of National Defense. At the end of his term in 1961, it was said that he had cleared the backlog in his office (KIs 8 and 21). He stayed in his house in Mandaue City for the remaining days of his life.

Mano Terong’s colorful life ended due to a heart attack on December 15, 1963, in Veterans Memorial Hospital. Upon his death, Philippine flags were at half-mast, and the first couple, President Macapagal, extended their condolences to Mano Terong’s family on

December 17, 1963 (Mandaue Cultural, Historical, Education, Sports and Tourism Foundation, Inc. & Society of Cabahug Medalists, Inc., 2016; Republic of the Philippines, 1963). Mayor Cortes (n.d.) paid tribute to him and said his loss was hard to fill for his contemporaries.

Justice Cabahug is perceived as a leader, a person, and a dignified leader due to his impressive reputation (KIs 14, 17, 18, 21, 25, and 27). KI 18 even mentioned that:

“He’s really a loss for Mandaue. A very valuable person. I hope we can still find someone like him. But I think in this time, it’s very difficult to look for someone like him.”

Mano Terong was respected by many (KI 34). Mayor Demetrio Cortes Sr. postulated that, because of Mano Terong’s exemplary leadership and personality, in honor of his great work, a monument was made (KIs 14 and 17). A major thoroughfare in Mandaue City, the S.B. Cabahug Street, as well as the police camp, the Camp Sotero Cabahug, are named after him. On the monument, KI 17 commented that:

“As far as I remember, we should follow that kind of attitude, even if we’re politicians or ordinary person. There’s no politician who can follow his footsteps because of his exemplary attitudes. That’s why Mano Tero is a model that no one can imitate... That the people should be good because he’s a great person. That’s what I remember. That’s why I realize, that a monument will never be built in honor of him, if he’s not that good. You should have all the knowledge, being merciful...”

Symbolic Metaphor of a Cement Mixer

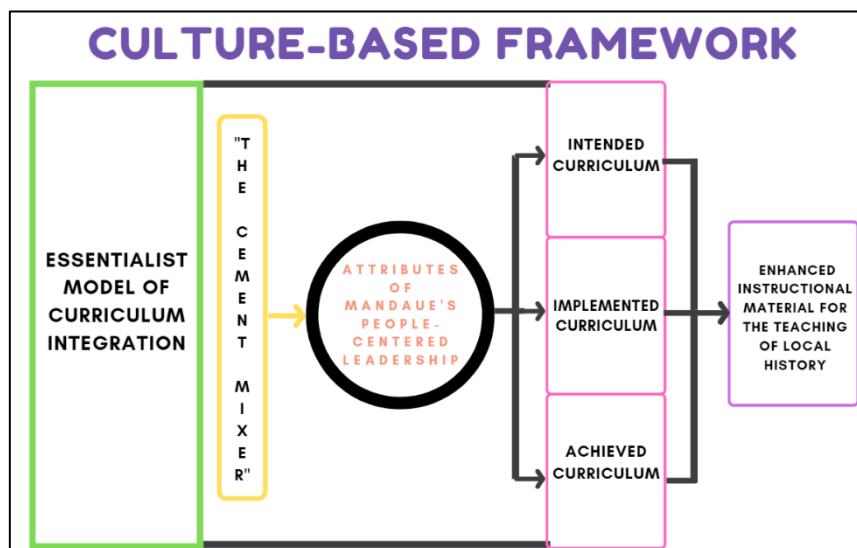
With this in mind, it is appropriate to compare him to a cement mixer. Like Mano Terong, a cement mixer is vital in constructing a major edifice. Modern-day huge infrastructure projects would not be complete without a cement mixer. Although a cement mixer is less well-known, its function is enormous and cannot be ignored. Mano Terong sought to unite the government forces and was flexible in responding to different circumstances to deliver significant and lasting outcomes for the people. Nevertheless, it would still be able to deliver what is expected of it. Like a cement mixer, Mano Terong chose not to be in the limelight and would not wish to be treated highly, yet his works made him invaluable on such projects. Mano Terong, unlike a cement mixer, is considered a builder of edifices in building a better society for his constituents. The cement mixer is described as a huge piece of equipment. People might be intimidated by Mano Terong’s status, but they would eventually come to love him for his humility, superb work ethic, and high level of integrity.

Culture-Based Framework of Leadership

As mandated in Section 5 of the Enhanced Basic Education Act of 2013, localization and contextualization of the curriculum are necessary to bridge the gap between what needs to be taught, what students need, and the learners' context. Because of this, the culture-based framework is created to respond to the need to localize and contextualize local history to fit the needs of Mandauehanon learners. The culture-based framework is presented to show the integration of the lives and contributions of the Mandauehanon leader for the improvement of the curriculum in teaching local history.

Figure 1.

Culture-Based Framework Integrating the Lives and Legacies of Mandauehanon Leader in Teaching Local History



The culture-based framework is anchored in essentialism primarily because the Mandauehanon leaders serve as paragons of character and leadership skills. The characteristics of the Mandauehanon leader serve as a model for the students to emulate.

The integration is focused on the lives and legacies of “The Cement Mixer Leader.” With the traits of a respected Mandauehanon leader, it can already be assimilated to the expected things that students should learn (intended curriculum), the actual teaching-learning interaction (implemented curriculum), and the acquired competencies that the students are expected to attain (achieved curriculum).

Through this integration, the lives and legacies of Mandauehanon political leaders would be incorporated into the local history curriculum. Through this, learners are expected to learn about his life and legacies. They are expected to acquire the knowledge, skills, and other pertinent learning to use the leaders as their guides and mentors to become productive citizens of society.

Proposed Enrichment Material

The proposed enrichment material used the learners' Mother Tongue, in compliance with the language to be used in teaching Grade III pupils. The proposed enrichment material is a module that integrates the life of Justice Cabahug to the topic on the Importance of Government in Region VIII. A short life story of Justice Cabahug's accomplishments, as well as a sample comic strip, were included in the module. At the end of the enrichment material, a series of assessments was provided to check students' learning.

Conclusion and Recommendation

Mandaue is blessed to have an exemplary political leader who has offered genuine public services to the people despite the challenges encountered over time in the annals of Philippine history. His attributes and legacies inspire the modern-day Mandauehanons with their remarkable political administration. The symbolic metaphor reflected his trademark dedication and selfless public service. Their attributes, life stories, and contributions served as a basis for the enhanced culture-based curriculum framework, which became the centerpiece in the construction of localized and contextualized instructional modules for the teaching of Local history. Based on the conclusions, the following are recommended: teachers who handle history subjects may integrate the lives and contributions of their local leaders to contextualize discussions inside the classrooms; exploratory studies on the integration of the lives of the leaders to other fields of knowledge can be done to promote localization and contextualization of learning; and public and private schools in Mandaue are encouraged to create their own instructional materials especially for their local history which are based on the crafted culture-based framework and patterned from the sample enhanced instructional modules.

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